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THE
PRINCIPLES
OF THE
CHRISTIAN RELIGION
EXPLAINED.

PRINTED

BY

THE UNIVERSITY PRESS

CAMBRIDGE

THE
PRINCIPLES
OF THE
CHRISTIAN RELIGION
EXPLAINED,
IN A BRIEF COMMENTARY
UPON THE
Church Catechism.

BY THE MOST REVEREND FATHER IN GOD,
^{Wake} WILLIAM, LORD ARCHBISHOP OF CANTERBURY.

A NEW EDITION,

HAVING THE VARIOUS PROOFS FROM PASSAGES OF SCRIPTURE, TO
WHICH REFERENCE IS MADE THROUGH THE WORK, EITHER
SUBJOINED TO THE QUESTIONS AND ANSWERS, OR
INTERWOVEN WITH THEM.

BY
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PREBENDARY OF HEREFORD,
AND DOMESTIC CHAPLAIN TO THE LORD BISHOP OF THAT DIOCESE.

Rev. John Watson

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1827

TO THE DIRECTOR
GENERAL INVESTIGATION

MEMORANDUM FOR THE DIRECTOR

Subject: [Illegible]

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TO
THE RIGHT REVEREND,
GEORGE ISAAC,
LORD BISHOP OF HEREFORD,
AND
WARDEN OF WINCHESTER COLLEGE,
THIS NEW EDITION
OF ARCHBISHOP WAKE'S CATECHISM,
HAVING
THE VARIOUS PROOFS FROM PASSAGES OF SCRIPTURE
TO WHICH
REFERENCE IS MADE THROUGH THE WORK,
EITHER
SUBJOINED TO THE QUESTIONS AND ANSWERS,
OR INTERWOVEN WITH THEM,
IS,
(WITH PERMISSION,) INSCRIBED
BY HIS LORDSHIP'S
DUTIFUL AND OBLIGED SERVANT,
FREDERICK TWISLETON.

*Adlestrop, Chipping Norton,
July 30th, 1826.*

THE UNITED STATES OF AMERICA
DEPARTMENT OF JUSTICE
OFFICE OF THE ATTORNEY GENERAL
WASHINGTON, D. C.
1912

IN RE: [Illegible Name]
[Illegible Address]
[Illegible City, State]

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TO
THE REVEREND
THE ARCHDEACONS,
AND THE REST OF
THE CLERGY,
OF
THE DIOCESE OF LINCOLN.

MY REVEREND BRETHERN,

THE following *Catechism*, composed and published some years ago for the use of my *parish*, is now, at your request, and by your encouragement, reprinted for the benefit of my *diocese*: and I make no doubt but that, through the blessing of God upon your pious endeavours, it will help to propagate a more perfect knowledge of the *doctrine* of *Christ*, in all the parts of it.

It was with this sort of *instruction* that that great and wise minister, the Lord Cromwell,* began, as the most likely means to bring on the *Reformation*, so much desired by all good men: and though what

* See his Injunctions, *anno* 1536. Reg. Cranmer, fol. 97 and 99.

he required went no farther than to teach, first, the *parents* and *masters* themselves, and by them their *children* and *servants*, the *Creed*, the *Lord's Prayer*, and the *Ten Commandments*; yet was this a good beginning, and even more than many of the *clergy* themselves, in those days, were very well able to expound to them.

Hence it was, that about eleven years after, King Edward the Sixth* found it necessary to repeat the very same order in his *injunctions*: “That every *holy-day*, when there was no *sermon*, the *parsons* and *vicars* in their several churches should, immediately after the *Gospel*, openly and plainly recite to their parishioners the *Paternoster*, the *Creed*, and the *Ten Commandments* in *English*, to the intent the people might learn the same; exhorting all parents and householders to teach their children and servants the same, as they are bound by the law of God, and in conscience to do.” For their better doing whereof, when the Service-book was *compiled about two years after*, a *catechism* was also inserted into it; and the *curate* enjoined, † “every sixth week at the least, to teach and declare the *catechism*, according to the *book* of the same.”

We are told, indeed, that Archbishop Cranmer‡

* Edward the Sixth's Injunctions, *anno* 1547.

† Bishop Burnet's Hist. of the Reformation, vol. ii. Appendix, p. 165.

‡ See Hist. *ibid.* p. 71.

had himself, the year before, *anno* 1548, drawn up a *catechism* for the instruction of young persons in the grounds of the *Christian religion*; and, in his dedication of it to the king, complained very much of the neglect of *catechizing* in former times: but yet still this work continued in the same state; nor was any thing more done in it by *public authority*, till about four years after; when, together with the *Articles of Religion*, another *catechism** was composed and published in *Latin*, and all *school-masters* enjoined by the king's command to instruct their *scholars* in it. And here I take the complete model of our *Church-catechism* to have been first laid: to the explication of the *Creed*, the *Commandments*, and the *Lord's Prayer*, was added a short account of the two *sacraments*; and to some or other of these, whatsoever was most necessary to be known or believed by every *Christian*, was orderly, though briefly reduced.

No sooner was the unhappy stop of this exercise, which followed under Queen Mary's reign, removed by her death, but Queen Elizabeth† returned to the same order that her brother, King Edward the Sixth, had established. She required the *parsons* and *vicars*, every *holy-day*, to recite the *Creed*, the *Lord's Prayer*, and *Ten Commandments* in *English*, that their *pa-*

* *Anno* 1553. *Catechismus brevis Christianæ Disciplinæ summam continens, omnibus Ludi-Magistris auctoritate Regiâ commendatus.*

† *Anno* 1559. Queen Elizabeth's Injunctions, n. 5. 44.

rishioners might both learn themselves, and teach their children the same. And she enjoined them every *holy-day*, and every *second Sunday* in the year, to hear and instruct the *youth* of their *parish*, for half an hour at least before *Evening-prayer*, in the *Ten Commandments*, the *articles* of the *Belief*, and the *Lord's Prayer*; and diligently to examine them, and teach them the *catechism* set forth in the *Book of Public Prayer*.

About three years after it was agreed by the *Queen's commissioners*,* that besides the *catechism* for *children* which are to be *confirmed*, another somewhat longer should be devised for *communicants*; and a third in *Latin*, for *schools*. What was done as to the former of these I cannot tell; but for the latter, I find that in the *convocation*† which met the next year, such a *catechism* was drawn up and agreed to by the *lower house*, and brought up by the *prolocutor* to the *upper*. But though that *synod* continued to sit above a month afterwards, yet it does not appear that any thing more was done in this matter till about eight years after;‡ when Dean Nowel published his *Catechism*, which had been before pre-

* *Anno 1561, Vid. Synod. MSS. in Col. C. C. Cantabr.*

† *Act. Convoc. 1562, die Mercur. 3 Martii*, where it is called *Catechismus Puerorum*.

‡ Both his larger and lesser *Catechisms* were published, *anno 1570*.

sented to, and in good measure agreed upon, in that *convocation*.

It would be too tedious to mention all the following *orders* which were made, as well by the *bishops* and *clergy* in their *synods*, as by our succeeding *princes*, and even by the *parliament* itself, for the diligent discharge of this necessary duty. How strictly the *ministers* were enjoined to instruct the *younger persons* of their *parishes* in their *catechism*; and *parents* and *masters* required to send their *children* and *servants* to be instructed by them. By the *constitutions* of 1571,* every rector and vicar was obliged, upon every *Sunday* and *holy-day*, to spend two hours after dinner in this work: and lest their *parishioners* should neglect to attend it, it was ordered, that no one should come to the *holy communion*, or *answer* for a *child* in *baptism*, or *contract marriage*, who had not first learned the *catechism*, so as to be able readily to answer to all the parts of it.

This was reinforced in the *synod* of 1575,† and confirmed, as the other before had been, by the *Queen's authority*: and when Archbishop Whitgift understood that this profitable exercise began, nevertheless, to be too much neglected both by the *ministers* and *people*, he not only remonstrated to his *suffragans* the sad effects of it, but earnestly exhorted

* Sparr. Collect. p. 233.

† Append. to my State of the Church, p. 231.

and required them* *in the fear of God, according to their pastoral care, and for the duty which they owed both to God and his church, to give straight charge to both; and to see that the children, and other ignorant persons, were duly instructed and examined in their catechism, as by the orders of the church they ought to be.*

I shall not need to tell you how this matter was settled by the canons of 1604:† only with regard to the minister's obligation I must observe, that to secure his care in this particular, the first neglect was, upon complaint, decreed to be an admonition from the bishop, with a sharp reproof; the second suspension; and the third excommunication. 'Tis true, upon the last revision‡ of the Book of Common Prayer, there is some change made as to the time when this office is to be performed: for whereas before, both by the rubric of our liturgy, and by the canon made agreeably thereunto, the curate of every parish was directed to instruct and examine the children of his parish before evening-prayer began; it is now appointed to be done in time of divine service, immediately after the second lesson; that so not only the greater number may attend upon this office, but the whole might be performed with the greater care

* Anno 1591. Reg. Whitgift, vol. i. fol. 181.

† See Can. lix.

‡ Anno 1661. See the rubric before the Church Catechism.

and solemnity. But still, as to the substance of the duty, it remains as it did; and both the *curate* is obliged upon *Sundays* and *holy-days*, openly to instruct the *children* of his *parish* in the *Church Catechism*; and the *fathers, mothers, masters, and dames* are required to see that their *children, servants, and apprentices*, who have not learned their *catechism*, do come to be instructed by him. If the *minister* * neglects his duty, the penalty of the *canon* I before mentioned is still in force against him: if the *people* omit theirs, they are to be suspended by the *ordinary*; and if they so persist by the space of a month, they also are to be *excommunicated*.

How wise the constitution of our church in this respect, as well as in its other establishments, is, it would be needless for me to observe to you. The reason of the thing itself sufficiently speaks it: for as by the *sermon* in the *morning*, those who are of *riper years*, and better knowledge in the Gospel of *Christ*, are edified and instructed; so by teaching and expounding the *catechism* in the *afternoon*, the younger and more ignorant, (who are not yet capable of profiting by sermons,) are informed and trained up with such a sort of learning as is suitable to their age and capacities. And yet, alas! how has this prudent and useful method been slighted by many, and neglected by more! and instead of these *cate-*

* Can. lix.

chetical institutions, a *second sermon* been introduced for the *afternoon*, and a new sort of *teachers* set up under as new a character of *lecturers*, to preach it, and that (oftentimes) not so much to the real benefit, as to the fancies and inclinations of those by whom they are to be paid for it. I cannot say that this is altogether contrary to our *present establishment*, because the last *act of uniformity** has given directions for the licensing and allowing of them: but sure I am it is a manifest encroachment upon our good *old constitution*, which knew no such persons, nor made any provision for them. And the result has been, that the *afternoon sermon* has almost quite thrown out the much better and more profitable exercise of *catechising*; which has both the *laws* of the *realm* and *canons* of the *church* on its side; whereas the other has neither: and therefore if the *one* must be allowed, I think the *other*, at least, should not be omitted.

And in this I speak not only my own sense, but the judgment of those whose opinions carry authority as well as weight with them. Such was that of Archbishop Sheldon,† in the year 1672, who by the *King's* command required his suffragans “to inforce the execution of such laws and constitutions as enabled them to enjoin the use and exercise of our

* 13 Car. II. cap. iv. § 19, &c.

† See his Letter of that year to the bishop of London.

Church Catechism: of Archbishop Sancroft,* in the year 1688, among whose seasonable and wise *articles* sent to his *bishops* in a very *critical juncture*, the fourth was this: “that they (the *clergy*) diligently *catechise* the *children* and *youth* of their *parishes*, (as the *rubric* of the *Common Prayer Book*, and the *fifty-ninth canon* enjoin) and so prepare them to be brought in due time to *confirmation*, when there shall be opportunity: and that they also at the same time expound the grounds of religion and common Christianity, in the method of the *catechism*, for the instruction and benefit of the whole parish; teaching them what they are to believe, and what to do, and what to pray for; and particularly, often and earnestly inculcating upon them the importance and obligation of their *baptismal vows*.” This was what that great and good *prelate* thought necessary to recommend to the *clergy* in the time of our utmost danger, and as the best means to prevent the growth of *popery*, then breaking in like a torrent upon us on every side. And when his late Majesty, of glorious memory, had freed us from the fear, yet still he thought this duty of so much importance, as to give it a particular place in his *injunctions*, † set forth for

* See his Articles recommended to the Bishops, July 16, 1688.

† Injunctions: *anno* 1694, n. 14.

the better establishment of our *church* in the year 1694. And our present most reverend *metropolitan*, the year following, thus prudently reconciled the discharge of this duty with the manners and humours of the times; by directing his *suffragans** to recommend it to their *clergy*, since they must preach (after having examined the *children* in their *catechism*, as the *rubric* requires) “to preach in the *afternoon* upon *catechetical heads*; both that the people may be the better rooted and grounded in the faith, and also kept from *other assemblies*.

Having thus shewn you what was the foundation of that *direction*, which I communicated to you by your *archdeacons* the last year, with relation to this matter; I cannot conclude without acknowledging the very great satisfaction I have received from your readiness to comply with it; and the earnest you have given me of what I may farther expect from you in this particular, in the large *subscriptions* you have made for the distribution of that *Exposition of our Church Catechism*, which I herewith send to you, among your *parishioners*. May the *God* whom we all serve in the *Gospel of his Son*, give his blessing both to what I have published, and you shall from thence take occasion more fully to explain to them; that by a more perfect knowledge of their duty, their

* Circular Letter, *anno* 1695.

faith may be established, their hearts sanctified, their piety improved, the *communion* of our *church* enlarged; and many souls saved in the day of the *Lord Jesus*. I am,

Reverend Brethren,

Your very affectionate

Friend and Brother,

W. LINCOLN.

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History of ...

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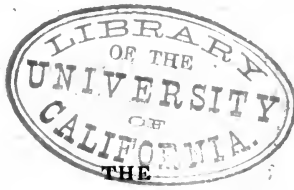
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PRINCIPLES
OF
THE CHRISTIAN RELIGION
EXPLAINED, &c.

PART I.
OF THE GOSPEL COVENANT.

SECT. I.
Of Catechising in General.

1. Q. FROM whence is the word *Catechism* derived?

A. From a **Greek* word, which signifies to teach by word of mouth; and has been used particularly to signify such a kind of instruction as is made by way of question and answer.

PROOFS SUBJOINED.—Luke, i. 4. *ἵνα ἐπιγνῶς περὶ τῶν κατηχηθῆς λόγων τὴν ἀσφαλείαν.*

Acts, xviii. 25. *Οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ Κυρίου.*

Rom. ii. 18: *Καὶ γινώσκεις τὸ θελημα, καὶ δοκιμαζεῖς τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ νομοῦ.*

1 Cor. xiv. 19. *Ἀλλ' ἐν ἐκκλησίᾳ, θελω πεντε λόγους εἰς τὸ νοῦς μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχῶ.*

Gal. vi. 6. *Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῶν κατηχούντων, ἐν πάσιν ἀγαθοῖς.*

* Κατηχέω. *Insono ejus auribus.*

Q. What is that you call your *Church Catechism* ?

A. It is a short, but sufficient institution of the principles of the Christian religion, set forth by authority, and required to be learned of every person, in order to his being confirmed by the bishop; and prepared both for the profitable reading and hearing of God's word, and for the worthy receiving of the Lord's Supper.

3. Q. What do you look upon to be the proper subject of such an institution.

A. It ought to comprehend all such things as are generally necessary to be known of all persons, in order to their due serving God here, and to their being saved hereafter.

PROOFS SUBJOINED.—Heb. v. 12. *For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God; and are become such, as have need of milk, and not of strong meat. vi. 1, 2. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.*

4. Q. What are those things which may be accounted thus necessary to be known by all Christians?

A. They may, in general, be reduced to these two heads: viz, 1st, The knowledge of the Gospel-covenant; that is to say, of the promises made by God to mankind through our Lord *Jesus Christ*, and of the conditions upon which we may become partakers of them. And, 2ndly, The knowledge of the means

which God has appointed, whereby to convey his grace to us; and thereby both to assist and confirm us in the discharge of our duty to him.

PROOFS SUBJOINED.—Heb. viii. 8, 9. *For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. x. 16, 17. This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Gen. iii. 15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

5. Q. What are the Promises which God has made to mankind, through *Jesus Christ*?

A. ^aPardon of sins: ^bGrace to fulfil our duty in this life: and upon our sincere performance thereof, ^ceverlasting Salvation in the life which is to come.

PROOFS SUBJOINED.—^aHeb. viii. 12. *I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more.*

^bLuke, xi. 13. *If ye, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?* Rom. viii. 1, &c. *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 1 Cor. iii. 16. Know ye not that ye are the*

temple of God, and the Spirit of God dwelleth in you? vi. 11, 19. 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. 2 Cor. i. 22. Who hath also sealed us, and given the earnest of the Spirit in our hearts. Gal. v. 16, &c. This I say, then, walk in the Spirit, and ye shall not fulfil the lust of the flesh. Eph. v. 9. The fruit of the Spirit is in all goodness, and righteousness, and truth. 1 Pet. i. 22. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure love fervently. 1 John, iii. 24. He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

John, iii. 16, 17. 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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 1 Pet. i. 3, 4, 5. Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

6. Q. What are the conditions required of us by God, in order to our being made partakers of these promises?

A. ^d A hearty repentance of our sins past: ^e A

sincere endeavour to live according to God's commands for the time to come: And both these made perfect, by a lively faith in God's mercies towards us, through *Jesus Christ*. John, iii. 16, 18. *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. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.* 1 John, i. 7. *If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.* ii. 2. *And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*

PROOFS SUBJOINED.—^d2 Cor. vii. 10. *Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.* Tit. ii. 12. *For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.* James, v. 20. *Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.* ^e1 John, i. 6, 7. *If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.* ii. 3, 4, 5, 6. *And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his com-*

mandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself so to walk, even as he walked.

7. Q. What are the means ordained of God, whereby to convey his grace to us?

A. They are chiefly two: constant prayer to God for it, Luke, xi. 13. *If ye, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the holy spirit to them that ask him?* And a worthy use of the holy sacraments, Mark, xvi. 16. *He that believeth and is baptized shall be saved; but he that believeth not, shall be damned.* Acts, ii. 38. *Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.* 1 Cor. x. 16. *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread, which we break, is it not the communion of the body of Christ?* xi. 23, &c. *For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night in which 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 cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.* 1 Peter, iii. 21. *The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of*

Jesus Christ, who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him.

8. Q. Are there not, besides these, some other means ordained by God, and necessary to be made use of by us, in order to our salvation?

A. Yes, there are; particularly the hearing, reading, and meditating upon his word: the substance of which, though it be sufficiently gathered together, and represented to us in our *Catechism*, yet should not that hinder us from diligently reading of the Holy Scriptures, nor make us neglect any other means of Christian instruction; but rather we should use our *Catechism* as a help, whereby to render both the reading and hearing of God's word more plain and profitable to us. Psalm i. 2. *Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord: and in his law doth he meditate day and night.* John, v. 39. *Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.* Rom. xv. 4. *For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.* 2 Tim. iii. 16. *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.*

9. 2. Does your church catechism sufficiently instruct you in all these?

A. It does: for therein both the nature of the Christian covenant is declared to us, and the conditions are set forth, on which we may become par-

takers of its promises. And we are particularly instructed, both how we ought to pray to God; and what those sacraments are which are necessary to be administered unto, and received by all of us.

SECT. II.

Of the Benefits of the Gospel-Covenant.

1. Q. What is your name?

A. D. or M.

2. Q. Who gave you this name?

A. My Godfathers and Godmothers, &c.

3. Q. What is that name which is here demanded of you?

A. It is my Christian name; therefore so called, because it was given to me by my Godfathers and Godmothers, in my **baptism**. For as from my natural parents I derive the name of my family; so from those who were my spiritual parents, I take that name, which properly belongs to me as a member of *Christ's church*. Gen. xvii. 5. *Neither shall thy name any more be called Abram, but thy name shall be Abraham: for a father of many nations have I made thee.* Gen. xxi. 3, 4. *And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac, being eight years old, as God had commanded him.* Luke, i. 59, 60. *And it came to pass, that on the eighth day they came to circumcise the child: and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John.* Luke, ii. 21. *And when eight days were accomplished for the*

circumcising of the child, his name was called Jesus, which was so named of the angel, before he was conceived in the womb.

4. Q. Whom do you mean by your Godfathers and Godmothers?*

A. I mean those persons who became *sureties* for me at my Baptism: and upon whose promise, there made in my name, I was baptized, and so fœderally admitted into the communion of *Christ's* church.

5. Q. Does the church require every one who is to be *baptized* to have such *sureties*?

A. It does; and, as far as we can learn, has done so from the very *times* of the *apostles*.

6. Q. For what *end* has it required them?

A. For several *ends*: at first to be *witnesses* to the church that the person *was baptized*, and thereby had a right to be admitted into the *communion* of it. Afterwards, when *children* began to be chiefly *baptized*, who could not *answer for themselves*, to *promise* and *covenant* for them: And take care that when they came to years of discretion, they should not only be *taught* what *they had done* on *their behalf*, but should be so bred up as to be ready, by God's grace, to make good themselves, what their *Godfathers* and *Godmothers* had before *promised* in *their names*.

7. Q. Is it the duty of every *Godfather* and *Godmother* to take such a *care* of those whom they answer for?

A. Yes, certainly; and *our church* does accordingly, in a very solemn manner, *charge* them with it. And the sum of what she requires of them is this: 1st. To put those for whom they have *answered* in

* See below, sect. xiv.

mind, *what a solemn vow, promise, and profession they made by them at their baptism.* 2ndly, To take care that, as soon as they be able to learn, they be taught their *Catechism*, and instructed in the nature and extent, as well as importance of *what they promised for them*; and of their *obligations* to fulfil it. And in order to both these, 3dly, To call upon them to *go to church, to hear sermons, and to serve God* diligently both in *public* and *private*; and if they find them negligent in any of these, to admonish and reprove them; and, in a word, to do what in them lies to engage them *carefully* to fulfil what they *charitably undertook* on their behalf.

8. Q. But why may not all this be as well done by every one's *own parents*, as by *Godfathers* and *Godmothers*?

A. It is no doubt the duty of all Christian parents to do this. They are bound, as soon as conveniently they can, to *bring their children to baptism.* As soon as they grow up, they are bound to *instruct* them in *their duty*, and to see that *they fulfil it.* But yet still, as it is of great advantage to every child to have *others* concerned to look after him besides his *natural parents*, especially in matters of such high concernment, so the *analogy* of this *sacrament* seems rather to require that some *other persons* should *answer* for them. That as by *baptism* we are *born again*, and by that *new birth* contract a *new relation*, and enter upon a new state; so we should derive this new and spiritual birth from some *other parents* than those from whom we *received* our natural. But, however, it is certainly more safe for any child to be under the care and concern of *four* or *five* persons, than of *two* or *three*: who may both supply the de-

fects of careless and negligent parents, whilst they are alive, and be instead of them, if they should chance to die before their children are grown up, and instructed to take care of themselves.

9. *Q.* What then is to be thought of those, who, having been *sureties* for *children* at their *baptism*, do afterwards take no such *care* of them?

A. They are certainly guilty of a very great fault: *They *break their faith* with the *church*, which upon this trust, admitted them to be *sureties* for them at their baptism. *They become, in some measure, *answerable* to God for the *ignorance* and *wickedness* of those whom they ought to have *instructed* and *corrected*. *And they increase the *prejudices* of such as are not well affected to the *use* of *sureties* in *baptism*; which have little to support them besides the unhappy observation of the negligence of too many, who, having taken such a sacred trust upon themselves, do afterwards make but little conscience of fulfilling it as they ought to do.

10. *Q.* What are the benefits which have accrued to you by your baptism?

A. They are many, and great ones; but may, in general, be reduced to these three; that thereby I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

11. *Q.* How were you hereby made a member of Christ?

A. As I was made a ^amember of his mystical body, the church; of which Christ is the ^bhead. ^a1 Cor. xii. 27. *Ye are the body of Christ, and members in particular.* ^bEph. iv. 5. *One Lord, one faith, one baptism.* v. 23. *Christ is the Head of the church.*

PROOFS SUBJOINED.—Rom. xii. 5. *So we, being many, are one body in Christ, and every one members one of another.* Eph. i. 22, 23. *He hath put all things under his feet, and gave him to be the head over all things, to the church, which is his body, the fulness of him that filleth all in all.*

12. Q. How were you hereby made the child of God?

A. As, by this means, I was taken into covenant with him; was adopted into his family; dedicated to his service; and entitled to his promises. Gal. iii. 26, 27. *Ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ, have put on Christ—and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.* See Gal. iv. 5, 7. *But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law: to redeem them that were under the law, that we might receive the adoption of sons. Wherefore thou art no more a servant, but a son: and if a son, then an heir of God, through Christ.* Eph. i. 5. *Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.*

PROOFS SUBJOINED.—John, i. 12, 13. *As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* Heb. ii. 11, 12, 13. *For both he that sanctifieth, and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church*

will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I, and the children which God hath given me. Rom. viii. 14, 15. For as many as are led by the Spirit of God, they are the sons of God. 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.

13. Q. How were you hereby made an inheritor of the kingdom of Heaven?

A. As by my baptism, I became entitled to a ^aright to it, ^band was actually put into such a state, that if I be not wanting to myself, I shall not fail of being made a partaker of it. Tit. iii. 4, &c. *But after that the kindness and love of God our Saviour toward man appeared, 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:—that being justified by his Grace, we should be made heirs according to the hope of eternal life. 1 Pet. i. 3, &c. Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us.*

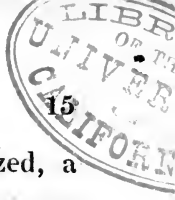
PROOFS SUBJOINED.—^aRom. viii. 15, 17. *For ye have not received the spirit of bondage, again to fear; but ye have received the spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him that we may be also glorified together. ^b6 Gal. iv. 5, 7. To redeem them that were under the law, that we*

might receive the adoption of sons. Wherefore thou art no more a servant, but a son; and, if a son, then an heir of God, through Christ. Eph. i. 5, 11. Having predestinated us unto the adoption of children by Jesus Christ, unto himself, according to the good pleasure of his will. In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will. 1 Pet. ii. 21. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.

14. Q. Are all, who are baptized, made partakers thereby of these benefits?

A. They are all, at that time, either made partakers of them, or entitled to them. But those only continue to hold their right to these privileges, who take care to fulfil their part of the covenant, which was therein made between God and them.

PROOFS SUBJOINED.—1 Peter, i. 3, 4, 5. *Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Gal. iii. 26, 27. For ye are all the children of God in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. Heb. ii. 3. How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.*



15. Q. Have none, but such as are baptized, a right to these benefits?

A. None have a right to them but such as are baptized, or were ready to have been baptized, had they had the opportunity of receiving that holy sacrament. John, iii. 5. *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven.* Mark, xvi. 16. *He that believeth, and is baptized, shall be saved.*

16. Q. How come those who are baptized to have a right to these benefits?

A. By the gracious ^apromise of God, and through the merits and death of our Saviour Christ: who taking our nature first, and then the guilt of our sins upon himself, ^bdied in our stead; and by so doing, not only delivered us from the ^cpunishment of our sins; but moreover ^dobtained an eternal inheritance of glory and happiness in heaven, for all those who should *faithfully believe* in him, and live according to his commands here upon earth.

PROOFS SUBJOINED.—^aJohn, iii. 6. *Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit, is spirit.* Rom. viii. 32. *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.* ^b1 Cor. xv. 3. *For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the scriptures.* Gal. ii. 20. *I am crucified with Christ; nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved*

me, and gave himself for me. Eph. v. 2, 25. *Walk in love, as Christ also hath loved us, and hath given himself for us, an offering, and a sacrifice to God for a sweet-smelling savour. Husbands love your wives, even as Christ also loved the church, and gave himself for it.* 1 Pet. ii. 24. *Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes we were healed.* iii. 18. *For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened in the spirit.* °Isaiah, liii. 5. *He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed.* Rom. v. 9. *Much more then, being now justified by his blood, we shall be saved from wrath, through him.* 2 Cor. v. 21. *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.* Gal. iii. 13. *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.* 1 Thess. i. 10. *To wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.* 1 Pet. i. 2. *Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ.* 1 John, i. 7. *If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.* ^dMatt. xxv. 31, &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: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on his left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world. John, xiv. 2, 3. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. Rom. x. 13. For whosoever shall call upon the name of the Lord shall be saved. 1 Cor. xv. 58. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. Heb. ix. 15. For this cause he is the mediator of the new Testament, that by means of death, for the redemption of the transgressors that were under the first Testament, they which are called might receive the promise of eternal inheritance.

SECT. III.

Of the Conditions of it, on our part; and the Obligations we lie under to fulfil them.

1. Q. **What did your Godfathers and Godmothers then for you?**

A. They did promise and vow three things in my name, &c.

2. Q. **What is the first thing which your Godfathers and Godmothers promised in your name?**

A. **That I should renounce the devil and all his**

works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.

3. Q. What does the renouncing of all these signify?

A. It signifies an utter forsaking of them; and obliges me not only inwardly to detest them, but so to watch and govern all my outward actions, as not to follow, nor be led by them.

4. Q. Do you think that you shall be able thus to renounce the devil, the world, and your own flesh?

A. So perfectly as I could wish, I cannot hope to do it in this present life: yet I trust that, by the grace of God, I shall always from my heart detest and abhor them; and so order my life and actions, as not to be drawn into any evil courses by them; nor even into the actual commission of any very great and voluntary sins.

5. Q. What mean you by the devil?

A. It is the common name given in ^ascripture to those wicked spirits, who having rebelled against God, and being thereupon justly cast off from that glorious state in which they were created by him; do make it their constant business and endeavour to draw as many off as they can into the same rebellion, and thereby into the same state of misery with themselves. 1 Pet. v. 8. *Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour.*

PROOFS SUBJOINED.—^aMatt. xiii. 39. *The tares are the children of the wicked one; the enemy that sowed them is the devil.* Luke, viii. 12. *Those by the way side are they that hear; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved.* John, viii. 44. *Ye are of*

your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. Eph. iv. 27. Neither give place to the devil. vi. 11. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 1 Tim. iii. 6, 7. Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil. Heb. ii. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. James, iv. 7. Submit yourselves therefore to God. Resist the devil, and he will flee from you. 1 John, iii. 8, 9, 10. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God, doth not commit sin; for his seed remaineth in him: and he cannot commit sin, because he is born of God. In this the children of God were manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

6. Q. What are the works of the devil, which together with him, you at your baptism promised to renounce?

A. ^aAll manner of sin: but chiefly I comprehend under this first rank, those sins which either more immediately relate to him, or proceed from his sug-

gestions; ^b such as pride, malice, envy, revenge, murder, lying, and, above all, witchcraft and idolatry.

PROOFS SUBJOINED.—^a John, viii. 41, 44. *Ye do the deeds of your father. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.* 1 John, iii. 8. *He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.* ^b John, viii. 44. *He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.* Acts, xiii. 9, 10. *Then Saul, (who also is called Paul) filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?* 1 Tim. iii. 6. *Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil.* James, iii. 14, 15. *But if you have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish.* 1 John, v. 19, 21. *And we know that we are of God, and the whole world lieth in wickedness. Little children, keep yourselves from idols.*

7. Q. What is the next enemy which, at your baptism, you promised to renounce?

A. *This wicked world, with all the pomps and vanity of it.*

8. Q. How is it that you call the world, (the work of God's hands) a wicked world?

A. Not because it is in itself so, but only to shew how far, and in what respect, I am to renounce it. Namely, in all such cases in which it would draw me into any wickedness, for the sake of any thing which I desire or enjoy in it. Gal. i. 4. *Christ gave himself for our sins, that he might deliver us from this present evil world.* 1 John, ii. 15. *Love not the world, neither the things that are in the world: if any man love the world, the love of the Father is not in him.*

PROOF SUBJOINED.—James, iv. 4. *Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God.*

9. Q. What do you mean by the pomps and vanity of this wicked world?

A. They do most properly denote the vain state, shew, and magnificence of such as are great and rich in it; but do withal comprehend the riches themselves which are made use of to minister to these vanities; together with the covetousness, injustice, oppression, and whatsoever other sins of the like kind men commit for the support of their vanity, and to obtain such things as minister only to the pomp and pride of life.

PROOFS SUBJOINED.—Acts, xxv. 23. Compare 1 Maccab. ix. 37. *And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus's commandment, Paul was brought forth.* Maccab. *After this, came word to Jonathan, and Simon his brother,*

that the children of Jambri made a great marriage, and were bringing the bride from Nadabatha, with a great train, as being the daughter of one of the great princes of Chanaan. 1 John, ii. 16. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

10. Q. What is the third enemy which your religion engages you to renounce?

A. *The sinful lusts of the flesh.*

11. Q. What do you understand by the sinful lusts of the flesh?

A. All those sensual desires and inclinations whereby we are disposed to those sins which are in a peculiar manner called in Holy Scripture, *the works of the flesh*; such as *uncleanness, drunkenness, &c.* See Gal. v. 19. *For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. Rom. viii. 13. For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live. Coloss. iii. 5. Mortify, therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. 1 John, ii. 16. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*

12. Q. What was the second thing which your Godfathers and Godmothers promised for you at your baptism?

A. *That I should believe all the Articles of the Christian Faith.*

13. Q. Where are those *articles* to be met with?

A. They are only to be found in and believed upon the authority of *God's word*: yet have been collected into that short summary of our faith which is commonly called the *Apostles' Creed*. See Part II.

14. Q. What was the third thing which your God-fathers and Godmothers promised in your name at your baptism?

A. *That I should keep God's holy will and commandments, and walk in the same all the days of my life.*

15. Q. Has there been any such summary collection made of *God's commandments*, as you say there has been of the principal *articles* of your *Christian faith*?

A. Yes, there hath, and that by God himself, in those *ten commandments* which he delivered to the *Jews* heretofore; Exod. xx. and which continue no less to oblige us now. Matt. v. 17, &c. *Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily, I say unto you, till heaven and earth pass, one jot, or one tittle shall in no wise pass from the law, till all be fulfilled.* See Part III.

PROOFS SUBJOINED.—Matt. xix. 17, 18, 19. *If thou wilt enter into life, keep the commandments. He saith unto him, which? Jesus said, Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honour thy father and thy mother; and, thou shalt love thy neighbour as thyself.* Luke, xviii. 18, 20. *And a certain ruler asked him, saying, Good master, what shall I do to inherit eternal life? And Jesus said unto him, why callest thou me good? None is good, save one,*

that is God. Thou knowest the commandments, do not commit adultery, do not kill, do not steal, do not bear false witness, honour thy father and thy mother. Rom. xiii. 8, &c. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

16. **Q.** Dost thou not think that thou art bound to believe and do as they have promised for thee?

A. Yes, verily, and by God's help so I will, &c.

17. **Q.** Upon what grounds do you think yourself obliged to make good what your Godfathers and Godmothers promised for you at your baptism?

A. Upon many accounts; but chiefly, because what was then transacted, was not only done in my name, but for my benefit and advantage: and I must resolve to fulfil what they promised for me, or I shall not receive the blessings, which, in consideration thereof, God was pleased to make over to me. Besides, that they promised nothing on my behalf, but what it would otherwise have been my duty, as well as interest, to have fulfilled.

18. **Q.** By what means do you hope you shall be able to fulfil what they promised for you?

A. By the *grace of God*, which I am assured shall not be wanting to me, if I do but heartily pray to God for it, and take care to use it as I ought to do. Luke, xi. 13. *If ye, being evil, know how to give good gifts unto your children, how much more shall*

your heavenly Father give the Holy Spirit to them that ask him.

PROOFS SUBJOINED.—John, vi. 44. *No man can come to me, except the Father, which hath sent me, draw him; and I will raise him up at the last day.* 2 Cor. iii. 5. *Not that we are sufficient of ourselves to think any thing, as of ourselves; but our sufficiency is of God.* Phil. i. 6. *Being confident of this very thing, that he, which hath begun a good work in you, will perform it until the day of Jesus Christ.* ii. 13. *For it is God, that worketh in you, both to will and to do of his good pleasure.*

19. Q. How are you assured of God's grace to enable you to *believe*, and to *do*, what he requires of you?

A. I am assured of it from hence, that by my baptism I was put into a *state of salvation*, which I could not have been, were I not thereby secure of whatsoever is needful, on God's part, to be bestowed upon me, in order to my *attaining of salvation through Jesus Christ our Saviour.* Rom. i. 16. *The gospel of Christ is the power of God unto salvation to every one that believeth.* Phil. ii. 12, 13. *Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do, of his good pleasure.*

PROOFS SUBJOINED.—Jer. xxxii. 40. *I will make an everlasting covenant with them, that I will not turn away from them, to do them good: but I will put my fear in their hearts, that they shall not depart from me.* Ezek. xxxvi. 25, 26, 27. *Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will*

take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my commandments and do them. 1 John, iii. 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. 2 Thess. iii. 3. But the Lord is faithful who shall stablish you, and keep you from evil.

20. Q. How came you to be called unto such a blessed state as this?

A. Only by the mercy of God, and through the merits of *Jesus Christ* our Saviour; and therefore I do most heartily thank our heavenly Father, that he has called me to this state of salvation, through *Jesus Christ* our Saviour.

PROOFS SUBJOINED.—*John, vi. 44. No man can come to me, except the Father, which hath sent me, draw him: and I will raise him up at the last day. Eph. ii. 8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Phil. i. 29. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. 2 Tim. i. 9. God hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Tit. iii. 4, 5. But after that the kindness and love of God our Saviour toward man appeared, 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.*

21. Q. Do you think you shall be able still to go on, and persevere in this state?

A. It is my earnest desire and purpose so to do;

and I trust, that by the grace of God, I shall do so. For which cause I will never cease to pray unto him for the continuance of his Grace; that so I may be found faithful and sincere in my duty to my life's end. 2 Thess. iii. 3. *The Lord is faithful, who shall establish you and keep you from evil.* Eph. iv. 30. *Grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption.* Phil. i. 6. *Being confident of this very thing, That He which hath begun a good work in you, will perform it until the day of the Lord Jesus Christ.*

PROOFS SUBJOINED.— John, viii. 31. *Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed.* Rom. ii. 7. *God, who will render to every man according to his deeds: to them who by patient continuance in well doing, seek for glory and honor, and immortality, eternal life.* 1 Cor. i. 8. *Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.* xv. 58. *Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.* 2 Cor. i. 22. *Who hath also sealed us, and given the earnest of the spirit in our hearts.* Gal. 6, ix. *And let us not be weary in well doing: for in due season we shall reap, if we faint not.*

SECT. IV.

Of the method and means of restoring ourselves to God's Favour after the Violation of them.

1. Q. But what if notwithstanding all your present desires and resolutions, you should chance to

fall away from your duty, and thereby put yourself out of *this state of salvation*; is there no way left for you to recover yourself, and to return again to it?

A. Yes, there is; by a true *repentance* for the sins which I shall have committed, and an humble *confession* of them to God; with earnest *prayer* for his forgiveness, through the merits and intercession of *Jesus Christ*, our Blessed Saviour and Redeemer.

PROOFS SUBJOINED.—Luke, xv. 7, 18, &c. *I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son.* 1 John, i. 8, 9. *If we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

2. Q. What mean you by repentance?

A. I mean such a conversion of a sinner to God, whereby he is not only heartily ^a sorrow for the evil he has done, and resolved to forsake it, ^b but does actually begin to renounce it, and to fulfil his duty according to his ability, with a stedfast purpose to continue God's faithful servant unto his life's end.

PROOFS SUBJOINED.—^a 2 Cor. vii. 10. *For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.*

^b Psalm xxxii. 5. *I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.* Prov. xxviii. 13. *He that covereth his sins shall not prosper: but whoso*

confesseth and forsaketh them shall have mercy. Isaiah, i. 16, 17. *Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed, judge the fatherless, plead for the widow.*

3. Q. What are the chief acts required to such a repentance?

A. To forsake evil, and to do good: to turn from those sins which we repent of; and to serve God by an universal obedience of him, in whatsoever he has required of us.

PROOFS SUBJOINED.—Psalm xxxiv. 14. *Depart from evil, and do good; seek peace and pursue it.* Isaiah, i. 16, 17. *Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well.*

4. Q. What is the first step towards a true repentance?

A. To be thoroughly convinced of the evil of our ways, and heartily sorrow for it.

PROOF SUBJOINED.—Psalm xxxviii. 18. *For I will declare mine iniquity; I will be sorry for my sin.*

5. Q. Is every kind of sorrow to be looked upon as a part of true repentance?

A. No; there is a sorrow for sin which proceeds not from any love of God, or sense of our duty to Him; nor yet from any real hatred of the sins which we have committed; but merely from the fear of God's judgment, and of the punishment which we may be likely to suffer for them. This is that sorrow which is commonly called *attrition*; and may be found in the most wicked men, without ever bringing them to any true repentance for their sins.

PROOF SUBJOINED.—2 Cor. vii. 9, 10, 11. *Now I*

rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you; yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge! In all things ye have approved yourselves to be clear in this matter.

6. Q. What then is that sorrow, which leads to a true repentance?

A. It is that godly sorrow which proceeds from a sense of our duty, and of the obligations we lie under to the performance of it. When we are sorry for our sins upon the account of our having thereby offended God, broken the covenant of the gospel, and grieved the Holy Spirit which was given to us; and are therefore resolved immediately to forsake our sins, and never to return any more to the commission of them.

7. Q. How is such a sorrow to be wrought in a sinner?

A. Only by the grace of God, and the serious consideration of our estate towards him: the former to be attained by our constant prayer for it; the latter, by accustoming ourselves often to examine our souls, and to try our ways by the measures of that obedience which the gospel of Christ requires of us.

8. Q. Does not God make use of many other ways to bring men to such a sorrow?

A. God has many ways whereby to bring sinners

to repentance. Sometimes he does it by sending some temporal evils and calamities upon them: sometimes by visiting them with terrors and disquiets of mind: sometimes he calls upon them by the outward ministry of his word; and sometimes by the evils which befall others, especially those who were their companions in their sins. But whatever the occasions be which God is pleased to make use of to bring us to repentance, it is still the Grace of his Holy Spirit, and the serious consideration of our own wretched estate, that must begin the work, and produce in us that *godly sorrow*, which finally ends in a true *repentance*.

9. Q. What are the chief motives, with respect to ourselves, that will be the most likely to engage us thus to sorrow for our sins?

A. The ^a threats of God denounced in the Holy Scriptures against impenitent sinners; and the ^b promises there made of pardon to all such as shall truly repent, and return to their duty, as they ought to do.

PROOFS SUBJOINED.—^a Luke, xiii. 3. *Except ye repent, ye shall all likewise perish.* Prov. xxviii. 13. *He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.*
^b Isaiah, lv. 7. *Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, and he will abundantly pardon.* Ezek. xviii. 30. *Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin.* xxxiii. 11. *As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked*

turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel.

10. Q. What is the next thing required in order to a true repentance?

A. *Confession of sin*: not that God has any need of being informed by us of what we have done amiss; but to the end we may thereby both raise in ourselves a greater shame and sorrow for our evil doings; and give the greater glory to God by a solemn humbling of ourselves in confession before him.

PROOF SUBJOINED.—1 John, i. 8, 9. *If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

11. Q. Is such a *confession* necessary to our *forgiveness*?

A. So necessary that we have no promise of any pardon without it: Prov. xxviii. 13. *He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.* 1 John, viii. 9. *If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

12. Q. To whom is our confession to be made?

A. Always to *God*: and in some certain cases to man also.

13. Q. What are those cases in which we ought to confess our sins to *man*, as well as unto *God*?

A. They are especially these three. 1. In case we have offended or injured our neighbour; and upon that account need to obtain his pardon, as well as God's. 2. If by any open and notorious transgres-

sion, we shall happen to have either deserved, or, it may be, to have fallen under the censures of the church, and so confession to the church be necessary to restore us to the peace of it. Or, 3, If we shall have any private reason that may move us to acquaint any person with our sins; for advice, for prayer, for absolution, or for any other the like spiritual advantage, which cannot be had without it.

PROOFS SUBJOINED.—Matt. v. 23. *If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.* 1 Cor. v. *It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.* 1 Tim. v. 20. *Them that sin rebuke before all, that others also may fear.* James, v. 16. *Confess your faults one to another, and pray one for another, that ye may be healed.*

14. **Q.** What think you of that confession (commonly called auricular confession,) which the church of *Rome* requires as necessary to forgiveness?

A. I look upon it as a great and dangerous imposition, that has no warrant from the Holy Scriptures, but is a rack and snare to the consciences of good men; and may be apt to encourage those who are evil-inclined to commit sin: whilst by the *absolution* which is so readily given them thereupon, (and the efficacy of which is so highly magnified in that church,) they are taught to entertain a much less

opinion both of the heinousness and danger of their evil doings, and of the easiness of obtaining the forgiveness of them, than either the scripture warrants, or their own interest should prompt them to admit of.

15. Q. Is there not somewhat yet required beyond this, in order to our forgiveness?

A. Yes, there is; for to all this there must be superadded, an *actual forsaking* of those sins which we *confess*, and that absolute, and without reserve: so that we must firmly resolve, and as much as in us lies, heartily endeavour not to return any more to the commission of them.

PROOFS SUBJOINED.—Prov. xxviii. 13. *He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.* Isaiah, lv. 7. *Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.* Ezek. xxxiii. 11. *Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel.*

16. Q. But ought there not, beyond all this, some *satisfaction* to be made to God for the sins which we have committed?

A. Yes, certainly; and such there has been made by our Saviour *Christ* for us; who has fully satisfied the justice of God for our sins, and left nothing more for us to do in that behalf.

PROOFS SUBJOINED.—Heb. ix. 25, 26, 28. *For Christ is not entered into the holy places made with hands, which are the figures of the true; but into hea-*

ven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation. x. 12, 14. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; for by one offering he hath perfected for ever them that are sanctified. 1 Pet. ii. 24. Who his own self bare our sins in his own body on the tree, that we being dead to sins should live unto righteousness: by whose stripes we are healed. iii. 18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened in the spirit. 1 John, i. 7. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

17. **Q.** What do you then say to those satisfactions which the church of Rome teaches we ourselves may, and ought to make, for our sins?

A. That they are built upon a false foundation; are contrary to the goodness of God; and beyond the capacity of man.

18. **Q.** What is the foundation upon which they are built?

A. It is this: that when God forgives us our sins, whether upon our own repentance, or by virtue of

the priest's absolution, he remits, indeed, the fault, and purges our guilt; and by this acquits us from the everlasting punishment that would otherwise have been due to them: but yet still retains us under an obligation to some temporal sufferings, either by satisfactory works to be done for them in this life, or by undergoing a certain proportion of pain for them after death, in a place which they call *purgatory*.

19. Q. How does it appear that this foundation is false and erroneous?

A. Because, in the first place, it is absurd to suppose that God should forgive the whole guilt of our sins, and yet having done so, should afterwards punish us for them: and, secondly, it is injurious to the sufferings and merits of *Christ*, whose death was a sufficient satisfaction for the sins of the whole world, and has left no room either for God to require, or for us to pay any thing more.

20. Q. Does repentance then, if it be sincere, without any thing more, restore us again to our state of grace, and reconcile us to God Almighty?

A. If it be sincere, it does, through faith in Jesus Christ.

21. Q. Does God allow repentance to all sins?

A. There is no sin but what true repentance washes away: but there may be some cases in which God may deny us his grace, so that we shall not be able truly to repent.

PROOFS SUBJOINED.—Acts, ii. 37, 38. *Now, when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized, every one of you,*

in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. xiii. 38, 39. *Be it known unto you; therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.* xvi. 30, 31. *And he brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*

22. Q. What are those cases?

A. They may all be reduced to this one general: namely, a wilful abuse, and resistance of the Divine Grace: whether it be by a long habit of sinning, or by frequently acting against the dictates of our own consciences, and the motions of God's Holy Spirit: to say nothing of some sins, which are in an eminent manner destructive of the Divine Grace, such as pride, covetousness, sensuality; but especially that sin which is expressly called in Scripture, the *sin against the Holy Ghost*.

PROOFS SUBJOINED.—*Prov. i. 28, &c. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh.* xxviii. 14. *Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief.* Isaiah, lxvi. 4. *I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear; but they did evil before mine eyes, and chose that in which I delighted not.* Jer. vii. 13. *And now, because ye have done all these works, saith the*

Lord, and I spake unto you, rising up early, and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house which is called by my name, wherein ye trust, and unto the place which I gave unto you and to your fathers, as I have done to Shiloh. Heb. iii. 13, 15. Exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin. While it is said, to-day if ye will hear his voice, harden not your hearts, as in the provocation. vi. 6. It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. xii. 17. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it with tears. Prov. xvi. 5. Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished. James, iv. 6. But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. 1 Pet. v. 5. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud and giveth grace unto the humble. Psalm x. 3. For the wicked boasteth of his heart's desire, and blesseth the covetous, whom God abhorreth. 1 Cor. v. 11. Now I have written to you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one, no not to eat. vi. 10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor

extortioners, shall inherit the kingdom of God. Eph. v. 5. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

23. Q. What is meant by that sin?

A. I suppose it to have been the particular sin of the Jews heretofore, in not only obstinately refusing to receive our blessed Lord for their Messiah, after sufficient proofs given by him to convince them that he was so; but ascribing those miracles which he wrought in proof of his Divine authority to the help of the devil, when, at the same time, they either were abundantly convinced, or but, for their own faults might have been, that he did them by the power of God. Matt. xii. 31. compare Mark, iii. 28. *Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. Mark, Verily, I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies, wherewithsoever they shall blaspheme: but he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation: because they said, he hath an unclean spirit. Luke, xii. 10. Whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.*

PROOFS SUBJOINED.—John, v. 44. *How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? ix. 16, 30, &c. Therefore said some of the Pharisees, this man is not of God, because he keepeth not the sabbath day. Others said, how can a man that is a sinner do*

such miracles? And there was a division among them. The man answered and said unto them, why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened my eyes.

24. Q. Do you look upon this sin to have so wholly belonged to those men, as not to be capable of being committed by any now?

A. That very sin, which in Scripture is so called, cannot now be committed, because Christ is not now upon earth, nor have we therefore any occasion given us thus to *blaspheme* against the *Holy Ghost*. Yet some sins there are of a like nature, which may still be committed by us; and which being committed, may prove no less dangerous to those who are guilty of them, than that sin did prove to the *Pharisees* heretofore.

25. Q. What sins are those, which you suppose to come nearest to it?

A. Apostasy from the Christian religion, after having been convinced of the truth, and made partakers of the promises of it. Next to that, an apostasy from the truth and purity of the Gospel, for the sake of some worldly fears on the one hand, or of some present hopes and advantages on the other; to the communion of a church, which not only obstinately resists the truth, but damns and persecutes all such as profess it. And, lastly, apostasy to *idolatry*; which seems to be the *sin unto death*, spoken of by St. John, 1 John, v. 16, 21, and for the remission of which he gives us but little encouragement to pray; ver. 16.

26. Q. What then do you think of those who go off from the communion of the *church of England*, to that of the *church of Rome*?

A. Generally speaking, as of *apostates* and *idola-*

ters: to whom God may, by an extraordinary effect of his mercy, give grace for repentance, and so for salvation, but of whom otherwise we have but little ground of hope.

27. *Q.* Do you look upon such to be in a more dangerous estate than those who were from the beginning bred up in the *Roman communion*?

A. I do: forasmuch as they have both rejected the truth once known and received by them, and cast off the way in which the Providence of God had placed them; and that, it may be, on some base grounds, to be sure without any sufficient reason, to justify their doing of it.

28. *Q.* What then do you think of those who have always been of the communion of that church.

A. I think them, in general, in much greater danger *now*, than they were *before* the *Reformation*: and still those in more danger who have lived among those of the *reformed church*, and so were in a better capacity of being convinced of the errors of their way. But most of all do I think the condition of those to be dangerous, or rather desperate, who being learned know their errors; or, as priests, are called to instruct the people in the purity of Christ's religion. The sincere, and ignorant, who either want capacity, or want opportunity to know the truth, and for that reason are either seduced from it, or continue ignorant of it, I hope God, who knows the hearts of all men, will forgive: the careless, the prejudiced, but most of all, the obstinately blind and hypocritical among them, I cannot acquit; but must leave them to the judgment of God, who will *render to every one according to his deservings*.

PART II.

OF THE ARTICLES OF OUR FAITH.

SECT. V.

Of the Rule of Faith, the Holy Scriptures.

1. Q. **W**HAT was the second thing which your Godfathers and Godmothers promised in your name?

A. *That I should believe all the Articles of the Christian Faith.*

2. Q. Where are those Articles to be found?

A. In the *Holy Scriptures*; and particularly in those of the *New Testament*.

3. Q. What mean you by the *Holy Scriptures*?

A. I mean those *books*, which through the assistance of the *Holy Spirit*, were written by *Moses* and the *prophets* under the *law*; and by the *Apostles* and *Evangelists* of *Christ*, since the publishing of the *Gospel*, to direct us in the knowledge of God, and of the duty which he requires of us.

PROOFS SUBJOINED.—2 Tim. iii. 16. *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.* 2 Pet. i. 21. *For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*

4. Q. How do you know what books were written by these persons, in order to these ends?

A. By the constant, universal, and undeniable testimony both of the *Jewish* and *Christian church*: from the former of which we have received the *scriptures* of the *Old*; from the latter, those of the *New Testament*.

5. Q. How do you know that these books were written by the *assistance* of the *Holy Spirit*?

A. 1. By the *authors* who wrote them; who were, doubtless, no less *inspired* in what they *wrote*, than in what they *taught*, of the *Gospel of Christ*. 2. By the design of God in stirring up those holy men to the composing of them; which was to leave thereby a constant, infallible *rule of faith* to the church, in all ages of it. 3. By the opinion which all Christians, from the time they were published and received by them, have had of them; and the deference which, upon that account, they have paid to them. And, lastly, by the subject matter of them, and those internal marks of Divine wisdom and piety, which are so conspicuous in all the parts of them.

PROOFS SUBJOINED.—Luke, i. 1, 2, 3. *Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye witnesses and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus.* John, xix. 35. *And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.* xx. 24. *But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.* 2 Pet. i. 15, 16. *Moreover I will endeavour that ye may be able, after my*

decease, to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his Majesty. John, xx. 31. These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name. Luke, i. 4. That thou mightest know the certainty of those things wherein thou hast been instructed. 2 Tim. iii. 15, 16, 17. From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith, which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

6. Q. Do you look upon these Scriptures as the only present rule of your faith?

A. I do: nor is there any other certain foundation on which to build it.

7. Q. What think you of the tradition of the church?

A. Could I be sure that any thing not contained in the *Scriptures* came down by a certain, uninterrupted tradition, from the *apostles*, I should not except against it: Nay, I do therefore receive the Holy Scriptures as the *rule of my faith*, because they have such a tradition to warrant me so to do. But because there is no such tradition for any thing that is not written, therefore neither do I build my faith upon it: but, on the contrary, do suppose that by the Providence of God, the Holy Scriptures were purposely written to prevent those doubts, those mis-

takes, and, indeed, those forgeries and deceits which his infinite wisdom foresaw an *oral tradition* would always have been liable unto.

PROOF SUBJOINED.—^a *Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.*

8. Q. Can the *Holy Scriptures* alone make your *faith* perfect?

A. They can: nor ought I to believe any thing as an article of my faith, which either is not contained in them, or cannot plainly be proved by them.

PROOF SUBJOINED.—2 Tim. iii. 17. *That the man of God may be perfect, thoroughly furnished unto all good works.*

9. Q. What do you think of the *Church's definitions*?

A. That I ought to submit to them in whatsoever they define agreeably to the word of God: but if in any thing they require me to *believe* what is *contrary* to the *word of God*, or *cannot be proved thereby*, I ought absolutely to reject the one, and am under no obligation to receive the other.

10. Q. But is not this to make yourself wiser than the *Church*?

A. No, by no means; but only to make the word of God of more authority with me than the word of man: whilst I choose rather to regulate my faith by what *God* has *delivered*, than by what *man* *defines*.

11. Q. Are the *Holy Scriptures* so plain and easy to be understood, that every one may be able to judge for himself what he ought to believe?

A. In matters of necessary belief, they are very plain, even to the most ordinary Christian: yet we do not deny but that every man ought to *hear the*

Church; and to attend to the instructions of those who are the pastors of it. Only, we say, that neither the Church nor its pastors ought to teach any thing as an article of faith, or require any man's assent to it as such; that cannot be shewn to have been either expressly delivered in the *word of God*; or by a plain and necessary consequence be proved thereby.

PROOFS SUBJOINED.—Psalm cxix. 105. *Thy word is a lamp unto my feet, and a light unto my path.* John, v. 39. *Search the Scriptures; for in them ye think ye have eternal life: and they are they, which testify of me.* xx. 31. *These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.* Rom. xv. 4. *Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.*

12. Q. But how shall the unlearned be able to know what the Scriptures propose; seeing they are written in a *language* which such persons do not understand?

A. By reading them in their own *vulgar tongue*, into which every church has, or ought to have them faithfully translated, for the benefit of those who do not understand the languages in which they were composed.

13. Q. Do you then think that the people ought to be suffered promiscuously to read the *Holy Scriptures*?

A. Who shall forbid them to read what was purposely designed by God for their instruction? The *Scriptures* are as much the voice of the *Apostles* and *Evangelists*, to us of these times, as their preaching

was to those of the age in which they lived. And it may, with as good reason, be asked, Whether we think the people ought to have been promiscuously suffered heretofore to hear the *Apostles preach*; as whether they ought to be suffered promiscuously to read their *writings now*.

PROOFS SUBJOINED.—Matt. xxii. 29. *Ye do err, not knowing the Scriptures, nor the power of God.* John, v. 39. *Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.* Acts, xvii. 2, 11. *Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures. These were more noble than those in Thessalonica, in that they received the word of God with all readiness of mind, and searched the Scriptures daily, whether these things were so.*

14. Q. But amidst so many things as the Holy Scriptures deliver, how shall the people be able to judge what is necessary to be believed by them?

A. Let them believe all they meet with there, and then, to be sure, they will believe all that is necessary. But, for the sake of those who either want ability to read, or capacity to judge, what is most necessary (in point of faith) to be known, and professed by them; the Church has, from the beginning, collected it into a short summary; which every person of old was required both to know and assent to, before he was admitted into the communion of it.

PROOFS SUBJOINED.—Acts, viii. 36, 37. *Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water; and the Eunuch said, See, here is water; what doth hin-*

der me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. 2 Tim. i. 13. Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus.

15. Q. What is that summary of which you speak, and which you account to comprehend all the most necessary articles of our Christian faith?

A. It is commonly called the *Apostles' Creed*: not that the Apostles themselves composed it; (at least not in the very form in which we now have it;) but because it seems to come the nearest of any, to the *Apostles' times*, and does, with the greatest simplicity of expression, comprehend a short summary of the *Apostles' doctrines*.

16. Q. What mean you by the word *creed*?

A. It is the same in *Latin*, as belief in English, and it is so called in both, from the first words of it, *I believe*, which in sense, though not in expression, run through every article of it.

SECT. VI.

Of the Summary of our Faith—the Apostles' Creed.

CATECHIST. Rehearse the articles of your Belief.

2. Q. You said that those words, *I believe*, were not only the *first words* of your *creed*, but the most material, as running in effect through every branch of it. Tell me, therefore, what do you mean when you say, *I believe*?

A. To believe, in general, is to *assent to the truth of any thing, upon the sole authority of the person who delivers it*; who, if he be a man only, the assent

which I give to what he says, produces in me a *human faith*; if, as here, he be *God*, then the assent, which I give to what is delivered by him, is properly a *divine Faith*.

3. Q. What is the difference, with respect to us, between these two?

A. It is very great; for because a man, though never so wise and careful himself, may yet not be honest, and so impose upon me; or should he be never so upright, may yet, after all his care, be mistaken himself, and thereby lead me into error; therefore, in assenting to what such a one proposes, I can at the most but give such a *belief* to it as is suitable to a mere *humane testimony*. I may believe what he says to be true, but yet so as not to exclude a *possibility* of its being *otherwise*. Whereas God, being neither capable of being deceived himself, nor of imposing upon any other; when I give my assent to what he has revealed, I do it, not only with a certain assurance that what I believe *is true*, but with an absolute security that *it cannot possibly be false*.

4. Q. But why do you say, *I believe*, and not, *we believe*, as when you pray, you say, Our father, &c.?

A. Because, though one man may *pray*, yet one man cannot *believe* for another, and however in charity I may suppose every Christian to believe what is here delivered, yet since 'tis certain there are many *infidels* and *hypocrites* scattered up and down among the faithful, and I cannot certainly distinguish who are indeed believers, and who not; neither can I with an assurance of faith, say, *We believe*, because I cannot certainly tell, whether another man does truly believe those articles or no. Besides, that this creed being intended to be the form, upon the

confession whereof persons should be admitted to baptism; and in that case, every one was to make a distinct profession of his faith in order thereunto, it was fitting the Creed itself should be penned after such a manner as was most proper for the main end for which it was composed.

5. Q. Are all the things contained in this Creed to be proved by *Divine revelation*?

A. They are all plainly delivered to us in the *Holy Scriptures*; which being confessed by all Christians to be the *word of God*, what is delivered by them, must be looked upon as delivered to us *by God* himself.

6. Q. What are the general parts of which this Creed consists?

A. They are these four: First, it shews us what is most needful to be believed and professed by us concerning *God the Father*; secondly, concerning our *Lord Jesus Christ*; thirdly, concerning the *Holy Ghost*; and, fourthly, concerning the *Church of Christ*; its duties and privileges here, and the blessings and glory which God has prepared for it hereafter.

7. Q. Do you think it necessary not only to believe all these things, but also, upon occasion, to profess the belief of them?

A. I do think it necessary, whenever our duty to God, or the edification of our neighbour, or the honour of our religion shall require it of any of us. Matt. x. 32. *Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.* Rom. x. 9. *If thou shalt confess with thy*

mouth the Lord Jesus, and shalt believe in thy heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. See 1 Pet. iii. 15. Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.

SECT. VII.

Of God the Father, and what we are to believe concerning Him.

1. Q. What is the first article of your Creed?

A. I believe in God the Father Almighty, maker of heaven and earth.

2. Q. What is God?

A. He is an ^aeternal, ^binfinite, ^cincomprehensible ^dspirit; ^eimmortal, invisible, almighty; most perfect himself, and the giver of all that perfection which is found in any others.

PROOFS SUBJOINED.—^aIsaiah, xli. 4. *Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he.* xliv. 6. *Thus saith the Lord, the King of Israel, and his Redeemer the Lord of hosts; I am the first, and I am the last, and beside me there is no God.* Psalm ^exc. 2. *Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.* ^b1 Kings, viii. 27. *But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?* Psalm cxxxix. 7, 8, 9. *Whither shall I go from thy Spirit? or whither*

shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and remain in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. ° Job, xi. 7. Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? ^d John, iv. 24. God is a Spirit: and they that worship him, must worship him in spirit and in truth. 2 Cor. iii. 17. Now the Lord is that Spirit; and where the spirit of the Lord is, there is liberty. ° 1 Tim. vi. 15, 16. Which in his times he shall shew, 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; whom no man hath seen, nor can see: to whom be honour and power from everlasting. Amen. Jeremiah, xxxii. 27. Behold, I am the Lord, the God of all flesh: is there any thing too hard for me? Matt. xix. 26. But Jesus beheld them, and said unto them, with men this is impossible, but with God all things are possible. Jer. xxiii. 23, 24. Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

3. Q. How do you profess to believe in God?

A. I do firmly believe that there is such a Being as God. Heb. xi. 6. *He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.* And that there is but ^fone such Being; so that besides him there neither is, nor can be, any other. 1 Cor. viii. 4, 6. *We know that there*

is none other God but one:—to us there is but one God the Father. Isaiah, xlv. 5, 6. I am the Lord, and there is none else; there is no God besides me: I am the Lord, and there is none else.

PROOFS SUBJOINED.—^f Deut. vi. 4. *Hear, O Israel: the Lord our God is one Lord.* Mark, xii. 29. *And Jesus answered him, the first of all the commandments is, hear, O Israel; the Lord our God is one Lord.* John, xvii. 3. *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.* Eph. iv. 6. *One God and Father of all, who is above all, and through all, and in you all.*

4. Q. Upon what account do you give to God the title of Father?

A. Upon several accounts, but chiefly on these two: first, with respect to our Lord *Jesus Christ*, whom, in the next Article, I profess to be his *Son*: and, secondly, as he may also be accounted our *Father*. 2 Cor. i. 3. *Blessed be God, even the Father of our Lord Jesus Christ.* See John, x. 29. *My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.—Our Father which art in heaven.*

5. Q. How do you believe God to be our Father?

A. * By right of creation; so he is the Father of all mankind. 1 Cor. viii. 6. *To us there is but one God the Father, of whom are all things.* * By right of adoption; so he is the Father of us Christians in particular. Eph. i. 3, 5. *Blessed be the God and Father of our Lord Jesus Christ—who hath predestinated us unto the adoption of children, by Jesus Christ to himself.* Compare Eph. iv. 6. *One God*

and Father of all, who is above all, and through all, and in you all.

PROOFS SUBJOINED.—Rom. viii. 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.* James, i. 18. *Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.* 1 John, iii. 1. *Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God.*

6. Q. What do you mean by the attribute of Almighty?

A. I mean two things: first, that God has a right of absolute *power* and *dominion* over all the world. Dan. iv. 34. *His dominion is an everlasting dominion, and his kingdom is from generation to generation.* And, secondly, that he has an *infinite power of action*, so that he can do all things, and with *him nothing is impossible*. Matt. xix. 26. *But Jesus beheld them, and said unto them, with men this is impossible; but with God all things are possible.*

PROOFS SUBJOINED.—Psalm xciii. 1. *The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself; the world is established that it cannot be moved.* xcvii. 1, 9. *The Lord reigneth; let the earth rejoice: let the multitude of isles be glad thereof.—For thou, Lord, art higher than all the earth: thou art exalted far above all gods.* xcix. 1. *The Lord reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.* Gen. xviii. 14. *Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life,*

and Sarah shall have a son. Psalm cxxxv. 6. Whatsoever the Lord pleased, that did he in heaven and earth, in the seas, and in all deep places.

7. Q. Can God then do all things?

A. He can do all things that are not either simply impossible to be done, as implying a contradiction: or else contrary to his goodness and perfection to do; as to sin, to be ignorant, and the like.

PROOFS SUBJOINED.—Habakkuk, i. 13. *Thou art of purer eyes than to behold evil, and canst not look upon iniquity.* Tit. i. 2. *In hope of eternal life, which God, that cannot lie, promised before the world began.*

8. Q. By what act, especially, has God manifested himself to be Almighty?

A. *By making the heaven and the earth.*

9. Q. What do you understand by that expression, the heaven and the earth?

A. I comprehend under it all things that ever were made, visible and invisible; as being all made and created by God.

PROOFS SUBJOINED.—Gen. i. 1. *In the beginning God created the heaven and the earth.* Psalm cxlvi. 5, 6. *Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God, which made heaven and earth, the sea, and all that therein is: which keepeth truth for ever.* Acts, iv. 24. *When they heard that they lifted up their voice to God with one accord, and said, Lord God, thou art God, which hast made heaven and earth, and the sea, and all that in them is.* xiv. 15. *Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth, and the*

sea, and all things that are therein. Col. i. 16. By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by him, and for him.

10. Q. How did God make all these?

A. After two different manners. Some he produced by an immediate creation: thus were the *angels* formed, and the spirits of men: and thus was that *first matter* produced, of which Moses speaks, Gen. i. 1, that *in the beginning God created the heaven and the earth.* To the other parts of the creation he gave being, by forming them out of an antecedent matter; so he made this visible world, as we read, Gen. i.

11. Q. By whom did God make the world?

A. By his son; sometimes called the Word. John, i. 3. *All things were made by him, and without him was not any thing made that was made.* And, again, verse 10. *The World was made by him.* Compare Coloss. i. 16. Heb. i. 2. *For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him.* Heb. *God, who at sundry times, and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.*

12. Q. Was this Son the same Jesus who afterwards came into the world to publish the Gospel, and die for us?

A. So the Scriptures expressly tell us. Heb. i.

1, 2. *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, by whom also he made the worlds. And, St. Paul, speaking of him in whom we have redemption through his blood, even the forgiveness of sins, Col. i. 14, tells us, verse 16, that by him were all things created that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him; and he is before all things, and by him all things consist.*

13. Q. Is there any thing more comprehended in this Article, with relation to God the Father?

A. This only; that as God at the beginning thus created all things; so having created them, he has ever since continued to *support and preserve* them. Heb. i. 3. *Upholding all things by the word of his power.* And that so particularly, that there is not the least thing in the world to which his Providence does not extend itself. Matt. vi. 26, 28, 29, 30. *Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith. x. 29, 30. Are not two sparrows sold for a farthing? and one of them shall not fall to the ground*

without your Father? But the very hairs of your head are all numbered.

PROOFS SUBJOINED.—Neh. ix. 6. *Thou, even thou art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all.* Psalm xxxvi. 6. *O Lord, thou preservest both man and beast. How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings.*

14. Q. Why do you profess to believe all this of God?

A. Because, though some part of it might have been discovered by *natural reason*, and accordingly was found out by the wiser heathens; yet the full and perfect knowledge of all this is due to *revelation*: and by the accounts we have of these things in the *Holy Scriptures*, we both more clearly understand them, and are more firmly persuaded of the truth of them.

SECT. VIII.

Of Jesus Christ,—His Mission and Offices.

1. Q. What does the *second part* of your *Creed* contain?

A. It contains a short account of all such things as are necessary to be known and believed by us, concerning *our Lord and Saviour Jesus Christ*.

PROOFS SUBJOINED.—*Let not your heart be troubled: ye believe in God, believe also in me.* 1 John, iii. 23. *This is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.*

2. Q. How is he here described to us?

A. By his *person*, his *offices*, his *relation to God*, and to *us*.

And in Jesus Christ his only Son our Lord.

3. Q. How is his *person* set out to us in this Article?

A. By the *name* which he went by whilst he was upon earth—Jesus.

4. Q. How came our Saviour to be called by that name?

A. He was so called by the express command of God, delivered by an angel; first to the *Blessed Virgin*, Luke, i. 31. *And behold, thou shalt conceive in thy womb, and bring forth a Son, and thou shalt call his name Jesus.* And then to *Joseph*, Matt. i. 21. *And she shall bring forth a Son, and thou shalt call his name Jesus: for he shall save his people from their sins.*

5. Q. Is there any particular significancy in that name, that should move God in such an extraordinary manner to give it to him?

A. There is: for it denotes a *saviour*, and was given by God to our blessed *Lord*, to shew that he was to be the *Saviour* of the *world*; and that no other was to be so. Matt. i. 21. *Thou shalt call his name Jesus, for he shall save his people from their sins.* Acts, iv. 12. *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

PROOFS SUBJOINED.—Luke, ii. 11, 21. *For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the an-*

gel before he was conceived in the womb. Acts, xiii. 13. *Of this man's (David's) seed hath God according to his promise raised unto Israel a Saviour, Jesus.* 1 Tim. i. 15. *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.*

6. Q. How was this *Jesus* to save the world?

A. By delivering us both from the *power* and from the *punishment* of our *sins*; and by putting us in a way of attaining unto everlasting life. Acts, v. 30, 31. *The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.* Tit. ii. 11. *For the Grace of God that bringeth salvation, hath appeared unto men.* Rom. vi. 4, 5. *Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.*

7. Q. What is the title given to our Blessed Lord, with respect to his *offices*.

A. He is called *Christ*; which is the same in *Greek* that *Messias* is in *Hebrew*, or *Syriac*; and is as much as to say, the *anointed*. John, i. 41. *We have found the Messias, which is, being interpreted, the Christ.* iv. 25. *I know that Messias cometh, which is called Christ.*

PROOFS SUBJOINED.—John, vii. 41, 42. *Others said, This is the Christ. But some said, shall Christ come out of Galilee! Hath not the Scripture said, that Christ cometh of the seed of David, and out of*

the town of Bethlehem, where David was? ix. 22. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. x. 24. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. xi. 27. She saith unto him, yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. Acts, ix. 22. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

8. Q. Why had our Saviour this title given to him?

A. To shew, that as by the ceremony of anointing heretofore, God consecrated those whom he called to some certain offices; so was this Jesus to be separated, though not by a visible unction, yet by the invisible power and Grace of the Holy Spirit, for all those offices to which men were anointed by God's command under the law. Acts, x. 38. *God anointed Jesus of Nazareth with the Holy Ghost, and with power.*

PROOFS SUBJOINED.—Luke, iv. 18. *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. Acts, iv. 27. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together. Heb. i. 9. Thou hast loved righteousness and*

hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9. Q. What were those offices, to which men were consecrated, by the ceremony of anointing, under the law?

A. They were chiefly three; to the offices of a prophet, a priest, and a king.

PROOFS SUBJOINED.—1 Kings, xix. 15, 16. *And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha, the son of Shaphat, of Abel-Meholah, shalt thou anoint to be prophet in thy room.* Exodus, xl. 13, 14, 15. *And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. And thou shalt bring his sons, and clothe them with coats: and thou shalt anoint them as thou didst anoint their father, that they may minister unto me in the priest's office; for their anointing shall surely be an everlasting priesthood throughout their generations.* 1 Sam. xv. 1. *Samuel also said unto Saul, the Lord sent me to anoint thee to be king over his people.*

10. Q. Was our Saviour to be consecrated to all these?

A. He was; and that by express prophecies before his coming into the world. See Psalm xlv. 7. *Thou lovest righteousness, and hatest wickedness: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.* cx. 4. *The Lord hath sworn, and will not repent thou art a priest for ever, after the order of Melchisedek.* Deut. xviii. 15, 18,

&c. *The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me: unto him shall ye hearken. I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth.* Isaiah, ix. 6. *Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.* lxi. 1. *The spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.*

11. Q. How did God anoint him to these offices?

A. The *Holy Ghost* came upon him; and God, by a voice from heaven, declared him to be his beloved Son. Matt. iii. 16, 17, and commanded all the world to hear him. Matt. xvii. 5. And He received the spirit without measure, for the discharge of them all. John, iii. 34.

PROOFS SUBJOINED.—Isaiah, xlii. 1. Comp. Matt. xii. 18. *Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.* Matt. *Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.* Isaiah, lxi. 1. Comp. Luke, iv. 18. *The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are*

bound. Luke. The spirit of the Lord is upon me, because he hath anointed me, to preach the gospel to the poor: he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

12. Q. You say, that God before spake by his holy prophets of such a *Christ*: did the *Jews* know that he had done so?

A. Yes, they did: and at that very time that *Christ* came into the world, they generally expected the coming of Him. Matt. xi. 2. *Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another?* John, iv. 25. *The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.* vii. 31. *And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these, which this man hath done?* Luke, iii. 15. *And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not, John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire.*

PROOFS SUBJOINED.—Acts, iii. 18, 22. *But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all*

things whatsoever he shall say unto you. x. 43. To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins. xxvi. 22, 27. Having therefore obtained help of God, I continue unto this day witnessing both to small and great, saying none other things than those, which the prophets and Moses did say should come.—King Agrippa, believest thou the prophets? I know that thou believest.

13. Q. How then came it to pass, that they did not more readily receive him?

A. Because they had flattered themselves with the expectation of a temporal prince, who should deliver them from their enemies, and *restore again the kingdom unto Israel. Luke, xxiv. 21. Acts, i. 6;* and therefore they could not bear the disappointment of receiving such a *Messias* as our Saviour professed himself to be. *Acts, xiii. 27, For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him.*

14. Q. What security have we that this was indeed the *Messias*, of whom *Moses* and the *prophets* spake?

A. The greatest that can be imagined. He came at the exact *time* that the *Messiah* was to come. *Gen. xlix. 10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Malachi, iii. 1. Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye de-*

light in: behold, he shall come, saith the Lord of hosts. Dan. ix. 25, 26. Know therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

^a He descended of the tribe out of which the Messiah was to proceed. Gen. xlix. 9, 10. *Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be. Isaiah, xi. 1. Compare Matt. i. 1. Luke, iii. &c. And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. Matthew. The book of the generation of Jesus Christ, the son of David, the son of Abraham—Jesse begat David the king. Luke. Nathan the son of David, which was the son of Jesse.*

^b He was born at the place where the Messiah was to be born. Micah, v. 2. *Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Matt. ii. 1, 5, 6. Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, there came wise men from*

the east to Jerusalem—Herod demanded of them where Christ should be born, and they said unto him, in Bethlehem of Judea; for thus it is written by the prophet, And thou, Bethlehem, in the land of Judah; art not the least among the princes of Judah: for out of thee shall come a governor, that shall rule my people Israel.

He was conceived of a *virgin*, as the *Messiah* was to be conceived. Isaiah, vii. 14. *Therefore the Lord himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.* Matt. i. 21, 25. *And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.—Joseph knew her not till she had brought forth her first-born son: and he called his name Jesus.* Luke, i. 27, 34. *In the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.—Then said Mary unto the angel, How shall this be, seeing that I know not a man.*

Besides all which, he had such *extraordinary witness* borne to him, as is not to be gainsaid. ^cGod raised up a singular forerunner to prepare the way for him. Being come into the world, he owned him by a voice from heaven to be his Son. Matt. iii. 17. *And lo, a voice from heaven, saying, this is my beloved Son, in whom I am well pleased.* Luke, xvii. 5. *While he yet spake, behold, a bright cloud overshadowed them; and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him.*

^dHe himself wrought such *miracles* as no one ever

did. John, vii. 31. *And many of the people believed on him, and said, when Christ cometh, will he do more miracles than these, which this man hath done.*

° He empowered his disciples to work the same miracles in his name, and for the confirmation of his authority. Matt. x. 7, 8. *And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.* Mark, xvi. 17, 18. *And these signs shall follow them that believe: in my name shall they cast out devils: they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.*

Being put to death at the instigation of the *Jews*, he was by God raised again the third day from the dead; and in the presence of his disciples, visibly taken up into heaven, where he now sitteth at the right hand of God. Acts, i. 3, 9. *To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.—And when he had spoken these things, while they beheld, he was taken up; and a cloud received them out of his sight. See below, Sect. XII.*

PROOFS SUBJOINED.—^a Matt. xii. 23. *And all the people were amazed, and said, Is not this the son of David?* xxii. 42. *While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose son is He? They say unto him, The son of David.* Hebrews, vii. 14. *For it is evident that our Lord sprang out of Judah: of which tribe Moses spake nothing concerning priesthood.*

^b John, vii. 41, 42. *Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? Luke, ii. 4, 11. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) to be taxed with Mary, his espoused wife, being great with child. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. ° Isaiah, xl. 3. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Malachi, iv. 5. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. Luke, i. 17. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. Matt. iii. 3. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Mark, i. 2, 3. As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee: the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

^d Matt. xi. 5. *The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. John, iii. 2. The same (Nicodemus) came to Jesus by night, and said unto*

him, *Rabbi, we know that thou art a teacher come from God; for no man can do the miracles that thou doest, except God be with him.* xxi. 25. *And there are also many other things which Jesus did, the which, if they should be written every one of them, I suppose that even the world itself could not contain the books that should be written.* Acts, ii. 22. *Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know.*

° John, xiv. 12. *Verily, Verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father.*

15. Q. You said that *Jesus* was called *Christ*, because he was to be consecrated by the *Holy Ghost* to the several offices to which men were anointed under the *Law*. Tell me, therefore, how does it appear that this *Christ* was a *prophet*?

A. It is manifest that he exercised all the parts of the *prophetic office*. He foretold things to come. John, ii. 19. *Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.* Matt. xvii. 22, 23. *And while they abode in Galilee, Jesus said unto them, the Son of Man shall be betrayed into the hands of men, and they shall kill him, and the third day he shall be raised again.* xxiv. 2. *And Jesus said unto them, See ye not all these things? verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down.*

† He declared God's will to the world, and he commissioned his disciples to go and *publish* the same doctrine of *Salvation* to all mankind. Matt. xxviii.

19, 20. *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. Mark, xvi. 15. And he said unto them, go ye unto all the world, and preach the Gospel to every creature.*

PROOFS SUBJOINED.—^f Matt. v. 6, 7. *Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy.* (See the whole sermon on the mount.) Luke, ix. 35. *There came a voice out of the cloud, saying, This is my beloved son; hear him.* Hebrews, i. 1. *God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his son.*

16. Q. How do you believe *Christ* to have been a priest, seeing he was not descended of a priestly tribe, or family? Heb. vii. 14.

A. As the Scriptures teach me to believe: I believe him to have been a priest, not according to the legal institution, but of another, and more ancient kind; after the order of Melchizedeck. Psalm cx. 4. *The Lord hath sworn, and will not repent, thou art a priest for ever, after the order of Melchizedeck.* Heb. v. 10. *Called of God an high-priest after the order of Melchisedeck.* vi. 20. *Whither the forerunner is for us entered, even Jesus, made an high-priest for ever, after the order of Melchizedeck.* Heb. vii. 14. *For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood.*

17. Q. What is the order of which you speak?

A. It is evident, that when God chose the tribe of

Levi, and the *family* of *Aaron*, to minister unto him under the law, he took them instead of the *first-born* of every tribe and family, who, by virtue of their birth-right, had the *priesthood* belonging to them. Now, *Melchisedeck* living before this was done, was a *priest* by that ancient *right*, and not according to the law. But then besides this, he was a *king too*; and so the *high-priest* over his people. Now such a *priest*, and *prince* together, was *Christ* over his *church*. Heb. vii. 1, 2, 11. *For this Melchisedeck, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first, being by interpretation king of righteousness; and after that also king of Salem, which is king of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.—If, therefore, perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedeck, and not be called after the order of Aaron.*

Again: Of *Melchisedeck* we know not either who went before him, or who succeeded him in these *offices*: so that his *priesthood*, as to us, was a *solitary priesthood*, in which, as he succeeded none, so neither does it appear that any succeeded him. And such also is the *priesthood* of *Christ*, who, *because he continueth for ever, hath an unchangeable priesthood*. Heb. vii. 24. *And is thereby able to save to the uttermost them that come unto God by him; seeing he ever liveth to make intercession for them: ver. 25.*

PROOFS SUBJOINED.—Gen. xiv. 18. *And Melchise-*

deck, king of Salem, brought forth bread and wine; and he was the priest of the Most High God.

18. *Q.* Wherein did *Christ* exercise this office?

A. In all the parts of the priestly function: he offered up himself a sacrifice for our sins. Heb. vii. 27. *Who needeth not daily, as those high-priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.* ix. 12, 26, 28. *Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.—Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.—Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.* x. 10. *By the which will, we are sanctified through the offering of the body of Jesus Christ once for all.*

Having done this, he ascended into heaven, there to appear in the presence of God for us. Rom. viii. 34. *Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.* Heb. ix. 12, 24. *Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.—For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.*

And he blesseth us, not only by delivering us hereby from the punishment of our sins, Acts, iii. 26. *Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of*

you from his iniquities ; But by sanctifying our souls ; and so freeing us, in great measure, even from the present power of them. Heb. ix. 14. How much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? x. 10, 14, 15, 16. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us : for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them ; and their sins and iniquities will I remember no more : now where remission of these is, there is no more offering for sin.

19. Q. How does it appear that our Lord was not only a prophet and a priest, but a king also?

A. The Scriptures expressly call him so ; John, xii. 15. *Fear not, daughter of Sion : behold, thy king cometh, sitting on an ass's colt.* xviii. 37. *Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king.* And, that authority which he has all along exercised over his church, proves him to have been so.

PROOFS SUBJOINED.—Isaiah, ix. 6, 7. *For unto us a child is born, unto us a son is given ; and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with justice and*

with judgment from henceforth, even for ever. Luke, i. 32, 33. Compare Daniel, vii. 14. *He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his Father David; and he shall reign over the house of David for ever; and of his kingdom there shall be no end.* Daniel. *And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.* Micah, iv. 7. *And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion, from henceforth, even for ever.* Matt. xxi. 5. *Tell ye the daughter of Sion, Behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass.* Rev. xix. 12, 16. *His eyes were as a flame of fire, and on his head were many crowns: and he had a name written that no man knew, but he himself.— And he hath on his vesture, and on his thigh a name written, King of kings, and Lord of lords.*

20. Q. What is that authority?

A. While he was yet upon earth, he gave laws unto his church, for the regulation of the lives and actions of those who should become members of it. Matt. vii. 24, 26. *Therefore, whosoever heareth these words of mine, and doeth them, I will liken him unto a wise man that built his house upon a rock: and every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand.*

These laws he established with the royal sanction of rewards and punishments. Matt. vii. 19, 21. *Every*

tree that bringeth not forth good fruit, is hewn down, and cast into the fire.—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven.

He settled a *ministry* for the *conduct* of his *church* under him. John, xx. 21, 22, 23. *Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose-soever sins ye remit, they are remitted unto them; and whose-soever sins ye retain, they are retained.*

He rules in the hearts of the faithful, by his Spirit. He has already begun to subdue our enemies, *sin*, *the devil*, and *death*, and he will hereafter utterly destroy them. 1 Cor. xv. 24, 25, 26. *Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.*

He now sits in full power at the *right hand* of God, interceding for us; and, at the end of the world, he will descend from thence with glory, to judge mankind, and so put in execution his promises and threatenings; by infinitely rewarding those who shall be found to have observed his laws, and exceedingly punishing those who shall have broken them. Matt. xxv. 31, &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: and he shall separate them one from another, as a shepherd*

divideth his sheep from the goats. And these shall go away into everlasting punishment: but the righteous into life eternal.

SECT. IX.

Of his Divine Nature, and his authority over us, as our Mediator.

1. Q. What is that relation which *Christ* is here said to have to God?

A. *He is his only Son.*

2. Q. In what respect do you believe *Christ* to be the *Son of God*?

A. He is so called in the Holy Scriptures upon several accounts. * As he was *conceived* by the *Holy Ghost* of the *Virgin Mary*. Luke, i. 35. *And the angel answered and 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.*

* As he was *anointed* by the same Blessed *Spirit* to the *office* of the *Messiah*. John, x. 34, 36. *Jesus answered them, Is it not written in your law, I said, ye are gods? If he called them gods, unto whom the word of God came, and the Scripture cannot be broken, say ye of him whom the Father hath sanctified, and sent into the world, thou blasphemest; because I said, I am the Son of God.* Acts, ix. 20. *And straightway he preached Christ in the synagogues, that he is the Son of God.*

* As he was *begotten* again of *God* when he raised him from the dead. Acts, xiii. 33. *God hath fulfilled the same (promise) unto us their children, in that he*

hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. Rom. i. 4. Declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead.

And, lastly, * as being raised from the dead, he was made by God, the *heir of all things*. Heb. i. 2, 5. *God hath in these latter days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.—For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son.*

3. Q. In which of these respects do you here profess to believe that *Jesus Christ* is the only *Son of God*?

A. Precisely speaking, in none of them all; though yet I acknowledge the most of them to be so proper to him, as not to be capable of being applied to any other. But when I here profess *Christ* to be God's only *Son*, I do it upon a much higher and more excellent foundation; namely, upon the account of his *eternal generation*, and that *communication* which *God the Father* thereby made of the *Divine Nature* to him.

4. Q. Do you then look upon *Christ* to have the same *Divine Nature* with the *Father*; and so to have been from all *eternity*, *God*, together with him?

A. If I believe the Scriptures to give a true account of the nature of *Christ*, so I must believe: for I find the same evidences in them of the *Godhead* of *Christ*, that I do of that of the *Father*.

5. Q. What be those evidences?

A. First, they give the name of *God* to him; and

that in such a manner as plainly shews it to be understood in its most proper import and signification. John, i. 1. *In the beginning was the Word, and the Word was with God, and the Word was God.* xx. 28. *And Thomas answered and said unto him, My Lord, and my God.* Rom. ix. 5. *Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever.* 1 Tim. iii. 16. *Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.* Phil. ii. 6. *Jesus Christ, who being in the form of God, thought it not robbery to be equal with God.* 1 John, v. 20. *We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.*

PROOFS SUBJOINED.—Psalm xiv. 6, 7. *Ye have shamed the counsel of the poor, because the Lord is his refuge. O that the salvation of Israel were come out of Zion. When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.* Isaiah, vii. 14. *Behold a virgin shall conceive and bear a son, and shall call his name Immanuel.* ix. 6. *His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.* Acts, xx. 28. *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*

Secondly, they ascribe the most proper and incom-

municable **Attributes** of God to him, such as OMNIPOTENCE. John, v. 17, 18. *Jesus answered them, my Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his father, making himself equal with God.* Rev. i. 8. *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.* xi. 17. *We give thee thanks, O Lord God Almighty, which art and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.—OMNISCIENCE.* John, xvi. 30. *Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.* xxi. 17. *Peter said unto him, Lord, thou knowest all things: thou knowest that I love thee.* Luke, vi. 8. Comp. John, ii. 24, 25. *Jesus knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst.* John. *Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man.* Rev. ii. 23. *All the churches shall know that I am He which searcheth the reins and hearts.*

IMMENSITY. Matt. xviii. 20. *For where two or three are gathered together in my name, there am I in the midst of them.* xxviii. 20. *Lo, I am with you always, even unto the end of the world.* John, iii. 13. *And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, which is in heaven.*

IMMUTABILITY. Heb. i. 11, 12. *They shall perish, but thou remainest; and they all shall wax old as doth*

a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. xiii. 8. *Jesus Christ, the same yesterday, and to day, and for ever.* And even ETERNITY itself. Rev. viii. 17. *I am Alpha and Omega, the beginning and the ending, saith the Lord. I am the first and the last.* xxii. 13. *I am Alpha and Omega, the beginning and the end, the first and the last.* Prov. viii. 22. *The Lord possesseth me in the beginning of his way, before his works of old.* Micah, v. 2. *But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.* Isaiah, ix. 6, 7. *The Mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.*

To him, thirdly, they ascribe such works, as can belong to none that is not God. The CREATION of the world. John, i. 3, 10. *All things were made by him, and without him was not any thing made that was made. He was in the world, and the world was made by him, and the world knew him not.* Col. i. 16. *For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.* Heb. i. 2, 10. *God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Thou,*

Lord, in the beginning, hast laid the foundation of the earth, and the heavens are the works of thine hands. The PRESERVATION of it. Heb. i. 3. Upholding all things by the word of his power. The power of miracles even to the raising of the dead. John, v. 21, 36. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. vi. 40. This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. The MISSION of the Holy Ghost. John, xv. 26. 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. xvi. 7, 14. Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you. He shall glorify me: for ye shall receive of mine, and shall shew it unto you. And in short, all the works of grace and regeneration. John, v. 21. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. x. 16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. xiii. 18. I speak not of you all: I know whom I have chosen. Acts, xvii. 31. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given

assurance unto all men, in that he hath raised him from the dead. xx. 28. Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Rom. i. 7. Grace to you, and peace from God our Father, and the Lord Jesus Christ. 1 Cor. i. 3. Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. 2 Cor. i. 2. Grace be unto you and peace from God our Father, and the Lord Jesus Christ. Gal. i. 3. Grace be to you, and peace from God the Father, and from our Lord Jesus Christ. Eph. i. 2. Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

Add to this, Fourthly, that he is there shewn to be honoured as God: John, v. 23. *That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Heb. i. 6. When he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. PRAYER is made to him, Acts, vii. 59. They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. 1 Cor. i. 2. With all that in every place call upon the name of Jesus Christ our Lord. FAITH AND HOPE are directed to be put in him. John, xiv. 1. Let not your heart be troubled: ye believe in God, believe also in me. Psalm ii. 12. Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. PRAISES AND THANKSGIVINGS are given to him: GLORY AND HONOUR are rendered to him. Rev. v. 13. Compare iv. 11. And every*

creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever.—Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.

And no wonder, since, Lastly, the NATURE of God is therein also expressly ascribed to him: Heb. i. 3. *Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high.* Phil. ii. 6. *Who, being in the form of God, thought it not robbery to be equal with God* Col. ii. 9. Comp. i. 15, 19. *For in him dwelleth all the fulness of the godhead bodily, who is the image of the invisible God, the first born of every creature for it pleased the Father that in him should all fulness dwell.*

6. Q. But if *Christ*, therefore, be God, of the same substance with the *Father*, how can he be called the *Son of God*?

A. Because he received his Divine Nature from the *Father*; who is the beginning and root of the divinity, and has communicated his own essence to *Christ*: who, therefore, though he has the *same nature*, and so, in that respect, is equal with the *Father*; yet is he in *order* after him, as being *God of God*.

7. Q. How does it appear that *Christ* received his Divine Nature from the *Father*?

A. It can only be known by that revelation which

God has made of it in the Holy Scriptures; where he is, for this reason, said to be *the brightness of his glory, and the express image of his person*, Heb. i. 3. *The image of the invisible God*, Col. i. 15. To be from God, John, vii. 29. To have life from the Father, John, v. 26: and the like. And upon this account it is that our Saviour himself says, that *the Father is greater than he*, John, xiv. 28. That he can do *nothing of himself but what he seeth the Father do*, v. 18, 19. Or, if this be not yet plain enough, they tell us farther in express terms, that he is the *begotten, and the only begotten Son of the Father*, i. 14, 18. iii. 16, 18. 1 John, iv. 9. v. 1.

8. Q. But will not this make the *Holy Ghost* as much *God's Son*, as Christ? And how then is Christ his only Son?

A. In matters of this kind, which are so far above our capacities, and of which we know nothing but what God has been pleased to reveal to us, we must speak as God, in his word, has taught us to speak. Now, the Scriptures no where call the *Holy Ghost the Son of God*: nor *God the Father of the Holy Ghost*: and therefore, though we know not what the precise difference is, yet because the proper act of a father is to beget,* we say that *Christ* received his *Divine Nature* from *God* by *generation*; but of the *Holy Ghost* we say, as the *Scriptures* do, that *he proceedeth from the Father*, John, xv. 26; and is the Spirit not of the Father only, but of the *Son also*. Gal. iv. 6. *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father*. Rom. viii. 9. *But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you*. Now, if any man hath not the Spirit

of Christ, he is none of his. Phil. i. 19. *For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ.* 1 Pet. i. 11. *Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before hand the sufferings of Christ, and the glory that should follow.*

As proceeding from both.

PROOFS SUBJOINED.—* John, i. 14. *And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.* iii. 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, xiii. 33. *God hath fulfilled the same unto us their children in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee.* Compare Heb. i. 5, 6. *For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?* v. 5. *So also Christ glorified not himself to be made an High Priest; but he that said unto him, Thou art my Son, to day have I begotten thee.*

9. Q. What is the last respect in which our Saviour is here represented to us.

A. His relation to us: Our Lord. Eph. iv. 5. *One Lord, one faith, one baptism.* 1 Cor. viii. 6. *But to us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.* xii. 3. *Wherefore I give you to understand, that no man speaking by the spirit of God calleth Jesus accursed: and that*

no man can say that Jesus is the Lord, but by the Holy Ghost.

16. Q. How is *Christ* our Lord?

A. As he is *God*, together with the *Father*, and as by him *God* created the world; so has he the same original right of *dominion* with him, and is *Lord* of all his creatures.

PROOFS SUBJOINED.—Acts, x. 36. *The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all): that word I say ye know. Rom. x. 12, 13. There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.*

11. Q. Is there not some other ground for this title, and which restrains it in a particular manner to mankind?

A. Yes there is: inasmuch as by his coming into the world, and dying for us, he redeemed us from death, and so became *our Lord* by virtue of that purchase which he thereby made of us.

PROOFS SUBJOINED.—Acts, ii. 36. *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ. Rom. xiv. 7, 8, 9. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's. For to this end Christ both died and rose, and revived, that he might be Lord both of the dead and living. 1 Cor. ii. 8. Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of Glory.*

Phil. ii. 9, 10, 11. *Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

12. Q. When did *Christ* begin, in this respect, to be our *Lord*?

A. He entered, in part, upon this authority before his death, though not without regard to his dying for us: as is evident from his publishing his Gospel, abrogating the law, and setting out the conditions of life and death to mankind. Hence, before his death, he asserted to himself the *power to forgive sins*. Matt. ix. 2, 6. *And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. That ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed and walk.*

* But the full exercise of his dominion he entered not upon till after his resurrection, when, as himself declared to his apostles, Matt. xxviii. 18. *All power in heaven and earth was given unto him.*

See Eph. i. 20, 21, 22, 23. *Which (the greatness of his power) he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the*

church, which is his body, the fulness of him that filleth all in all.

PROOFS SUBJOINED.—* Rom. xiv. 9. *For to this end Christ both died, and rose, and revived, that he might be the Lord both of the dead and living.* Phil. ii. 8, 9, &c. *Being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name.*

13. Q. How long will *Christ* continue, in this respect, to be our *Lord*?

A. Christ will continue to be our *Lord* for ever; and of his kingdom there shall be no end. Luke, i. 32, 33. *He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.*

But then as the subject matter of a great part of that authority which he now exercises over his church, is proper only to the present state of it, and will determine at the day of Judgment; so will all the farther exercise of such authority cease together with it. *Christ, as Mediator, must reign till he has put all his enemies under his feet, i. e. till sin, death, the devil, and all wicked men shall be destroyed; and all his faithful servants be delivered from the power of them.* Psalm cx. 1. *The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.* 1 Cor. xv. 24. *Then cometh the end when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.*

Nevertheless, still, as God-man, he will continue to reign with, and over his saints, to all eternity in heaven: and so make good what *Daniel* foretold concerning him. Dan. vii. 14. *That his dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed.*

SECT. X.

Of his Conception, and Birth of the Virgin Mary.

1. Q. What does your Creed teach you farther to believe concerning our *Lord Jesus Christ*; in the following articles, which relate to him?

A. All such matters as are necessary to be known and believed by us, with relation to the great work of our redemption, which was accomplished by him.

2. Q. By what means did *Christ* accomplish the redemption of mankind?

A. By giving up himself to the death upon the cross for us. 1 Pet. i. 18, 19. *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish, and without spot.*

3. Q. How could *Christ*, whom you believe to be *God*, die?

A. He took upon him our nature, he became man, like one of us; and, *being found in fashion as a man*, he yielded up himself to death, even the death of the cross, Phil. ii. 7, 8. Acts, xx. 28. *Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the*

church of God, which he hath purchased with his own blood.

4. Q. After what manner was *Christ* made man?

A. Not by the *conversion* of his *Divine Nature* into the *humane*; nor by any *confusion* of the *two natures* together; but by *uniting* our *humane nature* to his *Divine*, after a singular manner, and such as cannot be perfectly expressed by us.

PROOFS SUBJOINED.—John, i. 14. *The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.* Heb. ii. 14. *Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, even the devil.*

5. Q. Were then *two distinct natures*, the *Divine* and *humane*, united together in *Christ*?

A. Yes, there were: and that in such wise as to make the same *Jesus Christ*, by the distinction of the *two natures*, in the *unity* of the *same person*, become truly and really, at once, both *God and man*.

6. Q. How was *Christ* made man?

A. He was conceived by the *Holy Ghost*, and born of the *Virgin Mary*.

7. Q. How could *Christ* be conceived by the *Holy Ghost*?

A. Not by the communication of any part of his *own substance* to him; but as that *blessed Spirit* set nature on work, and took away the need of any *human concurrence* to his production: and, as having thus prepared a body for him, of the substance of the *Virgin*; he breathed into it a most perfect, reasonable soul.

PROOFS SUBJOINED.—Matt. i. 18, 20. *Now the birth of Jesus Christ was on this wise: when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary, thy wife: for that which is conceived in her, is of the Holy Ghost.* Luke, i. 35. *And the angel answered and 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.*

8. Q. Wherefore was it needful for the *Holy Ghost* to do this?

A. Both for the honour and purity of our Blessed Saviour: ^a That so he might come into the world free from all tincture of sin: ^b and also, that by the extraordinariness of his birth, he might fulfil the prophecies which God had before delivered concerning it.

PROOFS SUBJOINED.—^a 2 Cor. v. 21. *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.* Heb. iv. 15. *For 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.* vii. 26. *For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.* 1 Pet. i. 19. *With the precious blood of Christ, as of a lamb without blemish, and without spot.*

^b Matt. i. 23. *Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.* Isaiah, vii. 14. *Therefore the Lord himself shall give you a sign; behold a virgin shall conceive, and bear a son, and shall call his name Immanuel.* Luke, i. 32. Comp. Isaiah, ix. 6, 54-5. Luke. *He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David.* Isaiah. *For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.—For thy Maker is thine husband: the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called.*

9. Q. How was *Christ* born of the *Virgin Mary*?

A. The substance of his body was derived from that of the blessed virgin: he grew in her womb; and at the full time of her delivery, she brought him into the world: and upon all these accounts she was as much his mother, as any other woman is mother of the child that is born by her.

PROOFS SUBJOINED.—Gal. iv. 4. *But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.* Luke, ii. 5, 6. *Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, to be taxed with Mary, his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. 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 for them in the inn. xi. 27. It came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

10. Q. Had our Saviour a real body, like unto one of us?

A. He had both a real *humane* body, Luke, xxiv. 39. *Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have. John, xx. 20, 27. And when he had so said, he shewed unto them his hands and his side. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believe. 1 John, iv. 2, 3. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God.*

And a rational soul; Matt. xxvi. 37, 38, 39. *And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. xxvii. 50. Jesus, when he had cried again with a loud voice, yielded up the Ghost. Luke, xxiii. 46. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost. John, xix. 30. When Jesus, therefore, had received the vine-*

gar, he said, *It is finished: and he bowed his head, and gave up the Ghost.*

And was in all things like unto us, only without sin. Heb. ii. 17. *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.* iv. 15. *For 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.* Phil. ii. 7, 8. *He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

PROOFS SUBJOINED.—1 Tim. ii. 5. *For there is one God and one Mediator between God and men, the Man Christ Jesus.* 1 Cor. xv. 21. *For since by man came death, by man came also the resurrection of the dead.*

11. Q. Why do you make mention of the person of whom *Christ* was born?

A. To shew that he was the true seed of *Abraham* and *David*, of whom *the Prophets* spake. Gen. xxii. 18. *And in thy seed shall all the nations of the world be blessed; because thou hast obeyed my voice.* 2 Samuel, vii. 12, 13, 14. *And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son.* Psalm lxxxix. 36, 37. *His*

seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. cxxxii.

11. *The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne. Jeremiah, xxiii. 5, 6. Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice upon the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name, whereby he shall be called, the Lord our Righteousness.*

For from *Abraham* by *David* did our blessed Lord and Saviour descend. Matt. i. 1. *The book of the generation of Jesus Christ, the Son of David, the Son of Abraham.* Rom. i. 3. *Concerning his Son Jesus Christ our Lord, which was made of the seed of David, according to the flesh.* Luke, i. 32. *He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.* Luke, iii. 31. *Which was the Son of Melea, which was the Son of Menan, which was the Son of Maltatha, which was the Son of Nathan, which was the Son of David.*

12. Q. Wherefore do you give the title of *Virgin* to the mother of our Lord?

A. To testify our belief, that in the production of our Saviour she had no knowledge of any man, but was at once a mother and a virgin: not to determine any thing of her condition afterwards; though we piously suppose, and it has been generally received, that she still continued, as she then was, a virgin.

PROOFS SUBJOINED.—Isaiah, vii. 14. *Behold a virgin shall conceive, and bear a son, and shall call his*

name *Immanuel*. Matt. i. 24. *He knew her not, till she had brought forth her first-born son: and he called his name Jesus.* Luke, i. 34, 35. *Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and 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.*

13. Q. Should not this relation of the blessed *Virgin* to our *Saviour* oblige us to pay a more than ordinary respect to her?

A. No doubt it should: and therefore it will become us always to mention her with honour; to imitate her virtues; and to give thanks to God for that extraordinary favour which he was pleased to bestow upon her, that she should be the *mother of our Lord*. Luke, i. 48. *For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.*

14. Q. What think you of that *worship* which, upon this account, is paid to her in the *church of Rome*?

A. As of the grossest idolatry that, it may be, was ever committed in the world: such as no good Christian can think of without horror; nor any one partake of, without the hazard of his salvation.

15. Q. What is that *worship* of which you speak such hard things?

A. It is the most proper worship of God. *They pray to her in almost all their *religious service*: *They put their trust in her: They rely upon her for **grace*, and **salvation*: They consecrate particular *offices of devotion* to her: *They erect reli-

gious societies to her *honour*: * They depend on her *mercies* no less, if not more, than on *Christ's*; and recur much oftener to *her*, than to him, for *pardon* and *forgiveness*.

SECT. XI.

Of his Death and Burial: Of his Descent into Hell.

1. Q. You said that the end of *Christ's* being born of the Virgin *Mary*, was, that he might thereby be in a capacity of *dying* for us: Tell me, therefore, how did *Christ* do this?

A. He suffered under *Pontius Pilate*; was crucified, dead and buried.

2. Q. Who was *Pontius Pilate*?

A. He was governor of *Judea* under *Tiberius*, the *Roman emperor*, at the time of *Christ's* death, and condemned our Saviour to be crucified.

PROOFS SUBJOINED.—Matt. xxvii. 2, 11, 23, 24. *And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. And Jesus stood before the governor: and the governor asked him, saying, Art thou the king of the Jews, and Jesus said unto him, Thou sayest. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Luke, iii. 1. Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, the word of God came unto John, the son of Zacharias, in the wilderness.*

3. Q. Why do you take notice of the *person* under whom *Christ* suffered?

A. For several reasons. 1st, To fix the time of his suffering, which had been particularly foretold by the prophet Daniel, 490 years before it came to pass. 2nd. To shew that at that time the *sceptre was departed from Judah*; and so the time of *Jacob's* prophecy concerning the coming of the *Messiah* accomplished. And, 3dly, To account for the *manner of Christ's death*, which was also extraordinary, and foretold by the prophets: crucifixion being not a *Jewish*, but a *Roman* kind of punishment.

PROOFS SUBJOINED.—Daniel, ix. 25, 26. *Know, therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.* Gen. xlix. 10. *The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.*

4. Q. How came *Pontius Pilate* to condemn our *Saviour* to this death?

A. He did it to satisfy the importunity of the *Jews*, after having plainly declared, that he was not worthy to die. Matt. xxvii. 23, 24. *And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.*

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

5. Q. What do you observe from this?

A. The same which the providence of God evidently designed to declare by it; viz. ^a that *Christ suffered for our sins, not for any evil that himself had done.*

PROOFS SUBJOINED.—^aIsaiah, liii. 5, 6. *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.* Rom. iv. 25. *Who was delivered for our offences, and was raised again for our justification.* 1 Cor. xv. 3. *For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures.* Heb. vii. 26. *Who needeth not daily, as those high-priests, to offer up sacrifice, first, for his own sins, and then for the people's: for this he did once, when he offered up himself.* ix. 28. *So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation.* x. 10. *By the which will, we are sanctified, through the offering of the body of Jesus Christ, once for all.* 1 Peter, ii. 21, 22, 24. *For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth. Who his own self bare our sins in his own body on the*

tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed.

6. Q. Did *Christ* suffer any thing before his *crucifixion*; that you say, first, he *suffered*; and then he *was crucified*?

A. Yes, very much: he ^b was betrayed by one of his own apostles; ^c was denied by another; ^d was forsaken by them all. ^e He was accused as a rebel and false prophet by the *Jews*; ^f was evil-intreated by the soldiers; hurried from the chief priests to *Pilate*; thence to *Herod*; from him back to *Pilate* again. He was blind-folded, buffeted, scourged, crowned with thorns, spit upon; he carried his own cross through the city: and besides all this underwent that inward grief and anguish of mind in the garden, which much surpassed all that he endured upon Mount Calvary. Matt. xxvi. 37, 38. *And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful, and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.* Mark, xiv. 33, 34. *And he taketh with him Peter, and James, and John, and began to be sore amazed, and very heavy. And saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch.* Luke, xxii. 44. Compare John, xii. 27. Luke. *And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. John. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I into the world.*

PROOFS SUBJOINED.—^{b c} Matt. xxvi. 2, 24, 47, 69, &c. *Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be cruci-*

fled. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people. Now, Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee: for thy speech bewrayeth thee. But he denied before them all, saying, I know not what thou sayest. Luke, xxii. 22, 48, 57, 61. And truly the Son of man goeth as it was determined; but woe unto that man by whom he is betrayed. Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?—And he denied him, saying, Woman, I know him not. 1 Cor. xi. 23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread.

^d Matt. xxvi. 56. *Then all the disciples forsook him and fled. Mark, xiv. 50. And they all forsook him and fled. ^e Luke, xxiii. 2, 5. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ, a king. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. John, xix. 12. From henceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar. ^f Matt. xxvii. 26. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And*

they stripped him, and put on him a scarlet robe. Luke, xxiii. 11. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again unto Pilate. John, xix. 1, 2, 3. Then Pilate therefore took Jesus, and scourged him, and the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe. And said, Hail, king of the Jews! And they smote him with their hands.

7. Q. Wherefore was *Christ crucified*?

A. To fulfil both the *types and prophecies* concerning his death. Gen. xxii. 6. *And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. Numb. xxi. 9. And Moses made a serpent of brass, and put it on a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. Compare John, iii. 14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. Psalm xxii. 17. I may tell all my bones: they look and stare upon me. Zech. xii. 10. And they shall look upon me, whom they have pierced.*

And, in the next place, to deliver us from the *curse of the law, by making himself a curse for us. Gal. iii. 13.*

8. Q. How did *Christ* suffer all this?

A. Only in his ** humane nature*: his *body* endured all the inflictions of the *Jews and soldiers* without: his *soul* was the seat of all his fears, and horrors, and pains, which he felt within. The *divine nature* only gave worth and value to what the *humane* bare.

The same person was *God* and *man*, who underwent all this : but the *man* only suffered ; the *divine nature* neither *did*, nor *could suffer* any thing.

PROOFS SUBJOINED.—* 1 Pet. iii. 18. *For Christ also hath suffered once for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit.* iv. 1. *Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin.*

Acts, xx. 28. *Take heed therefore unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.* 1 Cor. ii. 8. *Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of Glory.*

9. Q. Wherefore to his being *crucified*, do you add, that he *died*?

A. Because, though crucifixion was a capital punishment, and extended unto death, yet it was not necessarily in itself, mortal. So that *Christ* might have been *crucified*, and yet for all that, not have died.

PROOFS SUBJOINED.—Luke, xxiii. 46. *And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.* Mark, xv. 37, 44. *And Jesus cried with a loud voice, and gave up the ghost.—And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.* Acts, ii.

23. *Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. v. 36. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.*

10. Q. Was it necessary to our Redemption that *Christ should die?*

A. It was. Heb. ix. 16, 23. *Where a testament is, there must also of necessity be the death of the testator.—It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.*

For the wages of sin is death, Rom. vi. 23, and without shedding of blood there is no remission. Heb. ix. 22.

And therefore we could not have been delivered from death on any other terms than by *Christ's* dying in our stead. Matt. xxvi. 39. *O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.*

Whereas, by dying, he has made a full satisfaction for our sins; *has taken away the sting of death; and conquered him, who had the power of death, that is, the devil,* Heb. ii. 14. Heb. ix. 13, 14, 26. *For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God? So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time*

without sin unto salvation. Romans, v. 6, 8. For when we were yet without strength, in due time Christ died for the ungodly. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us. 1 Cor. xv. 55, 57. O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory, through our Lord Jesus Christ.

PROOFS SUBJOINED.—Isaiah, liii. 10. *Yet it pleased the Lord to bruise him: he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. 1 Pet. i. 8, 19. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish, and without spot. Rom. v. 6 to 10. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But, God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. Much more then being now justified by his blood, we shall be saved from wrath through him. viii. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things. Col. i. 21, 22. And you, that were sometimes alienated, and enemies in your mind by wicked works, yet now hath*

he reconciled, in the body of his flesh, through death, to present you holy and unblameable, and unproveable in his sight.

11. Q. How was *Christ's* body disposed of, after he was dead?

A. It was decently and honourably buried, by *Joseph of Arimathæa* and *Nicodemus*, principal men among the *Jews*; and that according to the prophecies of God to that purpose. Matt. xxvii. 60. *And when Joseph had taken the body, he wrapped it in a clean linen cloth. And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.* Mark, xv. 43 to 46. *Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead; and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. John, xix. 38, &c. Comp. Isaiah, liii. 9. John. And after this, Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore and took the body of Jesus. Isaiah. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.*

12. Q. What became of his soul, while his body lay in the grave?

A. He therein descended into hell. Psalm xvi. 10. *For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.*

Acts, ii. 31. *He (David) seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.*

13. Q. What does the word *hell* signify?

A. It is diversely used in the Holy Scriptures. Sometimes it signifies the ^agrave: ^bsometimes the state of the dead: and sometimes (especially in the *New Testament*,) it denotes the ^cplace of the damned, wherein they are to be tormented for ever and ever.

PROOFS SUBJOINED.—^a Gen. xxxvii. 35. *And all his sons, and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave, unto my son, mourning.* xlii. 38. *And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my grey hairs with sorrow to the grave.* 1 Sam. ii. 6. *The Lord killeth, and maketh alive: he bringeth down to the grave, and lifteth up.* ^b Psalm xvi. 10. *Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.* xlix. 15. *But God will redeem my soul from the power of the grave.*

^c Psalm ix. 17. *The wicked shall be turned into hell, and all the nations that forget God.* Matt. v. 22, 29, 30. *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 to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. If thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy*

right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members perish, and not that thy whole body should be cast into hell. x. 28. And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. xxiii. 33. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Luke, xi. 5. But I will forewarn you whom ye shall fear; Fear him, which after he hath killed hath power to cast into hell. 2 Pet. ii. 4. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment, the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.

14. Q. In which of these significations do you here understand it?

A. In the *first* it cannot be taken: for of the *burial* of *Christ's body* there was mention before; and a *soul* cannot go into the *grave*. Neither can it well be taken in the *last*; for *Christ* finished all his sufferings upon the cross. John, ix. 30. *When Jesus therefore had received the vinegar, he said, I am finished: and he bowed his head and gave up the ghost; and had nothing to undergo in the place of torments.*

15. Q. But might not *Christ* descend thither to triumph over the devil in his own place? Or to deliver from thence all such as should there believe in him.

A. This has been the opinion of many of the ancients; but, I think, without any sufficient arguments or authority from the *Holy Scriptures* to support it.

16. Q. What then do you take to be the true meaning of this *Article*?

A. I suppose that it must refer to the place where *Christ's soul* went in its state of separation. Acts, ii. 31. *He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.*

Now, what that place was seems clearly pointed out to us in the *Holy Scriptures*. For, first, our Blessed Saviour promised the *penitent thief*, but a little before his death, that *That day he should be with him in paradise*, Luke, xxiii. 43. And secondly, as he was expiring, he gave up the ghost with these words: *Father, into thy hands I commend my spirit* xxiii. 46. *Christ* therefore having now finished his passion, expired upon the cross: his *body* was laid in the sepulchre; *his spirit returned unto God that gave it*: and, together with the soul of the penitent thief, was carried by the holy *angels* into *paradise*, where the *souls* of the righteous rest till the day of the *resurrection*. And from thence it returned on the *third day*, and was again re-united to its *body*, as ours also shall be at the day of Judgment.

17. Q. What is your opinion of the *limbus patrum*, or *prison*, in which those of the *church of Rome* suppose the souls of holy men, who died before the time of *Christ*, to be shut up: and, to deliver whom, they say, our Saviour now went down thither?

A. As of a mere fiction, for which there is not the least ground in Scripture,* but much to the contrary; and fit to keep company with their other dream of *purgatory* since.

PROOFS SUBJOINED.—* Matt. viii. 11. *And I say unto you That many shall come from the east and*

rest, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. Luke, xvi. 22, 23. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

SECT. XII.

Of his Resurrection, the Third Day, from the Dead.

1. Q. Was Christ to continue always under the power of death?

A. No: but on the contrary, it was foretold concerning him, *That God would not leave his soul in hell, nor suffer his Holy One to see corruption, Psalm xvi. 10. Acts, ii. 31.*

2. Q. How was he delivered from the power of the grave?

A. He rose again the third day from the dead.

3. Q. How do you understand these words?

A. That upon the *third day* after his death, his soul and body, which had been separated from one another, were by the mighty power of God brought together again, and vitally united to one another: and so the same Jesus, who was *dead*, became again *alive*; or, as it is in my creed, *rose again the third day from the dead.*

PROOFS SUBJOINED.—Acts, ii. 24. *Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. iii. 15. Ye killed the prince of life, whom God hath raised from the dead; whereof we are witnesses. iv. 10. Be it known unto you all, and to all the people of*

Israel, that by the name of Jesus Christ, of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. x. 40. Him God raised up the third day, and shewed him openly. xiii. 30. But God raised him from the dead. xvii. 31. Because he hath appointed a day, in the which he will judge the world in righteousness by that man, whom he hath ordained; whereof he hath given assurance unto all men, in that he raised him from the dead. Rom. iv. 24. For us, also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.

1 Cor. vi. 14. God hath both raised up the Lord, and will also raise up us by his power. xv. 15. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. Gal. i. 1. Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead). Eph. i. 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. Col. ii. 12. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. 1 Thess. i. 10. To wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. Heb. xiii. 20. Now, the God of peace that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work.

4. Q. Did Christ raise himself from the dead?

A. I before said, that he was raised by the *mighty power of God*; nor could any thing less than a *Divine power* have done it; Eph. i. 19, 20. Yet as *Christ was God* as well as man, so he did also, in that respect, concur to his own resurrection. And thus the Scripture tells us, John, ii. 19. *Destroy this temple* (says *Christ* to the *Jews*,) *and in three days I will raise it up.* x. 17, 18. *Therefore doth my Father love me, because I lay down my life, that I may take it up again. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it up again.*

Which is also, by the way, another evident argument to prove that *Christ is God*.

PROOFS SUBJOINED.—^a Acts, ii. 24, 32. *Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. This Jesus hath God raised up, whereof we all are witnesses.* John, v. 21. *For as the Father raiseth up the dead, and quickeneth them; even so the Father quickeneth whom he will.*

5. Q. How does it appear that he did thus rise from the dead?

A. By the *testimony* of those who were *eye-witnesses* of it, and saw him first cruelly put to death, and afterwards beheld him *alive again*.

PROOFS SUBJOINED.—Acts, i. 21, 22. *Wherefore of these men which have companied with us all the time, that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.* iii. 15. *They killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.* v. 32. *And*

ye are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. x. 39, 41. And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem: whom they slew and hanged on a tree. Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him, after he rose from the dead. xiii. 31. And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

6. Q. Are the persons who give testimony hereunto, such as may be securely relied upon in a matter of this moment?

A. They are: for, first, we have the testimony of his most bitter *enemies*, as well as of his *friends*, to prove his death. Mark, xv. 39, 44, 45. *And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, truly this man was the Son of God. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead? And when he knew it of the centurion, he gave the body to Joseph. Matt. xxvii. 62, &c. Now, the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.*

Nor will the sufferings which he underwent permit us to doubt it. John, xix. 33, 34. *When they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a*

spear, pierced his side, and forthwith came there out blood and water.

And, secondly, as for his being *alive after*; the *Jews*, who set a guard upon his sepulchre, on purpose to prevent his being stolen away, and the presence of his resurrection, which they were afraid his disciples had designed to raise thereupon, yet could not deny but that, in despite of all their care, he was gone out of the sepulchre, and what was become of him they could not tell. Matt. xxvii. 62, &c. as above. xxviii. 11. *Now, when they were going, behold some of the watch came into the city, and shewed unto the chief priests all the things that were done.*

PROOFS SUBJOINED.—Matt. xxvii. 50, 59. *Jesus, when he had cried with a loud voice, gave up the ghost. And when Joseph had taken the body, he wrapped it in a clean linen cloth. Luke, xxiii. 55. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. xxiv. 1, &c. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments. And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen. xxiv. 19, 20. And he said unto them, What things? and they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the peo-*

ple: and how the chief priests and our rulers delivered him to be condemned to death, and to be crucified.

7. Q. But what positive witness have you of his being alive after his crucifixion?

A. We have the ^a witness of his ** apostles*; of his ** disciples*; of above ** five hundred persons*, who saw him, and conversed with him; and many of whom died for the testimony which they gave unto it: none ever went back from it. We have besides this, the witness ** of* ^b*angels*: the witness ** of* a ^c*persecutor*, by this very assurance converted into an apostle. And, lastly, the witness ** of* ^d*God* himself; who, without all dispute, enabled the first preachers of this very Article to work wonderful *miracles* in confirmation of it; and thereby, as effectually as could be desired, gave his own evidence to the truth of it. Acts, xiv. 3. *Long time, therefore, abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.*

PROOFS SUBJOINED.—^a 1 Cor. xv. 5, &c. *And that he was seen of Cephas, then of the twelve.* Luke, xxiv. 37. *And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit.* John, xx. 19, 25, 27, 28. *Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst of them. The other disciples, therefore, said unto him, we have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his*

side, I will not believe. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said, My Lord, and my God. Acts, i. 3, 21, 22. To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning with the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

^b John, xx. 12. *And seeth two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain. ° Acts, ix. 4, 5. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord. And the Lord said, I am Jesus, whom thou persecutest: it is hard for thee to kick against the pricks. xxii. 8. And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.*

^d Acts, ii. 4, 32. *And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—This Jesus hath God raised up, whereof we all are witnesses. iii. 8, 15. And he leaping up, stood and walked, and entered with them into the temple, walking, and leaping, and praising God.—And his name, through faith in his name, hath made this man strong, whom ye see and know: yea the faith, which is by him, hath given him this perfect soundness in the presence of you all. iv.*

8, 10, 33. *Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.—And with great power gave the apostles witness of the resurrection of Jesus Christ: and great grace was upon them all. v. 12, 15, 31, 32. And by the hands of the apostles were many signs and wonders wrought among the people; insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least, the shadow of Peter passing by might overshadow some of them.—Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.*

8. Q. Why do you add the circumstance of the time of his resurrection, that *He rose the third day?*

A. To shew that he rose according to the *types* and *prophecies*, that had gone before concerning him; and upon the very day that he himself had foretold he would rise. Jonah, i. 17. ii. 10. Compare Matt. xii. 14. Jon. *Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.—And the Lord spake unto the fish; and it vomited out Jonah upon the dry land. Matt. For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in*

the heart of the earth. Matt. xvi. 21. From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day. John, ii. 19, 20. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body.

PROOF SUBJOINED.—Acts, x. 49. *Him God raised up the third day and shewed him openly.*

9. Q. How does it appear that it was the third day on which he rose?

A. ^a He suffered on the sixth day, being our *Friday*, between nine and three o'clock in the afternoon: ^b He rose on the first, commonly called our *Sunday morning*, after; and so was dead part of *Friday*; all *Saturday*, and part of *Sunday*. For the *Jews* computed the day from the *evening*; and so *Saturday* night, six o'clock, the *first* day of the *week*, according to them, began.

PROOFS SUBJOINED.—^a Matt. xxvii. 45. *Now, from the sixth hour there was darkness over all the land unto the ninth hour. Mark, xv. 25. And it was the third hour, and they crucified him. Luke, xxiii. 44. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.*

^b Matt. xxviii. 1. *In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. Mark, xvi. 2, 9. And very early in the morning, the first day of the week, they came unto*

the sepulchre, at the rising of the sun. Now, when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he cast seven devils. Luke, xxiv. 1, 3. Now, upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus.

John, xx. 1. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

10. Q. Was there any thing remarkable in the day on which he rose?

A. It was the day on which God had before designed he should rise. And therefore on this day, the *sheaf of the first-fruits*, by which their harvest was to be consecrated, was lifted up before God, among the *Jews*. Lev. xxiii. 10. *Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvests thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest, and he shall wave the sheaf before the Lord, to be accepted for you. To signify, that Christ, our first-fruits, should on this day be raised up by God from the dead, and so become a surety to us of our future resurrection. See Rom. xi. 16. For if the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches. 1 Cor. xv. 20, 23. But now is Christ risen from the dead, and become the first-fruits*

of them that slept. But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming.

11. Q. What is the special importance of this *Article* to us?

A. It is very great: inasmuch as, first, it does, beyond contradiction, confirm the *Divine authority* of our *Blessed Lord*. Rom. i. 4. *Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.* And the *truth* of our *religion*: and, in the next place, does assure us, that the price of our redemption was fully paid by him. Rom. iv. 25. *Who was delivered for our offences, and was raised again for our justification.* viii. 33, 34. *Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.* And is a pledge to us, that as *Christ* was raised from the dead, so shall our mortal bodies be quickened also, by the *Spirit of Christ*, which dwelleth in us. Rom. vi. 5, 9. viii. 11.

PROOFS SUBJOINED.—Acts, xiii. 33. *God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee.* 2 Cor. xiii. 4. *For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.* 1 Pet. i. 3. *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy*

hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

SECT. XIII.

Of his Ascension into Heaven, and Session at God's right hand.

1. Q. How did our Blessed Lord dispose of himself after that he was *risen* from the dead?

A. He continued upon earth forty days with his *disciples*, both to *confirm* them in their *belief* of his *resurrection*, (John, xx. 19, 25, 27. *Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. The other disciples, therefore, said unto Thomas, we have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. Then saith he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side; and be not faithless, but believe.*)

And to instruct them more fully in all those things, which they were afterwards to preach to the world, Acts, i. 3. *To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.*

And then at the end of them he ascended into heaven: where he now sitteth at the right hand of God, the Father Almighty.

2. Q. After what manner did *Christ ascend into heaven*.

A. He was taken up visibly in the presence of all his disciples. A cloud came down under his feet, and he mounted by degrees in it. They followed him a long time with their eyes, till, at last, having lost sight of him, but still looking after him to the place where he passed, two angels appeared to them, and thus confirmed them in the truth of what they had seen: *Ye men of Galilee, why stand ye gazing up into heaven? The same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven*, Acts, i. 9, 10, 11.

PROOFS SUBJOINED.—Luke, xxiv. 50, 51. *And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.* Mark, xvi. 19. *So then after the Lord had spoken unto them, he was received up into heaven.*

3. Q. Did *Christ ascend* in the same *body* in which he conversed with his disciples, after his resurrection?

A. He did ascend in the same *body*; and has assured us thereby, that we shall hereafter be received up thither in our *bodies*, as well as *souls*; and so reign in both together with him.

4. Q. Into what part of *heaven* did *Christ ascend*?

A. He ascended into the *highest heaven*; where God does in a singular manner shew his *majesty and glory*. And therefore *our Creed* tells us, that being ascended into heaven, he *sat down at the right hand of God, the Father Almighty*, Luke, xxii. 69; where also he shall continue till he shall come again from

thence, to judge both the quick and the dead. Matt. xxv. 31. *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.* xxvii. 64. *Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.* Acts, i. 11. *Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*

PROOFS SUBJOINED.—Eph. iv. 10. *He that descended is the same also that ascended up far above all heavens, that he might fill all things.* Heb. ix. 24. *For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.* x. 12. *But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God.*

* Mark, xvi. 19. *So then after the Lord had spoken to them, he was received up into heaven, and sat on the right hand of God.* Rom. viii. 34. *Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God.* Psalm cx. 1. Compare Acts, ii. 34. *The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool.* Acts. *For David is not ascended into the heavens: but he saith himself, the Lord said unto my Lord, Sit thou on my right hand.* Heb. i. 3, 13. *Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power; when*

he had by himself purged our sins, sat down on the right hand of the Majesty on high. To which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool. viii. 1. We have such an high-priest, who is set on the right hand of the Majesty on high. Eph. i. 20. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. Col. iii. 1. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

5. Q. What do you mean by the right hand of God?

A. Not to represent God under the figure of a man, nor to intimate any particular^b posture of *Christ* above; though having a *humane body* he might well enough be described in it. But as by the one I understand a place of power, honour, and authority, (1 Kings, ii. 19. *Bath-sheba therefore went unto King Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.* Psalm xvi. 11. *At thy right hand there are pleasures for evermore.* xliv. 3. *For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.* Luke, xxiii. 69. *Hereafter shall the Son of man sit on the right hand of the power of God.* Heb. i. 3, 4. As above).

So, by the other, I suppose is meant, the settled possession and enjoyment of all these. Prov. xx. 8.

A king that sitteth in the throne of judgment scattereth away all evil with his eyes. Heb. x. 12. This man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God.

And the sense of the whole I take to be this; that *Christ* being ascended up into heaven, was immediately instated by God in the full possession of his *regal office and dignity*; and shall continue to enjoy it, till he shall have finished the whole work of our redemption: by bestowing glory and salvation upon all his faithful servants; and by finally destroying in hell-fire all the enemies of his power and dignity.

^b See Rom. viii. 34. *It is Christ that died, yea, rather that is risen again, who is even at the right hand of God. 1 Pet. iii. 22. Who is gone into heaven, and is on the right hand of God: angels, and authorities, and powers, being made subject unto him. Acts, vii. 56. Behold, I see the heavens opened, and the Son of man standing on the right hand of God. v. 30, 31. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree, him hath God exalted with his right hand to be a Prince and Saviour, for to give repentance to Israel, and forgiveness of sins.*

Eph. i. 20, 21, 22. *Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church. Phil. ii. 8, 9. Being found in fashion as a man, he humbled himself, and became*

obedient unto death, even the death of the cross: wherefore God also hath highly exalted him, and given him a name which is above every name.

° 1 Cor. xv. 25. Compare Psalm cx. 1. *For he must reign till he hath put all enemies under his feet. . Psalm. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*

6. Q. Does our Saviour do any thing, at present, for us, with God, in heaven?

A. Yes; he perfects his *priestly* office there, by interceding effectually to God for our *forgiveness*: as the *high-priest* under the law, when he went into the *holy place*, before the *ark*, with the *blood* of the *sin-offering*, did thereby finish the propitiation, which he was to make for the *sins* and *offences* of the people of the *Jews*. Rom. viii. 34. *It is Christ that died; yea, rather that is risen again; who is even at the right hand of God, who also maketh intercession for us.* 1 Tim. ii. 5. *For there is one God, and one mediator between God and man, the man Christ Jesus.* Heb. ix. 11, 12, 24. *But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building: neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.* x. 21. *Having an high priest over the house of God, let us draw near with a true heart, in full assurance of faith.* 1 John, ii. 1, 2. *If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins;*

and not for ours only, but also for the sins of the whole world.

SECT. XIV.

Of his Coming from thence to Judgment.

1. Q. How long shall our Saviour *Christ* continue to sit and intercede for us, at *God's right hand*?

A. Till the end of the world: which being come, he shall return from thence with glory to **Judge both the quick and the dead.** Acts, xxiii. 21. *The heavens must receive him till the times of the restitution of all things.* And then, *This same Jesus which was taken up into heaven, shall so come in like manner, as he was seen to go into heaven.* Acts, i. 11.

PROOFS SUBJOINED.—Matt. xvi. 27. *The Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man, according to his works.* Acts, x. 42. *And he commanded us to preach unto the people, and to testify that it is he, which was ordained of God to be the judge of quick and dead.* 2 Tim. iv. 1. *I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the Word.* 1 Pet. iv. 5. *Who shall give account to him, that is ready to judge the quick and the dead.*

2. Q. What do you mean by the phrase, *the quick and the dead*?

A. By the *quick*, I understand those who shall be found alive on the earth at the day of Judgment. 1 Cor. xv. 51, 52. *Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump:*

for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 1 Thess. iv. 15. *For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep.*

By the *dead*, those who have before departed out of this life. And I make mention of both to shew, that *all men* shall be *judged*, and that ^a*Christ* shall be the Judge of all. Acts, x. 42. *And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.* 2 Cor. v. 10. *For we must all appear before the Judgment-seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad.* 2 Tim. iv. 1. *I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the word.* 1 Pet. iv. 5. *Who shall give account to him that is ready to judge the quick and the dead.*

PROOFS SUBJOINED.—^aActs, xvii. 31. *Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.* Rom. xiv. 9. *For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.*

3. Q. Do you then believe that there shall be a general day of Judgment to the whole world?

A. I do believe there shall be such a day, and that most solemn and terrible. Matt. x. 15. *Verily, I say unto you, It shall be more tolerable for the land*

of Sodom and Gomorrah in the day of judgment, than for you. xi. 22. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. xii. 36. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.

John, v. 22, 25. For the Father judgeth no man, but hath committed all judgment to the Son. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. Acts, xvii. 31. Because he hath appointed a day, in the which he will judge the world in righteousness by that man, whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. Rom. ii. 5, &c. But after thy hardness and impenitent heart treasurest thou up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds. 2 Pet. ii. 9. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. iii. 7. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men. Heb. vi. 2. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

ix. 27. *It is appointed unto men once to die, but after that the judgment.* 1 John, iv. 17. *Herein is our love made perfect, that we may have boldness in the day of judgment.* Jude, 6. *And the angels, which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.*

^a Wherein, first, the angels shall sound the trumpet; at the voice of which, all that are in the graves shall arise, and come forth, and be gathered together into one certain place: ^b then our Saviour shall come down in the clouds of heaven, with power, and great glory; and the books shall be opened and the judgment sit; and every man be judged out of the things which are written in those books, according to his works. See Matt. xxv. 31, &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.*

PROOFS SUBJOINED.—^a Matt. xxiv. 31. *And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*

1 Thess. iv. 16. *For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.*

^b Dan. vii. 9, 10. *I beheld, till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousands, thousands ministered unto him, and ten thousand times ten thou-*

sand stood before him : the judgment was set, and the books were opened. John, v. 27, 28, 29. The father hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for 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. Acts, i. 11. Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven. x. 42. And he commanded us to preach unto the people, and to testify that it is he, which was ordained of God to be the judge of quick and dead. 2 Tim. iv. 1, 8. I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day. 1 Peter, iv. 5. Who shall give account to him that is ready to judge the quick and the dead. Rev. xx. 4, 11, 12. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands. 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 found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the

book of life: and the dead were judged out of those things which were written in the books, according to their works.

4. Q. After what *manner* shall this judgment be transacted?

A. The particular manner is unknown to us: yet this we are told, that we shall then be called to an account for all that we have done in the whole course of our lives, here on earth. Every evil work; every foolish and wicked word; every secret thought shall be brought to light. Nothing, that we now covet the most to hide, but shall be then disclosed. And we shall be either acquitted or condemned, according to what we shall have done, whether it be good, or whether it be evil. Eccles. xii. 14. *For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.* 1 Cor. iv. 5. *Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.* 2 Cor. v. 10. *For 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.* Matt. xii. 36. *But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.* Rom. ii. 6. *Who will render to every man according to his deeds.* Rev. xx. 12. *And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*

5. Q. Shall there be any particular method observed in the proceedings of this Judgment?

A. Yes, there shall: for, first, the ^cjust shall be raised, and judged, and acquitted, and caught up into the air at some convenient distance from the earth, where, with the holy angels, they shall fill up the retinue of our Blessed Saviour. Then the wicked shall be raised, and brought to judgment; ^dand being condemned, not only by *Christ* and his saints, but by the sentence of their own consciences, they shall, together with the devils, ^abe driven away by the angels thereunto appointed, into their place of torments. Which being done, our Saviour shall, together with all his saints, return triumphantly to heaven, and there reign in glory at the head of them, for ever and ever. Luke, i. 33. *And he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end.* Heb. i. 8. Compare Psalm xlv. 6. *But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.* Psalm. *Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.* lxxxix. 37. *His seed shall endure for ever; and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven.* Dan. vii. 14, 27. *And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints*

of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

PROOFS SUBJOINED.—^c 1 Cor. xv. 20, 23. *But now is Christ risen from the dead, and become the first-fruits of them that slept. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. 1 Thess. iv. 16, 17. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air.*

^d Matt. xxv. 41. *Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. xix. 28. And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. But many that are first shall be last; and the last shall be first. Luke, xxii. 30. And I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table, in my kingdom, and sit on thrones, judging the twelve tribes of Israel. 1 Cor. vi. 2. Do ye not know that the saints shall judge the world? And if the world be judged by you, are ye unworthy to judge the smallest matters? ^a Matt. xxv. 46. And these shall go away into everlasting punishment: but the righteous into life eternal.*

SECT. XV.

Of the Holy Ghost, his Divine Nature, Personality, and Office.

1. Q. What does the third part of your Creed contain?

A. It contains all that is needful to be known and professed by us, with relation to the **Holy Ghost**.

2. Q. What do you account needful to be believed concerning him?

A. Not only that there is a *Holy Ghost*, but that he is the *third person* in the ever-blessed *Trinity*; and as such, of the *same Divine Nature* with the *Father* and the *Son*.

3. Q. How does this appear?

A. By the plain testimony of the *Holy Scriptures*; by which alone we are capable of knowing any thing in these matters. Now those sacred writings evidently speak of him, not only as a *person*, but as a *Divine Person*; and that distinct from the *Father*, and from our *Lord Jesus Christ*.

4. Q. Wherein do the Holy Scriptures speak of this blessed Spirit, as of a person?

A. * They give him the proper *names* of a person: **GOD**. Acts, v. 3, 4. *But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back of the price of the land? Whiles it remained, was it not thine own? and after it was sold was it not in thine own power? why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God.* **LORD**. 2 Cor. iii. 19. *Now the Lord is that spirit: and where the Spirit of the Lord is there is liberty.* **THE SPIRIT**. 1 Sam. xvi.

14. *But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.* John, xvi. 13. *Howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come.* The COMFORTER. John, xiv. 26. *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* xvi. 7. *Nevertheless I tell you the truth; it is expedient for you that I go away: for, if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you.*

*They ascribe to him the properties of a person: UNDERSTANDING. 1 Cor. ii. 11. *For what man knoweth the things of a man, save the spirit of man, which is in him? even so the things of God knoweth no man, but the Spirit of God.* WILL. 1 Cor. xii. 11. *But all these worketh that one and the selfsame spirit, dividing to every man severally as he will.* *They represent him as doing PERSONAL ACTS: He is SENT; he COMETH; GOETH; HEARETH; TEACHETH; Matt. iii. 16. *And Jesus, when he was baptized, went up straightway out of the water: and lo! the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.* John, xiv. 26. *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.* xv. 26. *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. xvi. 7. If I go not away, the Comforter will not come unto you. xvi. 13. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak. IS TEMPTED, RESISTED, GRIEVED: Acts, v. 9. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Eph. iv. 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Speaketh, commandeth, intercedeth: Acts, x. 19. While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. xiii. 2. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Rom. viii. 26. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for, as we ought: but the Spirit itself maketh intercession for us, with groanings which cannot be uttered.

* They join him with those who are confessedly PERSONS, viz. *God the Father and our Lord Jesus Christ. In the form of baptism: Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. In St. Paul's wish for the Corinthians: 2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. In St. John's catalogue of witnesses: 1 John, v. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. They OPPOSE him to such spirits, as we all allow to be persons:*

1 Sam. xvi. 14. *But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.*

* They represent him under PERSONAL APPARITIONS: Matt. iii. 16. *Lo! the heavens were opened, and he saw the Spirit of God descending like a dove, and lighting upon him.* Acts, ii. 3. *And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.*

And, by all this, undoubtedly assure us that he is a person.

5. Q. By what arguments from the Holy Scriptures do you prove that he is a *Divine Person*?

A. By the same by which I before shewed the *Son* so to be. They ascribe to him the names of *God*: Acts, v. 3, 4. *But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own; and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God.* 2 Cor. iii. 17. *Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty.*

The attributes of *God*. Heb. ix. 14. *How much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?* Psalm cxxxix. 7. *Whither shall I go from thy Spirit? or whither shall I flee from thy presence?* Job, xxvi. 13. *By his Spirit he hath garnished the heavens.* The honour of *God*. They tell us, that he is the *Spirit of God*. 1 Cor. ii. 11, 12. *The things of God knoweth no man, but the Spirit of God. Now,*

we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. That a sin may be immediately committed against him: Matt. xii. 31. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. That his dwelling in us makes our bodies the temples of God: 1 Cor. iii. 16. Know ye not that ye are the temples of God, and that the Spirit of God dwelleth in you? That Christ, by being conceived by him, became the Son of God: Luke, i. 35. The angel answered and 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. They teach us to baptize in his name, together with those of the Father and Son: Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

And by all this evidently declare to us, that he is not a created, but a Divine person.

6. Q. How do you prove him not only to be a Divine person, but a person distinct both from the Father and the Son?

A. He proceedeth from the Father; and therefore is not the Father. John, xv. 26. *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.*

He is sent by the Son; and therefore is not the Son. John, xvi. 7. *If I go not away, the Comforter will not come unto you, but if I depart, I will send him*

unto you. He is sent, sometimes by the *Father*, in the name of the *Son*; and sometimes by the *Son*, from the *Father*; and therefore is neither the *Father* nor the *Son*. John, xiv. 26. *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* xv. 26. *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.*

PROOFS SUBJOINED.—Compare Matt. iii. 16. xxviii. 19. *And Jesus, when he was baptized, went up straight-way out of the water: and, lo! the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And, lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* Eph. ii. 18. *For through him we both have access by one Spirit unto the Father.* Gal. iv. 6. *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.* 1 John, v. vii. *For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.*

7. Q. But did not you before say, that there is but one God? And how now do you say, that the *Father* is God, the *Son* is God, and the *Holy Ghost* is God?

A. That there is but one God, the Holy Scriptures plainly declare; and even reason itself confirms it to us. And yet the same Scriptures as plainly declare every one of these three to be God. And the only way we know of reconciling these two, seem-

ingly contrary, assertions, is to say, that these three are of *one* and the *same Divine nature*, communicated from the Father to *the Son*; and from *both* to the *Holy Ghost*: and that therefore they, together, make but *one God*.

8. Q. How can three distinct *persons* so partake of the *one Divine nature*, or *essence*, as all together to make but *one God*?

A. That is not my concern to explain: This I am sure, that if the *Scriptures* be (as we all allow that they are) the *word of God*, what they plainly deliver must be true, because it is, in effect, delivered by God; who can neither be himself deceived, nor will deceive me. Now, that they deliver both these propositions to me, *That the Father is God, the Son is God, and the Holy Ghost is God; and yet that there are not three Gods, but one God*; I am as sure as I can be of any thing that is spoken or written for my understanding. That therefore both these assertions are true, and credible, I am sure. But how, or after what manner I am to understand them, so as to remove all shew of contradiction in them, this the Holy Scriptures have not revealed; nor do I therefore presume to pronounce any thing more particularly concerning it.

9. Q. Why then do you say that they are *three persons*, and but *one* in the *Divine essence*?

A. Because I know not how better to express the *unity* and *distinction* of them; and they are *terms* which the *church* has long received, and I see no reason to depart from them, unless I knew of some better and more apt expressions to use in their stead.

10. Q. Is there any thing farther needful to be known concerning the *Holy Ghost*?

A. Yes there is; and that is with relation to his office: and upon the account of which he has the attribute of **holy**, in an eminent manner, ascribed to him; viz. That it is he **who** ^a *sanctifieth me, and all the elect people of God.*

PROOFS SUBJOINED.—^a Rom. xv. 16. *That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.* 1 Cor. vi. 11. *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.* 2 Thess. ii. 13. *But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth.* 1 Pet. i. 2. *Elect according to the foreknowledge of God the father, through sanctification of the spirit.*

11. Q. How is it that the *Holy Ghost* does this?

A. ^b He **REGENERATES** US at our **BAPTISM**. John, iii. 5. *Jesus answered and said unto them, Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God.* Tit. iii. 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.* He **UNITES** US unto **CHRIST**. 1 Cor. xii. 12, 13. *For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.* 1 John, iii. 24. *Hereby we know that he*

abideth in us by the Spirit, which he hath given us. CO-OPERATES WITH US IN ALL OUR RELIGIOUS UNDERTAKINGS. 2 Cor. iii. 3, 5. *Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God.* HE ILLUMINATES OUR UNDERSTANDINGS. Psal. cxix. 18. *Open thou mine eyes, that I may behold wondrous things out of thy law.* Acts, xvi. 14. *And a certain woman, named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul.* DISPOSES OUR WILLS. Phil. ii. 13. *For it is God which worketh in you both to will and to do of his good pleasure.* SETTLES US IN THE FAITH OF Christ. Eph. ii. 8. *For by grace are ye saved through faith.* Phil. i. 29. *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.* ENABLES US TO FULFIL OUR DUTY. Rom. viii. 14. *For as many as are led by the Spirit of God, they are the sons of God.* Gal. v. 16. *This I say then, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.* HELPS OUR PRAYERS. Rom. viii. 26. *Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for, as we ought: but the Spirit itself maketh intercession for us, with groanings which cannot be uttered.* FORTIFIES US AGAINST TEMPTATIONS. 1 Cor. x. 13. *God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.* AND CARRIES US THROUGH ALL THE DAN-

gers that either our own weakness, or the cunning and malice of the devil may raise against us; to draw us away from, or hinder us in our duty. Phil. i. 6. *Being confident of this very thing, that he which hath begun a good work in you will perform it, until the day of Jesus Christ.* 1 Cor. i. 8. *Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.* 2 Cor. i. 22. *Who hath also sealed us, and given the earnest of the Spirit in our hearts.* Eph. iv. 30. *And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.*

PROOFS SUBJOINED.—Deut. xxix. 4. *Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.* Jer. xxxii. 40. *I will make an everlasting covenant with them, that I will not turn away from them, to do them good: but I will put my fear in their hearts, that they shall not depart from me.* Ezek. xxxvi. 27. *And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.* John, vi. 44. *No man can come to me, except the Father, which hath sent me, draw him.* 2 Thess. iii. 3. *But the Lord is faithful, who shall stablish you, and keep you from evil.* 1 John, iii. 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.*

12. Q. Will the Holy Ghost alone do all this for us?

A. No; but we must use our own endeavour if ever we mean to be assisted by him. *It is by the *grace* of the *Holy Spirit* alone, that we are either disposed to will, or enabled to do those things which

God and our duty require of us. But that *grace* is not to exclude, but to assist and perfect our own endeavours; and to enable us thereby to do that, which without it, we should never have been able to have done. Phil. ii. 12, 13. *Work out your own salvation with fear and trembling: for it is God which worketh in you, both to will and to do, of his good pleasure.*

PROOFS SUBJOINED.—* *Not that we are sufficient of ourselves, to think any thing as of ourselves; but our sufficiency is of God.*

13. Q. By what means may we obtain this *help* of the *Holy Spirit*?

A. By fervent *prayer* to *God* for his grace. Luke, xi. 9, 13. *And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him.*

And by a diligent care to use that portion of it, whatever it be, which *God* hath given us, to his honour and service. Matt. xiii. 12. *For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that which he hath. xxv. 29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.*

Upon our doing of which, not only that *grace* which we already have, shall be sure to be continued to us, but greater degrees shall be added to it. 2 Pet. iii. 18. *But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.*

14. Q. Are these the only ends for which the Holy Spirit was given by *Christ* to his church?

A. No; his *operations* are very many, and can hardly be particularly enumerated. He not only *regenerates* and *sanctifies* us; disposes us to our *duty*; and *fortifies* us against *temptation*: but, moreover, *directs* us in our *doubts*; *comforts* us in our *afflictions*; *supports* us in our *troubles*; arms us against the *fear of death*; gives us *strength* and *courage* in *trials* and *persecutions*: and in such cases as he sees needful, *seals* our *souls* with such an inward *sense* and *assurance* of God's *favour*, as makes us firmly satisfied of our future everlasting salvation. Rom. v. 5. *And hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.* xiv. 17. *For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.* viii. 14, 16. *For as many as are led by the Spirit of God, they are the sons of God. The Spirit itself beareth witness with our Spirit, that we are the children of God.* 2 Cor. i. 22. *Who hath also sealed us, and given the earnest of the Spirit in our hearts.* Eph. i. 14. *Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.* iv. 30. *And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.* Gal. iv. 6. *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.* Phil. i. 29. *For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake.* 1 Thess. i. 6. *And ye became followers of us, and of the Lord, hav-*

ing received the word in much affliction, with joy of the Holy Ghost.

15. Q. How long shall the Holy Ghost continue thus to comfort, sanctify, and guide the faithful?

A. As long as there shall any faithful remain in need of his assistance; which because there will be to the *end* of the *world*, therefore *Christ* has promised that he shall also, till then, continue to *conduct* and *govern* his faithful servants. John, xiv. 16. *I will pray the Father, and he shall give you another comforter, that he may abide with you for ever.* Matt. xxviii. 20. *Lo, I am with you always, even unto the end of the world.* Amen.

SECT. XVI.

Of the Catholic Church, and of Heretics and Schismatics.

1. Q. What does the fourth and last *part* of your *Creed* relate to?

A. To the *church of Christ*: its *duty* and *privileges* here; and its future *hope* of *glory* and *immortality* hereafter.

2. Q. What is the first thing which you are taught to believe concerning *Christ's church*?

A. That there is a **holy Catholic church.**

3. Q. What is that *church*, of which this *Article* speaks?

A. It is the *universal church of Christ*; the general assembly of all those, who, from the time of the first publishing of the Gospel, to this day, have believed in *Christ*; or shall hereafter profess his faith, to the end of the world.

PROOFS SUBJOINED.—Matt. xvi. 18. *And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.* 1 Cor. xii. 27, 28. *Now ye are the body of Christ, and members in particular: and God hath set some in the church, first apostles, secondarily prophets, thirdly teachers; after that, miracles, then gifts of healings, helps, governments, diversities of tongues.* Eph. i. 22. *And hath put all things under his feet, and gave him to be the head over all things to the church.* v. 25, 27. *Husbands, love your wives, even as Christ also loved the church, and gave himself for it. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing: but that it should be holy, and without blemish.* Col. i. 18, 24. *And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. Whereof I, Paul, am made a minister; who now rejoice in my sufferings for you, and fill up, that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church.*

4. Q. How can such a church be the object of our faith?

A. Not as to that part of it which we see, and communicate with; but chiefly in these two respects. First, as we believe, by the word of God, that those who have gone before us, in the true faith of Christ, and the fear of his holy name, though out of all visible communion, at present, with us, do yet live to God; and are still members of *Christ's church*, though in a different state from us, and shall, together with us, be gathered into *one glorious society*, at

the last day. And, secondly, as upon the same grounds we do also farther believe, that in all the ages yet come, to the end of the world, Christ shall continue to have a *church* upon earth; so that no power of men, or malice of the devil, shall ever be able utterly to root it out, or to destroy it.

PROOFS SUBJOINED.—Luke, xx. 38. *For he is not a God of the dead, but of the living: for all live unto him.* 1 Cor. xv. 22, 23. *For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward, they that are Christ's at his coming.* 1 Thess. iv. 13, 15. *But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others, which have no hope. For, if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.*

Matt. xvi. 18. *Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.* xxviii. 20. *Teaching them to observe all things, whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.*

5. Q. How can a society, consisting of such different members, and those at so great a distance, both in time and place, from one another, yet all together make but *one church*?

A. Because how different soever the members of this church may otherwise seem to be; yet they are all * united together under one *head, the Lord Jesus*: are * *sanctified* and *ruled* by the same *Holy Spirit*: * are endued with the same *love to God*, and towards *one another*: * *live* by the same *laws*: * *profess* the

same *faith*: * partake of the same *sacraments*: * have the same *hope of salvation* set before them: * *worship* the same *God*, by the same *advocate and Saviour, Jesus Christ*: and (as to what concerns all the true and lively members of this society,) * shall one day be gathered together into one actual *place*, and *portion*: in the glorious *kingdom of God* for ever.

PROOFS SUBJOINED.—Acts, ii. 41, 46. *Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and with singleness of heart.* Rom. xii. 4, 5. *For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.* 1 Cor. x. 17. *For we, being many, are one bread, and one body: for we are all partakers of that one bread.* xii. 27, 28. *Now, ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.* Eph. iv. 3, 4, 5, &c. *Endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism.* Col. i. 18. *And he is the head of the body, the church: who is the beginning, the first-born from the dead: that in all things he might have the pre-eminence.*

Heb. xii. 23. *But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels;*

to the general assembly and church of the first-born, which are written in heaven, and to God, the judge of all, and to the spirits of just men, made perfect.

6. Q. Wherefore do you give this church the title of *Catholic*?

A. Upon several accounts, but chiefly these two: first, to distinguish it from the ^a*Jewish church*, which was confined to a certain *people*, and was to continue but for a certain *time*; whereas the *Christian church* takes in *all mankind*; and is to last to the *end of the world*. Psalm ii. 8. *Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* Acts, x. 34, 35. *Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted with him.* Matt. xxviii. 19, 20. *Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you; and, lo, I am with you alway, even to the end of the world.* Mark, xvi. 15. *And he said unto them, Go ye into all the world, and preach the Gospel to every creature.* Luke, xxiv. 47. *That repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem.* 1 Cor. xii. 13. *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free.*

And, secondly, to shew that in this *Creed*, which comprehends what is to be *believed* by *all Christians*, we profess not our faith of any *one particular church*; which may cease, and fail, (such as *the church of*

England, or church of Rome,^b) but of the *catholic*, or *universal church* of *Christ*; as that which shall never fail; and to which alone the *promises* of *God* belong.

PROOFS SUBJOINED.—^a Psalm lxxvi. 1, 2. *In Judah is God known: his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion.* cxlvii. 19, 20. *He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation.*

^b Matt. xvi. 18. *I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.* xxviii. 19, 20. *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world.*

7. Q. May not any one particular church be called the *catholic church*?

A. No, it may not; any more than *London* may be called *England*, or *England*, the *whole world*. The *catholic church* is the *universal church*; and that neither *ours*, nor any other *particular church* is; nor whilst there are more such *Christian churches* in the world, can be. But a *catholic church*, a *particular church* may be called: and such *ours* is; though that of *Rome*, I doubt, will hardly be able to make a good pretension to *this title*, any more than to the *other*.

8. Q. Do you make a difference then between a *catholic church* and the *catholic church*?

A. There is certainly a wide difference between them. The *catholic church* is, as I before said, the *whole church*. But a *catholic church* implies no

more than a *sound part* of it; a *church* in *communion* with the *catholic church* of *Christ*, in opposition to the conventicles of *heretics* and *schismatics*, who, whatsoever they may pretend, are really no parts of the *catholic church*, nor shall be considered by *Christ* as such.

9. Q. Whom do you account *heretics* and *schismatics*? and how does it appear that they are not *parts* of the *catholic church*?

A. The *catholic church* being that *church*, which was at the first planted by *Christ* and his *apostles*, and has continued ever since to teach the same doctrine which it received from them; it is evident that no *heretic* can be a *true member* of it: because those only are *heretics* who *deny* or *disbelieve* that *faith* which *Christ* and his *apostles* delivered to this church. And that not in some *lesser points*, but *in the most necessary* and *fundamental articles* of it. Now those who do this can never be true members of that *church* whose *doctrine* they not only do not receive, but reject: and who, by their *errors*, destroy that very *faith* by which alone they can be intitled to the character either of true disciples, or sound members of *Christ's church*.

10. Q. But why may not *schismatics* be accounted true members of *Christ's church*?

A. Because they forsake and cut themselves off from the *communion* of the *catholic church*. Now, it is a contradiction to say, that those should continue *members* of the *catholic church*, who, by their own voluntary departure from it, have renounced the *communion* of it.

11. Q. Do you look upon the *church* of *England* to be a true part of the *catholic church*?

A. It certainly is: inasmuch as it professes the *true catholic* faith, delivered in the *Holy Scriptures*, and drawn up in the *Creeds of the church*; and, by the most ancient councils, acknowledged to be sufficient to denominate those, who professed according thereunto, to be truly *catholic Christians*: and also *holds communion* with all such *churches* as profess the same *faith*; and as far forth as they do so.

12. *Q.* What is your opinion of the *church of Rome* in this particular?

A. That she is both schismatical and heretical: *schismatical*, in *cutting off* all others from her *communion*, who will not profess her *errors*, and submit to her *usurped authority*: *heretical*, in professing such *doctrines* as quite destroy the *foundations of Christianity*; and are inconsistent with that *truth* which she herself pretends to maintain.

13. *Q.* In what respect do you believe the catholic church to be *holy*?

A. As both the **end* of *Christ* in gathering of it; the **rules* he has given to it; the **promises* he has made it; **its sacraments*, **ministry*, all its **ordinances*, were designed to make it *holy*. But especially, as **all those*, who are indeed the faithful members of it, are *actually sanctified* by the *grace* of the *Holy Spirit*; and so are truly, though imperfectly, *holy* now; and shall be made altogether *holy*, and without spot, hereafter.

PROOFS SUBJOINED.—Eph. i. 4. *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.* iv. 1, 2, 3. *I, therefore, (the prisoner of the Lord,) beseech you that ye walk worthy of the vocation wherewith ye are called, with all low-*

liness and meekness, with long suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. v. 26, 27. That he might sanctify and cleanse it (the church) with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Col. i. 21, 22. And you, that were some time alienated and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh, through death, to present you holy, and unblameable, and unreprouvable in his sight. 2 Tim. i. 9. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began. ii. 19. Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, let every one that nameth the name of Christ, depart from iniquity. Tit. ii. 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 1 Pet. i. 15, 16. As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy.

SECT. XVII.

Of the Communion of Saints; Living,—Departing.

1. Q. What is the first duty, or privilege, belonging to those who are members of *Christ's church*?

A. The communion of saints.

2. Q. What do you mean by *saints*?

A. Though the word, in our language, be more

restrained ; yet in that, in which this *Creed* was composed, it may indifferently denote either *holy persons* or *holy things* : and this *article* may very well be extended to both of them.

3. Q. Whom do you mean by *holy persons*?

A. Though all *Christians*, † in general, are so called in Scripture ; and we are charitably to presume, that all such are *holy persons* : yet, by *saints*, ^a we are most properly to understand such as answer the end of their calling by a *lively faith* and a *holy conversation*, in which two, the Gospel-saintship does consist. Eph. iii. 17, 18. *That Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge.* v. 3. *But fornication and all uncleanness, or covetousness, let it not be once named among you, as becometh saints.* Col. iii. 12. *Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering.*

PROOFS SUBJOINED.—† Rom. i. 7. *To all that be in Rome, beloved of God, called to be saints : grace to you, and peace from God our Father, and the Lord Jesus Christ.* xv. 25, 26, 31. *But now I go unto Jerusalem, to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. That I may be delivered from them that do not believe in Judea ; and that my service, which I have for Jerusalem, may be accepted of the saints.* Eph. i. 1. *Paul, an apostle of Jesus Christ ; by the will of God, to the saints which are at Ephesus, and to the*

faithful in Jesus Christ. Phil. i. 1. Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons; grace be unto you. Col. i. 4. Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints.

^a 1 Thess. iii. 13. *To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of the Lord Jesus Christ, with all his saints. Rev. xi. 18. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great.*

4. Q. With whom, and in what things, do you believe such persons to have communion?

A. ^a I believe that all the true members of *Christ's* church have a right of *fellowship*, or *communion*, with *God the Father*, and our *Lord Jesus Christ*; as they are received into covenant by the *one*, through the *death* and *passion* of the *other*.

^b I believe that they have a *fellowship* with the *Holy Ghost*, by his *dwelling* in them, and *sanctifying* of them.

I believe that they have *fellowship* with the ^c *holy angels*; who both minister unto them in their exigencies, and have a most tender, affectionate concern for them.

^d I believe that they all have a *fellowship* with *one another*, as ** members* of the same *mystical body of Christ*; ** professors* of the same *faith*; ** heirs* of the same *promises*; ** Guided* by the same *Spirit*; and ** governed* by the same *laws*: and I believe that they

ought, as *living members*, to have a *fellowship* of love and *charity* also towards each other.

° And, lastly, I believe that they have a *right* of communicating in all the *ordinances* of the *Gospel*: in the *prayers* of the church; in the *ministry* of the *word* and *sacraments*; and whatsoever else hath been appointed by *Christ*, or established in the church, for the common good and benefit of all the members of it.

PROOFS SUBJOINED.—^a 1 Cor. i. 9. *God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ, our Lord.* Eph. iii. 9, 11, 12. *To make all men see what is the fellowship of the mystery, which, from the beginning of the world, hath been hid in God, who created all things by Jesus Christ: according to the eternal purpose, which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him.* 1 John, i. 3. *Truly our fellowship is with the Father, and with his Son, Jesus Christ.*

^b 1 Cor. xii. 7. *But the manifestation of the Spirit is given to every man to profit withal.* 2 Cor. xiii. 13, 14. *All the saints salute you. The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all. Amen.* Gal. iv. 6. *And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father.* Phil. ii. 1. *If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfil ye my joy.*

° Luke, xv. 10. *Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.* xvi. 22. *And it came to pass, that the beggar died, and was carried by the angels into*

Abraham's bosom. Heb. i. 14. *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation.*

^d 1 Cor. xii. 12, &c. *For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one spirit are we all baptized into one body.* 1 John, i. 7. *If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin.* Rom. xii. 5, 16, &c. *So we, being many, are one body in Christ, and every one members one of another. Be of the same mind one toward another.*

^e Acts, ii. 42. *And they continued stedfastly in the apostles' doctrine, and fellowship, and in the breaking of bread, and in prayers.* 1 Cor. x. 16, 17. *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body: for we are all partakers of that one bread.* Eph. iv. 11, 12. *And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.*

5. Q. Do you not by this account of the present Article, utterly shut out those from any part in it, who yet are more commonly called *saints*; I mean, such as have *departed* this life in the fear of God, and the faith of Jesus Christ?

A. No, by no means: I believe them to partake in this communion also; as they are still *living members* of Christ's *holy catholic church*.

And therefore I believe, that they have a fellow-

ship no less than we, with *God* and *Christ*. That they are *sanctified* by the same *Spirit*; are visited by the *holy angels*; have some kind of *fellowship* with *one another*; and with us also, however separated by death from us.

PROOFS SUBJOINED.—Heb. xii. 22, 23. *But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels: to the general assembly and church of the first-born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect.*

6. Q. Wherein do you suppose their *fellowship* with us to consist?

A. I look upon the case to be much the same with us, as it is with members of the same civil society upon earth, when they are in a foreign country, far distant from one another.

* We are *members of the same church*; * *united to the same head*; * *sanctified by the same Spirit*; * *heirs of the same promises*; * *shall in a little time be in the same place and state*; and, when the end of the world comes, * *we shall all be translated to the same glory and happiness in God's heavenly kingdom.*

7. Q. To what offices of *communion* does this belief oblige us at present towards each other?

A. To the members of *Christ's church*, still *living*, it obliges us to *love and charity*: to mutual *prayers* for, and help of, each other, in all such things as may promote the salvation of us all. How the *saints departed* maintain communion with us we cannot tell. Probably it is that they do, in general, *pray* for us, as it is certain they wish well to us. But for ourselves, who are yet here on earth, we must *bless God*

for the grace he was pleased to bestow upon them; and by which they were delivered from the sins and temptations of this evil world, and enabled faithfully to serve him unto the end. We must set before us their *examples*, and *imitate* their *virtues*. We must account of them as *living members* of *Christ's body*; and be not only ready, but desirous to go to them, whenever it shall please God to call for us. We must take care decently to *dispose* of their bodies; and faithfully to fulfil, as much as in us lies, what they have left in *trust* with us, to be done for them after their departure.

8. Q. What think you of that *honour* which is paid to them in the *church* of *Rome*?

A. It is not only vain, and without all warrant from God's word, but is, indeed, *superstitious* and *idolatrous*. To *pray* to any *creature*, and he at a vast *distance* from us; in the *house* of *God* with all the *outward marks* of religious worship; nay, and oftentimes in *the same words*, and in *the same breath* in which we *pray* to *God*; and that, lastly, with a *confidence* that the *person* so *prayed* to, can *hear our prayers*, and *answer our desires*; being evidently to give to the *creature* the *honour* due to the *Creator*, which cannot be done without the peril of *idolatry*.

SECT. XVIII.

Of the Forgiveness of Sins; and the Power of the Church in that behalf.

1. Q. What is the next privilege which you believe does, of right, belong to those who are the members of *Christ's church*?

A. *The forgiveness of sins.*

2. Q. What is sin?

A. *It is the transgression of God's law.* 1 John, iii. 4. *Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law.* Whether by our omitting to do what that required us to have done; or by our doing any thing contrary to its commands.

3. Q. What mean you by the *law of God*?

A. *The will of God*, howsoever made known to us; whether by the *light* of our own consciences, or by the *declarations of his word*; especially that which is delivered to us in the *books of the New Testament*.

PROOFS SUBJOINED.—1 John, i. 7. *If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin.* Psalm xxxii. 1, 2. *Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.* Comp. Rom. iv. 7, 8. *Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.*

4. Q. How does God forgive sin?

A. He washes away the stain of it by his *sanctifying grace*; and remits the *punishment* of it for the sake and through the *merits and mediation* of *Jesus Christ our Saviour*.

5. Q. What assurance have we that God will thus forgive us our sins?

A. The covenant of the Gospel is founded upon the promise of such forgiveness: so that if we believe that *Christ died for our sins*, we must also believe that God, for *Christ's sake*, will forgive all those who

truly repent of their sins. Luke, xxiv. 47. *That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.* Acts, v. 31. *Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.* xxvi. 18. *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith, which is in me.* Eph. iv. 32. *Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.*

PROOFS SUBJOINED.—Acts, iii. 26. *Unto you first God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.* xiii. 38, 39. *Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.* 1 Cor. xv. 2, 3. *By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you, first of all, that which I also received, how that Christ died for our sins according to the Scriptures.* 2 Cor. v. 21. *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

6. Q. Is this the peculiar privilege of the church of Christ?

A. So the Scriptures tell us; *there being no other name under heaven given among men, by which we*

must be saved, but only that of the Lord Jesus, Acts, iv. 12.

7. Q. From whom is this *forgiveness* to be sought?

A. *Who hath power to forgive sins but God only?* Mark, ii. 7. Of him, therefore, it must be sought in the name of *Jesus Christ*.

8. Q. But has not *Christ* left a *power* with his *church* to forgive sins?

A. He has left with his *church* a ministerial *power* to declare forgiveness of sins to all such as truly repent of them and believe in him. When, therefore, the ministers of his word are called in to the assistance of sick or scrupulous persons; they may, upon the supposition of a true repentance, pronounce in God's name the pardon of their sins to them. But in this they only deliver the sentence of God, which, if the sinner be truly penitent, God will infallibly make good: otherwise it will be of no use to them, because it was *erroneously*, though charitably, passed upon them.

9. Q. But does not the *church* of *Rome* ascribe much more to the *absolution* of the priest than this?

A. Yes it does: nor is this one of the least presumptuous, or least dangerous of its errors. They tell us that the *sentence* of the *priest* in this case is not only *declarative*, but *judicial*. And, which is yet worse, they add, that though a sinner be not affected with such a *sorrow* for his *sins*, as would otherwise be sufficient to obtain *God's pardon*; yet, by rightly *confessing* them to a *priest*, they shall be forgiven, and an entrance opened into heaven, by the *power* of the *keys* in *absolution*. By the former of which, as they usurp upon the *prerogative* of *God*, Mark, ii. 7; so do they, by the latter, lay a very dan-

gerous stumbling-block in the way of wicked men; whilst they encourage them to rely on such a *sorrow* for the *forgiveness* of their *sins*, as will certainly fail and ruin them in the end.

SECT. XIX.

Of the General Resurrection.

1. Q. What is the third *privilege* promised by God to *Christ's church*?

A. The resurrection of the body.

2. Q. Shall not *all men* whatsoever be raised again at the last day?

A. They shall.

3. Q. How then is this a *privilege* of those who are the *faithful members* of *Christ's church*?

A. Because, though all men shall be raised, yet not all after the same manner. The bodies of the faithful shall be raised in a most blessed and glorious state. 1 Cor. xv. 42, &c. *So also is the resurrection of the dead*, (i. e. the righteous dead). *It is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in power.* They shall be perfected in all their parts and qualities; shall be rendered an habitation fit for a glorified soul to dwell in; and be prepared for the enjoyment of an everlasting felicity. And thus to rise, in such a state, and for such an end, is certainly a very great benefit, and the peculiar privilege of *Christ's holy church*. Luke, xiv. 14. *And thou shalt be blessed, for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.* xx. 35, 36, 37. *But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor*

are given in marriage: neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection. Now, that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. John, v. 28, 29. *The hour is coming, in the which all that are in the graves shall hear his voice, and come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*

PROOFS SUBJOINED.—Phil. iii. 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 unto himself.* Matt. xiii. 43. *Then shall the righteous shine forth as the sun in the kingdom of their Father.* Dan. xii. 3. *And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.*

4. Q. How then shall the wicked be raised?

A. Their bodies shall also be restored to them; and that in such a state as to be capable of undergoing for ever those torments which God has prepared for them. But their resurrection shall be to shame and misery: and what is the blessing of the righteous, shall to the wicked be a means of increasing their pain, and enlarging their punishment.

PROOFS SUBJOINED.—John, v. 28, 29. *Marvel not at this; for 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, to the resurrec-*

tion of damnation. Acts, xxiv. 15. I have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

5. Q. Shall we receive the *same bodies* we now have at the *resurrection*; or, shall some *other bodies* be prepared for us?

A. The very nature of a *resurrection* does unanswerably prove, that we shall receive the *same bodies*; and the *end* of it confirms it to us: our bodies being therefore raised and restored to us, that we may be *rewarded* or *punished*, in the same estate both of *soul* and *body*, in which we had done things worthy either of reward or punishment.

PROOFS SUBJOINED.—Dan. xii. 2. *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.* Rom. viii. 11. *But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.* 1 Cor. vi. 13, 14. *Now the body is not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his power.* 2 Cor. v. 10. *For 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.* John, v. 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.*

6. Q. Shall *all mankind*, not only *good* and *bad*, but every *single person* of either kind, be *raised* at the last day?

A. All that ever died shall be raised. John, v. 21. *For as the Father raiseth up the dead, and quickeneth them; even so the Father quickeneth whom he will.* 2 Cor. v. 10. *We must all appear before the Judgment-seat of Christ; that every one may receive the things done in his body, whether it be good or bad.* But many will be found at the *last day* *alive* on the *earth*. Now, they shall not *die*, nor, by consequence, *rise from the dead*. But they shall be *changed*: that is to say, the men of that age, (whether good or bad,) shall, by the mighty power of God, be put into the same state with those, who being dead, were raised from the dead: and so be brought with them before the Judgment-seat of *Christ*. 1 Cor. xv. 51. *Behold, I shew you a mystery, we shall not all sleep, but we shall all be changed.* 1 Thess. iv. 15. *For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.*

SECT. XX.

Of the Future State; of Heaven,—Hell.

1. Q. What shall follow upon the resurrection?

A. The last and general Judgment of mankind; which being passed, and the sentence pronounced upon every one according to his works; it shall immediately be put in execution; *the wicked shall go into everlasting punishment*, but *the righteous into life everlasting*, Matt. xxv. 46.

2. Q. Shall the *wicked*, as well as the *righteous* live for ever?

A. They shall, if such a *state* of inexpressible misery as they shall be condemned to, may be called *living*. For they shall never cease to be; nor ever cease to be tormented to all eternity.

Matt. x. 28. *And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.* xxv. 41, 46. *Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment: but the righteous into life eternal.* xviii. 8. *Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.* Compare Mark, ix. 44, 45, 46, 47. *Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire, that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched.*

3. Q. How then is *everlasting life* a privilege of the church of *Christ*?

A. As the *resurrection of the body* was before said to be. That *life* which alone deserves to be so called; that happy and glorious life which God has prepared for the faithful in his kingdom, that is the sin-

gular privilege of *Christ's church*, and of the faithful members of it. The other is rather an *everlasting duration*, a state of *endless dying*, than an *everlasting life*.

4. Q. But can it be consistent with the justice and mercy of God, to punish the *temporary* and *transient sins* of men with an *everlasting* state of *misery and sufferings*?

A. We must confess it so to be, or say, (which is as unreasonable as it would be wicked,) that God will deal unjustly and unmercifully with sinners at the last day. For certain it is, that this he has declared shall be the result of their evil doings.

5. Q. Why may we not by the *everlasting death*, and *everlasting punishment*, of which the Scriptures speak on this occasion, understand rather the *final destruction* of such wicked persons, than an *eternal continuance* of them in *pain and misery*?

A. Because the *Scriptures* have plainly declared, were men willing to understand it, that by *everlasting punishment* is meant *everlasting torment*. *That their worm shall not die, nor their fire be quenched; but they shall dwell in everlasting burnings*, Mark, ix. 44. Isa. lxvi. 44. *That there shall be weeping and wailing, and gnashing of teeth*, Matt. vii. 12, 13, 42, 50.

All which phrases, however they be understood, must denote suffering as well as punishment: an eternity of pain, not an eternal state of death and insensibility. Besides, that *everlasting death* or *destruction*, would not otherwise be, properly speaking, an *everlasting punishment*. For as soon as men are thus *dead*, they *cease to suffer*; and, for that very reason, cease to be punished. And one may as well

say, that a malefactor who was executed for his crimes a hundred years ago still continues to be punished by the magistrate; as that after a man should be once annihilated, he should continue to be punished for his sins by God Almighty.

PROOFS SUBJOINED.—Compare Rev. xiv. 11. xxi. 8. *and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name—But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and all liars, shall have their part in the lake which burneth with fire and brimstone.*

6. Q. Wherein do you suppose the *everlasting happiness* of the righteous shall consist?

A. As to the particulars of it, they are altogether unknown to us: nor, indeed, are we able in our present estate perfectly to comprehend the greatness of them. ^a Thus much in general, we are told, that they shall be placed in a most glorious and perfect state; free from all sin, and from all suffering: where they shall enjoy all the pleasure and satisfaction that their natures, then vastly enlarged, shall be capable of. They shall dwell in the presence of God; shall be continually entertained, not only in the contemplation, but with the fruition of all the riches of his goodness and glory. They shall be companions with the holy angels, and pass their time in the greatest love of God, and of one another, that can be imagined. They shall turn all their service into praise and wonder; shall have nothing left to wish or desire of him. And they shall both love, and serve, and praise him, with such rapture and

satisfaction, with such joy to themselves, as well as such fervour towards God, as no thoughts can conceive, nor is it possible for us, by any words, to express the greatness of it. 1 Cor. ii. 9. Compare Isa. lxiv. 4. Cor. *As it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.* Isaiah, lxiv. 4. *For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.*

PROOFS SUBJOINED.—^a 1 Cor. xv. 42, &c. *So also is the resurrection of 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.* Phil. iii. 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 even to subdue all things unto himself.* 1 John, iii. 2. *Beloved, now we are the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him: for we shall see him as he is.* Rev. xxi. 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: for the former things are passed away.* Psalm xvi. 11. *Thou wilt shew me the path of life: in thy presence is fulness of joy; and at thy right hand there are pleasures for evermore.*

PART III.

OF THE GOSPEL OBEDIENCE.

SECT. XXI.

Of Obedience in General.

1. Q. **W**HAT was the third thing which your Godfathers and Godmothers promised for you at your baptism?

A. That I should keep God's holy will and commandment, and walk in the same all the days of my life.

2. Q. Do you account it to be necessary for you herein also to fulfil what they *promised* for you?

A. I do; and that so necessary that I cannot be saved without it.

PROOFS SUBJOINED.—Matt. vii. 21, 24, &c. *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock. xix. 17, 18. If thou wilt enter into life, keep the commandments. He saith unto him, which? Jesus said, Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness; honour thy father and thy mother: and, thou shalt love thy neighbour as thyself.*

3. Q. Do you then expect to be saved by virtue of your *own good works*?

A. God forbid: on the contrary, I am persuaded that when I shall have done all that I can, I shall be but an *unprofitable servant*. Luke, xvii. 10. But, however, I must sincerely endeavour, what in me lies, to *keep God's commandments*; and then I am assured that God will reward me, not according to my *deserts*, but according to his own *mercy* and *promises* to us in *Jesus Christ*.

4. Q. Are you able, of yourself, by your *own natural strength*, to *keep God's commandments*?

A. No, I am not: *for in me, that is to say, in my flesh, dwelleth no good thing*. Rom. vii. 18. It is the *grace of God*, which must work in me, *both to will, and to do, according to his good pleasure*. Phil. ii. 13.

5. Q. Being thus *assisted* by the *holy spirit*, can you *perfectly keep God's commandments*?

A. No, I cannot, nor will it ever be possible for me, in this life, to do it. ^a I must serve God sincerely, with *all my heart*; ^b I must serve him zealously, *with all my strength*; ^c I must go as far as I can, and as the measure of the grace, which he is pleased to allow me, will enable me to do, towards *perfection*: but to discharge a *perfect*, that is to say, an *unsinning obedience*, to God's commandments; this neither I can, nor did ever any one else but he, who was God as well as man, do it. For, *in many things* we offend all. James, iii. 2. *And, if we say, that we have no sin, we deceive ourselves, and the truth is not in us*. 1 John, i. 8.

PROOFS SUBJOINED.—^a Matt. xxii. 37. *Jesus said unto him, Thou shalt love the Lord thy God with all*

thy heart, and with all thy soul, and with all thy mind. ^b Matt. v. 48. *Be ye therefore perfect, even as your Father, which is in heaven, is perfect.* xix. 21. *Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have pleasure in heaven: and come and follow me.*

^c 2 Cor. vii. 11. *For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!* xiii. 9. *For we are glad when we are weak and ye are strong: and this also we wish, even your perfection.* Col. i. 28. *Whom we preach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus.* 1 Pet. v. 10. *But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you.*

6. Q. Will not this undervalue the *grace* of the *Holy Ghost*, by which we are sanctified?

A. Not at all: forasmuch as I ascribe to *that* the glory of all the good I do; and take to myself the shame of whatsoever is evil or defective in me.

7. Q. What think you of those of the *church of Rome*, who, notwithstanding this, talk of works of supererogation; and thereby pretend not only *perfectly* to keep *God's commandments*, but to do even *more* than God required them to have done?

A. I think that they neither understand themselves nor their duty: it being certain that the *measure* of our duty is, to *love the Lord our God with all our*

heart, and with all our soul, and with all our strength: beyond which, as it is not possible for any man to go, so neither is there any one that can justly say, he has ever, for any long time together, absolutely come up to the utmost height of it.

PROOFS SUBJOINED.—Matt. xxii. 37. Comp. Deut. x. 12. *Jesus said unto him, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. Deut. And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul.*

8. Q. Seeing then our *obedience* cannot be brought to *perfection* in this *life*; what is that *obedience* which God does now require of us, in order to our salvation?

A. It is the obedience of an *honest, humble, sincere heart*: such as leads us, in the *first place*, to an *universal obedience of all God's commandments*. *Secondly*, to a *heartly* endeavour to come up to as *perfect a discharge of our duty*, according to the measures of them, as our present condition will admit of. And that, *thirdly*, with *constancy and perseverance*, unto our *lives' end*. Matt. x. 22. *He that endureth to the end shall be saved.* 1 Cor. i. 8. *Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.* 1 Pet. i. 13. *Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.* Heb. x. 38, 39. *If any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back*

unto perdition; but of them that believe to the saving of the soul. Rev. ii. 10. Be thou faithful unto death, and I will give thee a crown of life.

PROOFS SUBJOINED.—Psalm cxix. 16. *I will delight myself in thy statutes; I will not forget thy word. 1 Cor. xv. 58. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. Coloss. i. 22. To present you holy, and unblameable, and unproveable in his sight. 1 Thess. iii. 13. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints. v. 23. I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Matt. xxii. 37. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 2 Pet. iii. 18. Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.*

SECT. XXII.

Of the Measure of it, as reduced to the Ten Commandments in particular, and the Rules laid down for the Exposition of them.

1. Q. Has there been any such collection made of the main branches of what we are to *do*; as we had in the Creed, of what we are to *believe*?

A. There is such a collection, and that delivered by God himself, in what we commonly call the **ten commandments**.

2. Q. Do those commandments, which were given

by God to the *Jews*, still continue in force, and oblige us Christians?

A. Yes, they do. Matt. v. 17. *Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil.*

And that, in some measure, more strictly than they did them: the most part, if not all of them, having been either more *fully expounded*, or more *perfectly delivered* to us by *Christ* in the *New Testament*, than they were first given by God to the *Jews* in the *Old*. See Matt. 5, 6, 7, chapters.

PROOFS SUBJOINED.—Matt. xix. 16, 18. *Behold, one came and said unto him, Good master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandments. He saith unto him, which? Jesus said, Thou shalt do no murder; thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, &c. xxii. 37. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Rom. xiii. 9. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. James, ii. 8. If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well.*

3. Q. Why do you call them the *Ten Commandments*?

A. Not only because they have been usually divided into that number, but because they were ori-

ginally delivered so by God himself; and are accordingly so called by *Moses*. *Exod. xxxiv. 28. And he wrote upon the tables the words of the covenant, the ten commandments. Deut. iv. 13. And he declared unto you his covenant, which he commanded you to perform, even ten commandments: and he wrote them upon two tables of stone.*

4. Q. What do these *commandments*, in general, refer to?

A. To the *two great branches* of our duty; **our duty towards God, and our duty towards our neighbour.**

5. Q. What authority have you for this *division* of these commandments?

A. The authority of our *blessed Saviour*. *Matt. xxii. 37. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.*

And, indeed, God himself seems to have had regard unto it, when he commanded *Moses* to prepare *two tables* for them; on the one of which were to be engraven those which concern our *duty towards God*; on the other, those which contain our *duty towards our neighbour*. *Exod. xxxi. 18. And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God. xxxii. 19. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. xxxiv. 1, 4, 28. And the Lord said unto Moses, Hew thee*

two tables of stone like unto the first; and I will write upon these tables the words that were in the first tables; which thou brakest. And he hewed two tables of stone like unto the first, and Moses rose up early in the morning, and went up unto Mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

6. Q. How many *commandments* does each of these *tables* comprehend?

A. As to the *commandments* themselves, it is not doubted by *any*, but that those of the *first table* end with that which concerns the *sabbath*; and that the *second* begins with that which requires us to *honour our father and mother*, Eph. vi. 2. But in dividing the *commandments* of *each table*, there is a difference between us and those of the *church of Rome*. For they join the *two first* into one; and then, to complete the number of *ten*, divide the *last* into *two*: and so assign, not as we do, *four* to *one table*, and *six* to the *other*; but three to the *first table*, and *seven* to the *second*.

7. Q. Is it a matter of any moment, how each precept is divided, so long as all are retained?

A. In itself it is not: but as the design of this division is to enable them the better to drop the *second commandment*, which is so express against their *image-worship* altogether, (and which accordingly they do oftentimes omit in their *books of devotion*;) so it is certainly of great moment to be taken notice of.

Now, the *first* and *second commandments* have apparently a *different design*, and were intended to for-

bid *two very different things*. ^a But the *last commandment* solely respects the *sin of coveting*: and if the difference of the instances which are given in it, the better to clear and inforce the observance of it, be sufficient to make a several command, according to the distinction of them, they may as well divide it into six, or, indeed, into *six hundred* commands, as into two. For, at this rate, *thou shalt not covet thy neighbour's house*, will be one: *thou shalt not covet thy neighbour's wife*, another: nor *his man-servant*, will be a third: nor *his maid-servant*, a fourth: nor *his ox*, a fifth; nor *his ass*, a sixth: nor *any thing that is his*, a hundred more in one general expression. ^a See below, Sect. xxiv. Q. 2.

8. Q. But is there not one great branch of our duty here wanting, namely, *our duty towards ourselves*?

A. There is not: for all those duties, which we so call, have a manifest regard, more or less, to our *duty to God* and *our neighbour*; and may be comprised under the offices relating to them. At least, since there is no duty of this kind but what is required by God of us, the better to fit us for his service and acceptance; it must be confessed, that the *first commandment* alone will take in whatsoever of this Nature may seem wanting in the whole.

9. Q. Is there any other *division* of these *commandments* that may be fit to be taken notice of, before we proceed to the particular consideration of them?

A. There is yet one; namely, that of these *commandments*, some are *positive*, and declare what we are to *do*; as the *fourth commandment* of the *first table*, the *fifth of the second*. Others are *negative*,

and shew us what we are to *avoid*; as all the *others* of *both tables*.

10. Q. What do you observe from this distinction?

A. A great difference with respect to our obligation to obedience. For, first, the *positive commands*, though they are always in force, and therefore oblige all who have any concern with them; yet they do not extend to *all persons*, nor *oblige at all times*.

As for example: to *honour our father and mother*, is a duty of eternal obligation. But then, many there are who have no *father* nor *mother*; and therefore, neither can they lie under any obligation to *honour* them. Again, to *observe the sabbath-day, to keep it holy*, is a command that never ceases to oblige. But yet should a *man* be made a prisoner, or a slave, in a *Pagan, or other country*, where he had no means nor opportunity to observe it, whilst he lay under those circumstances he would not be guilty of any sin by *not observing* it. But now, the *negative commands* not only *oblige always*, but *all persons*, at *all times*, and in *all circumstances*. And therefore, to *worship any other God, besides the Lord: to make any graven image, to bow down before it and worship it: to take God's name in vain*; these, and the like *prohibitions* oblige men to a constant, *uninterrupted* observation of them, be their circumstances or conditions of life what they will. Nor can it, at any time, or upon any occasion be lawful for any one to *worship another God; to make a graven image to worship it; to take God's name in vain*; and the like.

11. Q. Have you any thing farther to observe from this division?

A. This only, that *these two kinds mutually include one another*: so that when God *commands* any

duty to be performed, we are to understand that he does, by the very same command, forbid whatsoever is contrary thereunto to be done by us. And again, when he forbids any thing to be done, he does thereby require us to fulfil the opposite duty implied, as well as to avoid the sin which is expressly taken notice of. To clear my meaning in an instance of each kind: God commands us in the *fourth commandment* to *keep holy the sabbath-day*; and that, by *sanctifying* of it to a religious rest. And, by the same commandment, he forbids us to do any *servile work* upon it; or any thing, whereby this day may be *unhallowed* or *profaned* by us. And this would have been understood by the other part of the commandment, though God had not expressly taken notice of it.

In like manner, when in the *sixth commandment* God forbids us to *commit murder*, we are to understand that we are not only prohibited thereby to stab or poison our neighbour; but are required to do what in us lies to *cherish* and *preserve his life*; to help him if he be assaulted by another; to feed and clothe him, as far as we are able; and to prevent, according to our ability, whatsoever may bring him in danger of losing it.

12. Q. Are there any other *general rules* that may be of use to us for the better understanding of the *commandments* here proposed to us?

A. There are several such *rules*; but those of most consequence seem to be these *four*: first, *that in every commandment, the general thing expressed, comprehends under it all such particulars as either directly depend upon it, or may fairly and reasonably be reduced to it.*

Thus the *seventh commandment*, though in express terms it forbids only the *sin of adultery*; yet, under that general, is to be extended to all manner of *fornication, uncleanness, lasciviousness*, not only to all *unchaste actions*, but to all *wanton words, thoughts, desires*; to all *immodest behaviour*, and *indecent attire*; to whatsoever, in short, may intrench upon that gravity and reservedness, which our religion requires of us; or may be apt to tempt us to such sins as are here forbidden: such as *high and full diet, soft clothing, the company of wanton persons*; from all which we must abstain by virtue of this commandment.

13. Q. What is the next *general rule* to be observed in the interpreting of these commandments?

A. *That where any duty is required, or any sin forbidden; we are to reckon ourselves obliged thereby to use all such means as may enable us to fulfil the one, and to avoid the other.* Thus, because in the *eighth commandment* we are required not to steal; therefore in order to our more constant and ready avoiding of it, we must account ourselves obliged not only to watch our actions, that we do not in any thing defraud our neighbour, but moreover to do what in us lies to keep ourselves out of such circumstances as may be likely to tempt us thereunto. We are, therefore, by virtue of this commandment, required, if need be, to work for the supply of our own wants, and of the wants of those who depend upon us. We are to live *soberly and frugally*; free from *vice*, and all *extravagance*. We are to avoid all *lewdness, gaming*, and the *like occasions of excess*: to abstain from all *idle, dissolute, and dishonest conversation and acquaintance*; and from whatsoever else may be apt

to tempt us to, or engage us in the sin which is here forbidden to us.

14. *Q.* What is the *third rule* to be observed for the better understanding of these commandments?

A. *That the last commandment is to be looked upon by us, not so much as a single commandment, as a general caution given to us, with relation to most of the duties of the second table; which ought to be governed and influenced by it.*

Thus, because we must not steal from, or defraud our neighbour of his goods, neither must we *covet* them. Because we must not commit adultery, neither must we lust. Because we must do no murder, neither must we desire the hurt or death of our neighbour. For this is the first spring of evil in our hearts; by stopping of which, we shall the most effectually arm ourselves against the commission of it.

15. *Q.* What is the last *general rule* to be observed, for the better interpretation of these commandments?

A. *That wheresoever we are forbidden to do any thing ourselves as sinful, there we are to take care that we be not partakers of other men's guilt, who do commit what was so forbidden; by advising, assisting, encouraging, or otherwise aiding and abetting them in it. Nay, we must not so much as give any countenance to the evil which they do, by making excuses for, and extenuating their guilt, by hiding or concealing of it; lest, by so doing, we make ourselves accessory to it, and contract to ourselves a stain by it.*

SECT. XXIII.

Of the Worship of God, and of Him only.

1. Q. You said that the *first table* contained those *commandments* which concern our duty towards God. What is the first of these?

A. Thou shalt have none other Gods but me.

2. Q. Is this all that belongs to this commandment?

A. Yes, it is.

3. Q. What then do you account that which goes immediately before it, and was also delivered by God himself; namely, *I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage*?

A. It is a *general preface* or *introduction* to the *commandments*; and represents to us the two great grounds, or motives, on which God required the *Jews* to obey those commandments which he was about to deliver to them; namely, first, *That he was the Lord their God*: and, secondly, *that he had brought them out of the land of Egypt, out of the house of bondage.* Deut. i. 30. *The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt, before your eyes.* vi. 21 to 25. *Then thou shalt say unto thy son, We were Pharaoh's bondsmen in Egypt; and the Lord brought us out of Egypt, with a mighty hand: and the Lord shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: and he brought us out from thence, that he might bring us in to give us the*

land which he sware unto our fathers; and the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. xxvi. 8, 10. And the Lord brought us forth out of Egypt with a mighty hand, and with an out-stretched arm, and with great terribleness; and with signs, and with wonders. And now, behold, I have brought the first-fruits of the land, which thou, O Lord, hast given to me. And thou shalt set them before the Lord thy God, and worship before the Lord thy God. Judges, ii. 1, 2. And an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars.

PROOFS SUBJOINED.—^a Lev. xviii. 21. *I am the Lord. xix. 14, 16, 18. Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God: I am the Lord. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the Lord. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord. xxi. 12. I am the Lord. xxii. 2. Speak unto Aaron, and to his sons, that they separate themselves from the holy things of the children of Israel; and that they profane not my holy name in those things which they hallow unto me: I am the Lord. Numb. iii. 13. For on the day that I smote all the first-born*

in the land of Egypt I hallowed unto me all the first-born in Israel, both man and beast: mine shall they be: I am the Lord.

4. Q. Do these reasons extend to us *Christians*?

A. They do; and that no less, if not more, than they did to the *Jews*. ^aFor we are the *spiritual Israel*, and heirs of the promises. ^bHe is the Lord our God, by a more excellent covenant than he was theirs. ^cHe has brought us out of that slavery of which the *Jews' Egyptian bondage* was but a type. ^dAnd has prepared for us an inheritance in heaven, in comparison of which their *land of Canaan* is nothing to be accounted of.

PROOFS SUBJOINED.—^a Rom. ii. 28, 29. *For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.* 1 Cor. x. 18. *Behold Israel after the flesh.* Gal. iii. 23, 26. *But before faith came, we were kept under the law, shut up unto the faith, which should afterwards be revealed. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master. For ye are all the children of God by faith in Christ Jesus.* vi. 16. *As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.* Phil. iii. 3. *For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.*

^b Heb. viii. 6, 8. *For finding fault with them, he saith, Behold, the days come, saith the Lord, when I*

will make a new covenant with the house of Israel, and with the house of Judah.—But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises.

^c Luke, i. 74, 75. *That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness all the days of our life.* ^d Gal. iv. 26. *But Jerusalem, which is above, is free, which is the mother of us all.* Heb. xii. 22. *But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.* Rev. iii. 12. *Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God.* xxi. 9, 10, &c. *And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.*

5. Q. What is the full import of the *first commandment*?

A. * That we should have the Lord for our *God*, and * that we should have *no other* besides him.

6. Q. What is it to have the Lord for our *God*?

A. It is first to *think* of him; and then to *worship* and *serve* him as God.

7. Q. How ought we to *think* of God?

A. As of an *eternal* and *all perfect Being*; the *Maker* and *Preserver* of *all things*: and our most gracious and merciful *Father* in, and through his *Son, Jesus Christ our Lord*. (See before, sect. vii.)

8. Q. How ought we to *worship God*?

A. With all the *powers* and *faculties* both of our *souls* and *bodies*: in *public* and in *private*. According to all that in his *holy gospel* he has required, or by the force of our *own natural* reason, directed us to do.

PROOFS SUBJOINED.—Psalm v. 7. *But as for me I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple.* xlvii. 6, 7. *Sing praises to God, sing praises: sing praises unto our king, sing praises. For God is the king of all the earth: sing ye praises with understanding.* xcvi. 6. *O come, let us worship and bow down, and kneel before the Lord our Maker.* cxxxii. 7. *We will go into his tabernacles: we will worship at his footstool.* Matt. vi. 5, &c. *And when thou prayest thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto thee, they have their reward. But, thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to the Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly.* John, iv. 24. *God is a spirit; and they that worship him must worship him in spirit and in truth.* 1 Cor. vi. 20. *Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.* Phil. iii. 3. *For we are the circumcision, which worship God in the spirit.* Heb. x. 25. *Not forsaking the assem-*

bling of ourselves together, as the manner of some is: but exhorting one another: and so much the more, as ye see the day approaching.

9. Q. What are the main things wherein we are to express our duty towards God?

A. It is almost impossible to recount them: but, in general, it is our duty to ^ebelieve in him; to ^ffear him, to ^glove him, with all our heart, with all our mind, with all our soul, and with all our strength: to ^aworship him; ^bto give him thanks: ^cto put our whole trust in him; to ^dcall upon him; to ^ehonor his holy name and his word; and to ^fserve him truly all the days of our life.

PROOFS SUBJOINED.—^e John, i. 12. *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.* vi. 29. *Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.* xx. 31. *But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name.* Acts, xiii. 39. *By him all that believe are justified from all things, from which ye could not be justified by the law of Moses.* Rom. x. 4, 9. *For Christ is the end of the law for righteousness, to every one that believeth.—That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.* Gal. iii. 22. *But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.* Heb. xi. 6. *But without faith it is impossible to please him; for he that cometh to God must believe that he is; and that he is a rewarder of them that diligently seek*

him. 1 John, iii. 23. *And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.* v. 13. *These things have I written unto you, that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*

^f Psalm xxii. 23. *Ye that fear the Lord, praise him; all ye seed of Jacob, glorify him; and fear him, all ye seed of Israel.* xxxiii. 18. *Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy.* xxxiv. 11. *Come, ye children, hearken unto me, I will teach you the fear of the Lord.* Prov. i. 7. *The fear of the Lord is the beginning of knowledge.* Matt. x. 28. *And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.* Luke, i. 50. *His mercy is on them that fear him from generation to generation.* 2 Cor. vii. 1. *Perfecting holiness in the fear of the Lord.* Phil. ii. 12. *Work out your own salvation with fear and trembling.* Heb. xii. 28, 29. *Wherefore we receiving a kingdom, which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.*

^g Matt. xxii. 37. *Jesus said unto him, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind.*

^a See before.

^b Psalm xcii. 1. *It is a good thing to give thanks unto the Lord; and to sing praises unto thy name, O most High.* cv. 1. *O give thanks unto the Lord; call upon his name: make known his deeds among the people.* cvi. 1. *Praise ye the Lord. O give thanks*

unto the Lord; for he is good; for his mercy endureth for ever. Eph. v. 20. Giving thanks always for all things unto God and the Father, in the name of the Lord Jesus Christ. 1 Thess. v. 18. In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

^c Psalm, ii. 12. Blessed are all they that put their trust in him. xviii. 30. As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him. cxv. 9, 10, 11. O Israel, trust thou in the Lord: he is their help and shield. O, house of Aaron, trust in the Lord: he is their help and their shield. Ye that fear the Lord, trust in the Lord. Rom. xv. 12. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. 2 Cor. i. 9. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead. 1 Tim. vi. 17. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. 1 Pet. iii. 5. For after this manner in the old time, the holy women also, who trusted in God, adorned themselves.

^d Psalm xiv. 4. Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord. xviii. 3. I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies. cxvi. 2, 13, 17. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. I will take the cup of salvation, and call upon the name of the Lord. I will offer unto thee the sacrifice of thanksgiving, and

will call upon the name of the Lord. cxlv. 18. *The Lord is nigh unto all them that call upon him, to all that call upon him in truth.* Acts, ii. 21. *And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved.* Rom. x. 12, 13, 14. *There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?* 1 Cor. i. 2. *With all that in every place call upon the name of the Lord.*

° *Psalm lxvi. 2. Sing forth the honour of his name: make his praise glorious.* xcix. 3. *Let them praise thy great and terrible name; for it is holy.* cxix. 140, 161, 162. *Thy word is very pure: therefore thy servant loveth it. Princes have persecuted me without a cause: but my heart standeth in awe of thy word. I rejoice at thy word, as one that findeth great spoil.* Col. iii. 16. *Teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.* 1 Thess. ii. 13. *For this cause also thank we God without ceasing, 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, which effectually worketh also in them that believe.* Heb. ii. 2, 3, 4. *For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first, began to be spoken by the Lord, and was confirmed unto us*

by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will. iv. 12. For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. James, i. 21. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

^f Psalm, ii. 11. *Serve the Lord with fear, and rejoice with trembling. c. 2. Serve the Lord with gladness; come before his presence with singing. Luke, i. 74, 75. The oath, which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. 1 Thess. i. 9, 10. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. Heb. x. 19, &c. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, let us hold fast the profession of our faith, without wavering.*

10. Q. What are the chief offences that may be committed against this part of the *first commandment*?

A. They are chiefly these: first, *atheism*, and in-

fidelity, whether it be *speculative*, or *practical*: that is to say, whether men do really believe that there is no God; or live so as if they did, without any due *worship of him*, or *regard of him*.

Next to these, all *unworthy opinions of God*, or *blasphemous thoughts*, or *speeches against him*. Such are the thoughts and speeches of those who not only deny the doctrine of the blessed *Trinity*, or of the *Divinity of Christ*, and the *Holy Ghost*, but make it their business to expose and ridicule the belief of it. And, lastly, such are all the *heinous*, but especially *habitual sins*, which men fall into, and the consequence of which plainly shews, either that they do not in good earnest believe the Lord to be their God, or that they are yet to consider what that belief requires of them.

11. Q. What is the other thing proposed to us in this commandment?

A. *Not to have any other, besides the Lord, for our God.*

12. Q. Is there any other God besides the Lord?

A. No, there is not; nor does this commandment at all suppose that there is. But when these commandments were delivered, the world generally believed in, and worshipped *other gods* besides the Lord, who was almost utterly forgotten by them, and therefore it was highly necessary that the Lord should, in the very first place, caution his people against this folly and idolatry.

13. Q. How many ways may men have *others* for their *God*, besides the Lord?

A. By as many ways as they are capable of shewing that they *have* him for their *God*. Namely, first,

by *thinking* of them as *God*; and, secondly, by *worshipping* and *servi*ng of them as such.

PROOFS SUBJOINED.—1 Cor. viii. 5, 6. *For though there be that are called Gods, whether in heaven or earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.* xii. 2. *Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.* Gal. iv. 8. *Howbeit then, when ye knew not God, ye did service unto them which, by nature, are no gods.* Eph. ii. 11, 12. *Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called circumcision in the flesh, made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.*

14. Q. Is it possible for any man, who knows, and worships the Lord, to have any other God besides him?

A. So this commandment evidently supposes; and so indeed it may easily enough be: there being nothing so unreasonable which an immoderate superstition is not capable of leading, sometimes even wise men into. And therefore not only God here gives this caution to the *Jews*, but St. Paul, in like manner forewarns even the *Christians* to whom he preached, to *flee from idolatry*. 1 Cor. x. 14. Comp. 1 John, v. 21. *Wherefore, my dearly beloved, flee from*

idolatry. John. *Little children, keep yourselves from idols.*

And, not to *keep company with a brother*, (that is, a Christian,) *who was guilty of it*, 1 Cor. v. 11.

PROOFS SUBJOINED.—1 Kings, xi. 2, 3, 4. *But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites: of the nations concerning which the Lord said unto the children of Israel, ye shall not go into them, neither shall they come in unto you; for surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. 2 Kings, xvii. 33, 34. They served their own gods, after the manner of the nations whom they carried away from thence. Unto this day they do after the former manners: they fear not the Lord, neither do they, after their statutes, or after their ordinances, or after the law and commandment which the Lord commanded the children of Jacob, whom he named Israel.*

15. Q. How can this be; seeing he who *knows* and *believes aright* of *God*, must *know*, and *believe*, that there neither is, nor can be, any *other God* besides him?

A. Would men always act consistently to their own knowledge and profession, it would then, indeed, be impossible for those who had a right notion of God, to have any other God besides him.

But, as in other cases, men may know very well what their duty is, and yet act contrary to it, so it is certain that they not only may, but have done, in the case before us. In short, whosoever gives *divine honour* to any *being*, does thereby profess that *being* to be God, as much as he who swears allegiance to any person, does by such his action, *acknowledge* that person to be his prince.

Now, such an honour *religious prayer* and *invocation*, without all controversy, are. Yet these, the *church of Rome* does *publicly* and *solemnly* pay to others besides the Lord; and by so doing, shews to all the world that *she has other gods besides him*.

16. Q. What do you then suppose to be the full import of this second part of the present commandment?

A. That we should neither believe in, account of, or worship any other as God, besides the Lord: whether it be by *forsaking him*, and *falling off altogether to idolatry*; or by *giving the honour of God to any other being, together with him*.

SECT. XXIV.

Of the Idolatry of Image Worship, its heinousness and danger.

1. Q. What is the *second* commandment?

A. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generations of

them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

2. Q. How does this *commandment* differ from the foregoing?

A. The design of the *first commandment* was to determine and set us right in the *object* of our *religious worship*; and to prevent us from giving *divine honour* to any besides the *true God*. The design of *this* is to direct us in the *manner* of *worshipping him*, that so we may not only serve the *true God*, but may serve him after such a manner as he requires, and is most fitting for us to do.

3. Q. What is the full import of this *commandment*?

A. It is this; first, * that we must not make any *image of God* at all; be our design what it will in making of it. Nor, secondly, * *that of any other being*, with an intention to pay any *honour* or *worship* to it.

4. Q. Do you think it utterly unlawful to make any image at all of God?

A. It is certainly unlawful, and is in many places of *Scripture* expressly forbidden, as being highly dishonourable to the *infinite nature* and *majesty of God*; and of great danger and harm to us. See Deut. iv. 15, 16, 17, 18. *Take ye therefore good heed unto yourselves, for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female; the likeness of any beast that is on the earth, the likeness of any winged fowl, that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that is*

in the waters beneath the earth. Isaiah, xl. 18, &c. *To whom then will ye liken God? or what likeness will ye compare unto him?* Rom. i. 21, 23. *Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things.*

PROOFS SUBJOINED.—Lev. xix. 4. *Turn ye not unto idols, nor make to yourselves molten gods: I am the Lord your God.* xxvi. 1. *Ye shall make you no idols, nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God.* Ezek. xiv. 3, &c. *Son of man, these men have set up their idols in their heart, and put the stumbling block of their iniquity before their face.* Acts, xvii. 29. *Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver, or stone, graven by art and man's device.*

5. Q. What think you of the *image of Christ*; may not that be made without offending against this commandment?

A. *Christ* being man as well as God, his *body* may certainly be aptly enough represented by an image; nor would it be any sin so to do, provided that no use were made of any such image, in any part of our *religious worship*. But to represent God the *Father* in a graven image; to paint the *Holy Trinity*, and that in so profane a manner as it has often been done in the *church of Rome*, is certainly a great sin, and a

great scandal; and directly contrary to the intention of this commandment.

6. Q. Do you then look upon all use of images in God's service to be unlawful?

A. I do account it contrary to the *prohibition* of this commandment, and, by consequence, unlawful. And therefore, when *Aaron* first, and afterwards *Jeroboam*, made use of them for this purpose, we find how highly God resented it; and with what detestation it is condemned in the *Holy Scriptures*. *Exod. xxxii. 7, 8, 21, 30. And the Lord said unto Moses, Go, get thee down, for thy people which thou broughtest out of the land of Egypt have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it: and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord: peradventure I shall make an atonement for you.*

1 Kings, xii. 30. And this thing became a sin: for the people went to worship before the one, even unto Dan. xiii. 34. And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth. Psalm cvi. 19, 20, 21. They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass. They forgot God their Saviour, who had done so great things for them.

PROOFS SUBJOINED.—Lev. xxvi. 1. *Ye shall make you no idols, nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God.* Deut. iv. 16. *Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male and female.* Amos, v. 26, 27. *But ye have borne the tabernacle of your Moloch and Chiun, your images, the star of your god, which ye made to yourselves, therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is the God of Hosts.*

7. Q. What say you to the practice of the church of Rome in this particular?

A. It is scandalous and intolerable: there having never been greater idolatry committed among the heathen, in the business of *image-worship*, than has been committed in that church, and is by public authority still practised by it; especially in the ceremony of their *Good-Friday cross-worship*.

8. Q. Do you think they are so foolish as to worship the cross; or is it idolatry to worship Christ in presence of the cross?

A. If we may either believe their own words, or judge by their actions, they adore the cross as well as Christ; and both alike, and with the same worship. As for the new pretence of worshipping Christ in PRESENCE of the cross, it is a mere delusion contrived only to cheat ignorant people: and carries just as much sense in it as if you should ask, whether it were lawful to say your prayers in presence of a post; or to write a letter in the presence of a candlestick: the nonsense of which there is no one so dull as not to discover.

9. Q. What is the *positive duty* required of us in this *commandment*?

A. *To worship God* after a manner suitable to his spiritual nature. John, iv. 24. *God is a spirit, and they that worship him, must worship him in spirit and in truth*; that is to say, with sincerity, love, and purity of heart; with the inward devotion and fervour of the mind, without which the outward exercises of prayer and adoration will be of no worth.

10. Q. How has God enforced these commandments?

A. He has done it after a very singular manner; by declaring, 1st, That he is a *jealous God*, Exod. xxxiv. 14; *and will not suffer his glory to be given to another; neither his praise to graven images*, Isa. xliii. 8. But, secondly, will *visit* this sin not only upon those who commit it, but upon their posterity also, to *the third and fourth generation*. As on the other side, thirdly, to those who are careful to worship him as they ought to do, he will shew abundant mercy in this present time; and in the world to come, give them life everlasting.

PROOFS SUBJOINED.—Deut. viii. 19. *And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day, that ye shall surely perish*. Psalm cxv. 13, 14. *He will bless them that fear the Lord, both small and great. The Lord shall increase you more and more, you and your children*.

11. Q. Can it consist with the justice of God to *punish one person* for the sin of another?

A. No, certainly; nor does God here threaten any such thing. But God, who is the great Lord of the

whole world, may so punish a man for his sins, that the temporal evil of it shall reach not to himself alone, but to his posterity also. As in the case of high-treason, the father by forfeiting his honour and estate, brings the ill consequence of his crime upon his family, as well as upon himself; and the prince, by exacting the penalty of the law, may justly be said to *visit the children* for the offence which their *fathers* committed.

12. Q. How then do you understand this part of the commandment?

A. God had, in general, promised to the *Jews temporal blessings*, to encourage their obedience; and had denounced *present evils* against them to keep them from sinning. But to set a particular mark of his indignation upon the sin of *idolatry*, he thought fit to declare, that if they offended in this matter, he would not only severely punish them himself, but would deliver them up into the hands of their enemies, who should oppress both them and their children after them. Whereas, if they continued firm to his worship, though otherwise they should be guilty of many lesser crimes, yet he would not cast them off from his favour; but on the contrary, would bless both them and their posterity all their days. This I take to have been the literal meaning of the present denunciation; and how exactly it was made good to them, their history sufficiently declares to us.

PROOFS SUBJOINED.—1 Kings, xi. 33, 34. *Because that they have forsaken me, and have worshipped Ash-toreth, the goddess of the Zidonians, Chemosh, the god of the Moabites, and Milcom, the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my sta-*

tutes and my judgments, as did David his father. Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life, for David my servant's sake, whom I chose, because he kept my commandments and my statutes: but I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. xiv. 22, 23, 25. And Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. For they also built them high places, and images, and groves, on every high hill, and under every green tree. And it came to pass in the fifth year of king Rehoboam, that Sheshak, king of Egypt, came up against Jerusalem. xv. 29, 30. And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not unto Jeroboam any that breathed, until he had destroyed him, according unto the saying of the Lord, which he spake by his servant Ahijah, the Shilonite: because of the sins of Jeroboam which he sinned, and which he made Israel to sin, by his provocation whereby he provoked the Lord God of Israel to anger. 2 Kings, xxii. 17. xxiv. 3. Comp. xxi. 3. Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands: therefore my wrath shall be kindled against this place, and shall not be quenched. Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight; for the sins of Manasseh, according to all that he did—For he (Manasseh) built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab, king of Israel; and worshipped all the host of heaven, and

served them. Lam. v. 7. *Our fathers have sinned, and are not; and we have borne their iniquities.*

13. Q. May this be, in any wise, applied to us now?

A. Thus far it may, to teach us how heinous the *sin of idolatry* is; how odious in the sight of God; how worthy of his vengeance! The *Jews* were, in their whole estate, a *figure* to us: as therefore God threatened that he would, with the utmost severity, require this sin of them; so most certainly he will require it of us; it may be in this present life, but without all controversy, in the life which is to come.

PROOFS SUBJOINED.—1 Cor. vi. 9. *Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor extortioners, nor revilers, shall inherit the kingdom of God.* Gal. v. 20, 21. *Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God.* Rev. xxi. 8. *But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone.* xxii. 15. *For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.*

SECT. XXV.

Of taking God's name in vain; and therein of Swearing, Vowing, and Praying.

1. Q. What is the *third* commandment?

A. Thou shalt not take the name of the Lord thy God in vain, &c.

2. Q. What is the design of this commandment?

A. To secure that honour we ought to pay to God, by a reverend esteem of whatsoever relates to him.

3. Q. What do you mean by the *name of God*?

A. I understand thereby *God himself*, and whatsoever has any immediate relation to *him*. Psalm xxix. 2. *Give unto the Lord the glory due unto his name.* Deut. xxviii. 58. *If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, the Lord thy God; then the Lord will make thy plagues wonderful.*

4. Q. When may we be accounted to *take God's name in vain*?

A. When we make mention of God, or of any thing which belongs to him, rashly and irreverently, in a way that is not suitable to his divine honour and majesty; nor to that deference we ought to pay to his sovereign power and authority over us.

5. Q. Upon what occasions, especially, may God's name be made use of by us?

A. Chiefly on these three; in **swearing*, **vowing*, **praying*: and in all these it may be, and oftentimes is, *taken in vain*.

6. Q. When may we be accounted *to take God's name in vain*, by using it in *swearing*?

A. When we *swear falsely*. Lev. xix. 12. *And ye shall not swear by my name falsely.* ^a Whether it be by a positive asserting of what is untrue; ^b or by tricking and equivocating, in what is in some respect true; though not in that in which we would be understood to *swear*. Secondly, when we *swear needlessly*, where either the matter was not of moment enough to justify the solemnity of an oath, or might have been sufficiently determined without one. Of which kind are the greatest part of those voluntary oaths which are so frequently used by profane persons in their common discourse. Thirdly, when we *swear rashly*, but especially in matters of *promise*; in which we are most exposed to the danger of perjury. And, fourthly, when we *swear irreverently*; whether we take an oath carelessly and lightly, and without due regard to the *honour of God's name* ourselves, or administer it so to others.

PROOFS SUBJOINED.—^a Isaiah, xlvi. 1. *Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness.* Mal. iii. 5. *And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of Hosts.*

^b Psalm xxiv. 4. *He that hath clean hands, and a*

pure heart; who hath not lift up his soul unto vanity, nor sworn deceitfully: he shall receive the blessing from the Lord, and righteousness from the God of his salvation. Matt. v. 34. But I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

7. Q. What think you of those who swear not only by the *name of God*, but by that of some *creature*, such as the *blessed Virgin*, or the like *saint*?

A. I think it to be, without all controversy, *sinful*; as giving that honour to the *creature*, which is due only to the *Creator*. And so God himself declares that he accounts it. Deut. vi. 13. *Thou shalt fear the Lord thy God, and serve him: and shalt swear by his name; ye shall not go after other gods.* And again, Deut. x. 20. *Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.*

And when, in process of time, that people began to do otherwise, the prophet *Jeremy* tells us how heinously God resented the affront, that was thereby put upon him. Jer. v. 7. *How shall I pardon thee for this? Thy children have forsaken me, and swore by them, that are no gods.* And again, Amos, viii. 14. *They that swear by the sin of Samaria, and say, Thy God, O Dan, liveth; and the manner of Beersheba liveth: even they shall fall, and never rise up again.* Compare Josh. xxiii. 7. Jer. xii. 16. Zeph. i. 5. Josh. *That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them,*

neither serve them, nor bow yourselves unto them. Jer. And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, the Lord liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people. Zeph. I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests; and them that worship the host of heaven upon the housetops, and them that worship and that swear by the Lord, and swear by Malcham.

8. Q. How does it appear that to *swear* by any creature, is to give to that creature by whom we *swear* the proper honour of God?

A. The very nature of an *oath* declares it; which supposes the person whom we *swear* by to be capable both of discerning the truth or *falsehood* of what is *sworn*, and the *sincerity* or *insincerity* with which we *swear*; and also of punishing us for our *perjury*, if we *swear* otherwise than we ought to do. All which are actions proper to God alone, and above the capacity of any creature: and therefore being ascribed to one who is not God, must needs give the honour due to God alone, to that person by whom we *swear*.

9. Q. Is it lawful to *swear* in any matter of moment, if we take care to *swear* in such a manner as we ought to do?

A. It has been the opinion of many good men that we should decline all *voluntary swearing*, even in matters of moment, as much as may be: and that for fear of *perjury*, which is a sin of a very heinous nature. Yet if we are required to do it by such, whom we ought not to disobey, and do it faithfully and reverently, in *truth*, in *judgment*, and in *right*-

teousness, Jer. iv. 2, it is both an act of religious worship, and for the glory of God, and upon those accounts undoubtedly *lawful*. Nor did our Saviour ever intend to forbid *swearing* altogether; but only to restrain all *voluntary* and *needless use* of it in *common conversation*; and to keep us, when we do swear, to the doing of it only by the name of God, and not by that of any *other thing* or *person*.

See Matt. v. 34, &c. *But I say unto you, Swear, not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool.*

PROOF SUBJOINED.—Psalm xv. 4. *He that swear-eth to his own hurt, and changeth not—he that doeth these things shall never be moved.*

10. Q. How may God's name be taken in vain by *vowing*?

A. * By *vowing* to do any thing which may not *lawfully* be fulfilled: * by *vowing* that which we are not *able* to fulfil: *^a by *vowing rashly*, and *indiscreetly*, what though we should be able to fulfil, might yet much better, and more prudently have been let alone: * by *vowing* any thing for a *long time to come*, it may be for one's whole life; and of our future capacity to make good which, hereafter we cannot at the present judge: and, lastly, * by *accustoming* ourselves to *vow frequently*, which must necessarily expose us to the hazard of not performing our *vows*.

PROOF SUBJOINED.—^aJudges, xi. 30, 31. *And Jephthah vowed a vow unto the Lord, and said, If thou shall without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall*

surely be the Lord's, and I will offer it up for a burnt-offering.

11. Q. Would it not therefore be advisable not to make any *vows* at all?

A. It cannot be doubted but that if a *vow* be duly made, it is not only *lawful*, but *acceptable* to God: But then, that it may be so, we should take heed, first, not to *vow* upon every occasion; but when we have some considerable motive to engage us to the doing of it. Secondly, To see that what we do *vow* be in itself *good*; fit for us to *vow*, and for *God* to *accept*. Thirdly, That we be sure not to *vow* any thing but what we are in a capacity to fulfil. Eccles. v. 4, 5. *When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay.*

PROOFS SUBJOINED.—Deut. xxiii. 21, 22, 23. *When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee, and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform, even a free-will offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth.* Psalm lxi. 13, 14. *I will go into thy house with burnt-offerings; I will pay thee my vows which my lips have uttered, and my mouth hath spoken, when I was in trouble.* Prov. xx. 25. *It is a snare to the man who devoureth that which is holy, and after vows to make inquiry.*

12. Q. When do we take God's name in vain in *praying*?

A. * When we *pray* without minding what we are about: * when we pray for such things as we ought not to *pray for*: * when in our prayers we use vain *repetitions* of *God's name* without need, and against reason. But especially when we join the name of any creature with that of God in our prayers, as the papists in many, or rather most, of their prayers do.

PROOFS SUBJOINED.—James, iv. 3. *Ye ask and receive not, because ye ask amiss.* Matt. vi. 7. *But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking.*

13. Q. Are there not other ways of *taking God's name in vain*, besides those we have hitherto spoken of?

A. There are several other ways: * by *profane cursing*, as well as *swearing*: * by any *light and unfitting use of God's name*, in our common and vain conversation: * by all *lewd, atheistical discourse*: * by *blaspheming*, or speaking reproachfully of God, or his religion: by * *murmuring* against him: * by *ridiculing, abusing*, or otherwise *profaning his holy word*: * by *despising* or *exposing his ministers*, upon the account of their function, and as they stand related to him: * by an irreverent behaviour in his *public service*; in the use of his *prayers and sacraments*: in short, * by a contemptuous treating of any thing in which his *name and honour* are concerned.

PROOFS SUBJOINED.—Lev. xxiv. 16. *And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him.* 1 Kings, xix. 10. *And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the*

sword; and I, even I only, am left; and they seek my life to take it away. Prov. xiii. 13. Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded. Luke, viii. 18. Take heed, therefore, how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have. 1 Cor. xi. 27. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

14. Q. What does this commandment positively require of us?

A. **To honour God's holy name and word:** to employ our tongues to his praise and glory: never to make mention of God, or of any thing that relates to him, without a religious reverence: and to use our utmost endeavour upon all occasions to keep up the reputation of religion; and the respect which is due to holy things, for the sake of God, and as they have relation to him.

PROOFS SUBJOINED.— Psalm xcix. 3. *Let them praise thy great and terrible name: for it is holy.* lxxvi. 2. *To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.* Jer. iv. 2. *And thou shalt swear, the Lord liveth in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.* Matt. v. 37. *Let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil.* 1 Cor. x. 31. *Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.* Col. iv. 6. *Let your speech be alway with grace; seasoned with salt, that ye may know how ye ought to answer every man.* Heb. xii. 28. *Wherefore we receiving a kingdom, which cannot*

be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.

15. Q. How hath God threatened to punish those who break this commandment?

A. *The Lord will not hold him guiltless that taketh his name in vain.*

16. Q. What do you understand thereby?

A. That he will severely punish such sinners; and not suffer his name to be profaned by them, without bringing some exemplary vengeance upon them, for such their presumption.

PROOFS SUBJOINED.—Lev. xxiv. 16. *And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him.* 2 Sam. xii. 14. *Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also which is born unto thee shall surely die.* xxi. 1, 2. *Then there was a famine in the days of David, three years, year after year: and David inquired of the Lord. And the Lord answered, It is for Saul, and his bloody house, because he slew the Gibeonites. And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites); and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah). Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make atonement, that ye may bless the inheritance of the Lord.* 2 Kings, xix. 22, 23, 28, 32, 35. *Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel? By*

thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel.—Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.—Therefore thus saith the Lord, concerning the King of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.—And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses. Zech. v. 3, 4. Then saith he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side, according to it. I will bring it forth, saith the Lord of Hosts; and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

17. Q. If this be so, how comes it to pass that such persons do oftentimes escape without any such exemplary mark of *God's vengeance against them?*

A. We are not to call God to account for his actions. It is enough that he has assured us that he

will not *hold such persons guiltless*: and that therefore every such sinner must either repent, in a very singular manner, of his offence in taking God's name *in vain*; or he shall assuredly be punished with an extraordinary severity for it, either in this life or in the other.

SECT. XXVI.

Of the Christian Sabbath; and the Sanctification of it.

1. Q. What is the last commandment of the *first table*?

A. Remember that thou keep holy the Sabbath-day?

2. Q. What do you mean by the *Sabbath-day*?

A. The commandment itself explains it: 'tis a *seventh day of rest*, after *six* of *work* and *labour*: *six days shalt thou labour, and do all that thou hast to do*; but the *seventh day is the Sabbath of the Lord thy God*; in it thou shalt do no manner of work.

3. Q. Wherefore did God establish a *seventh day of rest*, after *six* of *work* and *labour*?

A. In memory of his having *created the world* in *six days*; and on the *seventh day rested*, or ceased from creating it: and to keep up thereby the memory of his being the Creator of the world; and to engage mankind solemnly to acknowledge and worship him as such.

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 *seventh day*, and hallowed it.

4. Q. Was this command given by God to mankind from the *beginning of the world*?

A. So Moses tells us, Gen. ii. 2, 3. *And God blessed the seventh day, and sanctified it; because, that on it he had rested from all his work, which God created and made.*

And it is not to be doubted, but that accordingly such a *Sabbath* did continue to be observed, so long as any sense of true religion remained upon the earth.

5. *Q.* How then did it become needful for God to renew it again in this place?

A. As it was needful for him to renew many other precepts which yet were certainly both given by him, and observed in the world long before. No body questions but that *Adam*, and his first descendants, both knew and worshipped the *true God*: yet this was provided for again now. So, immediately after the *flood*, the law against *murder* was solemnly promulgated. Gen. ix. 6. *Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man.* Yet nevertheless the same command was here again repeated.

As for the case before us; as men lived farther off from the *creation*, and wickedness prevailed over the face of the earth, and the *true worship* of God was corrupted by almost an universal *idolatry*, so was the solemn *day* of his *worship* neglected likewise. And though it may have in some measure been revived after the *flood*, and continued in some part of *Abraham's* family; yet in their *Egyptian slavery* it was utterly abolished; so that the very memory of it seems to have been lost among them.

6. *Q.* When did God renew this command to them?

A. Presently after their passing through the *Red*

sea, Exod. xvi. 5; when he began to give the manna to them. For then he commanded them to gather it every morning for *six days*; but on the *sixth day* to provide a double quantity for the next day, because that thereon they should keep the *Sabbath* to the Lord, and no *manna* should *fall*, or be *gathered* upon it. Verse 22 to 25. *And they gathered it every morning, every man according to his eating, and when the sun waxed hot, it melted: and it came to pass that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath: bake that which ye will bake to day, and seethe that ye will seethe: and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning as Moses bade; and it did not stink, neither was there any worm therein.*

7. Q. On what day of the *week* did that Sabbath-day happen?

A. On that which they, from thenceforth, observed for their Sabbath-day, and which answers to our *Saturday*.

8. Q. Was that the same day on which God *rested* from the *creation*, and which he had before commanded *Adam* to keep in memory of it?

A. That we cannot tell: by the providence of God so it may have been; but that it was so, God has not declared to us, nor is it possible for us (without a particular revelation,) to come to the knowledge of it. That which is more certain is, that God designed this *particular day* to be kept by the *Jews* in memory of his final *deliverance* of them out of their

Egyptian slavery, by destroying, on that day, Pharaoh and his host in the Red sea; and of his miraculous feeding them with manna in the wilderness. For which reason it was that he required that strict rest of them upon it, of which we read; Exod. xxxi. 12, 14, &c. (And the Lord spake unto Moses, saying, Ye shall keep the Sabbath therefore, for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among the people. Nehem. xiii. 15, 17. In those days saw I in Judah some treading wine-presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath-day: and I testified against them in the day wherein they sold victuals. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath-day? Isaiah, lviii. 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father.)

That thereby they might both keep up the memory of the hard work they had been held to during their abode in *Egypt*, where they were not suffered to *rest* on the *Sabbath-day*; and be the more engaged to serve that God, who had so wonderfully delivered them from that wretched estate.

9. Q. How then, upon the whole, are we to consider the *Jewish Sabbath* here established by God?

A. It is evident, from the several reasons given for it, in the command itself, that it must be considered in two different respects: first, as a day to be kept holy by them in memory of the *creation*, Exod. xx. 11; and to declare themselves thereby to be the worshippers of that God who created the *heaven and earth*: and to this end they were required to observe a *seventh day of rest, after six of labour*; because God wrought *six days*, and rested the *seventh*.

And, secondly, as a day to be observed in memory of their *Egyptian bondage*, and of God's delivering them out of it. Deut. v. 15. *And remember that thou wast a servant in the land of Egypt.*

And thus the *Jews* were tied to observe not only the *proportion*, but the very *day* of the *week* too; as being that day on which they had passed the *Red sea*, and so were set entirely free from their slavery. For which reason also they were obliged not only to worship God upon it, but, moreover, to *abstain* from all *bodily labour*, and that under the pain of death. Exod. xxxi. 12, &c. *And the Lord spake unto Moses, saying, Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death.* Numb. xv. 32, 35. *And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath-day. And the Lord said unto Moses, the man shall be surely put to death: all the congregation shall stone him with stones without the camp.*

10. Q. How far do you suppose this commandment obliges us now?

A. As much as ever it did the *Jews*, though not

exactly after the *same manner*. We worship, as they did, that God who in *six days created the heaven and earth; the sea, and all that in them is, and rested the seventh day*: and in acknowledgement thereof we stand obliged, with them, to keep a *seventh day of rest after six of labour*.

But then as they worshipped this God under the peculiar character of *the God who brought them out of the land of Egypt, out of the house of bondage*; so were they determined to take that particular *day, the seventh of the week, for their Sabbath*, upon which he completed their deliverance, and strictly to *abstain from all bodily labour* upon it. Now, in this respect we differ from them. We worship God, the Creator of the world, under a much higher and more divine character; as he is our *Father and Deliverer*, by *Jesus Christ our Lord*, who, upon the *first day of the week rose from the dead*, and thereby put an end to the *Jewish dispensation*. And in testimony hereof we keep the *first day of the week for our Sabbath*; and so profess to be the servants of the *true God*, through the *covenant* which he has been pleased to make with mankind in *Christ Jesu our Lord*.

11. Q. Upon what *authority* was this change of their *Sabbath-day* made?

A. Upon the greatest that can be desired; the reason of it has been already mentioned; viz. *Christ's rising on this day from the dead*. The thing itself was done by the *apostles*; who, no doubt, had in this, as in all the rest that they did in pursuance of their office, the direction of the *Holy Ghost*. And as for the *Jewish Sabbath*, which is the *seventh day*, besides that the ground of it does not concern us, *St. Paul* speaks of it as ceasing, together with the

law, no less than the *new moons*, or *meats* and *drinks* prescribed by the same law. Col. ii. 16. *Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath-days, which are a shadow of things to come; but the body is of Christ.*

PROOFS SUBJOINED.—Acts, xx. 7. *And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.* 1 Cor. xvi. 1, 2. *Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.* Rev. i. 10. *I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.*

12. Q. How are we to keep our *sabbath-day*?

A. We are to consecrate it to a *religious rest*, * by attending upon the *public* service and prayers of the *church*: * and *hearing* God's *word* read and preached there: * by participating, as we have the opportunity, of the *holy sacrament*: * by private *prayer*, *meditation*, and *reading*: * by *works* of *charity* and *mercy*: * by taking all the care we can to improve our *own* *piety*, and to help *other men* in the enlivening of theirs.

PROOFS SUBJOINED.—Jer. xvii. 24. *And it shall come to pass, if ye diligently hearken to me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath-day, but hallow the Sabbath-day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses,*

they and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. Isaiah, lviii. 6, 7. Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free? and that ye break every yoke. Is it not to deal thy bread to the hungry, and that thou bring the poor, that are cast out, to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh. Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Acts, xiii. 27. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets, which are read every Sabbath-day, they have fulfilled them in condemning him. xv. 21. For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath-day. xvi. 13. And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down and spake unto the women which resorted thither. xx. 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them. 1 Cor: xvi. 1, 2. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even-so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

13. Q. Is all *bodily labour* forbidden to us upon this day?

A. No, it is not: works of *charity* and *necessity*

may certainly be done upon it. But as for all *works of gain*, all such diversions or entertainments as are inconsistent with the religious design of the day, or may be apt to give offence to any serious and good men; they ought, without question, to be avoided upon it.

14. Q. What is *forbidden* by this *commandment*?

A. To *neglect* and *profane* the *Sabbath*: not to employ it to the *honour* and *service* of *God*; much more to spend it in *idleness* and *pleasure*, in *sin* and *debauchery*; as too many wicked persons are apt to do.

15. Q. Is there any thing farther required of us, in order to the full observance of this commandment?

A. This only; that we be careful not only to *sanctify* the *Sabbath-day* ourselves, but to see that *all* who *belong to us* do likewise. For, for these also, the commandment tells us we are to answer: **In it thou shalt do no manner of work; thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, thy cattle, nor the stranger that is within thy gates.**

And since now the piety of our * own laws hath provided for the *better observation of this day*, we ought, in obedience to them, as well as out of conscience towards God, not only to be careful of ourselves and families, but to bring all others, as much as in us lies, to a due regard of it: if not out of duty towards *him* whose *Sabbath* it is, yet to avoid that *punishment* which the *civil magistrate* is to inflict on those who despise and profane it.

* 29 Car. II. cap. 7.

SECT. XXVII.

Of our duty towards our Neighbour, and of the relative honour which we owe to him, as our Parent, Prince, Teacher, Husband, Master; of a higher rank, or a greater age; with the duties of such Persons towards us.

1. Q. What do the *commandments of the second table* respect?

A. *Our duty towards our neighbour.*

2. Q. What is the general foundation of our duty towards our neighbour?

A. **To love him as myself; and to do to all men as I would they should do unto me:** the one of which shews what that *inward affection* is, which every one ought to have for his *neighbour*; the other how we ought to regulate our *outward actions* towards each other. Matt. xxii. 39. *The second is like unto it, thou shalt love thy neighbour as thyself.* vii. 12. *Therefore all things whatsoever ye would that men should do to you, do ye even so to them. For this is the law and the prophets.*

3. Q. Is a man obliged, in all cases, to do all that for his *neighbour*, which he would desire his neighbour should do for *him*?

A. Yes, certainly, provided the rule be but rightly stated, and duly limited by us: otherwise it may prove a snare rather than a guide to us.

4. Q. How then do you suppose that this *rule* is to be *understood* by us?

A. We must first set *ourselves* in our *neighbour's place*, and then put it to our consciences; were his case *our own*, what would we desire that one in our

circumstances should *do for us*, and then conclude, that we ought to *do the same for him*. Thus, for example, if a *poor man ask an alms* of us, we must not think that we are at liberty to refuse him, because we neither *need* nor *desire* that any one should *relieve* us; but we must bring his case home to ourselves, and suppose that were we in *his circumstances, poor and destitute*, would we not then think it reasonable that one in *our circumstances* should *relieve us*; and that will shew us that therefore we ought to *relieve* him.

3. Q: But must we then, after such a change of *circumstances*, absolutely *do to others* whatsoever we would, in the like circumstances, desire that they should do to us?

A. I do not say that neither: men may *desire* what is *unlawful*, and then in *conscience* of our *duty to God*, we must *deny them*. They may desire what is unreasonable, or may be greatly inconvenient to us; and, in such cases, though we owe a *duty to our neighbour*, yet we must remember that we owe a *duty to ourselves* too; and must consider our *own interests* as well as those of *our neighbour*. If a man should fall into such circumstances as to need my *telling of a lie*, or *forswearing myself*, to bring him safely out of them, though I should be so wicked as to *desire*, in the like case, that another would do the *same for me*, yet I am not therefore obliged by this *rule* to do this for him; because neither *ought I to desire* such a *thing of another*, nor *ought any other to desire it of me, or do it for me*.

Again, should a man desire me to be bound with him for a *considerable sum of money*, which I cannot *pay* without great *damage to myself*, and *prejudice* to

my *family*: though I should perhaps wish that had I the same occasion that this man has, *another* would be *bound* for me; yet because the *desire* is *unreasonable*, and such as in *duty to myself*, and my family, I ought not to comply with; neither am I obliged by virtue of this rule, to answer his desires in it.

6. Q. What then do you take to be the *true import* of this rule?

A. That whatsoever I could *justly* and *reasonably desire* of *another man* in my *circumstances*; and it would become him, in *charity*, to *do for me*, the same I ought to *do* for my *neighbour*, and thereby make it manifest, as the other rule directs, that I do, indeed, *love him as myself*.

7. Q. To how many commandments has God reduced our *duty* towards our *neighbour*?

A. To six; which make up the whole of the *second table*.

8. Q. What is the first of these?

A. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

9. Q. What is the proper *extent* of this *commandment*?

A. It expressly regards only our *natural parents*; but the reason of it extends to all sorts of persons who are in any respect our *superiors*, and to whom we owe any *singular honour* upon that account; and to the most of which the very ^a*name* of *fathers* is given in the *Holy Scriptures*.

PROOFS SUBJOINED.—^a Gen. xlv. 8. *So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and Lord of all his house.* Job, xxix. 16. *I was a father to the poor;*

and the cause which I knew not I searched out. Judg. xvii. 10. *And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and a suit of apparel and thy victuals.* xviii. 19. *And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest.* 2 Kings, ii. 12. *And Elisha saw it, and he cried, My father, my father, the chariot of Israel and the horsemen thereof. And he saw him no more.* v. 13. *And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith unto thee, Wash and be clean.* vi. 21. *And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them?* xiii. 14. *Now Elisha was fallen sick of his sickness, whereof he died. And Joash, the king of Israel, came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof.* Isa. xlix. 23. *And kings shall be thy nursing fathers, and their queens, thy nursing mothers.* 1 Cor. iv. 15. *For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus, I have begotten you through the Gospel.*

10. Q. What are the chief relations to which this commandment may be referred?

A. They are especially these following: first, of children towards their parents: second, of subjects towards those who are in authority over them: third, of scholars towards their governors: fourth, of ordinary Christians towards their ministers: fifth, of ser-

vants towards their *masters*: sixth, of *wives* towards their *husbands*: seventh, of *younger persons* towards the *aged*: and, eighth, of those who are in a *lower degree*, towards such as are in a *higher place of state and dignity*.

11. Q. Does not this commandment require some return of *duty* from those who are upon any of these accounts to be *honoured* by us.

A. In the equity of it, it certainly does: and therefore as it is *our duty* to *honour them*, so it is no less *their duty* to behave themselves, as their relation requires, towards us.

12. Q. What do you mean by *honouring* of such persons?

A. Not a bare formal respect; but with that, all that love, duty, and obedience; all that help and service, which they may justly expect from us, and which our own reason tells us we ought to yield to them.

PROOFS SUBJOINED.—Eph. vi. 1, 2. *Children, obey your parents in the Lord: for this is right. Honour thy father and mother, which is the first commandment with promise.* Col. iii. 20. *Children, obey your parents in all things: for this is well pleasing unto the Lord.* 1 Tim. v. 3, 17, 18. *Honour widows that are widows indeed. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.* vi. 1, 2. *Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service,*

because they are faithful and beloved, partakers of the benefit. 1 Pet. ii. 17. *Honour all men. Love the brotherhood. Fear God. Honour the king.*

13. Q. What are the particular duties which are required of children towards their parents?

A. **To love, honour, and succour their father and mother:** to obey their orders, and bear with their infirmities, and submit to their correction: to promote their comfort and welfare by all fitting means; and if they need, and their children are able, to provide for, and support them.

PROOFS SUBJOINED.—Lev. xix. 2, 3. *Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy. For I the Lord your God am holy. Ye shall fear every man his mother, and his father, and keep my Sabbaths.* Deut. xxvii. 16. *Cursed be he that setteth light by his father or his mother.* Prov. i. 8. *My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck.* xxx. 17. *The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.* Matt. xv. 4, 5, 6. Compare Mark, vii. 10, 13. Matt. *For God commanded, saying, Honour thy father and mother: and he that curseth father or mother, let him die the death. But ye say, whosoever shall say to his father and mother, It is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.* Mark. *For Moses said, Honour thy father and mother; and whoso curseth father or mother, let him die the death: but*

ye say, If a man shall say to his father or mother, it is corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered. Eph. vi. 1, 2. Children obey your parents in the Lord; for this is right. Honour thy father and mother, which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. Col. iii. 20. Children, obey your parents in all things: for this is well pleasing unto the Lord. 1 Tim. v. 4. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents; for that is good and acceptable before God. 2 Tim. iii. 2. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

14. Q. Are all these duties to be equally paid to both our parents?

A. They are; and that by the express words of the commandment, *honour thy father and thy mother.* Compare Prov. i. 8. vi. 20. Eph. vi. 2. Prov. *My son, hear the instruction of thy father, and forsake not the law of thy mother.—My son, keep thy father's commandment, and forsake not the law of thy mother. Eph. Honour thy father and mother, which is the first commandment with promise.*

15. Q. What return of duty ought parents to make to their children?

A. It is their duty to breed them up carefully whilst they are young; virtuously and religiously, when they are capable of discerning between good and evil. To love them: to provide, according to

their ability, for them: to bring them up to some honest and useful employment: to encourage them when they do well: to correct them when they do amiss: to be gentle and courteous towards them, and not by their passions or perverseness, provoke them to anger, and alienate their affections from them.

PROOFS SUBJOINED.—Deut. iv. 10. *Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.* vi. 7. *And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.* xi. 19. *And ye shall teach them your children, &c.* Prov. xiii. 24. *He that spareth his rod, hateth his son: but he that loveth him, chasteneth him betimes.* xxii. 6, 15. *Train up a child in the way he should go, and when he is old he will not depart from it. Foolishness is bound in the heart of a child: but the rod of correction shall drive it far from him.* xxiii. 13, 14. *Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell.* Luke, xi. 11. *If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?* 2 Cor. xii. 14. *The children ought not to lay up for the parents, but the parents for the children.* Eph. vi. 4. *And ye, fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.* Col. iii. 21. *Fathers, provoke not your children to anger, lest they be discouraged.* 1 Tim. v. 8. *But if any provide*

not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. Heb. xii. 9. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

16. Q. What is the duty of *subjects* towards those whom God has set in *authority* over them?

A. To submit to their laws, to be faithful to their interests, and obedient to them in all their just commands. To live quietly under their government; and to contribute, according to their capacity, towards the support and defence of it by their counsel, their estate, (and, if need be, by venturing their very lives for their service).

PROOFS SUBJOINED.—EXOD. xxii. 28. *Thou shalt not revile the gods, nor curse the ruler of thy people. Eccles. x. 20. Curse not the king, no, not in thy thought: and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter. Prov. xxiv. 21. My son, fear thou the Lord and the king. Matt. xxii. 21. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's. Rom. xiii. 1, 2. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. Tit. iii. 1. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. 1 Pet. ii. 13, 17. Submit yourselves to every ordinance of man, for the Lord's sake: whether it be*

to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. Honour all men. Love the brotherhood. Fear God. Honour the king. 2 Pet. ii. 10, 11. Chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. Jude, viii. 9. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael, the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee.

17. Q. What if the *civil power* shall command me to do that which is contrary to my *duty* towards God?

A. I must, in that case, *obey God rather than man*. If for this I shall be punished, I must patiently yield to it, and glorify God that he has thought me worthy to suffer for my duty to him.

Exod. i. 15, 17. *And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah; and he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him; but if it be a daughter, then she shall live. But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. Daniel, iii. 14, 16, 17. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not*

ye serve my gods, nor worship the golden image which I have set up? Now, if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Shadrach, Meshach, and Abednego answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. vi. 9, 10, 11, 12, 13. Wherefore king Darius signed the writing and the decree. Now, when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying, and making supplication before his God. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

PROOFS SUBJOINED.—Acts, iv. 19. *But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.* Acts, v. 19, 29, 41. *The angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life.—Then Peter and the other apostles answered and said, We ought to obey God rather than men.—And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.*

18. Q. What if any difference should arise in the *commonwealth*, of which I am a member, between the *prince* and the *people*?

A. I must carefully examine where the right lies, and act so as is most agreeable to the *rules of religion* first; and (where they are silent,) to the *laws* and *constitution* of the *state* to which I belong.

19. Q. What is the duty of the civil magistrate towards his people?

A. To order all his counsels, designs, and enterprises, as much as in him lies, to the public good. Not to vex or oppress his subjects, but to rule them with gentleness and moderation; but especially with an exact justice and equity. To be faithful to the trust committed to him; and not to seek to oppress or enslave his people. But above all, to take care of the service of God, and see that the true religion be maintained and protected in his dominions: and to use his utmost endeavours for the suppression of all vice, profaneness, and irreligion, as being at once both odious to God, and destructive of the public peace and welfare of any people. Psalm ci. Isaiah,

xlix. 23. *And kings shall be thy nursing fathers, and queens thy nursing mothers.*

PROOFS SUBJOINED.—1 Kings, iii. 7, 9. *And now O Lord my God, thou hast made thy servant king, instead of David my father; and I am but a little child: I know not how to go out or come in. Give, therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great people?* Psalm lxxii. 2, 4, &c. *He shall judge thy people with righteousness, and thy poor with judgment. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressors.* lxxviii. 71, 72. *He chose David also his servant, and took him from the sheepfolds; from following the ewes great with young, he brought him to feed Jacob his people, and Israel his inheritance.* Prov. xx. 28. *Mercy and truth preserve the king: and his throne is upholden by mercy.* Rom. xiii. 3. *For rulers are not a terror to good works, but to the evil.* 1 Tim. ii. 2. *I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority; that we may lead a godly life in all godliness and honesty.* 1 Pet. ii. 14. *Submit yourselves unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.*

20. Q. What is the proper *duty* of scholars towards their teachers; and (which is much the same,) of ordinary Christians towards their spiritual rulers and guides?

A. To respect them highly for their office and work's sake: to attend upon their instructions with

care and diligence: to submit themselves to their conduct in those things wherein they are set over them: and to reward them according to their several stations, and the work which they have to do.

PROOFS SUBJOINED.—Mal. ii. 7, 8. *The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts.* Matt. x. 14, 15. *And whosoever shall not receive you, nor hear your words, when ye depart out of that city or house, shake off the dust of your feet. Verily, I say unto you, it shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.* Luke, x. 16. *He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me, despiseth him that sent me.* 1 Cor. iv. 1. *Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God.* ix. 7, &c. *Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?* Gal. vi. 6. *Let him that is taught in the word communicate unto him that teacheth, in all good things.* 1 Thess. v. 12, 13. *And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly for their works' sake.* 1 Tim. v. 17. *Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.* Heb. xiii. 7, 17. *Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: Jesus Christ, the same yesterday, and to day, and for ever. Obey them*

that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy and not with grief.

21. Q. How ought those who are *teachers* to behave themselves towards them who are *committed* to their *charge*?

A. They should attend to their teaching with faithfulness and diligence: should be careful to consider what instruction is most proper for every one; and give it in that way that may be likely to prove the most profitable to them. They are freely to tell them of their faults; to admonish them of the danger, as well as sinfulness of them; and to help them, according to the best of their power, to amend them.

In short, it is their duty, and ought to be their study and endeavour to guide those whom they have the charge of, the best and most direct way they can, for the attainment of that knowledge which they pretend to bring them to.

PROOFS SUBJOINED.—Ezek. iii. 18, &c. *When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.* Mal. ii. 7. *For the priest's lips should keep knowledge, and they should seek the law at his mouth.* Acts, xx. 28, 31. *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Therefore watch and remember, that by the space of three years I ceased not to warn every one night and day with tears.* Rom.

xii. 7; 8. *Or ministry, let us wait on our ministering: or he that teacheth, on teaching: or he that exhorteth, on exhortation. He that giveth, let him do it with simplicity: he that ruleth, with diligence.* 1 Tim. iv. 12, &c. *Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.* 2 Tim. ii. 2, 15, &c. *And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Study to shew thyself approved unto God, a workman that need not be ashamed, rightly dividing the word of truth.* iv. 2. *Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.* Tit. ii. 7, 8. *In all things shewing thyself a pattern of good works: in doctrine, shewing uncorruptness, gravity, sincerity. Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.* 1 Pet. v. 2. *Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind.*

22. Q. What is the duty of the *wife* towards her husband?

A. Faithfully to observe her marriage vow and covenant: to love, honour, and obey him: to be true and just to him in all his concerns: to order his house with prudence and discretion: to bring up his children in the nurture and fear of the Lord: to instil good principles betimes into them, and root out bad ones: not to forsake him in any troubles or adversities that may fall upon him; but to continue

faithful and united to him, both in person and affection to her life's end.

PROOFS SUBJOINED.—Prov. xxxi. 10, 11, 12. *Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good, and not evil, all the days of her life.* Eph. v. 22, 23, 33. *Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church. Nevertheless, let every one of you in particular so love his wife, even as himself; and the wife see that she reverence her husband.* Col. iii. 18. *Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them.* 1 Pet. iii. 1. *Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives.*

23. Q. What is the husband's duty towards his wife?

A. To be true to her bed; kind and loving to her person; to communicate to her of his substance, and to look after her in all her sicknesses, or other distresses: to protect her against the injuries of others, and to cherish her himself as his own flesh: to keep only to her, and not be separated from her so long as it shall please God to continue her life to him.

PROOFS SUBJOINED.—Col. iii. 19. *Husbands, love your wives, and be not bitter against them.* Eph. v. 25. *Husbands, love your wives, even as Christ also loved the church, and gave himself for it.* 1 Pet. iii. 7. *Likewise, ye husbands, dwell with them according*

to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life.

24. Q. What is the duty of *servants* towards their *masters*?

A. To be diligent in their business; true and just to what they are intrusted withal; careful in the management of their concerns, as if it were for themselves; not profuse or extravagant in any thing which is committed to their care; but thrifty and watchful; not to be eye-servants, but to use the same industry and integrity in their master's absence, as they would do if he were present with them.

PROOFS SUBJOINED.—Col. iii. 22. *Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God.* Eph. vi. 5, 6, 7. *Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your 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.* 1 Tim. vi. 1. *Let as many servants as are under the yoke, count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.* Tit. ii. 9, 10. *Exhort servants to be obedient to their own masters, and to please them well in all things; not answering again, not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.* 1 Pet. ii. 18. *Servants, be subject to your masters with all fear: not only to the good and gentle, but also to the froward.*

25. Q. How ought *masters* to behave themselves towards their *servants*?

A. With kindness and gentleness; providing for them what is convenient; not laying too much work upon them, nor too rigorously exacting what they do. To have a due regard to their souls, as well as bodies: and in order thereunto, not only to allow them a sufficient time for the service of God, but to see that they employ the time so allowed them, to the glory of God, and the promoting of their soul's welfare. And, lastly, to be just in paying them their wages; neither keeping it back from them, when it is due, nor otherwise defrauding them of their hire.

PROOFS SUBJOINED.—Eph. vi. 9. *And ye masters, do the same things unto them, forbearing threatening, knowing that your master also is in heaven; neither is there respect of persons with him.* Col. iv. 1. *Masters, give unto your servants that which is just and equal; knowing that ye also have a master in heaven.* James, v. 4. *Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.*

26. Q. What is the duty of the *younger* towards the *aged*?

A. To give a seemly respect and honour to them; and not to injure or affront them for any infirmities which their age may chance to have brought upon them.

PROOFS SUBJOINED.—Lev. xix. 32. *Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God.* Job, xxxii. 7. *I said,*

days should speak, and multitude of years should teach wisdom. Prov. xvi. 31. The hoary head is a crown of glory, if it be found in the way of righteousness. 1 Tim. v. 1, 2. Rebuke not an elder, but intreat him as a father.

27. *Q.* How ought *elder persons* to behave themselves towards the *younger*?

A. They ought to advise them in their affairs; to encourage them in their duty; to set a good example to them; and prudently to reprove them for, and endeavour to reform in them what they see amiss.

PROOFS SUBJOINED.—Tit. ii. 2, 3. *That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things.*

28. *Q.* How ought those who are in a *lower degree* to behave themselves towards such as are in *fortune and quality* above them?

A. They ought to give them honour suitable to what the difference of their ranks and stations may justly require: not to envy or backbite them; not to wish or do them any evil, out of any malice or enmity against them for what they enjoy, in character or estate, beyond them.

PROOF SUBJOINED.—Rom. xiii. 7. *Render, therefore, to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.*

29. *Q.* What is the duty of those who are of a *higher rank* towards such as are *below them*?

A. ^aNot to behave themselves proudly or arrogantly towards them; not to despise them for their poverty or meanness in the world; but to remember

that they are men and Christians; and, upon both those accounts as high in God's esteem as themselves. That when we be come before the judgment-seat of *Christ*, we shall all stand upon the same level; all titles, and honours, and distinctions, shall be laid aside; and only the faith and piety of every one be considered. That, in the mean time, the poorest and lowest man may be wise and good, brave and constant, chaste and temperate; and that these in reality make a great man, beyond all the outward trappings of title and retinue. And, *lastly*, ^bit is their duty to be liberal and charitable out of what God hath given them, to those who are in *need*; which is the best use that any man can put his riches to, and will turn to the highest account at the last day.

PROOFS SUBJOINED.—^a Prov. xxix. 23. *A man's pride shall bring him low; but honour shall uphold the humble in spirit.* Rom. xii. 16. *Mind not high things, but condescend to men of low estate.* ^b Psal. xli. 1. *Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.* 2 Cor. ix. 9. *As it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth for ever.* 1 Tim. vi. 17, 18. *Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate.* Heb. xiii. 16. *But to do good and to communicate, forget not: for with such sacrifices God is well pleased.*

30. Q. What encouragement has God given us to make us the more careful to observe this commandment?

A. That thy days may be long in the land which the Lord thy God giveth thee.

31. *Q.* What is the *import* of this *exhortation*?

A. It contains a *promise* to those who should *honour* their *father* and *mother*; that they should *live long* in that good *land*, to which the *Lord* was then leading them by the hand of *Moses* his servant.

PROOFS SUBJOINED.—Eccles. iii. 9. *For the blessing of the father establisheth the houses of children, but the curse of the mother rooteth out foundations.* Deut. v. 16. *Honour thy father and mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee in the land which the Lord thy God giveth thee.*

32. *Q.* What encouragement does this give to us now?

A. It shews us, in a type, what we may promise ourselves upon our obedience. That as long life, and that in the *land of Canaan*, their expected inheritance, was the highest *temporal promise* God could make to the *Jews*, (as being indeed the foundation of all the present blessings they were capable of receiving,) so, if we carefully observe this command, it shall not only promote our present peace, but shall be a good means to procure us an *everlasting inheritance* in our *heavenly Canaan*, and to entitle us to a more than ordinary degree of happiness in it.

PROOF SUBJOINED.—Eph. vi. 2, 3. *Honour thy father and mother, which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth.*

SECT. XXVIII.

Of our Duty with relation to the Person of our Neighbour, his Life and Limbs.

1. Q. What is the *sixth commandment*?

A. **Thou shalt do no murder.**

2. Q. What is *murder*?

A. It is the wilful and unlawful taking away of the life of a man, by what way or means soever it be done. Gen. ix. 5, 6. *At the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.*

3. Q. Is not all *killing murder*?

A. No; that only is *murder* which is *voluntary* and *unlawful*.

4. Q. Wherefore must the *killing* be *wilful* and *designed*?

A. Because if a man slay another *purely by chance*, without any *design* or *intention* so to do; without *malice*, and without *premeditation*, it is a misfortune, it is not *murder*.

PROOFS SUBJOINED.—Exod. xxi. 13. *And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee.* Numb. xxxv. 22. *But if he thrust him suddenly without enmity, or have cast upon him any thing, without laying of wait, or with any stone wherewith a man may die, seeing him not, and cast it upon him that he die, and was not his enemy, neither sought his harm; then the congregation shall judge between the slayer and the revenger of blood, according to these judgments: and the congregation shall deliver the slayer out of the*

hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled.

5. Q. Wherefore must the *killing* be *unlawful*?

A. To exclude those *cases* in which, though the *killing* be *voluntary*, yet it is not *murder*; nor forbidden by God as such.

6. Q. What are those cases?

A. The *execution of justice*, after a lawful manner, for a suitable offence, and by a lawful magistrate. The killing of an *enemy* in a *just war*. The killing of another for the *necessary defence* of a man's own life: to which, under the *law*, were added some other cases with which we are not concerned now, under the Gospel.^a

PROOFS SUBJOINED.—Gen. ix. 5. *At the hand of every man's brother will I require the life of man.* Exod. xxi. 14. *If a man come presumptuously upon his neighbour, to slay him with guile: thou shalt take him from mine altar, that he may die.* Numb. xxxv. 30. *Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses.* Deut. xvii. 6. *At the mouth of two witnesses, or three witnesses, shall he, that is worthy of death, be put to death; but at the mouth of one witness, he shall not be put to death.* Rom. xiii. 4. *If thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.* Numb. x. 9. *And if ye go to war in your land against the enemy that oppresseth, then ye shall blow an alarm with the trumpets: and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies.* Deut. xx. 1, 13, 17. *When thou goest out to battle*

against thine enemies, and seest horses and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt.—And when the Lord God hath delivered it into thy hands, thou shalt smite every male thereof with the edge of the sword.—But thou shalt utterly destroy them; namely, the Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites and the Jebusites; as the Lord thy God hath commanded thee. Prov. xx. 18. Every purpose is established by counsel, and with good advice make war. xxiv. 6. For by wise counsel thou shalt make thy war; and in multitude of counsellors there is safety.

^a Deut. xiii. 5, 6, 7, 8, 9. *And that prophet or that dreamer of dreams shall be put to death: because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way, which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: but thou shalt surely kill him; thine hand shall be first upon him to put him to death,*

and afterwards the hand of all the people. Numb. xxxv. 26, 27. *But if the slayer shall at any time come without the borders of the city of his refuge, whither he was fled, and the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer, he shall not be guilty of blood.*

7. Q. What is your opinion of self-murder?

A. That it is as much forbidden by this commandment as any other.

8. Q. What think you of those who meet in a set *duel*, and so kill?

A. If both agree to it, whichsoever falls, they are *both guilty of murder*.

9. Q. What if men draw in a *sudden heat*, and one be *slain*?

A. The *heat* being *criminal*, it will not excuse the mischief consequent upon it, any more than *drunkenness*, in the like case, would have done. The laws of men may distinguish as they please, but in the sight of God 'tis *murder*.

10. Q. What are the peculiar aggravations of this sin?

A. They are very many, and very great ones: murder being above most other sins, first, a heinous offence against God, who is the sole *Lord* of all his *creatures*; after whose *image* we are made, and who must therefore be, in a singular manner, both injured and affronted by the destruction of his creature and his image. Gen. ix. 6. *Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man:*

Secondly, it is a sin against *nature*, which has *established a common relation* betwixt us; designed us for *society*; and in order thereunto, has made it one

of its fundamental laws that we should *love*, and *protect*, and *do good* to one another: and this law cannot by any thing be more eminently trampled under foot than by *murder*:

Thirdly, it is a sin against the *civil society*, the end of which is *protection*; to provide for the *safety* and *security* of those who are the members of it: and the very bands of which must therefore be broken hereby:

Fourthly, it is a sin against the *magistrate*, who, alone, under God, has the power of *life* and *death*; and who, by this violence, is deprived of the counsel, help, and support of one of his subjects:

And, lastly, it is a peculiar and signal offence against all the *relatives* of him who is so cut off, and that such, as perhaps may be utterly ruinous to them. To say nothing of the injury that is hereby done to the person murdered, and who, by this means, is not only deprived of his *life*, and of all the advantages he enjoyed by it, but is, it may be, taken off in the midst of his sins, and so undone to all eternity.

11. Q. Is there nothing else besides *murder*, forbidden by this commandment?

A. Yes, much more; viz. all *variance*, *hatred*, *emulation*, *envy*, *revenge*, *evil-speaking*, *quarrelling*; all *rash* and *immoderate anger*; and, in one word, whatsoever tends towards *murder*, or may be likely to end in it.

PROOFS SUBJOINED.—Matt. v. 22. *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 to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire.* Rom. xii. 19,

&c. *Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay, saith the Lord. Gal. v. 20. Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies. James, iii. 14, 16. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. For where envying and strife is, there is confusion and every evil work.*

12. Q. What are the *positive duties* which this *commandment* requires of us?

A. To do all we can for the *safety* and *preservation*, both of our *own* and our *neighbour's lives*. If they are sick, to advise and assist them with our money and our service. If they are well, to prevent their quarrels, and make up their differences. If they are needy, to feed them and clothe them. If they have injured us, to forgive them. If we have injured them, to make them all reasonable satisfaction. In one word, to do all we can to promote love, and peace, and good-will among all men.

PROOFS SUBJOINED.—Matt. v. 9, 44. *Blessed are the peacemakers; for they shall be called the children of God. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. Luke, x. 34. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. Which now of these three, thinkest thou, was neighbour unto him that fell among the*

thieves? And he said, *He that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise.* Rom. xii. 18, 20. *If it be possible, as much as lieth in you, live peaceably with all men. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head.* Gal. v. 22. *The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith.* Eph. v. 2. *And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God, for a sweet-smelling savour.* 1 Thess. iv. 9. *But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another.* Heb. x. 24. *And let us consider one another to provoke unto love and to good works.* James, ii. 8. *If ye fulfil the royal law, according to the Scriptures, ye shall do well.* 1 John, iv. 7, 21. *Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. And this commandment have we from God, that he that loveth God, love his brother also.*

SECT. XXIX.

Of our Duty with relation to his Bed. Of Adultery, Fornication, Uncleanness.

1. Q. What is the *seventh* commandment?

A. *Thou shalt not commit adultery.*

2. Q. What is *adultery*?

A. It is the *violation* of the *marriage-bed*, by which party soever it be done.

3. Q. How many ways may the *marriage-bed* be *polluted*?

A. Either by the *one's leaving the other altoge-*

ther, and marrying again; ^b or by the one's being false to the other, whilst they still continue to hold together.

PROOFS SUBJOINED. Matt. v. 31, &c. *It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement; but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.* xix. 9. *And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.* 1 Cor. vii. 10. *And unto the married I command, yet not I, but the Lord, let not the wife depart from her husband. ^b Lev. xviii. 20. Moreover, thou shalt not lie carnally with thy neighbour's wife, to defile her. Prov. vi. 29. So he that goeth in to his neighbour's wife: whosoever toucheth her shall not be innocent.*

4. Q. Is this all that is here forbidden by God?

A. It is all that this *commandment* does expressly forbid: and seems to have been chiefly designed by God, when he delivered it to the *Jews*: but our *Saviour* has taught us to extend it much farther.

5. Q. What does our *Saviour* teach us to understand from this *prohibition*?

A. That we are to abstain not only from *adultery*, but from all manner of *carnal pollutions* whatsoever; from all the most distant approaches to it, and incitements towards it. Such as *fornication, uncleanness, sensual desires and inclinations*; all *lewd and effeminate conversation*; all *wantonness* of behaviour; all indecent *dressing*; all familiar conversation of

younger persons of different sexes together; all excess of *meat, drink, sleep, clothing*; all *places and exercises* which may be likely to raise our *passions* to any immoderate height. In short, from whatever is contrary to the *gravity, and modesty, and purity* of the *Gospel of Christ*.

PROOFS SUBJOINED.—Matt. v. 28, &c. *But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.* Rom. viii. 13. *For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.* 1 Cor. iii. 17. *If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple are ye.* vi. 9. *Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of heaven.* ix. 27. *But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.* Gal. v. 19. *Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, &c.* Eph. v. 3, 4. *But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient.* Col. iii. 5. *Mortify therefore your members, which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.* 1 Thess. iv. 3, 4, 5. *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; not in the lust of*

concupiscence, even as the Gentiles, which know not God. 1 Tim. ii. 9. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array. 2 Tim. ii. 22. Flee also youthful lusts. 1 Peter, ii. 11. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. iii. 3. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries.

6. Q. Was adultery the only pollution that was forbidden by God under the law?

A. No; *fornication* was forbidden then no less than it is now. *Exod. xxii. 16. And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. Deut. xxii. 28. If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife.*

So were all incestuous and unseemly marriages. *Lev. xviii. 6. None of you shall approach to any that is near of kin to him, to uncover their nakedness. Deut. vii. 3. Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.*

All unnatural communication between near relations. *Lev. xx. 11. And the man that lieth with his father's wife, hath uncovered his father's nakedness:*

both of them shall surely be put to death. Deut. xxii. 30. A man shall not take his father's wife, nor discover his father's skirt.

But above all, most detestable was the *sin of Sodom* accounted then, as well as now it ought to be. Lev. xviii. 22, 23. *Thou shalt not lie with mankind as with womankind. It is abomination. Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion. Deut. xxiii. 17. There shall be no whore of the daughters of Israel, nor a Sodomite of the sons of Israel. Rom. i. 26, 27. Compare ver. 32. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men, working that which is unseemly, and receiving in themselves that recompense of their error which was meet. Verse 32. Who knowing the judgment of God that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. 1 Cor. vi. 9. Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God. 1 Tim. i. 10. For whoremongers, for them that defile themselves with mankind, for men stealers, for liars, for perjured persons (the law is made).*

7. Q. What are the *positive duties* comprehended under this commandment?

A. **To keep our bodies in temperance, soberness, and chastity:** and in order hereunto, not only carefully to avoid all temptations and incentives to the

contrary; but if need be, to exercise ourselves in great *watchings* and *fastings*, and other *corporeal austerities*; which are in no cases more proper than for the suppression of these sins. To be *modest* in our *behaviour*: *grave* and *chaste* in our conversation: to regulate, as much as may be, our very *thoughts* and *desires*: and, above all things, to take care that we have somewhat to employ ourselves; that may spend our spirits, and take up our thoughts: as considering that there is nothing more dangerous to the *purity* of a Christian than *idleness*, and that unhappy privilege of a great fortune, to have nothing to do.

PROOFS SUBJOINED.—Job, xxxi. 1, 9. *I made a covenant with mine eyes; why then should I think upon a maid. If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door, then let my wife grind unto another, and let others bow down upon her.* Matt. xv. 19. *For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.* Rom. xiii. 13, 14. *Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.* 2 Cor. vii. 1. *Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit.* Gal. v. 24. *And they that are Christ's have crucified the flesh, with the affections and lusts.* Eph. v. 3, 11, 18. *But fornication and all uncleanness, or covetousness, let it not be once named among you, as becometh saints. And have no fellowship with the unfruitful works of darkness, but rather reprove them. And be not drunk with wine, wherein is excess; but*

be filled with the Spirit. Col. iii. 5, 8. *Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.* 1 Thess. iv. 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.* Tit. ii. 3, 4, 12. *The aged women likewise (exhort) that they be in behaviour as becometh holiness; not false accusers, not given to much wine, teachers of good things: that they may teach the young women to be sober, to love their husbands, to love their children—The grace of God which bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.* 1 Pet. v. 8. *Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour.* 1 John, iii. 3. *And every man that hath this hope in him purifieth himself, even as he is pure.*

8. Q. How was this sin of adultery punished under the law?

A. It was punished with death: and that not only upon a *civil account*, as being most injurious to *society*; but also typically, to denote what such persons are to expect from God in the other world, even *death eternal*.

PROOFS SUBJOINED.—Lev. xx. 10. *And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be*

put to death. Deut. xxii. 22. *If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman.* Job. xxxi. 11. *For this is an heinous crime; yea, it is an iniquity to be punished by the judges.* John, viii. 4, 5. *They say unto him, Master, this woman was taken in adultery, in the very act.* Now Moses in the law commanded us that such should be stoned; but what sayest thou? 1 Cor. vi. 9, 10. *Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of heaven.* Gal. v. 19, 21. *Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God.* Eph. v. 5. *For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.*

9. Q. What are the particular aggravations of this sin?

A. * That it is not only a very *heinous sin* in the sight of *God*, but such as is destructive of *humane society* also. * That it breaks the most solemn *vow* that can be made between man and man: * separates the nearest relations: * lays the ground of infinite quarrels, and hatred, and divisions in families; and oftentimes occasions murders, seditions, and contentions, in the civil state: * that it propagates sickness and infirmities to men's posterity: * it is an enemy to

all serious counsels and generous actions: *emasculates men's minds: *enfeebles their bodies; and upon all these accounts, ought as well to be severely punished by the *civil magistrate* now, as we are sure it shall be punished by God hereafter.

SECT. XXX.

Of our Duty with relation to his Goods: of Theft, Robbery, Cheating, &c.

1. Q. What is the *eighth commandment*?

A. Thou shalt not steal.

2. Q. What do you here understand by *stealing*?

A. Not only the *secret and fraudulent taking away* of what is another's; but all kind of *unlawful getting* or detaining of any thing whereby another is injured, or oppressed, in what of right belongs, or ought to belong to him.

PROOFS SUBJOINED.—Lev. xix. 11, 13. *Ye shall not steal, neither deal falsely, neither lie one to another. Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.*

3. Q. What are the principal ways whereby this sin may be committed?

A. ^a Chiefly by these three: first, by *stealth* and *robbery*; as the one implies a *secret thievery*, or *conveying* away of another's goods; the other a more *violent and forcible taking* of them.

Secondly, ^b by all those other ways which men have got of doing the same thing: * by *cheating* in buying and *selling*: * by *borrowing*, or otherwise *contracting* of debts, which they are not *able*, or never *intend to pay*; which is in truth *stealing*: by

* *extortion* upon, or * *oppression* of those, who are in *need*; or whom we are otherwise able by our *power* or *authority* to *overbear*, which is the same thing with downright *robbery*.

Thirdly, by * *aiding*, * *advising*, * *encouraging*, or otherwise * *communicating* with others in any of these crimes: by * *receiving*, *buying*, or * *concealing* what we know to have been *stolen*: by * *helping* any one to *cheat* or *overreach* another: by * *servng* any great and violent *oppressor* in *crushing* and *ruining* a *poor man*.

PROOFS SUBJOINED.—^a Lev. xix. 11, 13, as above. Rom. ii. 21. *Thou, that preachest a man should not steal, dost thou steal?* Eph. iv. 28. *Let him that stole, steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.*

^b Exod. xxiii. 9. *Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.* Lev. xxv. 14. *And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another.* Psalm xxxvii. 21. *The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.* Prov. xx. 10. *Divers weights and divers measures, both of them are alike abomination to the Lord.* xxii. 16. *He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.* xxviii. 8. *He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.* Luke, xviii. 11. *The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adul-*

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terers, or even as this publican. 1 Cor. v. 10, 11. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written to you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat. 6, 10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 1 Thess. iv. 6. That no man go beyond, and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. James, v. 4. Behold, the hire of the labourers, who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

4. Q. Are there yet any other vices forbidden by this commandment?

A. There are several others, that may fairly be reduced to it: such as *prodigality in spending a man's estate, and beggaring his family. *^a Negligence in making an honest provision, according to a man's station and opportunities, for his children. *^b Engaging for others, beyond what we are able, or it is fitting for us to answer. *^c Taking usury, or an undue increase, of any, but especially of a needy man. ^dTo which may be added the whole mystery of ruining estates and families, * by the excessive rates of procuring, continuing, advancing of money, and interest; * by buying men's goods or estates at under-rates; * by taking advantage of gain by men's private wants, or by the public necessities; * the trade

of *pawns*, as it is commonly managed, and the exactions depending thereupon; * and, *lastly*, all such other trades as live upon the *vices* and *extravagances* of men; with all manner of *unlawful* and *injurious ways of gain*.

PROOFS SUBJOINED.—^a 1 Tim. v. 8. *But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.* ^b Prov. vi. 1. *My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.* xi. 15. *He that is surety for a stranger shall smart for it: and he that hateth suretyship is sure.* xxii. 26. *Be not thou one of them that strike hands, or of them that are sureties for debts.* ^c Deut. xxiii. 19, 20. *Thou shalt not lend upon usury to thy brother, usury of money, usury of victuals, usury of any thing that is lent upon usury; unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.* Psalm xv. 5. *He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall not be moved.* Prov. xxviii. 8. *He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.* ^d Prov. x. 2. *Treasures of wickedness profit nothing.* xiii. 11. *Wealth gotten by vanity shall be diminished.* xx. 21. *An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.* Jer. xvii. 11. *As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave*

them in the midst of his days, and at his end shall be a fool.

5. Q. What think you of *going to law*?

A. That as it may be managed both by the *counsellor* and the *client*, it is as much *theft* as ever the *law punished*; and will, as such, be required of both by God. And therefore, though such cases there be in which a Christian may *go to law* without violating this, or any other command; yet it is certainly the last resort, and not to be used till all other means have proved ineffectual to secure our property, or to recover our right. And, for the most part, it is in *law* as in war, where one side is certainly in the *wrong*, and generally *both* are to *blame*: and let those who by their *purse*, their *tongue*, or their *art*, *defraud* another of his *right*, know assuredly, that however they may build up their houses by iniquity, and escape the punishment of man for what they do, yet they shall not be acquitted at the tribunal of God for it.

PROOFS SUBJOINED.—Matt. v. 40. *And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.* 1 Cor. vi. 1, 6, 7. *Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? but brother goeth to law with brother, and that before the unbelievers. Now, therefore, there is utterly a fault among you, because ye go to law one with another. Why do ye not rather suffer yourselves to be defrauded?*

6. Q. What are the *duties* which this *commandment* requires of us?

A. *To be fair and upright in all our dealings: *Nor willingly to wrong, or be accessory to the wronging of any: *if we should happen to have un-

willingly injured any man, to be ready, as far as we are able, to make him a full and ample restitution for it: * to be free and charitable to the poor: * careful to provide a competent subsistence for our families; * and diligent in pursuing some honest and useful calling in order thereunto.

PROOFS SUBJOINED.—Psalm xv. 1, 2. *Lord, who shall dwell in thy tabernacle? Who shall abide in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.* Prov. xvi. 11. *A just weight and balance are the Lord's.* Ezek. xxxiii. 15, 16. *If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.* Micah, vi. 8. *He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.* Eph. iv. 28. *Let him that stole, steal no more: but rather let him labour, working with his own hands the thing which is good, that he may have to give to him that needeth.* 2 Thess. iii. 11, 12. *For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.*

SECT. XXXI.

Of our Duty with relation to his good Name and Reputation. Of Calumny, Evil-speaking, &c.

1. Q. What is the *ninth commandment*?

A. Thou shalt not bear false witness against thy neighbour.

2. Q. What do you here understand by *bearing of false witness*?

A. The false accusing of, or witnessing against him in judgment; which is commonly attended with perjury, as well as lying, and so becomes an offence at once against the third commandment, by our taking God's name in vain; and against this of injuring our neighbour, by bearing false witness against him.

PROOFS SUBJOINED.—Prov. vi. 18, 19. *These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren.* Luke, iii. 14. *He said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.*

3. Q. Is there any thing else forbidden in this commandment?

A. There is; namely, all sort of *calumny* and *evil-speaking* against any; whether it be in or out of judgment. Tit. iii. 2. *Put them in mind, to speak evil of no man.*

4. Q. How do you distinguish between *calumny* and *evil-speaking*?

A. By *calumny* I mean a reproach falsely raised

upon, and reported against, an innocent person. When we are the makers, as well as spreaders of an untruth; at least, do know what we say of our *neighbour* to be false, or have just reason to believe it to be so. By *evil-speaking*, I understand, the relating of what is or has been told to us as true; when we do it not to the person concerned, for the better discovery of the truth; or, to some friend of his, in order to his being admonished of it; but to our indifferent acquaintance: and that whether it be done with a design to defame him, or only in the common way of discourse, which makes but little difference with respect to our neighbour's reputation, how much soever it may lessen our own guilt.

PROOFS SUBJOINED.—EXOD. xxiii. 1. *Thou shalt not raise a false report: put not thine hand with the wicked, to be an unrighteous witness.* Psalm xxxi. 19, 20. *O, how great is thy goodness which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.*

Lev. xix. 16. *Thou shalt not go up and down as a tale-bearer among thy people.* Psalm xv. 3. *He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. He that doeth these things shall never be moved.* Prov. xi. 13. *A tale-bearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.* xviii. 8. *The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly.* xxvi. 22. *The words of a tale-bearer, &c.*

5. Q. Is there any thing more forbidden in this commandment?

A. To this commandment must be reduced all * *subornation of false witnesses* in judgment; all * *credit* or *countenance* that is given to them; all * *counterfeiting of hands*, and seals, or any other *writings*, to his prejudice; all * *tale-bearing*, * *rash speaking*, and * *censuring*; all * *credulity*, or being ready to believe what is evil of our neighbour; all * *encouragement* that is given to those who are apt to *speak evil* of other men.

PROOFS SUBJOINED.—1 Kings, xxi. 10. *And she (Jezebel) wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: and set two men, sons of Belial, before him to bear witness against him, saying, Thou didst blaspheme God and the king.* Matt. xxvi. 59. *Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death.* Psalm xv. 1, 3. *Lord, who shall dwell in thy tabernacle, who shall abide in thy holy hill? He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.* Matt. vii. 1, 2. *Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.* Eph. iv. 25: *Wherefore putting away lying, speak every man truth with his neighbour.*

6. Q. What is required of us by this commandment?

A. To ^a be religiously strict in speaking truth of our neighbour; * not only to take care that *what we say be true*, but that by our *manner of delivering it*, by

our *descanting upon it*, or otherwise *circumstantiating of it*, we do not *give occasion* to any to mistake us. ^b* To be *charitable* both in what we *hear* and *say* of other men. ^c* To vindicate their reputation as far as fairly we can; and to *hold our tongues, ^dat least not to *aggravate their faults where we cannot.

PROOFS SUBJOINED.—^aPsalm xv. 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 from his heart.* Eph. iv. 25. *Wherefore putting away lying, speak every man truth with his neighbour.* 1 Pet. iii. 10. *For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.* ^bMatt. vii. 1, 2. *Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.* 1 Cor. xiii. 5, 7. *Charity doth not behave itself unseemly: seeketh not her own, is not easily provoked, thinketh no evil. Rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.*

^cLuke, xxiii. 41. *And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.* ^dActs, xxv. 7. *And when he was come, the Jews, which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.*

SECT. XXXII.

Of the Sin of coveting what is our Neighbour's.

1. Q. *What is the last commandment?*

A. Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife; nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

2. Q. *What is the sin forbidden in this commandment?*

A. The *unlawful desire* of what is another man's.

3. Q. *When is such a desire unlawful?*

A. When it puts men upon any deliberate thoughts and contrivances to *obtain* that which our neighbour cannot part with to us, as his *wife*; or to get any thing which is *another's* (though he might part with it,) without the consent and allowance of him to whom it belongs.

4. Q. *What if a man's desire be so bounded as not to put him upon any undue means to obtain what is another man's.*

A. If it be so bounded within the use of lawful means, that he is determined not to make use of any other, though he should never obtain it, it is not *sinful*.

As if *Ahab* had only desired *Naboth's* vineyard for the convenience of it, and as soon as he saw *Naboth* would not part with it, had rested in the refusal, and gone no farther, he would have done nothing amiss. But if a man's *desire* be *violent* and *unreasonable*, if it makes him resolve to compass what he *covets* by any means; if *fair means will* not do, to have it by *foul ones*; such a desire as this is sinful. And,

therefore, when *Ahab* grew discontented at *Naboth's* refusal; and after that the malice and cunning of *Jezebel* had destroyed him, went down and took possession of his vineyard, the event shewed his coveting to have been criminal; and that his desire was as inordinate as the effect of it was tragical.

PROOFS SUBJOINED.—1 Kings, xxi. passim, 5, 6, 7. *But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? And he said unto her, because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? Arise and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite. Verse 16. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite.*

5. Q. What think you of such a desire, as though it be *violent* and *immoderate*, yet is presently *suppressed*, and does not proceed to any *wicked resolutions, endeavours, or actions*, in order to the accomplishing of what it covets?

A. St. James seems to warrant us to think favourably of it; James, i. 12, 14, 15. *Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.*

Yet it cannot be doubted but that all such *desires* proceed from an *evil principle* within us; and we ought to watch all we can, even against the *first motions* of them, and suppress them. Matt. v. 28, 29, 30. *But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.*

6. Q. What is the *duty* required in this *commandment*?

A. *Contentment* with our *estate* whatsoever it be, so as neither to *murmur* against *God*, nor to *envy* our *neighbour* upon the account of any thing which he possesses. There being nothing more certain than that he who is not satisfied with what he himself enjoys, will be apt, upon every occasion, criminally to covet what is another man's.

PROOFS SUBJOINED.—Matt. vi. 25, &c. *Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on? Is not the life more than meat, and the body than raiment? 1 Cor. xiii. 4. Charity suffereth long, and is kind; charity envieth not. Phil. iv. 11. Not that I speak in respect of want; for I have learned, in whatsoever state I am, therewith to be content. 1 Thess. iv. 11, 12. And that ye study to be quiet, and to do your own business; and to work with your own hands, as we commanded you;*

that ye may walk honestly toward them that are without, and that ye may have lack of nothing. Tim. vi. 6. But godliness, with contentment, is great gain. Heb. xiii. 5. Let your conversation be without covetousness: and be content with such things as ye have.

PART IV.

OF PRAYER.

SECT. XXXIII.

Of the Duty of Prayer in General.

1. *Q.* WE have now done with the several branches of that duty which God requires of us; and which our *Godfathers* and *Godmothers* promised at our *baptism* that we should fulfil: Is there any thing yet remaining necessary to be known by us in order to our salvation?†

A. Yes, there is; namely, to understand what those *means* are which God hath ordained for the conveying of his *grace* to us, and to enable us to fulfil that duty which he has required of us.

2. *Q.* By what means may we obtain the grace of God in order to this end.

A. * Chiefly by these two: hearty *prayer* to God for it; and a right use of the *holy sacraments*.

3. *Q.* What is prayer?

A. It is a *religious* ^a *calling* upon *God*; founded upon the belief of his *infinite knowledge, power, and presence*; and of his *gracious goodness and mercy* towards us in ^b *Jesus Christ*: and by virtue whereof he is not only always ^c *present with us*, to hear and receive our prayers, ^d *thoroughly acquainted* with all our *needs*, and fully *able* to *supply* them; but is also

† See the Preface to this Prayer, Ch. Cat.

most *°* willing and ready so to do, if we call upon him as we ought to do.

PROOFS SUBJOINED.—^a Psalm iv. 1. *Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.* 1. 15. *Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.* xcix. 6. *Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the Lord, and he answered them.* cxvi. 17. *I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.* Prov. xi. 28. *Then shall they call upon me, but I will not answer: they shall seek me early, but they shall not find me.* Jer. xxix. 12. *Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.* Rom. x. 12, 14. *For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. How then shall they call on him in whom they have not believed?* 1 Cor. i. 2. *Paul, unto the church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.* 2 Tim. ii. 22. *Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.* 1 Pet. i. 17. *And if ye call on the Father, who, without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear.*

^b John, xvi. 24. *Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full.*

^c Psalm lxxv. 2. *O thou that heareth prayer; unto*

thee shall all flesh come. xciv. 9. *He that planted the ear, shall he not hear? he that formed the eye, shall he not see?* cxxxix. 7, &c. *Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there also.* 1 Kings, viii. 29, 30, &c. *That thine eyes may be open toward this house night and day; even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and, when thou hearest, forgive.*

^d Matt. vi. 8. *Your Father knoweth what things ye have need of before ye ask him.* ^e Matt. vii. 7. *Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.* xxi. 22. *And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.* Luke, xi. 9. *And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.* John, xvi. 24. *Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.* Jam. i. 6. *But let him ask in faith, nothing wavering.*

4. Q. What do you mean by *calling upon God*?

A. I understand thereby the *elevation of the mind to God*, by what way soever it be made: whether we utter our requests to him with our mouths; or only lift up the thoughts of our hearts to him, both which are to God alike.

5. Q. Upon what is the necessity of our *praying to God* founded?

A. Besides that it is a part of that *religious worship* which it behoves us to pay to him, and being publicly performed, is one of the highest *acts of outward honour* that we are capable of giving to him; it is necessarily established upon these two principles: ^afirst, a due sense of our own *weakness* and *wants*: and, secondly, a firm belief that God is both able and willing to relieve us.

PROOFS SUBJOINED.—Psalm v. 2. *Hearken unto the voice of my cry, my King and my God: for unto thee will I cry.* xliv. 20, 21. *If we have forgotten the name of God, or stretched out our hands to a strange god, shall not God search it out? For he knoweth the secrets of the heart.* 1. 23. *Whoso offereth praise, glorifieth me.* Isa. xlv. 20. *Assemble yourselves and come; draw near together ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a God that cannot save.*

^a 1 Kings, viii. 28, 31. *Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry, and to the prayer which thy servant prayeth before thee to-day. If any man trespass against his neighbour, and an oath be laid upon him, to cause him to swear, and the oath come before thine altar, in this house; then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.* Psalm iv. 1, 3. *Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer; know that the Lord hath set apart*

him that is godly for himself: the Lord will hear when I call unto him. 1. 15. And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. xci. 15. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him and honour him. lxxxvi. 5, 6, 7. For thou, Lord, art good and ready to forgive; and plenteous in mercy unto all them that call upon thee. Give ear, O Lord, unto my prayer; and attend to the voice of my supplications. In the day of my trouble I will call upon thee; for thou wilt answer me. cxlv. 18. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. Joel, ii. 32. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered: for in Mount Zion, and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. Matt. vii. 7, 8. Ask, and it shall be given you: seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. John. xiv. 13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. xv. 7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. xvi. 23. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. James, i. 5. If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him. 1 John, iii. 22. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing

in his sight. v. 15. *And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.*

6. Q. What are the *wants* which we chiefly need to have supplied by God?

A. There is nothing wherein we do not stand in need of his support. ^b Our *life, health, food, and raiment*, all that we have, or hope to enjoy in our present estate proceeds from him; and we do in all these entirely depend upon his Providence. But that for which we ought to be more especially concerned, and have yet more need to beg the Divine assistance, ^c is for the supply of our *spiritual wants*: that God would *enable* us to *fulfil* our *duty* towards him; and thereby would both qualify us for his *favour* at the present, and for his *pardon* and *acceptance* when we come to die.

PROOFS SUBJOINED.—^b Acts, xvii. 25, 28. *Neither is God worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.* Matt. vi. 32, 33. *Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.*

^c Luke, xi. 9. *And I say unto you, ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.* John, xvi. 24. *Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.* James, i. 6. *But let him ask in faith, nothing wavering.*

7. Q. Are we not able of ourselves to fulfil our duty towards God as we ought to do?

A. So far from it, that we cannot have so much as any *saving knowledge* of it, or *desire* after it, without the concurrence of his *grace*, to open our *understanding*, to *purify* our *affections*, to *regulate* our *wills*, and to enable us both to *believe* and *do*, according to his *good pleasure*.

PROOFS SUBJOINED.—*Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. Luke, xxiv. 45. Then opened he their understanding, that they might understand the Scriptures. Isaiah, lxiii. 17. O Lord, why hast thou made us to cry from thy ways, and hardened our heart from thy fear? John, vi. 44, 65. No man can come to me, except the Father, which hath sent me, draw him.—And he said, Therefore said I unto you, that no man can come to me, except it were given him of my Father. Acts, xiii. 48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed. xvi. 14. And a certain woman, named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. 1 Cor. iii. 6. I have planted: Apollos watered: but God gave the increase. Eph. ii. 8. For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God. Phil. ii. 13. For it is God, which worketh in you, both to will and to do of his good pleasure. 2 Cor. iii. 5. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency*

is of God. Heb. 13, 21. *Now the God of peace make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ.*

8. Q. By what means may we be enabled to live according to *God's commandments*?

A. By the special *grace* of the *Holy Spirit*; which he never denies to any Christian, who heartily ^a *prays* for it, and ^b *duly improves* that *portion* of it which God had before bestowed upon him.

PROOFS SUBJOINED.—^a Luke, xi. 9. *And I say unto you, Ask, and ye shall find, knock, and it shall be opened unto you.* ^b Matt. xiii. 12. *For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.* xxv. 29. *For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath.* Luke, viii. 18. *Take heed, therefore, how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.* xix. 26. *For I say unto you, that unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him.*

9. Q. Does God always answer the *prayers* that are made to him?

A. He does, if they are made after such a *manner* as he requires, and for such *things* as he sees to be expedient for us, unless he should have some extraordinary reason to refuse us. In which case, though he may not grant us the very things which we desire, yet he will recompense us the more abundantly in some other way.

PROOFS SUBJOINED.—Matt. vii. 7. *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.* xxi. 22. *And all things, whatsoever ye shall ask in prayer believing, ye shall receive.* John, xvi. 23, 24. *Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name he will give it you. Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full.* James, iv. 3. *Ye ask and receive not, because ye ask amiss, that ye may consume it on your lusts.* 1 John, iii. 22. *And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.* v. 14. *And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.*

10. Q. After what manner ought we to pray to God?

A. With ^cfaith, with ^ddiligence, with ^dattention, with ^cfervour, and with perseverance.

PROOFS SUBJOINED.—^cMark, xi. 24. *Therefore I say unto, what things soever ye desire, when ye pray believe that ye receive them, and ye shall have them.* Tim. ii. 8. *I will, therefore, that men pray every where, lifting up holy hands, without wrath, and nothing doubting.* James, i. 6. *But let him ask in faith, nothing wavering.* ^dLuke, xviii. 1. *And he spake a parable unto them to this end, that men ought always to pray, and not to faint.* xxi. 36. *Watch ye, therefore, and pray always.* ^cRom. xii. 12. *Rejoicing in hope; patient in tribulation; continuing instant in prayer.* Eph. vi. 18. *Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints.* Col. iv. 2. *Continue in prayer, and watch*

in the same with thanksgiving. 1 Thess. v. 17. *Pray without ceasing.*

11. Q. Are these conditions so strictly required by God, that no *prayers* are *heard* by him which want any of them.

A. That may not generally be affirmed: there are great inequalities in the affections of the best men in their prayers; nor can any avoid all kind of *wanderings* and *disturbances* in them. That which is certain is this, that every man ought to *pray* as *frequently* as his circumstances of life will permit him; and when he does pray, ought to do it with the *utmost zeal* and *attention* that he is able to do. Which having sincerely endeavoured, he ought not to doubt but that God will pardon his *infirmities* in that, as well as in the other instances of his duty; and accept his prayers, and grant him his desires.

12. Q. What are the things which we ought to pray for?

A. For those of ^a *this life* we must pray only in general, unless it be upon some special occasions, and with an entire submission of ourselves to *God's will*, in whatsoever he shall please to order for us. But as to the ^b *graces* which are necessary for us, in order to the other life, we are to pray particularly, earnestly, absolutely, and without any qualifications; because we know these things to be always proper for us to *ask*, and always suitable to the *will of God* to *give* to us.

PROOFS SUBJOINED.—^a Psalm xxxvii. 5. *Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.* lv. 22. *Cast thy burden upon the Lord, and he shall sustain thee.* Matt. vi. 25.

Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment. Heb. xiii. 5, 6. Be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man can do unto me. Prov. xvi. 3. Commit thy works unto the Lord, and thy thoughts shall be established. xxx. 8. Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me. Phil. iv. 6. Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving let your requests be made known unto God.

^b *Luke, xi. 9. And I say unto you, ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. John, xiv. 13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. xv. 7, 8. If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. James, i. 5. If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him. v. 16. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. 2 Thess. i. 11, 12. Wherefore always we pray for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power; that the name of our*

Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

13. Q. At what times ought we to pray?

A. *Continually and without ceasing.* Not that we are to account ourselves thereby obliged to spend our *whole time* in prayer, but to look upon those expressions to imply a constant attendance upon this duty every day, as our state and condition shall permit; besides such other occasions as the Providence of God shall minister to us for the farther performance of it.

PROOFS SUBJOINED.—Luke, xviii. 1. *And he spake a parable unto them to this end, that men ought always to pray and not to faint.* xxiv. 53. *And they were continually in the temple, praising and blessing God.* Rom. i. 9. *For God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you always in my prayers.* Rom. xii. 12. *Continuing instant in prayer.* 1 Thess. iii. 10. *Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith.* v. 17. *Pray without ceasing.* Eph. vi. 18. *Praying always with all prayer and supplication in the spirit.* Coloss. iv. 2. *Continue in prayer, and watch in the same with thanksgiving.*

14. Q. What is the general proportion which every Christian ought to observe in the times of his daily prayers?

A. If he has opportunity for it, and can have leisure so to do, it were to be wished that he should come every day to the *public prayers* of the church: but if this cannot be done, he must at least, every

day without fail, pray to God in private, morning and evening; and if he has a family, he should every day, at some convenient time pray with them also, in order to the better keeping up a sense of religion in it.

PROOFS SUBJOINED.—Psalm lv. 17. *Evening and morning, and at noon, will I pray and cry aloud; and he shall hear my voice.* Joshua, xxiv. 15. *As for me and my house, we will serve the Lord.*

15. Q. Do you think it to be a matter of necessary duty, to pray publicly with the church?

A. In general it certainly is; especially upon the *Lord's day*, and such other *solemn times of prayer* as both the *laws of the realm*, and the *canons of the church* require of us. As for the *daily prayers*, if we live in a place where they are publicly read, and are not hindered by any necessary business to come to them, I do not see how we can excuse ourselves from usually joining in them.

PROOFS SUBJOINED.—Acts, i. 14. *These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.* ii. 1. *And when the day of Pentecost was fully come, they were all, with one accord, in one place.* ii: 46. *And they continuing daily, with one accord, in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.* iii. 1. *Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.* xx. 7. *And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.* 1 Cor. xi. 20. *When ye come together therefore into*

one place, this is not to eat the Lord's supper. xiv. 16, 19. *Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest. Yet in the church, I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. Heb. xii. 25. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.*

16. Q. Has our Saviour left us any particular direction how we should pray?

A. He has left us a form of his own composing, not only to be continually made use of by us; but also to be a *pattern* to us, after what manner we ought to put up our own addresses to God.

17. Q. In what does that *form* chiefly direct us to compose our own prayers aright?

A. It teaches us especially these four things. First, that we should make our prayers *short* and *pertinent*; as being most suitable both to the wisdom and majesty of God, and to our own weakness and infirmities. Secondly, that we should pray for *others* as well as for *ourselves*; and that in our *private* as well as our *public* prayers. Thirdly, that we may pray for the *necessaries* of *this life*; though our main concern should be, in our prayers as well as our endeavours, after *those* of the *other*. Fourthly, that we should pray to *God* only, and to him as our *Father*, through faith in *Christ Jesus*. Gal. iii. 26. *For ye are all the children of God by faith in Christ Jesus.*

18. Q. Have you any thing else to observe from the form of this prayer?

A. This only, that to *pray to God by a set form*, is so far from being a thing either in itself *unlawful* or *injurious* to the *Holy Spirit*, that we see our Saviour himself has here given us an example for it: as under the *law*, God was pleased in several cases to direct the very *words* in which he would be addressed by the *Jews*.

PROOFS SUBJOINED.—Numb. vi. 23 to 27. *And the Lord spake unto Moses, saying, Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace.* Numb. x. 35, 36. *And it came to pass when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee, flee before thee: and when it rested he said, Return, O Lord, unto the many thousands of Judah.* Compare Numb. v. 21, 22. Deut. xxvi. 3, 5, 13. Numb. *Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot, and thy belly to swell; and this water which causeth the curse, shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: and the woman shall say, Amen, amen.* Deut. *And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us. And thou shalt*

speak and say before the Lord thy God, a Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous. Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levites, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me.

SECT. XXXIV.

Of the Lord's Prayer in particular; and therein first, of the Introduction of it.

1. Q. Say the Lord's Prayer.

A. Our Father which art in heaven; hallowed be thy name; thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

2. Q. What are the general parts of this prayer?

A. It is divided into three general parts: * a preface or introduction; * the petitions; and * a doxology, or conclusion.

3. Q. What is the preface to this prayer?

A. Our Father which art in heaven.

4. Q. Wherefore did our Saviour begin his prayer with this compellation of God, *Our Father*?

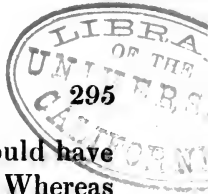
A. As for the other reasons hereafter mentioned, so especially to put us in mind that all our hope of being heard, or accepted by God, is by virtue of that

relation wherein we stand to him, in and through his *Son Jesus Christ*. John, xiv. 6. *No man cometh unto the Father but by me.* John, xv. 16. xvi. 23, 24. *Verily, verily, I say unto you; whatsoever ye shall ask the Father in my name, he will give it you. Ask and ye shall receive, that your joy may be full.* See Col. iii. 17. *And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.* Eph. ii. 18. *For through him we both have access by one Spirit unto the Father.*

PROOFS SUBJOINED.—John, i. 12. *As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.* Rom. viii. 15, 16. *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. The Spirit itself beareth witness with our spirit, that we are the children of God.* Gal. iii. 26. *For ye are all the children of God by faith in Christ Jesus.* Gal. iv. 5, 6, 7. *To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God, through Christ.*

5. Q. Why was that circumstance added, *Which art in heaven?*

A. To shew the difference between *him* and our *earthly parents*, who sometimes are *hard* toward their children, and will not give them what they ask; oftentimes are not able to supply their needs: and, in many cases, cannot *tell* what is *best* for them; but either *deny* them when they ought to have *given* them



what they desired; or *give* them when it would have been more advisable not to have done it. Whereas our *heavenly Father* is all-merciful, all-powerful, and all-wise; and by consequence, liable to none of these defects.

PROOFS SUBJOINED.—1 Kings, viii. 39. *Then hear thou in heaven, thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; for thou, even thou only, knowest the hearts of all the children of men.* Psalm cxv. 3. *But our God is in the heavens: he hath done whatsoever he hath pleased.* cxxiii. 1. *Unto thee lift I up mine eyes, O thou that dwellest in the heavens.* Luke, xi. 13. *If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?* James, i. 17. *Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*

6. Q. What do you learn from this introduction?

A. To come to God with great assurance, but with great reverence too: who as our *Father* will not fail to *hear* his *children*, if they ask as they ought of him; as he is our *heavenly Father*, can give us whatsoever we stand in need of. 1 John, v. 14, 15. *And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.*

PROOFS SUBJOINED.—Psalm ciii. 13. *Like as a father pitieth his children, so the Lord pitieth them that fear him.* Lam. iii. 40, 41. *Let us search and*

try our ways, and turn again to the Lord. Let us lift up our heart with our hands unto God in the heavens. Eccles. v. 2. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth; therefore let thy words be few. Matt. vii. 9, 10, 11. What man is there of you, whom if his son ask bread, will he give him a stone? or, if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him.

7. Q. Is God so in heaven as our earthly fathers are upon earth?

A. No, by no means; for God being *infinite*, is *every where present*; neither shut out of any place, nor circumscribed by any. ^a But because God is pleased to shew himself in *heaven*, in the highest excellences of his Divine majesty and glory: and is there attended by his holy angels; therefore heaven is considered as his court and his throne. And we very properly direct our prayers to God there, where our *Saviour sits to intercede* with him for us; and where the *blessed spirits* attend upon him, and fall down before him and worship him.

PROOFS SUBJOINED.—Jer. xxiii. 23, 24. *Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places, that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. 1 Kings, viii. 23, 27, 38, 39. And he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart.—*

But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded.—What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands to this house: Then hear thou in heaven, thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; for thou, even thou, only, knowest the hearts of all the children of men. Isaiah, xl. 22. It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. Psalm cxxxix. 7. Whither shall I go from thy spirit? or whither shall I flee from thy presence?

^a Psalm xi. 4. *The Lord is in his holy temple; the Lord's throne is in heaven. cxxiii. 1. Unto thee lift I up mine eyes, O thou, that dwellest in the heavens. Isaiah, lxvi. 1. Thus saith the Lord, the heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? Matt. v. 16. Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven. v. 45. That ye may be the children of your Father, which is in heaven. xii. 50. For whosoever shall do the will of my Father, which is in heaven, the same is my brother, and sister, and mother. xxiii. 9. And call no man your father upon the earth: for one is your Father, which is in heaven. Acts, vii. 49. Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord.*

8. Q. Wherefore are we taught to say, *Our Father?*

A. Not as if God were not the Father of every one of us in particular, as well as of us all in general; or that we might not each of us truly and properly say, *My Father*: but to enlarge our affections, to correct our pride, and increase our charity, and to teach us that there is no man so mean but what has as good a right to call *God his Father*, as the greatest among us; nor any, therefore, who ought not to be looked upon as a *brother* by us, and to be treated, and loved; and prayed for by us accordingly.

SECT. XXXV.

Of the First Petition, Hallowed be thy name.

1. Q. How many petitions are there in this prayer?

A. *Six*: three with respect to the *honour and glory* of God; which may be accounted *pious wishes*, rather than *formal petitions*: and three with relation to our *own needs*.

2. Q. What is the first of these?

A. *Hallowed be thy name.*

3. Q. Wherefore did *Christ* begin his prayer with this *petition or desire*?

A. To shew us that we ought to make *God's glory* the *first thing* in our *prayers*, as well as the *chief end* of all our actions, 1 Cor. x. 31. *Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.*

PROOFS SUBJOINED.—Psalm viii. 1. *O Lord, our God, how excellent is thy name in all the earth! who hast set thy glory above the heavens.* cxlviii. 13. *Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven.*

Isaiah, vi. 3. *And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory.* xii. 4. *And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.*

4. Q. What is here meant by the name of God?

A. The same as in the *third commandment*: viz. *God himself*; and whatsoever does in any wise relate to him. *Exod. vi. 3. And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known unto them.* xxxiv. 5, 6. *And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed the Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth.*

PROOFS SUBJOINED.—1 Kings, v. 5. *And, behold, I purpose to build an house unto the name of the Lord my God.* Psalm xx. 1. *The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee.* xl. 2. *I waited patiently for the Lord; and he inclined unto me, and heard my cry.* lxxx. 18. *So will not we go back from thee: quicken us, and we will call upon thy name.* 1 Chron. xxii. 8. *The word of the Lord came to me saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.* 1 John, v. 13. *These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life; and that ye may believe on the name of the Son of God.*

5. Q. What is meant by *hallowing*?

A. It signifies the *separation of any thing to an holy use*; and the *treating and respecting* of it accordingly.

PROOFS SUBJOINED.—EXOD. xx. 11. *Wherefore the Lord blessed the Sabbath-day, and hallowed it.* xxix.

1. *And this is the thing that thou shalt do unto them to hallow them to minister unto me in the priest's office: take one young bullock, and two rams without blemish, &c.* Lev. x. 3. *This is that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified.* 1 Kings, ix. 3. *And the Lord said unto him, I have hallowed this house which thou hast built, to put my name there for ever: and mine eyes and mine heart shall be there perpetually.* Isaiah, viii. 13. *Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread.*

6. Q. What then do you look upon to be the full import of this *petition*?

A. That it would please God to make himself *known* to, and to be *adored* and *glorified* by the *whole world*. That he would so dispose ours, and all other men's hearts, that we may never mention his name, but with a *religious reverence*. That whatsoever has any relation to *him*, his *word*, his *sacraments*, his *ministers*, his *houses of prayer*, may all be treated by us with a regard suitable to the majesty of him to whom they belong: and that neither we ourselves, nor any others, may ever entertain any *opinions*, or commit any *sins*, whereby either *God the Father*, or his *Son Jesus Christ*; the *glory* of the *one*, or the *Gospel* of the *other*; may be *vilified* or *profaned*.

PROOFS SUBJOINED.—Psalm lxxii. 17. *His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.* lxxxvi. 9, 12. *All nations, whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name.—I will praise thee, O Lord my God, with all my heart; and I will glorify thy name, evermore.* cxiii. 2, 3. *Blessed be the name of the Lord from this time forth for evermore. From the rising up of the sun unto the going down of the same, the Lord's name is to be praised.* Matt. v. 16. *Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven.* John, xv. 8. *Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.* Acts, xiii. 48. *And when the Gentiles heard this, they were glad, and glorified the word of the Lord.* Rom. xv. 6. *That we may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.* 1 Cor. vi. 20. *For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.* x. 31. *Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God.* 2 Thess. i. 10, 12. *When he shall come to be glorified in his saints, and to be admired in all them that believe, (because our testimony among you was believed,) in that day.—That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.* 1 Pet. iii. 15. *Sanctify the Lord God in your hearts.* iv. 11. *If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that*

God in all things may be glorified, through Jesus Christ.

SECT. XXXVI.

Of the second Petition; Thy kingdom come.

1. Q. What is the second petition of this prayer?

A. *Thy kingdom come.*

2. Q. In how many respects is God a *king*?

A. Chiefly in these three: first, ^a with respect to all the *world*, which he created by his power; and rules and governs, as well as supports by his providence. Secondly, ^b with relation to his *church* and *people*, which he *governs* and *conducts* by his *word* and *Holy Spirit*. And thirdly, with ^c respect to his *heavenly kingdom*, where he reigns with glory, and majesty, over his angels now, and will rule over all his saints hereafter to all eternity.

^a Psalm xcv. 3, 4, 5. *For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry ground.* xcvi. 1. *The Lord reigneth: let the earth rejoice; let the multitude of isles be glad thereof.* ciii. 19. *The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.* cxlv. 11, 13. *They shall speak of the glory of thy kingdom, and talk of thy power. Thy kingdom is an everlasting kingdom, and thy dominion endureth through all ages.* ^b Matt. xxi. 43. *Therefore say I unto you, the kingdom of heaven shall be taken from you, and given to a nation, bringing forth the fruits thereof.* xxiv. 14. *And this gospel of the kingdom shall be preached in all the world*

for a witness unto all nations. Mark, i. 15. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. Luke, iv. 43. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. Heb. i. 8. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

° Matt. v. 10, 20. Blessed are they which are persecuted for righteousness' sake, for their's is the kingdom of heaven.—For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. xiii. 43. Then shall the righteous shine forth as the sun in the kingdom of their Father. xxv. 34, 46. Then shall the king say unto them, on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world. And these shall go away into everlasting punishment: but the righteous into life eternal. Luke, xxiii. 42, 43. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, to-day shalt thou be with me in paradise. 1 Cor. vi. 9. Know ye not that the unrighteous shall not inherit the kingdom of God? xv. 24, 50. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God.

3. Q. How is it that we here either *wish* or *pray* that God's kingdom may come?

A. As we desire, ^afirst, that all men may both more clearly *know*, and more worthily *obey* the true and only God; the Lord of heaven and earth. ^bSecondly, that to this end it would please God to enlarge the borders of his church, and bring all nations within the pale of it. ^cAnd that where it is already established, he would go on more and more, by his grace, to destroy the power of sin, and the dominion of Satan, and to implant the fear and love of his name in the hearts of all his servants.

That so, ^dthirdly, his *eternal kingdom* may also be enlarged; the fulness of his saints be accomplished; and the blessed time come, when we shall all be translated into his heavenly kingdom; and all other powers and dominions being done away, God alone shall be exalted, and rule over his saints, for ever and ever.

PROOFS SUBJOINED.—^aIsaiah, xlii. 6, 7. *I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.* Luke, i. 79. *To give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace.* Acts, xxvi. 18. *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.* Eph. i. 17, 18. *That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom, and reverence in the knowledge of him; the eyes of your understanding being enlightened, that ye may know*

what is the hope of his calling. Col. i. 13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son
^b *Psalm ii. 8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession. °Micah, iv. 8. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. Jer. xxxi. 33, 34. This shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord. Matt. xxviii. 19, 20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things, whatsoever I have commanded you: and, lo, I am with you alway, even to the end of the world. Rev. xi. 15. And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. xii. 10. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. °Tit. i. 2. In hope of eternal life, which God that cannot lie, promised before the world began: ii. 12, 13. The grace of*

God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearance of the great God, and our Saviour Jesus Christ.

SECT. XXXVII.

Of the Third Petition—Thy will be done, &c.

1. Q. What is the *third petition* of this prayer?

A. *Thy will be done in earth, as it is in heaven.*

2. Q. How does God declare his *will* to us?

A. Chiefly two ways; by the *dispensations* of his providence, and by the *rules* which he has set us to *live by*; whether they be by nature implanted in us, or be revealed to us in the Gospel of *Christ*?

3. Q. Does this petition respect both these?

A. It does; and so teaches us to pray, that (with respect to the former of them,) we may always seriously consider the ways of his Providence, and discern what it is that he would have us either do or suffer, in obedience thereunto. That whatsoever it be that he shall thereby call us to, whether to a prosperous or unprosperous state, to receive good from him, or to suffer evil; we may, in the one, improve his blessings to the glory of his name, and the benefit of those about us; in the other may patiently submit to whatsoever he shall call us to suffer for his sake.

With relation to the latter (the rules which God has given us to walk by,) we are hereby taught to pray, that we may faithfully obey all his commandments, how contrary soever they may chance to be

to our own corrupt desires and affections; and continue his obedient and constant servants all the days of our life.

PROOFS SUBJOINED.—Job, i. 21. *The Lord gave, the Lord hath taken away; blessed be the name of the Lord.* ii. 10. *What? shall we receive good at the hands of the Lord, and shall we not receive evil?* Matt. xxvi. 42. *He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.* Acts, xxi. 13, 14. *Then Paul answered, What, mean ye to weep and break my heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, the will of the Lord be done.*

^a Psalm xl. 8. *I delight to do thy will, O God; yea, thy law is within my heart.* cxliiii. 10. *Teach me to do thy will; for thou art my God. Thy spirit is good: lead me into the land of righteousness.* Matt. vii. 21. *Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.* John, iv. 34. *Jesus saith unto them, my meat is to do the will of him that sent me, and to finish his work.* vi. 38. *For I came down from heaven, not to do mine own will, but the will of him that sent me.* Acts, ix. 6. *And he (Saul) trembling and astonished, said, Lord, what wilt thou have me to do?* Rom. xii. 2. *And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.* Eph. vi. 6. *Not with eye-service, as men-pleasers; but*

as the servants of Christ, doing the will of God from the heart. 1 Pet. ii. 15. *For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.* 1 John, ii. 17. *And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.*

4. Q. Why is this circumstance added, *As it is in heaven?*

A. To shew us what kind of obedience we ought to pay to God's will. That as the *angels* in heaven not only do the will of God, but do it with all readiness, cheerfulness, constancy, and delight; so may we in like manner, if it shall please God, in some measure fulfil it too. Psalm ciii. 20, 21. *Bless the Lord, ye his angels that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his that do his pleasure.*

5. Q. Is it possible for us ever to attain to such a perfection of obedience in this present life?

A. It is hardly to be expected; yet we must pray for it, and endeavour to come up as near as it is possible to it: and in the mean time, must learn from hence, not only how we ought to serve God now, but how we shall hereafter do his will; when we come to the blessed state, as well as place, of those holy spirits in heaven.

SECT. XXXVIII.

Of the Fourth Petition—Give us this day, &c.

1. Q. What is the *first* of those petitions which you said related to our *own needs*?

A. Give us this day our daily bread.

2. *Q.* What do you observe from the general composition of this part of the present *prayer*?

A. That as man consists of two different parts, a *soul* and *body*; and has need of several things to be given him for the *good* of *both*; so we are here directed to beg of God; first, what is necessary to our *present life*; and secondly, what may conduce to the *everlasting happiness* of our *souls*, in the *life* that is to come.

3. *Q.* How does our Saviour express what is necessary to be asked by us, for the sustenance of our *present life*?

A. He calls it *our daily bread*.

4. *Q.* What does the word *bread* denote?

A. It is commonly used in Scripture for all sort of provision, as it is indeed the chiefest and most necessary; and such as may supply the defect of all other. And it is here made use of to signify all that is *necessary* for our *support*; not only meat, ^a but drink, raiment, lodging, and the like: excluding at the same time whatsoever is *superfluous*, and desired rather to gratify our lusts than to preserve our life.

PROOFS SUBJOINED.—Gen. iii. 19. *In the sweat of thy face shalt thou eat bread.* xviii. 5, 6, 7. *And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, so do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetcht a calf, tender and good, and gave it unto a young man, and he hasted to dress it.* xlii. 31, 32. *And he washed*

body, what ye shall put on. Is not the life more than meat, and the body than raiment? Heb. xiii. 5. Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee. 1 Pet. v. 7. Casting all your cares upon him; for he careth for you.

7. Q. Wherefore do we pray to God for such a support?

A. ^aNot to exclude our own reasonable *care* in providing for it, much less to excuse our *labouring* after it; but ^bto shew that we *depend* altogether upon the *Providence of God*, and owe our lives, and all the support of them, not to our own cunning or industry, but to his blessing: and to engage us thereby both to rely the more confidently upon God, and to make those suitable returns of love, and praise, and gratitude, that we ought to do to him.

PROOFS SUBJOINED.—^aGen. iii. 19. *In the sweat of thy face shalt thou eat bread.* Acts, xx. 34. *I have shewed you all things, how that so labouring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. 1 Cor. iv. 12. And we labour, working with our own hands. 2 Thess. iii. 10, 12. For even when we were with you, this we commanded you, that if any would not work, neither should he eat.*

^bDeut. viii. 3. *And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Comp. Matt. iv. 4. But he answered and said, It is written, man*

shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Acts, xvii. 25, 28. *Neither is (God) worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things. For in him we live, and move, and have our being.* 1 Pet. v. 7. *Casting all your care upon him; for he careth for you.*

8. Q. Are the rich as much concerned thus to pray to God as the poor?

A. They are altogether: our *Saviour* composed this *prayer* for both alike. It is the same Providence of God which maintains both; and gives an *abundance* to the one as well as a *competency* to the other.

9. Q. Is it unlawful for any man to take care of, or provide for any thing more than the next day?

A. No, by no means; God himself has sent us to the ant to learn the contrary. Prov. vi. 8. *Who provideth her meat in the summer, and gathereth her food in the harvest.*

Such a *care* as goes no farther than a prudent foresight, and neither prompts us to any evil, nor keeps us back from any good, is certainly not only innocent, but commendable.† Without this the world could not subsist otherwise than by a continual miracle, which we ought not to expect where ordinary methods are to be had. †The solicitude which our Saviour forbids, and which is indeed sinful, is that which proceeds from an immoderate concern for the future: when men are uneasy and discontented; distrustful of God's Providence, and still hoarding more up, as if they could never have enough, but were to trust rather to their own care and foresight, than to God's blessing.

PROOFS SUBJOINED.—† Acts, xi. 28, 29, 30. *And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world, which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul. 1 Cor. xvi. 1. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. 2 Cor. viii. 12, 14. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened: but by an equality that now at this time your abundance may be a supply for your want, that there may be equality.*

^a Matt. vi. 25 to 31. *Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air! for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit to his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto thee, that even Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith.*

SECT. XXXIX.

Of the Fifth Petition—And forgive us our trespasses, as we forgive them that trespass against us.

1. Q. What are the *blessings* which we are taught in this prayer to ask of God for our *souls*?

A. *The forgiveness of sins past; and the prevention of them for the time to come.*

2. Q. How do you pray to God for the *forgiveness* of your *past sins*?

A. In these words: **And forgive us our trespasses as we forgive them that trespass against us.**

3. Q. What do you mean by *forgiving of trespasses*?

A. I pray that God would do away all my sins, of what nature or quality soever they be; that he would *wash away the guilt*, and *remit the punishment* of them.

PROOFS SUBJOINED.—Psalm xxxii. 2, 3, 5. *Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. When I kept silence, my bones waxed old through my roaring all the day long. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.* cxxx. 3, 4. *If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee: that thou mayest be feared.* Prov. xxviii. 13. *He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.* 1 John, i. 9. *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

4. Q. Do you trust that God will do this?

A. Yes, if I take care to make good the *condition* upon which I *ask* it of him, by *forgiving of those who trespass against me*. Matt. vi. 14, 15. *For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*

PROOFS SUBJOINED.—Mark, xi. 25. *And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.* Luke, vi. 37. *Forgive, and ye shall be forgiven.*

5. Q. Will that alone suffice to entitle you to God's forgiveness?

A. No, it will not: without *forgiving of others*, I shall never be myself *forgiven*, Matt. vi. 15. But that I may be *forgiven* by God, I must not only *forgive others*, but must myself *repent* of my *sins*, and *ask pardon* for them, in the *name*, and through the *merits* and *mediation* of *Jesus Christ our Saviour*.

PROOFS SUBJOINED.—1 John, i. 8, 9. *If we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* See above, sect. xviii.

6. Q. Why then is this added as the *condition* upon which we are to *pray* to God for his *forgiveness*?

A. It was fit to be mentioned upon several accounts: first, as a consideration very proper to be offered by us to God, to induce him to forgive us. If we, who are proud and peevish, easy to be affronted, and hard to be reconciled; yet, for God's

sake, and in obedience to his commands, *forgive those* who have *offended* us, how much more shall our most gracious and merciful *Father forgive us* in what we have offended him. It was fit to have been added, secondly, as a motive upon the same grounds, to assure us that if we truly repent of our sins, and beg of God the forgiveness of them, God will certainly remit them to us. It was fit to have been added, thirdly, to put us continually in mind of the necessity we lie under to forgive injuries, though never so many, never so great, never so often and provokingly committed; and to engage us readily and heartily so to do: considering that till we have done it, we cannot pray to God for his forgiveness; and that if we do not do it sincerely, God will certainly find it out: and though by pretending a reconciliation, where really it is not, we may delude men, yet we cannot possibly deceive God.

PROOFS SUBJOINED.—Luke, xi. 4. *And forgive us our sins; for we also forgive every one that is indebted to us.* Matt. vi. 14. *For if ye forgive men their trespasses, your heavenly Father will also forgive you.* Matt. vi. 15. *But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.* xviii. 21 to 35. *Then came Peter unto him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?—Jesus saith unto him, I say not unto thee until seven times; but, until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as*

he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due to him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Mark, xi. 25, 26. And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. Luke, xvii. 3, 4. Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, for-

give him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying; I repent; thou shalt forgive him.

7. Q. What think you of those who say their *Lord's Prayer*, and yet either continue at variance with their neighbour, or at least do not truly, and from their hearts forgive him?

A. I think that they do not pray for pardon, but for vengeance: they imprecate the wrath of God upon their own heads, and do, in reality, pray after this desperate manner: *thou, O God, hast commanded me to forgive my brother his trespasses: thou hast declared that unless I do so, thou wilt not forgive me my sins. Well; let what will come, I am resolved to stand to the hazard of it. I will not forgive, nor be reconciled to my brother; do thou deal as thou pleasest with me.*

SECT. XL.

Of the Sixth Petition—And lead us not into Temptation, but deliver us from Evil.

1. Q. What is the sixth and last *petition* of this prayer?

A. And lead us not into temptation, but deliver us from evil.

2. Q. What is meant by *temptation*?

A. It in general signifies no more than *trial*, and may be taken in an indifferent, or even in a good sense, to denote any occasion of proving and experimenting a man's *faith* or *obedience*. So God tempted Abraham. Gen. xxii. 1. *And it came to pass after these things that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.*

Christ, Philip. John, vi. 6. *And this he said to prove him: for he himself knew what he would do.*

And thus afflictions and persecutions are in Scripture called *temptations*. Luke, viii. 13. *They on the rock are they which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.* xxii. 28. *Ye are they which have continued with me in my temptations.* James, i. 2. *My brethren, count it all joy when ye fall into divers temptations.* 2 Pet. ii. 9. *The Lord knoweth how to deliver the godly out of temptations.*

But it is more usually taken in an *ill sense*, to denote such a trial as is designed to seduce and lead us into sin. So the *devil tempts us*. Gal. vi. 1. *Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.* 1 Thess. iii. 5. *Lest by some means the tempter have tempted you, and our labour be vain.* Heb. ii. 18. *For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.*

So every man is *tempted by his own lusts*, James, i. 14. So *God tempteth no man*, James, i. 13.

PROOFS SUBJOINED.—Mal. iii. 15. *And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.* Matt. xxii. 18. *But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites.* Acts, v. 9. *Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord?* James, i. 2, 12. *My brethren, count it all joy, when ye fall into divers temptations. Blessed is the man that endureth temptation: for when he is tried, he*

shall receive the crown of life which the Lord hath promised to them that love him.

3. Q. What is the *evil* which you here pray against?

A. That also may be taken in a *double sense*; and signify either an *evil person*, or an *evil thing*. In the former it may respect all *wicked men*, but especially the *wicked one, the tempter*. In the latter, not so much the *evil of sin itself*, as the *evil of temptation* to which it seems most properly to refer.

PROOFS SUBJOINED.—Matt. iv. 3. *And when the tempter came to him, he said, If thou be the Son of God command that these stones be made bread.* John, xvii. 15. *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.*

4. Q. What then is the full import of this *petition*?

A. I therein desire that God would neither *try* me himself *beyond my strength*, nor suffer the *devil, the world, or my own flesh* to do it. That, if it be his will, I may not be exposed to any great temptations at all: but if for any ends of his wise Providence he shall think fit to ^a suffer me to be *tempted*, that then he would be pleased ^b graciously to *strengthen* and *support* me in my temptations; and carry me with innocence and integrity through them; and not suffer me to be led into *sin by them*.

PROOFS SUBJOINED.—Matt. xxvi. 41. *Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.* 1 Cor. x. 13. *There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape*

that ye may be able to bear it. Heb. ii. 18. For in that he himself hath suffered being tempted, he is able to succour them that are tempted. Rev. iii. 10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth.

^a 2 Sam. xxiv. 1. *And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. Compare 1 Chron. xxi. 1. And Satan stood up against Israel, and provoked David to number Israel. Job, i. See passim. 1 Pet. v. 8. Be sober, be vigilant: because your adversary, the devil, like a roaring lion, walketh about seeking whom he may devour.*

^b Psalm xxiii. 4. *Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me: thy rod and thy staff comfort me. 1 Cor. x. 13. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 2 Pet. ii. 9. The Lord knoweth how to deliver the godly out of temptations.*

SECT. XLI.

Of the Doxology, or Conclusion, For thine is the kingdom, and the power, and the glory, for ever and ever.

1. Q. What does the last part of this prayer consist of?

A. A *doxology*, or *conclusion*: for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

2. Q. What do you mean by a *doxology*?

A. A form of giving *glory*, and *praise*, and *honour* to God. 1 Tim. i. 17. *Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.* Rev. v. 12. *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.* vii. 12. *Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God, for ever and ever. Amen.*

PROOF SUBJOINED.—1 Chron. xxix. 11. *Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.*

3. Q. Why was this *doxology* here added by our Saviour?

A. To shew us that all the religious service we pay to God, whether we *pray*, *confess*, *give thanks*, or whatever we do, we ought to design it all to his *glory*. It was also added to keep up in our minds a due sense of the reason we have both to pray to God for all the things we have before considered; and to expect a suitable return of them at his hands.

PROOFS SUBJOINED.—1 Cor. x. 31. *Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.* Col. iii. 17. *And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.* 1 Pet. iv. 11. *If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the*

ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion, for ever and ever. Psalm xcvi. 7, 8, 9, 10. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the honour due unto his name: bring an offering, and come into his courts; O worship the Lord in the beauty of holiness: fear before him all the earth.

4. Q. How does this *doxology* shew that we ought to ask these things of God?

A. Very plainly: for because God is the *King of all the world*, therefore he ought to be applied to by all his creatures. Because his is the *power*; he is *able* both to *hear* and to *answer* our *requests*; therefore of him it is most fit to desire whatsoever we stand in need of. Because his is the *glory* of all our *religious invocation*; ('tis a worship that peculiarly belongs to God, as distinguished from the creature,) therefore to him only ought we to *make* our *prayers*, and not to any *other*.

PROOFS SUBJOINED.—Psalm xxii. 28. *For the kingdom is the Lord's, and he is the governor among the nations.* 2 Chron. xx. 6. *And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court. And said, O Lord God of our Fathers, art not thou God in heaven? And rulest not thou over all the kingdoms of the heathen? And in thine hand is there not power and might, so that none is able to withstand thee?*

5. Q. How does this *doxology* encourage us to *hope* that we shall *receive* what we ask of God?

A. Because we do hereby profess to believe that he *can grant* what we *desire*; and the things we ask

are so much for his *own glory*, as well as our *advantage*, that we ought not to doubt but that we shall *receive* them from him.

6. Q. After what manner do we acknowledge these excellences to be in God?

A. In a supereminent manner beyond what they are, or can be, in any one besides. Others may have authority, but as derived from him who only is the *supreme King* over all the *earth*: others may have *power*, but God only is Almighty. Others may have *glory*, a majesty suitable to their station and character in the world; but to God only belongs the excellency of *divine honour and worship*. To him only is *prayer* and *religious invocation* to be made: he only is either capable of it, or can pretend any *right* to it.

PROOFS SUBJOINED.—Psalm xcvi. 7, 8, 9. As above. Dan. ii. 37, 47. *Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. The king answered unto Daniel, and said, Of a truth it is that your God is a God of gods, and a Lord of kings. iv. 3, 34. How great are his signs, and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. 1 Tim. i. 17. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever.*

7. Q. Why do you to this *doxology* add for *ever and ever*?

A. To shew that these *divine perfections* and *privileges* did always belong to God, and will always continue to belong in this singular manner to him.

PROOFS SUBJOINED.—Phil. iv. 20. *Now unto God and our Father be glory for ever and ever.* 1 Tim. vi. 17. *Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.* 2 Tim. iv. 18. *And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.* 1 Pet. iv. 11. *That God in all things may be glorified through Jesus Christ, to whom be praise and dominion, for ever and ever. Amen.*

8. Q. What does *amen* import?

A. It is a word of *wish* and *approbation*; and denotes our *assent* to that to which it is subjoined, with an *earnest desire* of its *accomplishment*. So that putting its several significations together, it is as much as if we should say, God of his goodness grant what I have here prayed for; and so I trust he will do of his mercy towards me through Jesus Christ our Saviour.

PROOFS SUBJOINED.—Numb. v. 22. *And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: and the woman shall say, Amen, amen.* 1 Kings, i. 36. *And Benaiah, the son of Jehoiada, answered the king, and said, Amen.* Jer. xxviii. 6. *Even the prophet Jeremiah said Amen: the Lord do so; the Lord perform thy*

words which thou hast prophesied, to bring again the vessels of the Lord's house, and all that is carried away captive from Babylon into this place. 1 Cor. xiv. 16. Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned say Amen at the giving of thanks, seeing he understandeth not what thou sayest. 2 Cor. i. 20. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

PART V.

OF THE SACRAMENTS.

SECT. XLII.

Of the Nature and number of the Sacraments of the Gospel: of the Five Popish Sacraments.

1. Q. **W**HAT is the other means appointed by God for the conveyance of his grace to us; and to confirm to us his promises in *Christ Jesus*?

A. The worthy participation of the *holy sacraments*?

2. Q. **W**HAT mean you by this word sacrament?

A. I mean an outward and visible sign of an inward and spiritual grace, and given unto us, ordained by *Christ* himself, as a means whereby we receive the same, and a pledge to assure us thereof.

3. Q. **H**ow many such sacraments hath *Christ* ordained in his church?

A. Two only, as generally necessary to salvation; that is to say, baptism, and the supper of the *Lord*?

4. Q. **H**ow does it appear that these two are properly *sacraments*?

A. Because the whole nature of a sacrament, as before described, does belong to them. For, first, there is both these, an *outward* and *visible sign*; viz. *water* in baptism; *bread* and *wine* in the *Lord's Supper*.

Secondly, There is an *inward* and *spiritual* grace, signified and conveyed by these signs: *the washing of regeneration* by the one. Tit. iii. 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;*

The *body and blood of Christ* by the other; 1 Cor. 10, 16. *The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?*

Thirdly, There is for both a *divine institution*. For *baptism*: Matt. xxviii. 19. *Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

For the *Lord's Supper*: Luke, xxii. 19, 20. *This do in remembrance of me.* See 1 Cor. xi. 24, 25. *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 cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.*

Fourthly, They were both ordained as a means whereby to convey their several *graces* to us, and as a *pledge* to assure us of them. ^a *Baptism* to regenerate us: John, iii. 5. *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven.* Tit. iii. 5. *According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.*

^b *The Lord's Supper* to communicate to us the *body and blood of Christ*. 1 Cor. x. 16. *The cup of blessing, which we bless, is it not the communion of the*

blood of Christ? The bread which we break, is it not the communion of the body of Christ?

For which reason, *lastly*, they are *generally necessary to salvation*: all Christians have a right to them; nor may any, without hazard of missing of these *graces*, refuse to use them, who have the opportunity of being made partakers of them. John, iii. 5. *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven.* Mark, xvi. 16. *He that believeth, and is baptized, shall be saved.* 1 Cor. xi. 24. *This do in remembrance of me.*

PROOFS SUBJOINED.—^a Matt. xxviii. 19. *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* Mark, xvi. 15. *And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.*

^b Matt. xxvi. 26. *And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.* 1 Cor. xi. 23, 24. *For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night in which 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.*

5. Q. Are these all the sacraments that any Christians receive as established by Christ?

A. The church of Rome to these adds five more; though they cannot say that they are all of Christ's institution: viz. *confirmation, penance, extreme unction, orders, and matrimony.*

6. Q. How does it appear that these are not *truly sacraments*?

A. Because *not one* of them hath all the *conditions* required to make a *sacrament*, and the *most part* have hardly *any* of them.

CONFIRMATION is, we confess, an *apostolical ceremony*, (see below, sect. iii.): as such it is still retained and practised by us. But then it is, at most, but an *apostolical ceremony*. *Christ* neither *ordained* any such *sign*, nor made it either the *means* of *conveying* any special *spiritual grace* to us, or a pledge to *assure* us thereof.

PENANCE, if *public*, is confessedly a part of *church discipline*: if *private*, is only the application of the *power* of the *keys* to a particular person for his *comfort* and *correction*. It has neither any *outward sign* *instituted* by *Christ*, nor any *inward grace* particularly annexed to it. Indeed if a true penitent receives absolution from his minister, God ratifies the sentence, and forgives the sin. But so God would have done had neither any confession been made to, or absolution received from him. And that the sin is forgiven, is owing to the mercy of God, upon the repentance of the sinner; and not to be ascribed to the priest's sentence.

IN EXTREME UNCTION there is an *outward sign*, but neither of *Christ's* nor his *apostles' institution*. † They *anointed sick persons* for the recovery of their bodily health; and in certain cases, advised the *elders* of the *church* to be sent for to do likewise. But as to any spiritual effects, they neither used any such *sign* themselves, nor recommended it to others: nor is there any the least ground on which to expect any such benefit from the use of it. 'Tis true, if the sick-

ness were inflicted for any particular *sin* which the person had committed; the healing of the sickness was a token that the sin also was forgiven: because till the sin was forgiven, the disease could not be removed. But the *anointing* was of no more use to obtain the one, than it would have had power of itself to effect the other.

PROOFS SUBJOINED.—† Mark, vi. 13. *And they cast out many devils, and anointed with oil many that were sick, and healed them.* James, v. 14, 15. *Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil, in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.*

MATRIMONY is a *holy state, ordained by God*, and highly to be accounted of by all men. It was provided for a *remedy against sin*, and to *avoid fornication*; that *such persons as have not the gift of continence might marry, and keep themselves undefiled members of Christ's body.* But it neither *confers any grace* where it is not, nor *increases* it where it is: and therefore is not to be looked upon as a true and proper *sacrament*.

ORDINATION is also a *divine institution.* By the administration of it, authority is given to those who partake of it, to minister in holy things; which otherwise, it would not have been lawful for them to do. We do not at all doubt but that the *grace* of God accompanies this ordinance, and the discharge of those ministeries which are performed in consequence of it. But then this *grace* is only the *blessing* of God upon a particular employ; and is given to such per-

sons rather for the *benefit* of *others*, than for the furtherance of their own *salvation*.

7. Q. How many parts are there in a sacrament?

A. Two: the outward and visible sign, and the inward and spiritual grace.

SECT. XLIII.

Of Baptism, and the several ways of administering of it.

1. Q. What is the *first sacrament* of the *New Testament*?

A. It is *baptism*.

2. Q. What is *baptism*?

A. It is the *sacrament* of our *new and spiritual birth*. John, iii. 4, 5. *Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*

The *seal* of our *adoption*: Rom. iv. 11. *And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised.*

And the solemn means of our *admission* into the *communion* of the *Christian church*. Acts, ii. 41. *Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.*

By the *outward washing* whereof, our *inward washing* from our sins, *by the blood*, and *spirit of Christ*, is both clearly exhibited, and certainly sealed to us.

Acts, ii. 38, 39. *Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.* Tit. iii. 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.* Compare Heb. ix. 13, 14. *For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*

3. Q. How is baptism performed?

A. By dipping in, pouring on, or sprinkling with, water; in the name of the Father, and of the Son, and of the Holy Ghost.

PROOFS SUBJOINED.—Numb. viii. 7. *And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.* Ezekiel, xxxvi. 25. *Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you.* Mark, vii. 4. *And when they come from the market, except they wash, they eat not.* Heb. ix. 14. As above. Heb. x. 10, 21. *By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.—And having an high-priest over the house of God, let us draw near*

with a true heart, in a full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

4. Q. In which of these was this sacrament administered at the beginning?

A. To aged and healthful persons, in that hot country in which our Saviour lived, it was for the most part administered by *dipping*, or *plunging*, the person who was *baptized* into the *water*: according to the common custom, among the *Jews*, of receiving proselytes with the very same ceremony; and from which our Saviour seems to have taken occasion to institute this sacrament.

PROOFS SUBJOINED.—Matt. iii. 6, 16. *And were baptized of him in Jordan, confessing their sins.—And Jesus, when he was baptized, went up straightway out of the water: and, lo! the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him.* John, iii. 23. *And John also was baptizing in Ænon, near to Salem, because there was much water there; and they came, and were baptized.* Acts, viii. 38. *And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and baptized him.*

5. Q. Were any *baptized* otherwise at the beginning?

A. It cannot be doubted but that as all who embraced the *gospel* were *baptized*, so many of these could not be dipped in water. Such were very *old* and *sick* persons; and it may be *all*, at the first, when *three* and *five thousand*, at a time, believed, and were *baptized*; very likely in a private house, where it would have been difficult to have gotten

water enough, and endless to have dipped them all. Acts, ii. 41. *Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.* ix. 18. *And immediately there fell from his eyes, as it had been scales: and he received sight forthwith, and arose and was baptized.* x. 47, 48. *Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.*

6. Q. What are the *necessary parts* of this sacrament?

A. *Water* and the *word*: the one to represent our *spiritual washing* and *cleansing* by the *blood of Christ*; the other to declare the *faith* into which we are *baptized*, and by which we hope to be saved; namely, of *God the Father*, the *Son*, and the *Holy Ghost*.

7. Q. How came the custom of *dipping* to be so universally left off in the *church*.

A. Chiefly upon the ground of *charity*; because when the *Gospel* became every where received, and the persons to be baptized were for the most part, the *children of believing parents*; many of which in these cold countries, (for a great part of the year,) could not be dipped in water without the hazard of their lives; it was necessary either to sprinkle them only with *water*, or not to *baptize* them at all.

8. Q. What *ground* had the *church* to admit of *sprinkling*, as *sufficient* to answer the *design* of this sacrament?

A. The *example* of the *purifications* under the *law*, which were made as well by *sprinklings* as *washings*. Heb. ix. 13, 19. *For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean,*

sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?—For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people.

The application of this made by *St. Paul*, to the spiritual cleansing of us from our sins. Heb. x. 22, 29. *Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace.*

And by *St. Peter* to the same purpose. 1 Pet. i. 2. *Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ.*

The analogy between the sprinkling of the water in baptism, and that sprinkling of the blood of Christ, by which we are cleansed from our sins: all these, as they left a sufficient latitude to the church to administer this sacrament in any of these ways, so the law of charity required that the church should make choice of sprinkling rather than of a total immersion; and we cannot doubt, but that the God of charity does approve of it. Matt. ix. 13. *But go ye and*

learn what that meaneth, I will have mercy and not sacrifice.

PROOFS SUBJOINED.—Isaiah, lii. 15. *So shall he sprinkle many nations. Ezek. xxxvi. 25, 26, 27. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. Heb. xii. 24. And (ye are come) to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Lev. iv. 6. And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord before the sanctuary. xvi. 14, 15, 19. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times: then shall he kill the goat of the sin-offering that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.*

SECT. XLIV.

Of the Matter and Form of Baptism: of the inward Grace that is conferred by it.

You said that in every *sacrament* there were two *parts*, an *outward* and *visible sign*, and an *inward* and *spiritual grace*; tell me therefore

1. Q. What is the outward visible sign or form in baptism?

A. Water, wherein the person is baptized in the name of the Father, and of the Son, and of the Holy Ghost.

2. Q. Is this element so necessary a part of this sacrament, that the church may in no case depart from it?

A. It is of *divine institution*, and was designed to signify our spiritual cleansing by *Christ's blood*: that as our bodies are washed with, and cleansed from their pollutions by *water*, so are our souls purified from sin by the *blood of Christ*. And for both these reasons it is a necessary and immutable part of this *holy sacrament*.

3. Q. Is the *form of baptism* necessary to the administration of this sacrament?

A. It is necessary; nor can this sacrament be *duly administered* by any other.

4. Q. Was no other *form* ever used in the apostles' time?

A. It is, indeed, said of some in those times, who had been *Jewish converts*, or had received *John's baptism*, that they were baptized in the name of the *Lord Jesus*. But this does not hinder but that they

may have been *baptized* (as no doubt they were,) in the *words* appointed by *Christ* for that purpose.

All it implies is, that they were *baptized* into the *faith* and *Gospel* of *Christ*; as by comparing the passages of Scripture together, it will evidently appear. See Acts, viii. 16. *For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.* x. 48. *Can any man forbid water, that these should not be baptized which have received the Holy Ghost, as well as we? And he commanded them to be baptized in the name of the Lord.* xix. 5. *When they heard this, they were baptized in the name of the Lord Jesus.* Rom. vi. 3. *Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?*

PROOFS SUBJOINED.—Acts, ii. 38. *Then Peter said unto them, Repent, and be baptized every one of you in the name of the Lord Jesus for the remission of sins.*

5. Q. Are then the words appointed by *Christ* so necessary, that to use any other will destroy the efficacy of this sacrament?

A. That I don't say: for as persons of all countries are to be *baptized*, so there is no doubt but that the *form* of *words* may be translated into the *language* of every country; and *baptism* be effectually administered so long as the *sense* is preserved. That which we insist upon is, that every person who is *baptized*, by what *form* soever it be done, ought to be *baptized* in the *name*, as well as to profess the *faith* of the *Father*, *Son*, and *Holy Ghost*.

6. Q. What is the inward or spiritual grace?

A. A death unto sin, and a new birth unto righ-

teousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

7. Q. Are all men by *nature* born in *sin*?

A. They are ever since that, by the transgression of our first parents, sin entered into the world: nor was ever any exempt from this unhappy state, but he only who knew no sin, the *Lord Christ Jesus*.

PROOFS SUBJOINED.—Psalm li. 5. *Behold, I was shapen in iniquity; and in sin hath my mother conceived me.* Rom. v. 12, 18. *Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that, all have sinned; therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life.*

8. Q. Are all men by *nature* children of *wrath*?

A. Being born in *sin*, they must of necessity be also *children of wrath*: seeing all sin is both hateful to God, and worthy of his punishment.

PROOF SUBJOINED.—Eph. ii. 3. *Among whom also we all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others.*

9. Q. Have the *children of believing parents* in this case, no privilege above others?

A. Yes, they have; for being descended from those who are *members of Christ's church*, they have a right to *baptism*, as the *children of the Jews* had to *circumcision*: and are also heirs of God's promises: and therefore should they chance to die before they have received it, yet this being no fault of theirs, we do

charitably hope that God will receive them to his mercy, through Jesus Christ.

PROOFS SUBJOINED.—Acts, ii. 39. *For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.* Rom. ix. 8. *They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.* 1 Cor. vii. 14. Compare Mal. ii. 15. *For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.* Mal. *And did not he make one? yet had he the residue of the spirit. And wherefore one? that he might seek a godly seed.*

10. Q. How are those who are baptized, made thereby children of grace?

A. As by baptism they are taken into covenant with God; are regenerated by the Holy Spirit; are sanctified and cleansed from their sins by the blood of Christ; are entitled to God's favour; and made heirs of his heavenly kingdom: so that should they die before they commit any actual sin, we are assured by God's word, that they should certainly be saved.

PROOFS SUBJOINED.—Mark, xvi. 16. *He that believeth and is baptized shall be saved.* Acts, ii. 38, 39. *Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.* xxii. 16. *And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord.* Gal. iii. 27. *For as many of you as have been baptized*

into Christ, have put on Christ. Eph. ii. 4, 5. *But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. (By grace are ye saved.)* v. 26. *That he might sanctify and cleanse it with the washing of water by the word.* Tit. iii. 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.* 1 Pet. iii. 21. *The like figure whereunto even baptism doth now also save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Christ.*

11. Q. Are all who are *baptized* made partakers of these *benefits*?

A. They are all thereby put into a *state of salvation*, and become *children of grace*. But those only continue in this state, and hold fast their right to these benefits, who take care to live according to the Gospel of *Christ*; and to fulfil those promises which either themselves made, or which were by others made in their name, and on their behalf, at their baptism.

SECT. XLV.

Of the Dispositions for Baptism; and of the Capacity of Infants to receive it.

1. Q. What is required of persons to be baptized?

A. Repentance, whereby they forsake sin, and faith, whereby they stedfastly believe the promises of God made to them in that sacrament.

PROOFS SUBJOINED.—Matt. iii. 2. *Repent ye: for the kingdom of heaven is at hand.* Mark, xvi. 16. *He that believeth, and is baptized, shall be saved.*

Acts, ii. 38. *Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.* viii. 12, 37. *But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.—Philip said, if thou believest with all thine heart, thou mayest (be baptized). And he answered and said, I believe that Jesus Christ is the Son of God.* xviii. 8. *And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized.*

2. Q. What *repentance* is required to prepare any person for *baptism*?

A. The same which is required to qualify him for *God's forgiveness* after *baptism*. For *baptism*, if duly received, *washes* away all *sin*: and therefore no one can worthily come to it who does not heartily repent of all his sins, and firmly resolve never more to return to the commission of any. Acts, ii. 38, 41. *Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.* iii. 19. *Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord.*

3. Q. What is the *faith* which every one ought to bring to this *sacrament*?

A. A firm belief of the truth of the whole *Christian religion*; but more especially of all those *articles* of it which he is solemnly, at his baptism, to profess

his belief of to the *church*. Acts, viii. 37. *And Philip said, If thou believest with all thine heart, thou mayest (be baptized). And he answered and said, I believe that Jesus Christ is the Son of God.*

PROOFS SUBJOINED.—Mark, xvi. 16. *He that believeth, and is baptized, shall be saved.* Heb. x. 22, 23. *Let us draw near with a true heart in full assurance of faith; having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised).*

4. Q. If such a *repentance*, and such a *faith* be required of all who are baptized, why then are infants baptized, who by reason of their tender age cannot perform either of them?

A. Because they promise them both by their sureties; which promise when they come to age themselves are bound to perform.

5. Q. Are not *actual faith* and *repentance* required of those who are to be baptized?

A. Yes, if they be persons capable of it: otherwise it is sufficient that they be obliged to believe and repent as soon as they shall be capable of so doing.

6. Q. How can any one *promise* this for another?

A. Upon a supposition of charity: that as children are born of *Christian parents*, and under a security of being bred up to a sense and knowledge of their duty in this particular, and of the infinite obligations that lie upon them to fulfil it; so they will take care (by God's help) so to order both their *faith* and *manners*, as their interest as well as duty requires them to do.

PROOF SUBJOINED.—Deut. xxix. 11, 12. *Ye stand this day all of you before the Lord your God: your captains of your tribes, your elders, and your officers, with all the men of Israel; your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water; that thou shouldest enter into covenant with the Lord thy God.*

7. Q. But what if they should not fulfil what has been promised in their names?

A. In that case the *covenant* made on their behalf will be void: and so by not fulfilling what was *promised* for them, they will lose all those blessings which God would otherwise have been *obliged* to bestow upon them.

8. Q. Would it not be more reasonable to tarry till persons are grown up, and so in a condition to make the covenant themselves, before they were permitted to be baptized?

A. We are not to consider what *we* think best; but what God has directed us to do. Now God expressly ordered the *children* of the *Jews* to be admitted into *covenant* with him, at eight days old. Into the place of *circumcision*, *baptism* has succeeded; as the *Gospel* has into the place of the law. There is therefore the same reason why our children should from the *beginning* be admitted into the *Christian*, as why the *Jews' children* should have been entered into the *legal covenant*. God has made no exception in this particular: our infants are as capable of *covenanting* as theirs were: and if God thought fit to receive them into the *legal covenant*, and did not account the incapacity which their age put them under, any bar to hinder them from *circumcision*; neither

ought we to think the same defect any sufficient obstacle to keep our infants from being *baptized*, and admitted thereby in that of the Gospel.

PROOFS SUBJOINED.—Gen. xvii. 12, 13. *And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh, for an everlasting covenant.* Deut. xxix. 10, 11, 12. As above. Col. ii. 11, 12. *In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.*

1 Cor. vii. 14. *For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children: but now are they holy.*

SECT. XLVI.

Of the Sacrament of the Lord's Supper, and how it differs from the Popish Mass.

1. Q. What is the *other sacrament* of the New Testament?

A. *The sacrament of the Lord's supper?*

2. Q. Why do you call it the *Lord's supper*?

A. Because it was both *instituted* by our *Lord* at *supper*, and was designed to succeed into the place of the *Paschal supper* among the *Jews*.

PROOFS SUBJOINED.—Matt. xxvi. 26, &c. *And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the New Testament, which is shed for many, for the remission of sins.* Mark, xiv. 22. *And as they did eat, Jesus took bread, and blessed and brake it, and gave to them, and said, Take, eat; this is my body.* 1 Cor. xi. 23, 24, 25. *For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which 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 cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.*

3. Q. Ought this sacrament to be administered only at the *time of supper*?

A. That is not necessary, any more than that we should be obliged to *eat our own supper* before it; that we should celebrate it only *once a year*, in an *upper room*, in an *eating posture*, and the like. Our Saviour took that *occasion*, and that *season*, for the institution of it; but he did not intend thereby to oblige us to celebrate it in all the exact circumstances of *time, place, posture, &c.* that occurred in his *own administration* of it.

4. Q. Why was the sacrament of the Lord's supper ordained?

A. For the continual remembrance of the sacrifice.

of the death of Christ, and of the benefits which we receive thereby.

5. Q. What do you mean by a *continual remembrance*?

A. A *remembrance* that is not to determine after a certain *time*, as that of the *Paschal supper* did; but to continue to be kept up by this *holy sacrament* to the very *end of the world*.

PROOFS SUBJOINED.—1 Cor. xi. 26. *For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.* Comp. Acts, i. 11. *Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.* John, xiv. 3. *And, if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.*

6. Q. Is there any thing more intimated by that *expression*?

A. Yes, there is; namely, that this *sacrament* ought not to be celebrated only *once* in the year, as the *passover* was; but to be administered from time to time; so as to keep up a *constant, lively remembrance*, in our minds, of the sacrifice of the *death of Christ*.

PROOFS SUBJOINED.—Acts, ii. 46. *And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.* xx. 7. *And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow.* 1 Cor. xi. 26. *For*

as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

7. Q. Wherefore do you call it the *sacrifice of Christ's death*?

A. Because *Christ*, by his dying, became an *expiatory sacrifice* for the *sins of mankind*.

PROOFS SUBJOINED.—Heb. ix. 12, 14, 28. *Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal spirit offered himself, without spot, to God, purge your conscience from dead works, to serve the living God?—So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time, without sin unto salvation.* x. 10. *By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.* 1 Pet. ii. 21. *For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye should follow his steps.* ii. 24. *Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.* iii. 18. *For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit.*

8. Q. Did *Christ* then *suffer death* for the *forgiveness of our sins*?

A. He did: he took upon him our sins, and died

for them; that by his death we might be freed both from the *guilt* and *punishment* of them.

PROOFS SUBJOINED.—Romans, iv. 25. *Who was delivered for our offences, and was raised again for our justification.* v. 10. *For if, when we were enemies, we were reconciled to God by the death of his son, much more, being reconciled, we shall be saved by his life.* viii. 32. *He that spared not his own son, but delivered him up for us all, how shall he not, with him also, freely give us all things.* 2 Cor. v. 21. *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.* Col. i. 21, 22. *And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy, and unblameable, and unproveable in his sight.*

9. Q. Was it necessary that *Christ* should die, in order to his being such a *sacrifice*?

A. It was necessary; for without *shedding of blood there is no remission.* Heb. ix. 22. And death being the *punishment of sin*, he could no otherwise have freed us from *death*, than by *dying* himself in our *stead*.

PROOFS SUBJOINED.—Isaiah, liii. 8, 10. *He was cut off out of the land of the living: for the transgression of my people was he stricken. Yet it pleased the Lord to bruise him: he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands.* Eph. v. 2. *Walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice*

to God for a sweet-smelling savour. Col. i. 20. *And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.* 1 John, i. 7. *But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his son, cleanseth us from all sin.* ii. 2. *And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*

10. Q. Can *Christ* any more suffer, or die, now, since his rising from the dead?

A. No, *St. Paul* expressly tells us that he cannot; Rom. vi. 9, 10. *Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once, but in that he liveth, he liveth unto God.*

11. Q. How then do those of the church of Rome say, that he is again offered for us, as a true and proper sacrifice, in this holy sacrament?

A. This sacrament is not a renewal, or repetition of *Christ's* sacrifice; but only a solemn memorial and exhibition of it. To talk of an expiatory sacrifice for sin, without suffering, is not only contrary to scripture, but is in the nature of the thing itself absurd and unreasonable: every sacrifice being put in the place of the person for whom it is offered; and to be treated so, as that person, in rigour, ought to have been, had not God admitted of a sacrifice in his stead. And, therefore, the apostle, from hence, concludes, that *Christ* could not be more than once offered, because he could but once suffer. But to suppose that *Christ*, in his present glorified state,

can *suffer*, is such a contradiction to all the principles of our religion, that the *papists* themselves are ashamed to assert it.

PROOFS SUBJOINED.—Heb. ix. 25, 26. *Nor yet that he should offer himself often, as the high-priest entereth into the holy place every year, with blood of others: for then must he often have suffered since the foundation of the world. But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.* x. 10, 11, 12. *By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God.*

12. Q. What think you of the *sacrifice*, as they call it, of the *mass*?

A. We do not deny but that, in a large sense, this *sacrament* may be called a *sacrifice*; as the *bread* and *wine* may be called the *body* and *blood* of *Christ*. But that this *sacrament* should be a *true* and *proper sacrifice*, as they define the *sacrifice* of the *mass* to be, it is altogether *false* and *impious* to assert.

13. Q. What then was the *design* of our Saviour in this institution?

A. To leave to his *church* a perpetual, solemn, and sacred memorial of his death for us; that as often as we come to the *Lord's table*, and there join in the celebration of this *holy sacrament*, we might be moved by what is there done, at once both to call to our remembrance all the *passages* of his *passion*; to consider him as there set forth crucified before our eyes, and to meditate upon the love of *Christ* thus dying

for us, and upon the mighty benefits and advantages which have accrued to us thereby; and have our hearts affected after a suitable manner towards him.

PROOF SUBJOINED.—1 Cor. xi. 24, 26. *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 cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come.*

SECT. XLVII.

Of the outward Elements of Bread and Wine, and our Obligation to communicate in both kinds.

1. Q. You before said that in every sacrament there must be two parts, an *outward* and an *inward*: *What is therefore the outward part or sign of the Lord's Supper?*

A. Bread and wine, which the Lord hath commanded to be received.

2. Q. Did Christ institute this sacrament in both these?

A. Yes, he did: he first *took bread, gave thanks, and brake it, saying, Take, eat; this is my body which is broken for you: this do in remembrance of me;* and then, *after the same manner he took the cup, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me,* 1 Cor. xi. 23, 24, 25.

3. Q. For what end did Christ appoint these *outward signs* of this sacrament?

A. The words of his *institution* plainly shew it; that those who celebrate this sacrament might *eat* of the *one*, and *drink* of the *other*, at his table.

4. *Q.* May not a person who only looks on, and sees the *priest officiate, commemorate Christ's death, and meditate* upon the *benefits* of it, as well as if he received the elements of *bread and wine*?

A. I will answer your question with another: may not a person who is not baptized, when he sees that *holy sacrament* administered, be truly *penitent* for his *sins*, and believe in *Christ*? and *desire* to be *regenerated* and *adopted* into the *communion* of his *church*, as well as if he were himself *washed* with the water of baptism? But yet the bare looking on in this case, would not entitle such a one to the *grace* of *regeneration*: nor will it any more entitle the *other* to the *communion* of *Christ's body and blood*. In all these cases the question is not what we think we might do, but what *Christ* has commanded us to do: and we must observe what he requires, if ever we mean to be made partakers of what he promises. Now that, in the present instance, is not idly to look on, as those of the *church of Rome*, in the celebration of their masses generally; but to *do this*, i. e. to eat this *bread*, and *drink of this cup* in *remembrance* of him.

5. *Q.* Do you think it necessary that *every communicant* should receive this sacrament in *both kinds*?

A. I do think it necessary; for so our Saviour has appointed it. Thus he gave it to his disciples, and thus they received it at his hands. 1 Cor. xi. 27, 28, 29. *Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man*

examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

6. Q. But his *disciples* were *priests*, and therefore their receiving this sacrament in both kinds, does not argue that it is necessary for the people to do likewise?

A. Whether all who were then present at the *table* with our Saviour were *priests*, is very uncertain. The *blessed Virgin* we are sure was at that time at *Jerusalem*, and probably did eat the *passover*, according to the law, with *him*. Exod. xii. 3, &c. *In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house.*

Yet she was certainly but a *lay-communicant*: and many others, for ought we know, there might be in the same circumstances. But not to insist upon this; our Saviour made no distinction between *priests* and *lay-communicants*, as to the business of receiving of this sacrament in *one* or *both kinds*. He gave both the *bread* and *wine* himself, to all that were at the *table*; and he has left a general *commandment* to us to *do likewise*. And his *words* and his *actions* together, evidently require this of all of us: that those who *administer* this sacrament, should *administer* it as *Christ* did; and those who *receive* it, should *receive* it as the *disciples* did of him.

7. Q. Do you then make no distinction between the *priests* and the *people*, in what concerns this holy sacrament?

A. As to the *manner* of receiving it, none at all. When those who are *priests* receive this sacrament

of another *priest*, it is as when they hear the *word preached*: they receive it not as *priests*, but as *Christians*. And therefore at the *institution* of this *sacrament*, our *Saviour Christ* alone acted as a *priest*. He resembled the ministers of the church; the *disciples* represented the *faithful*, who were afterwards to receive this *sacrament* from the *ministers* of the *church*, after the very same manner that they received it at *Christ's hand*.

8. Q. But is not this *sacrament* as *perfect* in one *kind* as in *both*?

A. Can a thing be *perfect* which wants one *half* of what is required to make it *perfect*?

9. Q. Yet it cannot be denied, but that he who receives the *body* of *Christ*, does therewith receive the *blood* too?

A. Though that be not the question, yet it not only *may be*, but in this case *is*, absolutely denied by us; nor indeed can it without a manifest absurdity be affirmed. It was the design of our Saviour *Christ* in this *sacrament* to represent his *crucified body*; his *body* as it was *given for us*. Now, we know, that when he suffered his *blood* was *shed*, and let out of his *body*; and that to represent his *blood* thus separated from his *body*, the *cup* was consecrated apart by him. And how then can it be pretended that he who communicates in such a *body*, must partake of the *blood* together with it?

But this is not our business: the points which we insist upon are these: first, whether *Christ* having confessedly *instituted* this *sacrament* in *both kinds*, and commanded us to *do likewise*, those do not evidently depart from his *institution*, who *give* and *receive* it only in *one*? And if they do, then, secondly,

whether they have any reason to expect to be made partakers of the benefits of this *holy communion*, who do not receive it in *such a manner* as *Christ* has commanded us to *do*.

PROOF SUBJOINED. — 1 Cor. xi. 23, 24, 25, 26. As above.

10. Q. Did the *apostles* give the *cup* to the *lay-communicants* in their *churches*?

A. Yes, certainly; or else *St. Paul* would never have argued with the *Corinthians* against *communicating* with *idolaters*, as he does, 1 Cor. x. 15, &c. *I speak as to wise men, judge ye what I say, the cup of blessing, which we bless, is it not the communion of the body of Christ? Ye cannot drink the cup of the Lord, and the cup of devils.* Nor have spoken of this *sacrament* as he does in the next *chapter*: verses 26, 27, 28, 29. *For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.* In every one of which he takes notice of their *drinking* of the *sacramental cup*, as well as of their *eating* of the *sacramental bread*.

11. Q. What then do you think of those of the *church of Rome*, who deny the *cup* to the *laity*?

A. As of a most presumptuous sort of men, who sacrilegiously deprive the people of what *Christ* has given them a right to.

12. Q. Do you think this change so considerable

as to warrant one to break off *communion* with that church which has made it?

A. No one can with a good conscience receive this *holy sacrament* after any *other manner* than Christ has ordained it to be received. If, therefore, the *church of Rome* shall obstinately refuse to give it to the *lay-communicant* in *both kinds*, he is bound in conscience not to receive it of her *priests* at all: but to go to those who are ready to distribute it to him in the same *integrity* in which it was first *instituted* by our *blessed Lord*.

SECT. XLVIII.

Of the real Presence, as acknowledged by us; of Christ's Body and Blood in this Sacrament; and the Benefits which from thence accrue to us.

1. *Q.* What is the inward part, or thing signified in this holy sacrament?

A. The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

2. *Q.* Are the *body* and *blood* of Christ really distributed to every *communicant* in this sacrament?

A. No, they are not; for then every communicant, whether prepared or not for it, would alike receive Christ's *body* and *blood* there. That which is given by the *priest* to the *communicant*, is, as to its nature, the same after *consecration* that it was before, viz. *bread* and *wine*: only altered as to its *use* and *signification*.

3. *Q.* If the *body* and *blood* of Christ be not really given and distributed by the *priest*, how can they be verily and indeed taken and received by the faithful communicant?

A. That which is *given* by the *priest* is, as to its *substance*, *bread* and *wine*: as to its *sacramental nature* and *signification*, it is the *figure* or *representation* of *Christ's body* and *blood*, which was broken and shed for us. The very *body* and *blood* of *Christ*, as yet it is not. But being with faith and piety *received* by the *communicant*, it becomes to him by the blessing of *God*, and the grace of the *Holy Spirit*, the *very body* and *blood* of *Christ*: as to those who come unworthily to it, it is made *damnation*, i. e. it renders them worthy of it, and without repentance, will certainly consign them over unto it.

4. *Q.* How does the *bread* and *wine* become to the *faithful* and *worthy communicant* the *very body* and *blood* of *Christ*?

A. As it *intitles* him to a part in the *sacrifice* of his *death*, and to the *benefits* thereby procured to all his *faithful* and *obedient servants*.

5. *Q.* How does every such *communicant* *take* and *receive* the *body* and *blood* of *Christ* in this *sacrament*?

A. By *faith*: and by means whereof he who comes worthily to the *holy table*, is as truly intitled to a part in *Christ's sacrifice*, by *receiving* the *sacramental bread* and *wine* which is there delivered to him, as any man is intitled to an estate, by *receiving* a deed of *conveyance* from one who has a power to deliver it to his use.

6. *Q.* What are the *benefits* whereof those who thus receive this *holy sacrament* are made *partakers* thereby?

A. The *strengthening* and *refreshing* of their *souls* by the *body* and *blood* of *Christ*, as their *bodies* are by the *bread* and *wine*.

7. *Q.* How does such a receiving of this *holy sacrament strengthen our souls?*

A. As it adds a new confirmation to us every time we receive it, of God's *mercy* towards us, through the *sacrifice* of *Jesus Christ*; and thereby fortifies and corroborates us more and more, in the discharge of our duty, and to a resistance of all such temptations as may be likely to draw us away from it.

8. *Q.* Does it strengthen us in any other respect besides this?

A. Yes, it does: for being thus secured of a part in *Christ's sacrifice* for us, we are thereby fortified against all *doubts* and *fears* of our *salvation*; are confirmed against the apprehension of any *present dangers* or sufferings for righteousness sake; which we shall *reckon* not *worthy* to be *compared* with *the glory which shall be revealed* in us: and, finally, are strengthened against the *fear of death* itself, which we are hereby taught to look upon as a passage only to a most *blessed* and *everlasting life*.

SECT. XLIX.

Of Transubstantiation, or the real Presence maintained by the Church of Rome; and the manifest absurdities and impossibilities of it.

1. *Q.* Is this the only way in which you suppose *Christ's body and blood* to be *really present* in this *sacrament*?

A. It is the only way in which I conceive it possible for them to be present there. As for his *Divine nature*, that being *infinite*, he is by virtue thereof *everywhere present*. But in his ^a *human nature*, and

particularly his *body*, he is in *heaven only*; nor can that be any otherwise present to us on earth, than by *figure* and *representation*; or ^b else by such a *communion* as I have before been speaking of.

PROOF SUBJOINED.—^a Acts, i. 9, 11. *And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly towards heaven as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven.*

^b 1 Cor. x. 16. *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?*

2. Q. Does not *Christ* expressly say, that the *bread* is his *body*, and the *cup* his *blood*?

A. He does say of the *bread* and *wine* so taken, *blessed*, *broken*, and *given*, as they were by him in that sacred action, that this is my *body*, &c.; and so they are. The *bread* which we break is not only in *figure* and *similitude*, but by a *real spiritual communion* his *body*: the *cup of blessing which we bless*, is by the same *communion* his *blood*, 1 Cor. x. 16. But this does not hinder, but that, as to their own *natural substances*, they may, and indeed do still continue to be what they *appear* to us, the same *bread* and *wine* that before they were.

3. Q. What think you of those who believe the very *elements* of *bread* and *wine*, (by the *words* of *Christ*) to be *really changed* into the *body* and *blood*

of *Christ*, and to have nothing of their own remaining, but the mere *species* or *appearance* of what they were before?

A. If any do really believe this, I think they contradict both *sense*, *reason*, and *Scripture*, in so doing.

4. *Q.* Do you suppose that we ought to judge of a thing of this nature by our *senses*?

A. I know no other way of *judging* of *sensible objects*, but by our *senses*. And if I must not believe what I *see*, and *taste*, and *smell* to be *bread* and *wine*, I may as well resolve not to believe any thing at all.

5. *Q.* Is not the *word* of *God* more to be relied upon than our own *senses*?

A. I do not at all doubt but that we ought, without all controversy, to believe *whatever* the *word* of *God* proposes to us. But where does the *word* of *God* require me to believe any thing in opposition to my *senses*, which it is the proper business of my *senses* to judge of?

6. *Q.* Does not the *word* of *God* say, *This is my body*?

A. It does say so of the *bread* so *blessed*, *given*, and *received* as it ought to be in this *sacrament*; and *accordingly* I *believe* that it is so. But does the *word* of *God* anywhere say that it is not *bread*? Or that I am not to believe it to be *bread*, though my senses never so evidently assure me that it is?

7. *Q.* Can the same thing be *Christ's body*, and *bread* too?

A. I have before shewn you, not only that it may be so, but that it truly and really is so: *bread* in *substance*, the *body* of *Christ* by *signification*, by *representation*, and *spiritual communication* of his *crucified body*, to every faithful and worthy receiver.

8. Q. How is *transubstantiation* contrary to our reason?

A. As my *reason* tells me it is a *contradiction* to say of *one* and the *same natural body* that it should be in *heaven* and on *earth*; at *London* and at *Rome* at the same time: that it should be a true *humane* body, and yet not have any one *part* or *member* of such a *body*: to omit a hundred other absurdities that are the necessary consequences of such a belief.

9. Q. How does the *Scripture* contradict this belief?

A. As it tells us that ^a *Christ's body* is in heaven; absent from us: ^b that there it is to continue till the *day of judgment*: ^c that he has now a *glorified body*, and is not capable of *dying* any more: whereas the *body* we receive, in this *holy sacrament*, is his *crucified body*; his *body given* for us; his *blood shed* for us; which can never be verified in his present *glorified body*.

PROOFS SUBJOINED.—^a Acts, i. 9, 11. *And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.* ^b iii. 21. *Whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.* ^c Romans, vi. 9, 10. *Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion over him. For in that*

he died he died unto sin once, but in that he liveth, he liveth unto God.

10. Q. Do not those who believe *transubstantiation*, believe the *bread* and *wine* to be *changed* into *Christ's mortal and passible body*?

A. No, they do not; but into that *body* in which *he now sits at the right hand of God in heaven.*

11. Q. How then does their belief of *transubstantiation* contradict the sense of the *holy scriptures* as to what concerns the nature of *Christ's body* in the eucharist?

A. Because by supposing *Christ's glorified body* to be that which we receive in this *sacrament*, they utterly destroy the very *nature* of it. It was the design† of this *sacrament* to *exhibit* and *communicate* to us the *body* and *blood* of *Christ* not any way but in the state of his *suffering*; as he was *given* for us, and became a *sacrifice* for our *sins*. Now this he neither was, nor could have been in his present glorified estate. So that if the *body* and *blood* of *Christ* be in this *sacrament*, it must be not that which he *now has* in heaven, but that which he *then had*, when he suffered for us upon *earth*; and they must not only bring *Christ down* from above, but must bring him back again to his *mortal* and *passible* estate; or they will never be able to make good any such *change* as they pretend to: and that I think is sufficiently contrary to scripture, as well as in the nature of the thing itself impossible.

PROOF SUBJOINED.—† 1 Cor. xi. 24, 25, 26. *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*

cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come.

SECT. L.

Of the Adoration of the Host; and the Idolatry committed by the Papists therein.

1. Q. What have been the ill effects of this error?

A. Chiefly those two which I before mentioned; that it introduced the doctrines of the *mass sacrifice*, and of the *half-communion*; to which may be added, thirdly, the *adoration of the host*.

2. Q. What do you call the *host*?

A. It is the *wafer* which those of the church of Rome make use of instead of *bread*, in this sacrament.

3. Q. Do those of that church adore the consecrated *wafer*?

A. They do, and that as if it were really what they pretend to believe it is, our *Saviour Christ* himself.

4. Q. Is there any great harm in such a *worship*?

A. Only the sin of *idolatry*: for so it must needs be, to give *divine worship* to a piece of *bread*.

5. Q. Ought not *Christ* to be adored in this sacrament?

A. *Christ* is everywhere to be adored; and therefore in the receiving of the holy communion, as well as in all our other religious performances.

6. Q. How then can it be sinful for those, who believe the *bread* to be changed into the *body* of *Christ*, upon that supposition to worship the *host*?

A. As well as for a *heathen* who believes the *sun* to be *God*, upon that supposition to worship the sun.

7. *Q.* But he intends to *worship Christ*, and that can never be justly said to be *idolatry*?

A. And so the other intends to *worship God*; but to put another case, which may more easily be understood. If a man will, in defiance of sense and reason *believe* a *post* to be his *father*, and upon that supposition, ask *blessing* of a *post*, does his *opinion*, or rather his *madness*, alter the nature of things, and make him ever the less ask blessing of a *post*, because he takes that *post* to be his *father*? The *papist* will needs have a piece of *bread* to be *Christ's body*; and, upon that presumption, he pays *divine honour* to it; does he ever the less give *divine honour* to a *piece of bread*, because he fancies that *bread* to be the *body of Christ*?

8. 2. Will not his *intention* direct his *action* aright?

A. No, it will not: or if it would, his very intention itself is wrong. For his intention is to adore the *host*. 'Tis true, he *believes* it to be *Christ's body*, and therefore *adores* it: but still right or wrong, the *host* he *adores*; which being, in reality, no more than *bread*, he must needs commit *idolatry* in *adoring* of it.

SECT. LI.

Of the Preparation which every one ought to make of himself, before he comes to the Lord's Supper.

1. *Q.* What is required of them who come to the *Lord's Supper*?

A. To examine themselves, &c.

2. *Q.* When ought such an *examination* to be made?

A. It were much to be wished that men would be persuaded to live under the constant practice of it; and consider every week, or indeed every day, how their accounts stand towards God. But, at least, if they neglect it at other times, yet certainly they ought to do this very nicely and scrupulously before they come to the *holy communion*. 1 Cor. xi. 28, 30, 31. *But let a man examine himself, and so let him eat of that bread, and drink of that cup. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged.*

3. 2. How must this *examination* be performed?

A. By a careful and diligent search into our lives and actions; that so we may, if possible, know what the true state of our souls is, in all those particulars concerning which we are here directed to examine ourselves. And this accompanied with earnest prayer to God for his assistance in, and blessing upon, our endeavours.

4. Q. What is the first point concerning which we are to *examine* ourselves?

A. Whether we repent us truly of our former sins, stedfastly purposing to lead a new life.

5. 2. How may we know whether we do this so effectually as we are here required to do?

A. We can only judge by the present frame and disposition of our souls. If we are heartily sorry for and ashamed of our sins; if we earnestly desire God's forgiveness of them; if we are instant with God in our prayers for pardon, and where we have done any injury to our neighbour, are ready to ask his forgiveness also, and to make all reasonable satisfaction to him: if, lastly, as far as we can judge of ourselves,

we do all this uprightly and sincerely : if we reserve no secret affection for any sin in our souls, but universally resolve to forsake all our evil ways ; and in every thing to follow the rules of our duty : we may then justly conclude that our repentance and resolutions are hearty, and without deceit ; and, as such, will qualify us for the worthy receiving of this holy sacrament.

6. *Q.* But what, if after all this, we should relapse into sin again ?

A. If we do it by surprise or infirmity, if we fall back only into some lesser sins, and such as are hardly together to be avoided by us in this present life, we ought not to be discouraged. But, indeed, if after this we should fall into the commission of some heinous, deliberate, wasting sin, but especially should relapse into a habit and course of such sins ; this would be of a dangerous consequence to us, and make our last state worse than our first.

7. *Q.* Would it not therefore be the safest way rather to abstain altogether from the *holy table*, than to run the hazard of *coming unworthily* to it ?

A. Were it a matter of indifference whether we ever received this *sacrament* or no, this might the more reasonably be insisted upon ; but, as the case now stands, it is altogether idle and absurd. For, first, to come to the *holy table* is a matter of express duty : *Christ* has commanded us *to do it* ; and it is equally dangerous *not to come at all*, as it is to *come unworthily* to it. Secondly, by not coming, we deprive ourselves of the *grace* of God, which this sacrament was designed to convey to us ; and in that, of the greatest present benefit, as well as comfort to

our souls in the course of our duty, that our religion has provided for them.

To all which let me add, thirdly, that the shortness and uncertainty of our lives, being considered, we ought, upon that account, to make the same *preparation* against the *hour* of our *death*, that we are required to do for coming to the *holy table*. And since men are so very apt to put both the *thoughts* of *death* and their *provision for it* afar off; it is an instance of the great mercy and concern of our *Saviour Christ* for us, that by calling us frequently to his *table*, and requiring so strict a preparation for it, he has thereby engaged us to keep our souls always in such a state as will fit us for *dying*, should we chance, ere we are aware, to be surprised by death.

8. Q. What is the next thing wherein we are to *examine* ourselves before we come to the *holy communion*?

A. Whether we *have a lively faith in God's mercy through Christ*; i. e. do stedfastly believe that if we truly repent us of our sins, God will not only most certainly forgive them, but as an earnest of it, does here, in this very sacrament, ratify and seal anew his covenant with us, and make us partakers of the benefit of that redemption which our blessed Saviour purchased for us by the *sacrifice* of his *own body* and *blood*.

9. Q. Why do you call such a *faith* as this a *lively faith*?

A. To shew that our *faith* is then only acceptable unto God, and profitable to our salvation when it is *lively* and *active*, and works in us such a sincere *repentance* of our past sins, and such a constant and

uniform *obedience* to God's commandments, as our *Saviour*, in his *Gospel*, requires of us. For otherwise to *know* and *assent* to the truths of our religion, without *living* agreeably thereunto, will carry us no farther than the *worst of men* may go; and even the *devils* themselves, as *St. James* says, do go. James, ii. 19. *Thou believest that there is one God; thou doest well: the devils also believe and tremble.*

10. Q. What is the next particular upon which we are to *examine* ourselves before we come to the *holy communion*?

A. Whether we come to it with a **thankful remembrance of Christ's death**; which is therein designed to be set forth and shewn by us. Whether we are truly sensible of the infinite love of God, and condescension of *Jesus Christ*, thereby declared to us. Whether we are careful always to keep up in our minds a lively memory of his death and passion: and do, by the sincerity of our love to God, and the zeal we have for our duty, endeavour, in some measure, to testify how hearty a sense we have of those unspeakable mercies which he has been pleased thereby to favour us withal.

11. Q. What is the last thing concerning which we are to examine ourselves?

A. **Whether we are in charity with all men**: whether we do not only freely *forgive* whatsoever *injuries* any may chance to have done us, but are so entirely friends with them as to be ready to do them all the kindness we can; and that as sincerely and heartily as if they had never *offended* us, or otherwise done us the least injury.

12. Q. Is this all that is required of us before we come to the Lord's Supper?

A. Other exercises there are which may profitably be made use of by us, in order to our better performance of those duties we have before mentioned. Such are some extraordinary *acts of prayer and devotion to God*; and of *charity towards our neighbour*. A *retirement from the business and conversation of the world*; but especially from the *follies and vanities* of it. And these accompanied with some *acts of severity and mortification*, whilst we are making the *examination* of ourselves before proposed.

But these must be governed by the rules of *prudence*, as every man's business, opportunities, needs, state of health, and the like circumstances either require or will allow of.

13. Q. Is such a preparatory *examination* of ourselves so necessary before we come to the holy table, that we may, in no case, presume to come without it?

A. No, it is not: those who live in a strict and regular course of life, and have nothing extraordinary happen to them, as they always know what their state towards God is, so are they always ready to receive this holy sacrament; and need not be afraid, upon any occasion, to partake of it, although they had not the opportunity of making a particular previous preparation of themselves for it. Yet, if even these should design to go, at a certain time (before known) to the *communion*, they not only piously may, but in duty ought to do somewhat of this kind, in order to their going with the better dispositions to it.

14. Q. What if by this means a good Christian should not be able fully to satisfy himself concerning his *worthiness* to go to the holy table?

A. In that case he ought to consider what it is that puts him in doubt of it; and having so done, let him take the advice of some person whom he can rely upon, but especially of his *minister*, about it: that so being freed from his scruples, he may go with a quiet mind, and a full persuasion of conscience to this *spiritual feast*, and with comfort receive the benefits of it.

15. *Q.* What if upon the examination it shall appear that he is not in a state of *going* to this *sacrament*?

A. He must then, for the present, refrain from it, and make all the haste he can to remove the impediment, and reconcile himself to God, that so he may be in a condition both to *come worthily* to it; and to be made partaker of those graces which are thereby *communicated* to every *faithful receiver* of it.

PROOFS SUBJOINED. Matt. v. 23, 24. *Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.* xxii. 11. *And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither, not having on a wedding garment? and he was speechless.*

PART VI.

OF CONFIRMATION.

SECT. LII.

How it is performed in our Church. Of the reasonableness and benefits of it; and the obligation which lies upon all who are baptized to be confirmed, before they come to the holy Communion.

1. Q. Is there any thing farther required of those who come to the *Lord's Supper*?

A. Yes, there is; namely, that they be first confirmed by the *bishop*. It being ordained by our church, "that none shall be admitted to the holy communion until such time as he be confirmed, or be ready and desirous to be confirmed.†

2. Q. What do you mean by *confirmation*?

A. I mean the solemn *laying on of the hands* of the *bishop*, upon such as have been *baptized*, and are come to *years of discretion*.

3. Q. How is this performed among us?

A. It is directed to be done after a very wise and solemn manner. For, first, the *bishop* having given notice to the *minister* of his intention to *confirm*, and appointed a *time* for the doing of it; the *minister* is to call together such of his *parish* as are come to *years of discretion*, and have not yet been *confirmed*; and to *examine* them in their *church catechism*; and

† Rubric at the end of the Confirmation Office.

to prepare as many as he can for the *bishop* to *confirm*. Secondly, having done this, he is either to bring or send in writing, with his hand subscribed thereunto, the *names* of all such *persons* within his *parish* as he shall think fit to be presented to the *bishop* to be *confirmed*.

These being *approved* of by the *bishop*, are brought openly into the *church*, and required by him, “in the presence of God, and the congregation there assembled, to *renew* the *solemn vow* and *promise* which was made in their *names* at their *baptism*; and in their own persons to *ratify* and *confirm* the *same*, acknowledging themselves *bound* to *believe*, and *do*, all those things which their *Godfathers* and *Godmothers* then undertook for them.” Which having done, the *bishop* heartily prays to *God* for his *grace* to enable them to fulfil this their *vow*; and laying his hand severally on every one’s head, “beseeches *God* to *defend this his servant with his heavenly grace, that he may continue his for ever; and daily increase in his Holy Spirit more and more, until he comes to his everlasting kingdom*. To all which are finally added the *joint prayers* both of the *bishop* and the *church* to the effect; and so the *ceremony* is ended.

4. Q. What are the reasons that chiefly moved the *Church of England* to retain such a *ceremony* as this?

A. There may several be assigned, but especially these *four*: * *apostolical practice*; * the *reasonableness* of the *thing* itself; * the *benefits* of it to the *person* who is *confirmed*; and the * *satisfaction* that arises from hence to the *church* of *Christ*.

5. Q. Did the *apostles* practise such an *imposition of hands*?

A. The *apostles* did lay their hands on those who had been *baptized*; and by their *imposition* of hands, such persons did receive the *Holy Ghost*.

Acts, viii. 17, 18. *Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw, that through laying on of the apostles' hands the Holy Ghost was given, he offered them money. xix. 6. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.*

6. *Q.* Does the *bishop* give the *Holy Ghost* by the *imposition* of his hands in *confirmation*?

A. That we do not say, nor did the *apostles* themselves do it. They laid on their hands, and God gave the *Holy Spirit* to those on whom they laid them. And we piously presume, that by the fervent prayers of the *bishop* and the *church*, those on whom he now lays his hands shall also receive the *Holy Ghost*, if they do but *worthily* prepare themselves for it.

7. *Q.* Is there any *promise* of God on which to build such a hope?

A. A general one there is, and such as may, in this case, above any, be depended upon by us. For, first, we are directed to pray not only for ourselves, but for one another also.

To encourage us hereunto, *Christ* has promised us to grant whatsoever is piously asked by the joint suffrages of his *church* of him. Matt. xviii. 19. *Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.* And particularly has declared, that *God* will give the *Holy Spirit* to them that ask him, Luke, xi.

9. ^a Add to this, that it has always been accounted a part of the ministerial office not only to *instruct*, but to *pray* for, and *bless* the people. ^b When therefore the *bishop*, and his *congregation*, solemnly join together to beg of God the *grace* of his *Holy Spirit* in behalf of such persons as these; (who have just now been dedicating themselves anew to his service, and *ratifying* the *covenant* made between God and them at their *baptism*,) how can we chuse but believe that God will certainly *grant* their *request*, and give his *Holy Spirit* to those for whom he is thus *earnestly* and *solemnly* asked of him?

PROOFS SUBJOINED.—JAMES, v. 16. *Pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.* Eph. vi. 18. *Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints.* 1 Tim. ii. 1, 2, 3. *I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority, that they may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour.*

^a Lev. ix. 22, 23. *And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings. And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people.* Numb. vi. 23, 24, 27. *Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto*

them, The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace. Deut. x. 8. At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord, to minister unto him, and to bless in his name unto this day. 2 Chron. xxx. 27. Then the priests, the Levites, arose and blessed the people; and their voice was heard, and their prayer came up to his holy dwelling-place, even unto heaven. 1 Sam. ii. 30. Them that honour me, I will honour; and they that despise me, shall be lightly esteemed.

^b Rom. xv. 5. *Now the God of patience and consolation grant you to be like minded one toward another, according to Christ Jesus. Gal. i. 1, 2, 3. Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead,) and all the brethren which are with me, unto the churches of Galatia: grace be to you, and peace from God the Father, and from our Lord Jesus Christ. Eph. vi. 18. as above. Coloss. iv. 12, 18. Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. Grace be unto you. Amen. 1 Thess. v. 23. The very God of peace sanctify you wholly. And I pray God your whole spirit, and soul, and body be preserved blameless, unto the coming of our Lord Jesus Christ. 2 Thess. iii. 16. Now the Lord of peace himself give you peace always by all means. Heb. xiii. 20, 21. Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep,*

through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ.

8. Q. From whence does it appear that such an imposition of hands was reasonably to have been ordained, and to be continued in the church?

A. From the condition of those who are commonly baptized among us; and who being, for the most part infants, and so constrained to make use of others to become sureties for them at their baptism; it was certainly very reasonable that there should be some solemn time appointed, when such persons (being come to years of discretion,) should themselves ratify their baptismal covenant, and acknowledge their obligation to believe and do what their Godfathers and Godmothers had before promised for them.

10. Q. What are the benefits of this institution to those who are confirmed?

A. Besides the benefit of God's grace, which we reasonably presume to be thereby procured to such persons by the joint prayers of the bishop and the church on their behalf; these two advantages do evidently accrue to them; that, first, they are by this means secured of the care of their Godfathers and Godmothers, to see that they be duly instructed in the principles of their Christian religion; and in which, (were this ordinance strictly observed,) they could not be deficient, without being certainly found out and censured by the church for their neglect. And, secondly, that by being thus solemnly called upon to ratify their baptismal vow and covenant, they are engaged to begin betimes both to consider their

duty, and to *apply* themselves to the *serious discharge* of it.

11. Q. How does this *ordinance* give a *satisfaction* to the *church* of *Christ* as to these matters?

A. As by this means care is taken to have all these things openly transacted before it. The *person* who, perhaps, was *privately baptized*, being now *publicly confirmed* in the face of the *congregation*. The *vow* which was made by *others* in his name, being here solemnly *renewed* and *ratified* by *himself*. The *child* who was *baptized* by some *minister* of an *inferior order*, being now established in the *communion* of the *church* by one of the *chief pastors* of it. And, lastly, the *Godfathers* and *Godmothers* who became sureties both for the *good instruction* and *education* of the person whom they answered for; being thereby fully acquitted and discharged of their trust, and declared to have faithfully fulfilled what they had so sacredly promised and undertaken to do.

12. Q. Do you look upon all *Godfathers* and *Godmothers* to be obliged to see that those for whom they *answer* be first duly *instructed* in the *principles* of their *religion*, and then brought to the *bishop* to be *confirmed* by him? †

A. They are certainly *obliged*, as far as a *solemn promise* made in the *presence* of *God*, and in a matter not only *lawful* but *pious* and *charitable*, can *oblige* them. Nor can I imagine how any one who has taken such an *obligation* upon himself will ever be able to answer it, either to *God* or his *own conscience*, if he shall neglect to fulfil what he undertook to do in that behalf.

13. Q. What think you of those who *come* to the

† See above, Sect ii. Q. 5, &c.

Lord's Supper, without being either *confirmed*, or having any *desire* or *intention* to be *confirmed*?

A. They are doubtless to be blamed; inasmuch as thereby they not only *break* the *orders*, and *disobey* the *command* of the *church*, which for such good reasons as we have seen, requires them to be *confirmed*; but seem ashamed to own their *Christian profession*, and to despise the *prayers* of their bishop for such *graces* as they certainly ought to *desire*, and cannot reasonably hope by any more effectual means to obtain of God, than by a *pious* and *reverend* participation of this *holy ordinance*.

14. Q. May not the *grace* of God be obtained as well by our own *prayers*, as by the *bishop's imposition* of *hands* upon us?

A. That is not the question: we know that God has promised his *Holy Spirit* to every one who faithfully *prays* for him. But the question is this: first, whether if a man may obtain this *grace* by his own prayers alone, he may not expect *more certainly* to do it by adding the joint *prayers* of the *bishop* and the *church* to them; and, secondly, whether he who *carelessly neglects*, or *presumptuously despises* the orders of the *church*, and the pious provision made by her, for all her members, at their first setting out into the *dangers* and *temptations* of the *world*; may not justly fear, lest God should refuse that *grace* to his *own solitary prayers*, for which he *neglected* or *despised* the *prayers* of the *bishop* and the *church* on his behalf.

15. Q. What is required of *persons* to be *confirmed*?

A. First, that they be of *years* of *discretion*; that

is to say, of a capacity to understand the nature of their *baptismal covenant*; what God therein promises to us, and what we are thereby obliged to *believe* and *do*, in obedience to his will. Secondly, that they be not only capable of this *knowledge*, but be *actually instructed* in these things. Thirdly, that being hereby brought to a clear sense of what was done for them by their *Godfathers* and *Godmothers* at their baptism; they be now *ready* and *desirous* in their *own persons* to *ratify* and *confirm* the same. And, lastly, that in testimony of their sincere resolutions to make good what they here promise and vow, they do now truly *repent* of all their *sins*, and stedfastly *resolve*, by the *grace* of *God*, to go on in a constant obedience to God's commands unto their lives' end.

16. Q. At what *times* ought such persons to be *confirmed*?

A. At such times as the *bishop* appoints for this purpose. Only, if it be possible, they should endeavour to be *confirmed*, and thereby fully take upon themselves the *first sacrament* before they proceed to the participation of the *second*.

17. Q. How often ought any *Christian* to be *confirmed*?

A. The *nature* of the *office* plainly shews it. *Confirmation*, as it is understood and practised by us, is nothing else but a *solemn ratification* of our *baptismal covenant*. Now, no man ought to be *baptized* more than *once*: nor will he therefore need any more than *once* to take that *covenant* upon himself. If after this he shall fall into any *sins*, whereby to put himself out of a *state of grace*; or even to be cut

off from the *communion* of the *church*; there are other means of restoring him again to both, upon his sincere *repentance*, for what he has done amiss. But our baptism must not be repeated; nor will our *confirmation* therefore need to be repeated by us.

PRAYERS.

A FORM OF MORNING PRAYER, FOR THE USE OF FAMILIES.

As soon as the Family can be called together (and the sooner it be done the better,) let the Master of the House, or some other person appointed by him,

First, Read the Psalms in order for the Day:

Then a Chapter out of the New Testament, beginning with St. Matthew's Gospel, and so continuing on every day, in order, to the end of the Acts of the Apostles.

After which, let all kneel down, and let the Master of the Family, if he be able, go to Prayers with them in the following manner.

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy name; and finally, by thy mercy, obtain everlasting life, through *Jesus Christ* our Lord. *Amen.*

I.

We bless and praise thy holy name, O heavenly Father, that thou hast been graciously pleased to keep and preserve us this night past; † *to refresh us*

† If any thing has happened to disturb it, this clause must be omitted.

with comfortable rest; and to raise us up this morning, to magnify thy favour and loving-kindness towards us.

O Lord! We acknowledge that it is of thy mercy alone that we have not long since been cut off in the midst of the many great and crying sins which we have committed, as we have most justly deserved: but are still preserved to adore thy goodness; to confess our unworthiness; and to implore thy pardon and forgiveness.

Grant, we beseech thee, unto us, merciful Lord! such a due sense of thy patience and long-suffering towards us, as may lead us effectually to repentance: and give us grace so seriously to consider the shortness and uncertainty of our lives, that we may make haste, and not delay the time to keep thy commandments; nor any longer put off that great work upon which our eternal happiness depends.

And now that thou hast been pleased to bring us safely to the beginning of this day, vouchsafe, O Lord! to defend us in the same by thy mighty power; and grant that neither the examples or solicitations of wicked men, nor the distractions of our worldly affairs, nor the allurements of any sinful lusts and pleasures, may either hinder us in our duty, or draw us into the commission of any evil, contrary thereunto: but so strengthen us by thy Grace, and protect us by thy good Providence, that no temptations may come upon us, or none but such as thou wilt enable us to withstand and overcome.

To this end, keep us, we beseech thee, this day under a constant sense of thine all-seeing eye: make us seriously to consider, that thou our God art ever present with us; that thou beholdest all our actions,

hearest all our words, and that the very secrets of our hearts are not hid from thee: that thou notest in thy book whatsoever we think, speak, or do now; and wilt for all these things bring us to judgment, at the great and terrible day of thy appearing. O! let the hour of our death, and the day of thy judgment, the glories of heaven, and the torments of hell, be always so fresh in our remembrance, that they may keep us from offending; and make us continually careful so to live here, that we may be happy for ever.

And grant, O Lord! that we may not only be watchful against sin, but diligent to embrace all opportunities of doing thee service. Make us truly pious towards thee our God; just and charitable towards our neighbours; honest and upright in our several callings and employs; humble and modest, chaste and temperate, sober and orderly, in our whole lives and conversations; and ready to do all the good we can to all men, whether they be friends or enemies, according to thy command and example.

On other days.

On Sundays.

More particularly we pray thee bless us this day in the due observation of that holy rest, to which thou hast consecrated it. Fit and prepare our souls for thy service; and grant that we may come with pure hearts, and lift up holy hands before thee in thy church, without wrath or doubting. Let our prayers be acceptable in thy sight; and let thy Grace accompany our hearing, and reading of thy word; that with meek hearts, and due reverence we may

selves in it, attend to, and receive the same, and that we may bring forth the fruits thereof with not offend thanksgiving. O! grant us so to be thee, have ourselves this day, that we may not offend thee, nor bring upon ourselves the remembrance of an evil conscience at night. But let all our thoughts, words, and actions be holy and innocent; useful and profitable, as becomes the servants of *Christ*: that so when the days of our short abode here shall be ended, we may depart in peace, and rest in hope, and finally be restored to the joys and glories of a blessed and happy resurrection; through the merits and mediation of thy dear Son, *Jesus Christ* our Lord.

II.

In whose name, and for whose sake, we beseech thee graciously to accept our supplications and prayers, which we farther make before thee for the whole race of mankind: for those who are yet in darkness, and in the shadow of death; that the light of thy glorious Gospel may, in thy good time, shine upon them, and bring them to the acknowledgment and obedience of the truth.

Bless the holy catholic church: grant that all they that do confess thy holy name may agree in the truth of thy holy word; and live in unity and godly love.

Let the choicest of thy blessings rest upon that part of thy church of which we are members. Heal its breaches, enlarge its borders, and unite its divisions. Pour out upon all those who are in the communion of it, a spirit of zeal and piety; of peace and charity; of humility and obedience: and grant that we may all live agreeably to our holy profession; without scandal, and without reproach; that others

seeing our good works, may come in unto us, and glorify thee our Father which art in heaven.

Bless all Christian kings, princes, and governors; but especially *him* whom thou hast set in authority over us. Preserve *his* person, and prosper *his* government: and grant that we may lead quiet and peaceable lives under *him*, in all godliness and honesty.

Give a double portion of thy spirit to the bishops and pastors of thy church: endue them with wisdom and understanding from above; and enable them so faithfully to guide and to instruct thy people committed to their charge, that they may both save themselves, and those that hear them.

Comfort and support all those who are in any affliction or distress, whether of mind, body, or estate: heal the sick; support the weak; relieve the needy; and defend the oppressed: be a father to the fatherless, and plead the cause of the widow: and give unto them all a spirit of patience and resignation to thy Divine will, under their sufferings; and when thou seest fit, a happy issue out of all their troubles.

Be more especially gracious to all our relations and friends: return all the good they have done us, manifold in their bosoms; and grant them, O Lord, whatsoever thou knowest to be needful or expedient for them; the comforts of this life, and the everlasting happiness of the life which is to come.

And while we pray unto thee for others, give us, we beseech thee, O merciful God, a portion in all the good prayers which are any where offered up unto thee by any others on our behalf: and make both them and us partakers of the intercession of thy Son; that by his death and passion, we may attain to the

joys of a blessed and glorious resurrection, through the same *Jesus Christ* our Lord; to whom with thee and the Holy Ghost be honour and praise for ever and ever. *Amen.*

III.

And now, O Father of mercies, and God of all comfort, with these our supplications and prayers, which we have offered unto thy Divine Majesty, accept our morning sacrifice of praise and thanksgiving for all thy mercies and blessings which thou hast vouchsafed unto us. For our life, health, food, and raiment; for the continual protection of thy good Providence, by which we are kept from dangers; for the many gracious deliverances thou hast often afforded us out of such as have befallen us; and for that goodness of thine whereby thou hast sweetened and allayed those evils thou hast not seen fit wholly to remove. But above all we bless thy Holy Name, O God, for thine unspeakable love in the redemption of the world, by our Lord *Jesus Christ*, and for all those benefits we thereby enjoy, in order to our eternal happiness. For the light of thy Gospel, and the assistance of thy grace; for the comfortable promises of the forgiveness of our sins; and the time and opportunity of working out our salvation, which thou art pleased in thy great goodness still to continue to us. Grant, we beseech thee, most merciful Father, that we may shew forth thy praise not only with our lips, but in our lives, by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through *Jesus Christ* our Lord; in his name, and in his words, in behalf of ourselves, and all our friends, and of all thy servants, we most humbly and heartily pray:

Our Father which art in heaven, hallowed be thy name; thy kingdom come; thy will be done in earth as it is in heaven; Give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power and the glory, for ever and ever. Amen.

O Lord! our heavenly Father, Almighty and Everlasting God, who hast safely brought us to the beginning of this day, defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings may be ordered by thy governance, to do always that which is righteous in thy sight, through *Jesus Christ* our Lord. *Amen.*

O God whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of *Jesus Christ*, our Mediator and Advocate. *Amen.*

The Grace of our Lord *Jesus Christ*, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

EVENING PRAYER.

The Psalms for the Day, being read, as before:

Let a Chapter be also read out of the Epistles, beginning with that to the Romans, and continuing on to that of St. Jude.

Then let the Master of the Family proceed to Prayer in the following manner.

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him, neither have we obeyed the voice of the Lord our God, to walk in his laws which he has set before us.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins; spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Ans. Spare us, Good Lord!

O most merciful and gracious Lord God, who dwellest in the highest heavens, yet humblest thyself to behold the things which are done here upon earth; thou chargest thy angels with folly, yea, the heavens are not clean in thy sight; and what then is man that he should be clean? or he that is born of a woman, that he should be righteous?

O God! we confess, with shame and confusion of face, that we are not worthy of the least regard from thee whom we have so much offended; and whose patience and long-suffering we have so often and grievously abused. O Lord! we have sinned, we have done wickedly; we have broken thy holy commandments by thought, word, and deed; by doing

those things which thou hast forbidden, and leaving undone the things which thou hast commanded. And to make ourselves altogether sinful, we have gone on in a continued course of sin and rebellion against thee; and have persisted in it notwithstanding all the motions of thy Holy Spirit, and the checks of our own consciences to the contrary. Yea, this very day we have not ceased to add new sins to all our former guilt.†

And now, O God! what shall we say, or how shall we open our mouths, seeing we have done these things? O Lord! to us belongs shame and confusion of face, because we have rebelled against thee: but with thee there is mercy, therefore shalt thou be feared. Have mercy upon us, O God! after thy great goodness, according to the multitude of thy mercies do away our offences. Wash us thoroughly from our wickedness, and cleanse us from our sins: and grant us grace so truly to repent of, and turn from our evil doings, that our iniquities may not be our ruin. Give us a deep sense of our sins past; and a hearty sorrow and contrition for them: and so endue us with the grace of thy Holy Spirit, that for what remains of our lives we may walk more circumspectly before thee, redeeming the time because the days are evil.

To this end, purify our souls from all corrupt desires and affections; mortify all our carnal lusts and appetites; make us as constant and zealous to deny, as we have ever been heretofore ready to gratify and indulge them. Pour into our hearts a spirit of piety and devotion; of love and charity; of humility and

† Here, let a short stop be made for every one to call to mind wherein he has offended the day before.

self-denial ; and grant that these, and all other Christian graces and virtues may more and more increase, and abound in us. Remove from us all envy, and hatred, and malice ; and whatsoever else is contrary to our duty towards thee, or towards our neighbour : and so establish us in thy fear, that it may never depart from our minds ; but be a constant security to us against all those temptations which either the devil, the world, or our own flesh, shall hereafter minister unto us ; to draw us into sin, or to hinder us in our duty.

More particularly, we pray thee to pardon and forgive us whatsoever we have done amiss this day : O let us not lie down to rest under thy displeasure : but grant us that forgiveness of our sins now, which we may never have any future opportunity to ask of thee.

Take us, this night, into thine especial favour and protection. Give thy holy angels charge over us, that no evils happen unto us, nor any dangers approach us, to disturb our repose. Refresh us with comfortable rest, and raise us up in the morning with renewed strength and vigour to praise thy name. And now that we are about to lie down upon our bed of rest, grant us grace seriously to consider that time, when, in a little while, we shall lie down in the dust ; and since we know neither the day nor hour of our Master's coming, make us so careful of our duty, and so watchful against sin, that we may be always ready ; that we may never live in such a state as we should fear to die in ; but that whether we live we may live unto the Lord ; or whether we die we may die unto the Lord ; that whether we live or die we may be thine, through *Jesus Christ* our Lord ;

in whose most holy name and words we farther call upon thee, saying :

Our Father which art in heaven, hallowed be thy name ; thy kingdom come ; thy will be done in earth as it is in heaven ; Give us day by day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us ; and lead us not into temptation, but deliver us from evil ; for thine is the kingdom, and the power and the glory, for ever and ever. Amen.

The Almighty Lord, who is a most strong tower of defence to all them that put their trust in him ; to whom all things in heaven and earth, and under the earth, do bow and obey ; be now and evermore our defender and preserver.

Unto his gracious favour and protection we most humbly commend ourselves, and all that belong unto us. The Lord bless us and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up the light of his countenance upon us ; and give us his peace this night and for evermore. *Amen.*

NOTE, *That these prayers may, with a very little alteration, be as proper for single persons to make use of, as for families.*

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THE END.





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