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A
SHORT
TREATISE

Containing all the Principall
Grounds of Christian
RELIGION.

John Ball

By way of Questions and
Answers, very profitable for
all sorts of men, but especi-
ally for Housholders.

Whereunto are added severall
Questions, by the Reverend Author's
own Pen: to clear the Expositi-
on: As you may perceive by the
Epistle to the Reader. *yn*

*The fifteenth Impression; more
corrected then the former.*

Imprinted at London, for John Wright
at the signe of the Kings-head in
the Old Baily. 1656.

THE HISTORY
OF GREAT BRITAIN

Containing all the History
of Great Britain
from the first

By way of Questions and
Answers
and containing
all the History
of Great Britain

From the first
of the Kings
of Great Britain
to the present
Time

By
John

Printed
at the King's
the City



To the R E A D E R.

Christian Reader,

THe many Impressions of this Catechism, (both with and without the Exposition) do manifest what good acceptance it hath found amongst the people of God. And I hope that by means of this change, with which it is now put into thy hand, it will prove much more profitable unto all such who shall diligently improve it.

The Questions which the Reverend Author (Mr. John Ball) did by his own pen, put into the Margin of the Book, to clear the Exposition, for the benefit of some private friends, are now upon the request of many, both Ministers and others (who have experienced the profit hereof) published for more common use. The Catechism as now Printed, remains the self-same for substance, without addition or diminution, and there is no

A 2 more

To the Reader.

more change in the phrase of words, then necessity compelled, that there might be an harmonious suitableness betwixt the Questions and Answers. If any through the quicknes of their own parts, shall complain of some needless repetitions which might have been forborn, and of less exactness then might here have been expressed, they are intreated to consider, 1. That as the first composing of the Catechism, so this new modelling of it, intendeth especially the instruction of Children and ignorant Christians, whose weakness requires such condescensions. 2. That cautiousness to keep off, from all seeming materiall alterations, may make a satisfying Apologie.

Some care hath been taken, to correct former over-sights of the Printer, in the Scripture quotations, though probably there may yet some Errata be espyed, amongst so great a multitude of proofs. In this Impression, where the Answers in the short Catechism are large, the particulars are noted and numbred by severall figures; and in the Exposition, some passages are more clearly expressed, and some transposed according to the Authors own minde and practice,

well

To the Reader.

well known to some, who were fully acquainted with his Catechisticall Exercises, both in his own familie and the publick Congregation. Master Thomas Langley (a faithfull servant of Christ, and Minister of the Gospell at Middlewich in Cheshire) may be justly judged by those who know him (as he is indeed by my self) the meekest man to have appeared by an Epistle in this publication, because he was the Authors most ancient, much endeared friend, and could have spoken experimentally, very much in referance to this work, being one of them (as I conceive) who concurred (at least) with the worthy Anchor, in the first publishing of this Catechism; yet his great modesty hath put it upon my hand, though he hath been pleased (with his Son) to afford good assistance in this service. The following Epistle doth suggest both the summary Matter and Method of the whole Book, with directions to make it the more profitable. Here I might say much, to perswade all persons carefully to husband such like helps, for the instruction of themselves and their relations in the Principles of Religion. Wisdome (saith Salomon)

To the Reader.

is the principall thing, therefore get wisdom; and with all thy getting, get understanding, *Prov. 4. 7.* It is one part of Gods Image upon mans heart, *Col. 3. 10*; a sovereign Antidote against error and sin, *Pro. 2. 11*; addeth strength *Prov. 24. 5.* and delight unto the soul, *Prov. 2. 10.* It is the guide of our affections, *Phil. 1. 9.* and of a Christian conversation, *Col. 1. 9, 10*: yea it is the key of heaven, *Luk 11. 52.* Whereas by ignorance, people are alienated from the life of God, *Eph. 4. 18.* and strangers to the rich Treasures of the Gospell, *2 Cor. 4. 4.* The plague of darknesse in Egypt was neither so doleful nor dangerous as this because it falls upon the soul, which is the candle of the Lord, *Prov. 20. 27.* and if this light be darknesse, how great is that darknesse? *Mat. 6. 23.* The Egyptians likewise rose not from their places during their darknesse: but mans soul is always in motion, and they who walk in darknesse know not whither they go, *John 12. 35.* but stumble, *John 11. 10.* and are in danger every step to fall into the pit of perdition, *Mat 15. 14.* When Sampsons eyes were put out, the Philistines carried him to prison, and caused

To the Reader.

caused him to grinde as a slave, Judg. 16. 21. In like manner ignorant silly creatures are carried captives by seducers, 2 Tim. 3. 6. and kept in bondage under Satans power, Eph. 6. 12. in danger to lose their immortal souls unto eternity, 2 Cor. 4. 3, 4. from which there is no hope of deliverance without knowledge, Acts 26. 18. And alas, alas, how sad is it to consider (much more to suffer, that ruine without remedy, and perdition without pittie; which will undoubtedly be the portion of all them who live and dye in spirituall darknesse, Prov. 1. 26, 30. Esay 27. 11. 2 Theff. 1. 8, 9. As these brief hints may serve to quicken peoples industry, in self-love to lay-in a stock of divine knowledge for their own use: so may they move indeavours, to be herein helpfull unto their severall relations, whom they are obliged to love as themselves, Mat. 22. 39. If the ox or asse of an enemy going astray should be brought into his way homeward, Exod. 23. 4. how much rather ought Christians to teach one another the way unto heaven, Col. 3. 16. in imitation of Gods servants in former ages, Psal. 32. 8, 9. and 51. 13. Acts 18. 25, 26. But care in this kind

To the Reader.

The reading of the holy Scriptures and other good Books, as also the hearing of Sermons, will be much more delightful and profitable, when people shall be able to refer truths unto their proper heads in Divinity. By this means likewise the flashiness and unsoundness of many, together with their ignorance in the principles of Religion, will be made manifest; whose proud blindness or inconsiderateness imboldens them to adventure upon preaching-work, which they have neither competent strength to wield, nor any warrant from God to undertake.

My heart unfainedly desireth that this Catechism (as it is now tendred) may prove thus serviceable to the souls of many, through Gods rich blessing, in the Lord our Saviour. I am

Thy servant in and

for Jesus Christ,

SIMEON ASHE.

Febr. 3.

1653.



TO THE

CHRISTIAN READER.



WE offer here unto thy view
(good Christian Reader)
the Principles of Religion,
with a short Exposition

upon the same, for the explanation of
what may seem difficult, the confirma-
tion of the truth professed, against Po-
pery, and the enforcing of sundy du-
ties of weighty and great importance.

The method we have followed is plain
and natural; the matter wholesome, but
not adorned with flowres of eloquence.

We begin with the main end that all
men ought to aim at: because there can
be no motion but for some end, as there
can be no effect but from some effici-
ent. Thence we proceed to the means
whereby the end may be attained: for
it is in vaine to propound an end unto
our selves, if either the way be impossi-
ble or imperfect; if either it cannot
be known, or do not lead to the fruiti-
on thereof. In the means, we consider
whence direction is to be taken, and

To the Christian Reader.

what is to be learned : and there we shew what and who God is, how we must conceive of him, why He ought to be worshipped, what covenant he made with *Adam* in the time of innocency, and how *Adam* by transgression fell, and plunged himselfe, and his posterity into woe and misery unspeakable, intolerable and eternal. In the next place we lay downe the means that God hath ordained for mans recovery; and there is handled what Christ is, what he hath don for us, how we are made partakers of his benefits, how faith is wrought and increased in us, and what obedience we owe to God in Christ, who is the object of Christian Religion. And because the godly in this course of Christianity are compassed about with infirmities, subject to many falls and assaults, with many tentations, which might discourage and turne them out of the way, therefore we have added what course a Christian should take to grow in grace, how he may be preserved from falling, how he should recover after his Fall, and of what priviledges the godly are or may be partakers, in this life. And in the last
place,

place, the blessednesse of the Saints after this life is ended, is touched in few words; whereby the sufficiency of the means is manifested. For as it is a way prescribed of God, so it leadeth us unto God, the first, chief, and all sufficient good. Our desire herein is to teach the simple Christian, how he may grow from grace to grace, and from faith to faith: and to further such Godly householders as desire to instruct and train up their children and servants in the information and fear of the Lord, but want leisure or ability to furnish themselves out of larger and more learned Treatises: For their sakes we have adventured to compile this poor Treatise and make it common, that they might have some help at hand, whereby they might be confirmed in the truth against the vaine cavils of the Papists, and the better inabled to inform them that be committed to their charge. If any such shall vouchsafe to make use of this book, we would desire him to mark and observe these few things First, that the letters *a*, and *b*, and *c*, &c. set in the Answer, doe direct what part of the Answer the Testimonies of Scripture

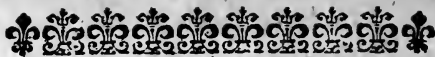
alleged doe serve to confirm. And these directions, || † * do intimate what words, or which part of the Answer are explained in the Exposition. Secondly, in teaching the Questions and Answers, take the pains to search into the proofs which are alleged for confirmation of the matter; and if the same things, word for word, be not found in the Verses of Scripture cited, then be pleased further to enquire what reasons or arguments may be drawn from the place to prove what is intended. This we commend, because it is a course behoofeful for the obtaining of well grounded knowledge, the getting of stedfast and assured faith and comfort, and growing to be familiarly acquainted with the Word. Thirdly, in reading the Exposition of every Answer, take notice what is delivered by way of explication or confirmation, and what reasons, and how many, are brought to prove any point. Thereby a man shall be inabled to refer that which he heareth in the publick assembly, or readeth in godly and learned Books, to some head, apply it to right purpose, treasure it up safe in memory
for

To the Christian Reader.

for use in the time of need, and have in readiness to answer the gain-sayers.

Thus heartily desiring and hoping (good Reader) that thou wilt make use of these directions given, profitably to guide thee through this small work; we commit thee to God and the word of his grace, who is able to direct and safely lead thee unto eternal happiness; craving that if thou receive benefit from God upon the perusal of this simple Treatise, thou be carefull to pour out thy soul unto God for us, that he would enrich us with his grace more and more, for the glory of God, the good of his Church, and the comfort of our own souls.

Whereas many of Mr Ball his Manuscripts were lent unto friends, and not restored, it is desired that those who have any of them in their hands, would be pleased to send them unto Mr. Sawbridge Stationer at the Signe of the Bible on Ludgate-hill in London, to be delivered by him unto Mr. Ashe (to whom Mr. Ball committed the care of all his written Books) that such of them may be published as shall by him be judged fit for publike use.



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A short



A SHORT CATECHISM,

With an
Exposition upon the same.

Question.

*What ought to be the chief
and continual care of every
man in this life?*



A. To a gloriſie || God,
and to ſave his † ſoul, a

1 Cor. 10. 31. b Acts 16. 30, 31. Mat.
16. 26.

Expoſ. || Q. What is Gods glory?

A. Gods glory is his ſurpaſſing
worthineſſe.

Q. Can it be increaſed?

A. It cannot be increaſed nor fully
maniſteſt, *Exod. 33. 20.*

Q. Why ſo?

A. Becauſe he is moſt perfect, *Pſal.*
16. 2. and infinite, *Job 22. 2. & 35. 7.*

*Q. When is God ſaid to gloriſie him-
ſelf?*

A. God is ſaid to gloriſie himſelf.
when he maketh his excellency to ap-
pear, *Num. 14. 21. Pſalm 72. 19.*
Ezek. 43. 2.

B

Q. When

Q. When do angels & men glorify him

A. Angels and men glorifie him, when they extoll his greatnesse, and testifie the acknowledgment of his glory, *Luk* 2. 14. *Rev.* 14. 7. *Exod.* 15. 2.

Q. What is it then to glorifie God?

A. To glorifie God is inwardly in heart, *Rom.* 4. 20. *1 Cor.* 6. 20. and outwardly in word and action *Matth.* 5. 16. *1 Pet.* 2. 12. to acknowledge God to be such a one as he hath revealed himself, *Rev.* 4. 9, 11. *Psalms* 29. 1, 2. and 50. 23.

Q. Of glorifying God, why should man be most carefull?

A. Of glorifying God, man should be most carefull, 1. Because God is the beginning from which, and the end unto which, all things do tend, *Rom.* 11. 36. (2) His glory is in it self most excellent, *Exod.* 33. 18, 19. *Psalms* 148. 13. (3) Most dear to him, *Exodus* 7. 4, 5. *Isaiah* 42. 8. and 48. 11. (4) The supream end of all Divine Revelation, *Ephes.* 2. 7. (5) The end of all his works, *Eph.* 1. 5, 6. *Prov.* 16. 4. *Exod.* 9. 16. *Psalms* 50. 15. *John* 11. 4, 40. (6) The end of mans life, *Psalms* 6. 4, 5. And (7) service, *Zach.* 7. 5, 6. *Psalms*

101. 1 *John* 3. 28. 29. And (8) all means furthering the same, are available to mans salvation, *Romans* 4. 20, 21. *Jer.* 13. 16. *Mal.* 2. 2. 1 *Sam.* 2. 30. *Psalms* 50. 23.

Q. What is it to take care of our salvation?

A. † To take care of our salvation, is so to live here, that we may live with the Lord hereafter, *Phil.* 2. 12. 2 *Pet.* 3. 11. 14.

Q. Why should man take care of his Salvation?

A. 1. Because the salvation of the soul is most pretious, *Psal* 49. 8. (2) It cannot be obtained without care, *Acts* 2. 37. 1 *Cor.* 9. 24. *Matth.* 7. 13. *Luke* 13. 24. (3) He is ever mindlesse of Gods glory, that is carelesse of his own eternal happinesse, *Ephes.* 2. 12. *John* 5. 44. and 7. 18. (4.) Eternal life is a durable treasure, *Luk* 12. 33. and 16. 9. 10. 1 *Tim.* 6. 17. 18. (5.) All worldly things are vain, uncertain and transitory, *Matth* .6. 19. *Psalms* 73. 18, 19. (6.) The soul came from God, and is after a restlesse manner carried to seek and desire communion with God. (7.) A desire to be happy is natural

turally planted in the heart of all men by God himself. (8) God is infinite in goodness the highest of all things that are to be desired; Therefore we should earnestly set our affections upon things that are above, *Col. 3. 1. 2, Phil. 3, 12. 13, 14.* and infinitely desire the enjoying of Gods presence in heaven.

Q. Whence must we take direction to attain hereunto?

A. Out of the c word || of God alone, c John 20. 31.

Expos. || Q Why must we take direction out of the Word of God to obtaine salvation?

A. 1. He that gives the Crown must reveale the way to life, & God only can give the Crowne of glory, *2 Tim. 4. 8. James 1. 12.* (2) Religion is the way to life, and God onely is the Author, object, and the end of true Religion, *Gen. 18. 19. Acts 18. 25, 26. John 6. 29.* And (3) he sendeth us to his word alone for direction, how to attain salvation, *Isa, 8. 20. Luk 10. 26.* therefore none but He can reveal the way how we should obtain that everlasting inheritance, *Psal. 16. 11. Prov. 2. 6, 9.*

Q. How may it be proved that God is the Author of Religion? **A. 1.**

with an Exposition upon the same. 3

A. (1.) There can be no religion, without the knowledge of God, his will and works: for the nature of God is incomprehensible, his will and works are unsearchable, *Heb. 11. 6. Deut. 4. 4, 6. and 29. 29. Heb. 11. 3.* (2) Since the fall of *Adam* there can be no true Religion without the knowledge of God in Christ. No man hath known the Father but the Son, and he to whom the Son hath revealed him, *Joh 1. 18. Matth. 11. 27.* And (3) The Gospell is the rule of Christian Religion, for it revealeth the properties of God, the Mediation of Christ, the benefits of his death, and the Covenant which God hath made with us in him. Now the Gospell is an hidden Mystery, *1 Cor. 2. 7. 10. Rom. 16. 25, 26.* so that we can know nothing of God, untill God himself manifesteth it unto us, *Psal. 103. 7. and 147. 19, 20.*

Q. What understand you by the word of God?

A. By the word of God we understand the will of God revealed unto man being a reasonable Creature, teaching him what to do, believe, and leave undone, *Deut. 29, 29.*

B 3

Q. What

Q. What call you the word of God?

A. The holy Scripture † immediately † inspired, which is contained in the Books of the Old and New Testament, 2 Tim. 3. 16.

Expo. † Q. Hath not this word been diversly made known heretofore?

A. This word of God hath heretofore been diversly made known, Heb. 1. 1. as (1) By inspiration, 2. Chr. 15. 1. Isa. 59. 21. 2 Pet. 1. 21. (2) By ingra-ving in the heart, Rom. 2. 14. (3) By vi-sions; Num. 12. 6, 8. Acts 10. 10, 11. Ado. 1. 10 (4) By dreams, Job 33 14, 15. Gen. 40 8. (5) By Urim and Thum-mim, Num. 27. 21. 1 Sam. 30. 7, 8. (6) By signes, Gen. 32. 24. Exo. 13. 21. (7) By audible voice, Exo. 20 12. Gen. 22. 15. And lastly by writing, Exo. 17. 14.

Q. How is this word, revealed in writing, called?

A. This word so revealed, is by excel-lency called, 1. The Scripture, Gal. 3. 22, John 10. 35. And 2. The holy Scripture, Rom. 1. 2.

Q. Why is it called the holy Scripture?

A. 1. In respect of God the Author, Act. 1. 16. & 4. 25. (2) The holy penmen, Luke 13. 28. 2 Pet. 1. 21 (3) The matter, 1 Tim. 6. 3. Tit. 1. 1. And (4) The end

end thereof, *Rom.* 15. 4, *2 Tim.* 3. 17.

Q. Why was the truth delivered to the Church in writing?

A. The truth of God was delivered to the Church in writing, *Deut.* 31. 9. *Hos.* 8. 12. *Rev.* 2. 1. (1) That it might be preserved pure from corruption, *2 Pet.* 2. 12, 13, 15. (2) That it might be better conveyed to posterity; *Jer.* 36. 27. 28. *Deut.* 31. 19, 24, 25, 26. (3) That it might be an infallible standard of true doctrine: (4) That it might be the determiner of all controversies, *Isaiah* 8. 20. *Mal.* 4. 4. *Deut.* 17. 11. (5) That our Faith might be confirmed, beholding the accomplishment of things prophesied, *1 Kings* 13. 2. with *2 Kings* 23. 16. *Act.* 17. 10. 11. And (6) For the more full instruction of the Church, the time of the Messias either drawing on, *Mal.* 4. 4. or being come, *Luk* 1. 2. 3.

Q. What is it to be immediately inspired?

A. || To be immediately inspired, is to be as it were breathed, and to come from the Father by the Holy Ghost, without all means

Q. Were the Scriptures thus inspired?

A. Thus the holy Scriptures in the

Originals were inspired both for matter and words, *Luk. 1. 70. 2 Pet. 1. 21.*

Q. What are the Books of the Old Testament?

A. Moses and the Prophets, &c Luk. 4. 27.

Expos. † Q. What mean you by the Books of the Old Testament?

A. All the Books of holy Scripture, given by God to the Church of the Jews.

Q. How are they called?

A. They are called, (1) The Law, Luk 16. 16. John 12. 34. and (2) The Prophets, Rom. 1. 2. & 16, 25, 26.

Q. Why are they called Prophets?

A. Because they were written by holy men, stirred up, sanctified, and inspired of God for that purpose, 1 Pet. 1. 11. Heb. 1. 1.

Q. Under what heads be they ordinarily comprized?

A. Ordinarily they are comprized under these two heads, (1) The Law, and the Prophets, Mat. 22. 40. Act. 13. 15 Mat. 7. 12: or (2) The Law of Moses and the Prophets, Acts 28. 23. or (3) Moses and the Prophets, John 1. 45. Luk 16. 29.

Q. Why is Moses distinctly named?

A. Moses

A. Moses is distinctly named from the rest because he was the first and cheif of the Prophets.

Q. Whereas we read them distinguished into Moses, the Prophets, & the Psalms, why are the Psalms distinctly named?

A. The Psalms are mentioned particularly, *Luk. 24. 44.* because they are the choice & flower of all other Scripture.

Q. Which are the Books of the New Testament?

A. Matthew, Mark, Luke, and the rest, as they follow in our Bibles.

Q. How may it be proved that those books are the word of God immediately inspired by the holy Ghost to the Prophets and Apostles?

A. || First, By the † testimony of the church; * Secondly, constancy of the saints; || Thirdly, miracles wrought to confirm the truth; i and Fourthly, by the † antiquity thereof f 2 Pet. 1. 19. g *Rev. 6. 9.* h 1 *King. 17. 24.* *Joh. 3. 2. i Jer. 6. 16.* *Heb. 13. 8.*

Expos. || Q. Is it expedient to know that these Books are the word of God?

A. It is very expedient and necessary that all Christians of age and discretion, should know that the Scriptures

ptures are the very word of God.

Q. What is it to know them to be the Word of God.

A. It is to know them to be the immediate and infallible truth of God that is to be received, obeyed, and believed.

Q. Why is that expedient to be known?

A. 1. Because thereby we are the better fitted to hear, read and receive the word with attention, joy, reverence, submission, *Acts* 10. 33. and assurance of Faith: which being a divine grace, must have a divine foundation, *2 Tim.* 3. 15, 16. *1 John* 5. 13. and being certain, must have a sure ground, even the word of God, *John* 5. 46. *Eph.* 2. 20. *Rom* 4. 18.

2. Also, it ministers no small comfort in affliction and temptation, that we know whom we have trusted, *2 Tim.* 1. 12. *Acts* 5. 29.

Q. How must this be known?

A. This must be known, not by opinion, or probable conjecture, which may deceive, but by certain and distinct knowledge.

Q. What is certain and distinct knowledge?

A. That

A. That whereby we conceive of things certain certainly as they are, and are assured that we conceive of them no otherwise then as they are.

Q. Why is such a knowledge requisite?

A. That we may be able to stop the mouths of Atheists and Papists, who carp against the truth, 2 Cor. 13 .3.

Q. How come we to the knowledge hereof?

A. We come not to the understanding hereof by sense or discourse of reason: But this matter is to be discerned and believed by Faith.

Q. What rules are to be observed for the better clearing of this matter?

A. For the fuller clearing of this point, sundry rules are to be observed, both concerning Faith, and concerning the Scripture it self.

Q. what is the first Rule?

A. 1. Distinction must be made 1 Rule.
between certainty of Faith, and certainty of sense or sight.

Q. How are they distinguished?

A. 1. Things believed in themselves are more certain then things seen, but they are not alwayes so apprehended by us.

2. Cer-

2. Certainty of sight excludes doubtings, so doth not certainty of Faith, it is sufficient that it prevail against them, *Gen. 15. 6, 8. 1 Cor. 13. 9, 12. Judges 6. 36, 37, 38.*

Q. What is the second Rule?

Rule 2.

A. 2. Implicite Faith is to be distinguished from explicite Faith.

Q. What is Faith implicite?

A. Implicite Faith is that by which we confusedly believe that such Books are the word of God, not understanding the sense of them.

Q. What is Faith explicite?

A. Explicite Faith is ever joyned with a distinct and certain understanding of the thing believed, *John 3. 2, 10.*

Q. What is the third Rule?

Rule 3.

A. 3. Historical Faith must be distinguished from justifying and saving Faith.

Q. What is the Faith Historical?

A. Historical Faith stands in the certainty of the mind, and believes God speaking in the Word.

Q. What is Faith justifying?

A. Justifying and saving Faith contains the persuasion and confidence of the heart, whereby we not onely be-

believe the Word of God to be the chief truth, but also do imbrace it as containing the chief good of man, *Jam. 2. 19. John 5. 35. Heb. 6. 11. and 10. 22. Eph. 3. 12.*

Q. Why are they to be distinguished?

A. Because all things in Scripture are not alike to be believed, neither do the same Arguments serve to beget each Faith.

Q. What is the fourth Rule?

A. 4. Concerning the Scripture, we *4. Rule.* must put difference between the Doctrine therein contained, and the writing.

Q. Why is this to be observed?

A. Because the writing is for the signifying of the sense; and the knowledge and faith of both, is not alike necessary. The Doctrine was ever necessary to be believed, the manner of revealing was not alway, *John 8. 24.*

Q. What is the fifth Rule?

A. 5. Of Doctrines, some are *5. Rule.* simply necessary to salvation, containing the main grounds and chief Heads of Christian religion; others are Expositions or Amplifications of the same, very profitable, but not of such necessity,

sity, 1 Cor. 3. 12, 13. Col. 2. 18, 19.
Phil. 3. 15.

6. Rule.

Q. What is the sixth rule?

A. 6. A distinction is to be put between the Scripture generally considered, in respect of the manner of revealing, and between the number and order of the Books.

Q. Why is this to be noted?

A. It being one thing to believe that the will of God is now fully and wholly committed to writing; another that this is the distinct order, and precise number of Books.

Q. What is the seventh rule?

7. Rule.

A. 7. A difference is to be made between the chiefe Author of a Book, and the instrument thereof, 1 Cor. 12. 3. Matth. 10. 20.

Q. Why is this to be noted?

A. Because it is one thing to believe that God is the Author of this or that Book; another, to believe that it was written by this or that Scribe, or Amanuensis.

Q. What is the eighth rule?

8. Rule.

A. 8. The substance of doctrine necessary to salvation contained in Scripture, is to be believed with an express,

press, Historically, and saving Faith: but the number and order of Books is to be believed with Faith Historically.

Q. What is the first argument to prove the Scriptures to be the word of God?

A. The testimony of the Church.

Q. What understand you by the Church

A. † By the Church we understand not the Pope, whom the Papists call the Church virtual; nor his Bishops and Cardinals met in general Council, whom they call the Church representative; but the whole company of Believers, who have professed the true Faith; whether those who received the Books of holy Scripture from the Prophets and Apostles or those who lived after.

Q. Under the name of the Church, do you comprehend the Prophets and Apostles?

A. Under the name of the Church we comprehend not the Prophets and Apostles, as they were immediately chosen and called to be the pen-men of holy Scripture.

Q. Why so?

A. Because they wrote not as men
in

in the Church, but above the church.

Q. *How is this testimony of the Church considered?*

1. Of the
Jewes

A. This Testimony of the Church is considered, 1. Of the Jews. 2. Of the Christians.

Q. *What Books did the Jews receive?*

A. The Church of the Jewes, professed the Doctrine, and received the Books of the Old Testament, and testified of them that they were divine

Q. *What things give force to this testimony?*

A. To the testimony of the Jewes these things give force.

1. To them were committed the Oracles of God, *Rom.* 3. 2.

2. In great misery they have constantly confessed the same, when as by the only denying thereof they might have been partakers both of Liberty and Rule.

3. Notwithstanding the high Pirests and others persecuted the Prophets while they lived, yet they received their writings as Propheticall and Divine.

4. Since obstinacy is come to *Israel;*

rael;

rael, notwithstanding their great hatred to the Christian Religion, the holy Scripture of the Old Testament is kept pure and uncorrupt amongst them, even in those places which do evidently confirm the truth of Christian Religion, *Isaiah 53. 3, 4, 5, &c.*

Q. What Books did the Christian Church receive?

A. The Christian Church hath embraced the doctrine of God, and received the Books both of the Old and New Testament. 1. Of the Christians.

Q. What things give weight to this testimony?

A. To the testimony of Christians, two things give force, 1. Their great constancy. 2 Their admirable and sweet consent: for in other matters we may observe differences in Opinions, in this a singular and wonderfull agreement.

Q. How many ways is this testimony of Christians considered?

A. This testimony of Christians is considered three ways, 1. Of the universall Church, which from the beginning thereof untill these times, professing the Christian Religion to be divine, doth also professe that these

Books are of God. 2. Of the several primitive Churches, which first received the Books of the Old Testament, and the Epistles written from the Apostles, to them, their Pastors, or some they knew; and after delivered them under the same title, to their successors and other Churches. 3. Of the Pastors and Doctors, who (being furnished with skill, both in the Tongues and matters Divine) upon due trial and examination have pronounced their Judgement, and approved them to the people committed to their charge.

Q. Of what force is this Testimony?

A. This Testimony of the Church is of great weight and importance; 1. It is profitable to prepare the heart, and to move it to believe. 2. It is of all humane Testimonies (whereby the Author of any Book that hath, is, or shall be extant, can be proved) the greatest, both in respect of the multitude, wisdom, honesty, faithfullnesse of the witnesses; and the likenesse, constancy and continuance of the Testimony it self. 3. But this Testimony is onely humane. 4. Not the onely, nor the chief,

chief, whereby the truth and Divinity of the Scripture is confirmed. 5. Neither can it be the ground of divine faith and assurance.

Q. What is the 2^d argument to prove the Scripture to be the word of God?

2. Argument.

A. The constancy of Saints.

Constancy of the Saints.

Q. What things give weight to this Argument?

* *A. (1) The Saints of God of all sorts and conditions, noble, base, rich, poor, learned and unlearned, old, young, married, unmarried, have acknowledged them Divine (2) They have suffered the most grievous torments, usuall, unusuall; speedy, slow, even what Hell could invent or mans malice finde out, for the defence of this truth. (3) All these things a number numberlesse endured: (4) And that with great constancy and joy, even with a chearfull heart & merry countenance, so that none can think they suffered out of weaknes pride, vainglory, or discontent.*

Q. What is the force of this argument?

A. This patient suffering of the Martyrs is not testimony meerly humane, but partly divine: for that courage and chearfullnesse which they shewed

in the midst of all torments, was not from nature, but from above.

3. Argu-
ment.

Q. What is the third argument to prove the Scriptures to be the word of God?

Miracles.

A. Miracles wrought to confirm the truth.

Q. What things give force to this argument?

*A. || 1. Many, 2 and great wonders.
3. Such as Satan himself cannot imitate
4. Such as exceed the power of any, yea of all the Creatures in the world.
5 Such as the most malicious enemies of Gods truth could not deny to be divine, hath the Lord openly wrought by the hands of Moses, the Prophets and Apostles, for the confirmation of this truth, Numb. 11. 9. and 20. 10. Exod. 19. 16. 1 Kings 17. 24. Mark 16. 20. Heb. 2. 4. John 5. 36, and 9, 30, 33. Acts 5. 12.*

A. What is the strength of this argument?

A. These miracles were sufficient to confirm the Divinity of this truth and writing to them who were eye-witnesses thereof, Heb. 2 3. Job. 20. 20. Judg. 2. 7, 10. The undoubted and clear narration of them, is to us an invincible argument thereof.

Q. What

Q. What is the 4th argument to prove the Scriptures to be the Word of God? 4. Argument.

A. The Antiquity thereof. Antiquity

Q. How doth this prove the Scriptures to be the word of God?

|| *A.* That which is most antient, is most true and divine.

Q. Why so?

A. 1. The purest Religion is before all others. 2. There must needs be a Law before Transgression: and 3. A commandment given unto man, before there could be place for the Devill to tempt him.

Q. How may the Antiquity of the Scripture be proved?

A. The Religion taught in Scripture is of greatest antiquity, because the doctrine of the Creation and Fall there handled, in all other stories whatsoever, is omitted.

Q. How else may it be proved that those Books are the word of God?

A. By 5. || the kittle, † 16. efficacy, 7. sweet m* consent, 8. admirable n || doctrine, 9. excellent o † end, and 10. the witness p* of the Scripture it self, k *Gen.* 17. 1. *Psal.* 50. 1. *Isa.* 44. 24. *Exod.* 20, 1, 2, 1 *Cor.* 11. 23. *John* 3. 36. 1 *Cor.* 1. 23. *Joel* 1. 1, 2. 1 *Psal.* 19 8.

Rom. 15. 4. Rom. 8. 7. Zeph. 2. 11.
 Zech. 13. 2. Acts 5. 32. Acts 9. 5, 20,
 21. Phil. 1. 12, 13. Rom. 15. 19.
 2 Cor. 4. 8, 9, 10. m Gen. 3. 15, and 49.
 10. Isa. 9. 6. Dan. 9. 24. Mat. 1. 18.
 Acts 10 43. n Psal. 119 129, 138 172.
 Deut. 4. 5, 6. o John 20. 31. p 2 Tim. 3.
 16. 2 Pet. 1. 19.

Q. What is the fifth argument to prove
 the Scriptures to be the word of God?

A. The stile thereof.

Expos. || Q. What understand you by
 the stile?

A. By the stile of the Scripture we un-
 stand not the externall superficies of
 words, but the whole order, chara-
 cter, frame and comprehension, which
 fitly agreeth, (1) To the dignity of the
 speaker, (2) To the nature of the Argu-
 ment. And (3) is tempered according
 to the capacity and condition of them,
 for whose sake it was written.

Q. Had not every Prophet and Apo-
 stle a peculiar stile?

A. Every Prophet and Apostle al-
 most, had a peculiar stile; *Isaiab* is elo-
 quent, sweet, and more adorned; *So-
 lomon* accurate, *Jeremy* vehement and
 more rough; *Amos* simple: but all are
 divine

Q. What

5. Argu-
 ment.

The stile
 of the
 Scriptures.

Q. What things declare the Majesty of the stile?

A. These things declare the Majesty of the stile.

1. The titles that the Author of the holy Scripture doth justly challenge unto himself; the which import (1) Independence of nature, *Exod.* 3. 14. (2) Supereminency of power and sovereignty, *Psal.* 50. 1, 2. And (3) excellency both of properties and works, *Gen.* 17. 1. *Isai.* 42. 5. and 40. 22, 26.

2. The manner used in teaching, commanding, promising, and threatening.

Q. What manner is used in Teaching?

A. Things above reason, hidden mysteries, such as exceed all humane capacity, are unfolded, without all argumentation or furniture of persuasion, *1 Cor.* 2. 7. and we are required to understand and believe them, relying upon the truth and credit of the revealer.

Q. What manner is used in commanding?

A. In giving the Law, no proem is used, but *Thus saith the Lord*; no conclusion, but *The Lord hath spoken*,

24 *Exod.* 20. 1, 2. Commandments of which no reason can be rendered, are enjoined, *Gen.* 2. 17. and that which a naturall man would account foolishnesse, is peremptorily and with great severity required, *John* 3. 36. *1 Cor.* 1. 23, 24. no argument being brought to perswade or confirm the equity of those commands, but onely the will of the Commander.

Q. What manner is used in promising and threatening?

A. Promises above likelyhood are made: to assure of performance, no reason is alledged, but, *I the Lord have spoken*, *Isa.* 51. 22. and 53. 3, 4. and to encourage against difficulties and dangers present divine assistance is promised both as necessary and sufficient, *Exo.* 4. 12. *Josh.* 1. 9. *Jer.* 1. 8. *Isaiah* 43. 5. In the matter of threatening also, the like notes of the Divinity of the style may be observed.

Q. What further particulars may be observed in the majesty of the style?

A. (1) That without respect of persons, he doth prescribe Laws to all men, private persons and publique Magistrates; whole Kingdomes and severall Estates.

(2) Com-

(2) Commanding what is distastfull to their nature, and forbbidding what they approve.

(3) Promising not terrene honor, but life everlasting if they be obedient.

(4) Threatning, not with rack or gibbet, but eternall death if they disobey, *Joel* 1. 1, 2 *John* 3. 16. 1 *Sam.* 12. 25.

(5) That the Ministers of the Lord of Hosts do require attention, Faith and Obedience, to whatsoever they speak in the name of the Lord, whether it were prophesie, commandment, or rebuke; whether they called to repentance, and reformation of things amisse, or exhorted to obedience, 1 *Cor.* 11. 23. *Mich.* 1. 1, 2.

Q. Is not the maner of speech in Scripture low and humble?

A. Yes, but the low and humble maner of speech, used in holy Scripture, cannot justly offend any man.

Q. Why was it penned in so humble a maner?

A. (1) It was penned to the use and behoof both of the learned and unlearned, *Rom.* 1. 14.

(2) Though the Phrase be plain, the matter is high and excellent, profound

found and unutterable, *Hof. 8. 12. Act. 2. 11.*

(3) Easynesse and plainnesse doth best beseeem the truth. A Pearl needs not painting, nor truth to be underpropped with forreign aids; it is of it selfe sufficient to uphold and sustain it self.

(4) It becomes not the Majesty of a Prince to play the Orator.

(5) Though the Scripture be simple in word, it is great in power: no writings of Man, though never so well set forth, with wit, words, order, or depth of learning, can so enlighten the mind, move the will, pierce the heart, and stir up the affections, as doth the word of God.

(6) Neither do the Scriptures want eloquence, if the matter be well weighed: no writing doth, or can equalize them in pithynesse of prophecying, or ferventnesse of praying.

Q. Give an example hereof.

A. The song of Moses, and the beginning of Esay, in variety and force of eloquence, do farre exceed authors, Greek and Latin, if comparison be made betwixt those places,
and

and whatsoever is most excellently indited by man, either in Greek or Latin, you may easily discern, the one was written by a Divine, the other by a humane Spirit.

Q. What is the sixth argument to prove the Scripture to be the Word of God?

6. Argument.
Efficacy
of the
Scriptures.

A. The Efficacy thereof.

Q. How doth the efficacy of this word demonstrate the Divinity thereof?

A.† The efficacy of this Doctrine doth powerfully demonstrate the Divinity thereof: (1) For it converts the soul. (2) Enlightens the eyes, *Psalm 19. 7, 8.* (3) discovers sin, *Rom. 7. 7.* (4) Convinces the gainsayer, *2 Tim. 3. 16.* (5) Killeth and terrifieth, *2 Cor. 3. 6.* (6) Rejoyceth the heart, *Psalm 19. 8.* and *119. 103.* (7) Quickneth, *Psalm 119. 50, 93.* (8) Comforteth, *Rom. 15. 4.* (9) Manifesteth the thoughts, *1 Cor. 14. 25.* (10) Overthrows false Religions. (11) Casteth down strong holds, and the whole Kingdom of Satan. (12) Stoppeth the mouth of Oracles. (13) Destroies Idols, *2 Cor. 10. 4.* *Zeph. 2. 11.* *Zach. 13. 2.* And (14) remains invincible notwithstanding all opposition, *Acts 5. 38. 39.*

Q. What

Q. What things commend the efficacy of this word?

A. These things commend the efficacy of this Word.

(1) The nature thereof is opposite to the wisdom and will of a naturall man *1 Cor. 1. 21.* and *2. 14.* *Rom. 8. 7.* and yet it hath prevailed.

(2) It hath prevailed, not onely with the grosse and sottish Gentile who served other gods, *Galatians 4. 8.* but even with the most fierce and bitter enemies thereof, *Acts 9. 5, 6, 20, 21.*

(3) The enemyes who did oppose this truth were many, mighty and subtile.

Q. Who was the principal enemy of this truth?

A. The Devil out of his hatred against Gods glory, and mans salvation: *Eph. 6. 12.* *Apoc. 2. 10.*

Q. Who were his instruments?

A. (1) The Roman Emperors were his Instruments. (2) The rest of the world furthering, and (3) The Jews stirring them up.

Q. What moved them to persecute this truth?

A. (1)

A. (1) Their love to falshood and idolatry: and (2) Their malice against the Christian Religion.

Q How did they persecute it?

A. They did with 1. incredible fury and 2. vigilancy, labour the utter abolition of this truth, *Act.* 4. 27 and 9. 2. *Mat.* 10. 18, 22. *John.* 16. 2. *Act.* 13. 50. and 14. 2, 5, 19. 1 *Thef.* 2. 15, 16.

(4) The persons whom the Lord did chuse to be publishers of this heavenly Doctrine, were (1) In number few. (2) In outward appearance simple, rude base and weak. And (3) Somtimes also negligent, *Mat.* 4. 18. 19, 20. *Luke* 6. 13. 2 *Cor.* 4. 7 8. *Mark* 13. 25.

(5) These simple and weak men subdued the world by preaching the Crosse of Christ, and prescribing long-suffering and patience, 1 *Cor.* 2. 4. 1 *Thef.* 3. 4. *Act.* 9. 16. 2 *Tim.* 3. 1, 2.

(6) The number of all sorts, ages, conditions, sexes and nations, who gave credit to this Doctrine, and confirmed the same with the losse of their lives

lives was innumerable, *Apoc. 6. 9, 10.*

(7) In short time a great part of the habitable world was converted, and brought to the obedience of Faith, so that *Paul filled* all places from *Jerusalem* to *Illyricum* with the sound of the Gospel, *Col. 1. 6. Rom. 15. 19.*

(8) The more the truth was perfected, the more it did prevail, *Acts 8. 3, 4. Phil. 1. 14.*

(9) Though the Jews were wasted with many and great slaughters, yet the Scriptures did still remain safe and entire in their custody, when the Hebrew Language did lie almost unknown and had perished altogether, had not the Lord provided for Religion; then by the Jews, the deadly Enemies of Christ, was the doctrine of Christian Faith preserved.

(10) To these we may adde the dreadfull Judgements of God, which fell upon the persecutors of the Christian Faith; amongst whom, some were forced at their last gasp to acknowledge the Divinity of this Word. All which things do strongly confirm the propagation, defence and conservation of this truth and Doctrine to be admirable

rable and of God.

Q. What is the 7th argument to prove the Scripture to be the Word of God? 7. Argument.

A. The sweet consent thereof.

Q. How doth this consent prove the Scripture to be the Word of God? Sweet consent of the

A. The sweet and admirable consent of the scriptures.

sent which is found in all and every part of Scripture, cannot be ascribed to any but to the Spirit of God; each part so exactly agreeing with it self, and with the whole, *John 5. 46.*

Q. By what instances may this be declared?

A. This may sufficiently appear by comparing the prophecies of the Old Testament touching 1. Christ, 2. The calling of the Gentiles And 3. rejection of the Jewes; with the accomplishment of them declared in the New, *Gen. 3. 15. and 12. 2. and 49. 10 Numb. 24. 17. Dan. 9. 25. Mat. 1. 18. Luke 1. 55. and 24. 27, 44. Acts 26. 22. Deut. 32. 21. Mal. 1. 10, 11. Psalm 2. 8. & 110. 2. Acts 11. 18. Psal. 118. 22, 23. Mat. 21. 42.* Such exact consent, as here is to be found, is impossible to be fained of men or angels, because the things foretold were removed from their knowledge

ledge and finding out, untill they were revealed.

Q. What considerations give weight to this Argument?

A. These considerations give weight to this Argument.

(1) The length of the time in which this writing continued; *viz.* from *Moses* untill *John*, which prevented all conceits of forgery, since they were not written in one, not yet in many ages.

(2) The multitude both of Books that were written, and of Writers who were employed in that service.

(3) The distance of place, in which they were written, which did hinder that the Writers could not confer together, *Jer.* 2. 1, 2. and 36. 5. *Ezek.* 1. 1.

(4) The silence of the adversaries, who in all that long space mentioned, whiles the Scripture was in writing, could never detect any thing in those Books as false or erroneous.

Q. What things give weight to this silence of the adversaries?

A. This silence of the adversaries is of great weight in this case, because they were eye-witnesses of those

those things which our Saviour taught, did, and suffered, according as it was prophesied of him. So that they (1) Knew the Prophecies (2) Saw the accomplishment of them: And (3) were acquainted with that which the Apostles had written.

Q. The Prophets and Apostles who writ the same History, dissent one from another.

A. If the Prophets or Apostles who wrote the same Histories, do seem to dissent in any circumstances, this doth nothing derogate from their authority.

Q. Why so?

A. For 1. In themselves they differ not; the fault is our ignorance and apprehension. (2) By a right and just interpretation, they may easily be reconciled. (3) The dissonancy which seems to be amongst them in small things, doth free them from all suspicion of fraud, and their sweet consent in all matters of importance, doth convince that they wrote by the guidance of the same Spirit.

Q. Declare this more particularly.

A. 1. If they had all written one
D thing,

thing, they might seem superfluous.

2. If each, a new History, there could appear no foot steps of consent. 3. When they relate the same story with the same circumstances, they have their use, one sometimes speaking more plainly than the other. And 4. when they agree in matter, but seem to dissent in circumstances, the truth is the more confirmed, an argument of fuller credit may be drawn out of that dissent: for as the Heathen man observeth, Too exact diligence is neither approved of all, neither doth it want suspicion.

Q. Doth not the Doctrine of the Scripture agree with all other truth whatsoever?

A. To this sweet agreement of holy Scripture with it self, it might be further added, that it agreeth with all other truth whatsoever: there is nothing true in Divinity, which is false in Philosophy; nothing in Philosophy is repugnant to the truth in Divinity, but it may be overthrown by the principles of right and true Philosophy.

Q. What is the 8th argument to prove the
the

the Scriptures to be the word of God?

**B. Argu-
ment**

A. The excellent matter thereof.

*Excellent
matter of
the Scrip-
tures.*

*Q. How doth this prove the Scrip-
tures to be of God?*

*A. Because the matter treated of in
holy Scripture, is divine & wonderfull.*

*Q. Declare this by some particular
instances?*

*A. 1. It explicates unto us the na-
ture, properties, and high acts of God,
purely and holily.*

*2. It describes the person of Christ,
so fitly, excellently and conveniently,
that if the mind of man consider it at-
tentively, of necessity it must acknow-
ledge, it doth exceed the reach of a
finite understanding.*

*3. It discovers unto us the misery
and corruption of man by nature, the
incomprehensible love of God in Jesus
Christ towards man, that happy re-
conciliation (if we may so speak) of
his justice and mercy by his infinite
wisdom, ordaining Jesus Christ to be
our Mediator.*

*4. It unfolds the Covenant of
Grace, which God made with man af-
ter his Fall; all which can be drawn
from no fountain, but Divine Reve-
lation,*

lation, *1 Cor.* 2. 7, 10. *Ephes.* 3. 4, 5. *Col.* 1. 26.

5. The Scripture also contains the Law of God, which teacheth the duty of man, and that is wise and just, the Gentiles themselves being Judges, *Deut.* 4. 5, 6 7.

Q. What notes of Divinity may be observed in the Precepts?

A. In the precepts divers Notes of Divinity may be observed: As (1) the surpassing excellency of the act, requiring that we should deny our selves, and lead our lives according to the appointment of the Lord, *Mat.* 16. 24, 25. *Rom.* 8. 12, 13. (2) The wonderful equity that doth appear in every commandment. (3) The admirable strangeness of some acts, which a natural man would count foolishness, yet prescribed as necessary, *John* 3. 36. and 8. 24. (4) The manner how obedience is required; *viz.* that it proceed from a pure heart, a good conscience, and faith unfained, *Deut.* 6. 5. *1 Cor.* 13. 2. *1 Timothy* 1. 5. (5) The perfection of the Law, commanding and allowing all good, but forbidding and condemning all sin and wickedness,

of

of what kind soever.

*Q. What example may be given here-
of?*

A. Take a brief view of the ten com-
mandments; Are they not; (1) Plain.
(2) Pure. (3) Brief. (4) Perfect. (5)
Just. (6) Extending to all. (7) Bind-
ing the conscience; and (8) Reaching
to the very thoughts.

Q. What do these things commend to us?

A. All these things commend unto
us, 1. The Justice. 2. The Wisdom.
3. The Holinesse. 4. The Omnipot-
ency. 5. The Omniscience. 6. The
Perfection. And 7. the absolute sove-
raignty of the Law-giver.

*Q. What notes of Divinity may be ob-
served in the promises and threatnings?*

A. The promises and threatnings
annexed to the Law, will suffer us to
acknowledge none other Author of
them, but the Lord alone. For. 1. none
can make them but he, because he onely
can give eternall life, and inflict eternal
condemnation 2. These are so set to-
gether with the commandments, as
they can move none, but only the con-
science of him; who doth acknowledge
the commandments to be divine.

9 Argu-
ment, Ex-
cellent end.

Q. *What is the 9th argument to prove the Scripture to be the word of God?*

A. The excellent end thereof.

Q. *What is the end of the Scripture?*

† A. The end of the Scripture is divine, viz. 1. The glory of God: and 2. The salvation of man; not temporal but eternal.

Q. *How may it appear that the glory of God is the end of the Scripture?*

A. Because the Doctrines, Precepts, Prohibitions and Narrations, are all referred to the setting forth of Gods praise.

Q. *How doth this prove that they are of God?*

A. It shews that they are from above, *John* 7. 18. and 5. 41. and 8. 50, 54. *Gal.* 1. 10. For, what is more equall, than that all things should return thither whence they had their beginning?

Q. *How doth it appear that the salvation of man is the end of the Scripture?*

A. Because this Word doth point out unto man, 1. What true blessednesse is: And 2. How he may be reconciled unto God, being lost by sin.

Q. *How doth this prove them to be divine?*

A. It

A. It is a firme demonstration to prove unto us the Divinity thereof: For (1) What is more agreeable to the wisdom, bounty, mercy, grace and power of God, then to restore man fallen, and to make him partaker of eternal happineffe? And (2) Who can shew unto man, how he may be admitted unto Gods favour, having offended? or direct and lead him forward in the path of life, but the Lord alone?

Q. What is the force of these Arguments?

A. These Arguments are of great force, whether they be severally or joyntly considered; and do as strongly prove that the Christian Religion is onely true, as any other reason can, that there was, is, or ought to be any true Religion.

Q. What is the 10th argument to prove Scriptures to be the word of God?

10. Argument.

A. The testimony of the Scripture it self.

Testimony of Scripture it selfe.

Q. What are the properties of this testimony?

* *A.* This testimony of Scripture it self, is (1) most clear: (2) Certain.

(3) Infallible. (4) Publique And (5) Of it self, worthy credit.

Q. Why so?

A. It being the testimony of the Lord himself, who is in all things to be believed.

Q. Is this testimony of force to open the eyes or assure the heart?

A. No, for the external light of arguments, and testimonies brought to confirm and demonstrate, must be distinguished from the inward operation of the holy Ghost, opening our eyes to see the light shining in the Scripture, and to discern the sense thereof, 2 Cor. 1. 22.

Q. These reasons may convince any, be he never so obstinate: but are they sufficient to perswade the heart thereof?

A. No, the testimony of the Spirit is necessary and only sufficient for this purpose, 1 Cor. 2. 14. r 1 John 2. 20, 27.

Expos. || Q. Why is the testimony of the spirit necessary?

A. Because by nature we are blinde in spirituall things, 1 Cor. 2. 14. Mat. 15. 14. Though therefore the Scripture be a shining light, Psalm 119. 105. yet unlesse

With an Exposition upon the same.

unlesse our eyes be opened, *Psalme 119.*
18. Acts 26. 18. we cannot see it, no
 more then a blinde man doth the Sun,
John 1. 5.

*Q. Why is the testimony of the Spirit
 all-sufficient?*

A. (1) Because the spirit is the author
 of supernatural light and faith, *1 Cor. 2.*
8 9. Eph. 1. 17. 1 John 5. 6, 10.

(2) By the inspiration thereof
 were the Scriptures written, *2 Pet.*
1. 21.

(3) The secrets of God are fully
 known unto, and effectually revealed
 by, the Spirit, *1 Cor. 2. 10.*

(4) The same Law which is written
 in the Scriptures, the Spirit doth
 write in the hearts of men that be in-
 dued therewith, *Isaiah 59. 21. Heb. 8.*
10. For which reasons it must needs be
 that the testimony of the Spirit is all-
 sufficient to perswade and assure the
 heart that the Scriptures are the word
 of God.

*Q. What Rules must be observed to
 prevent mistaking herein?*

A. To prevent mistaking herein, ob-
 serve these rules;

(1) The Spirit of God doth assu- *1 Rule:*
 redly

redly perswade our consciences that the Scriptures are of God; (1) By enlightning our eyes to behold the light. (2) By writing the Law in our hearts. (3) By sealing up the promises to our Consciences. And (4) Causing us sensibly to feel the effects thereof, *1 Cor. 2. 12. Luke 24. 45. 1 Cor. 14. 37. Jeremiah 31. 33. 2 Cor. 12. 2. 1 Thes. 1. 5. with 1 Thes. 2. 13. Acts 16. 14.*

2 Rule. (2) This perswasion of the Spirit is more certain then can be proved with reason, or expressed in words.

Q. *Why so?*

A. For things doubtfull may be proved, but things in themselves most clear and certain, be above all proof and reason, as the shining of the Sun needs not to be confirmed by argument to him, that hath his eyes open to see the light thereof.

3 Rule. (3) This testimony of the Holy Ghost is certaine and manifest to him that hath the Spirit, but private, not publique; testifying only to him who is endued therewith; but not convincing others, nor confirming doctrines to others.

(4) This

(4) This testimony of the Spirit is ^{4 Rule.} not to be severed from the word, which is the instrument of the Holy Ghost and his publique testimony.

Q Is it not injurious to try the Spirit?

A. It is not injurious to try the Spirit, by the word of God, 1 John 4. 1. seeing this is a mutuall relation between the truth of the party witnessing, and the truth of the thing witnessed: and the holy spirit, the Author of the Scripture, is every where like unto and doth every where agree with himselfe.

(5) The testimony of the Spirit ^{5 Rule.} doth not teach or assure us of the letters, syllables, or several words of holy Scripture, which are onely a vessel to carry and convey that heavenly light unto us; but it doth seal in our hearts the saving truth contained in those sacred Writings into what language soever they be translated, Eph. 1. 13.

(6) The Spirit doth not lead them ^{6 Rule.} in whom it dwelleth, absolutely and at once into all truth, but into all truth necessary to salvation, and by degrees, Joh. 16. 13. with Act. 1. 6. and 11. 2.

Q What

Q. *What follows hence?*

A. Hence it follows, that holy men; partakers of the same Spirit, may erre in many things, and dissent one from another in matters not fundamental.

Q. *What are the properties of the Scripture?*

A. It is of 1. **D**ivine authority; 2. **T**he rule of faith and manners. * 3. **N**ecessary, **W** pure, **P**erfect, and * 6. **P**lain, 1 **T**im. 3. 1 **E**ccl. 12. 10. **G**al. 6. 16. **R**om. 10. 14. **P**sal. 12. 6. **P**sal. 19. 7. **P**rov. 8. 9.

Expos. || Q. What is the Divine authority of holy Scripture?

A. Such is the excellency of the holy Scripture; above all other writings whatsoever, 2 **T**im. 3. 15. 2 **P**et. 1. 19. that it ought to be credited in all narrations, threatnings, promises, or prophecies, 1 **T**im. 1. 15. **H**eb. 11. 11. 2 **P**et. 1. 19. and obeyed in all commandments; **J**ob 22. 22. **J**er. 13. 15. **R**om. 1. 5.

Q. *Whence hath it this authority?*

A. From God the Author thereof; he being of incomprehensible wisdom; **P**salm 147. 5. great goodnesse, **E**xod. 18. 9.

First property of the Scriptures. Its of Divine authority.

18. 9. *Psal.* 34. 8. *Rom.* 11. 22. absolute power and dominion, *Gen.* 17. 1. *Psal.* 50. 1, 2. and truth, that can neither deceive nor be deceived, *Rom.* 3. 4. *Tit.* 1. 2. *Heb.* 6. 18.

Q. Doth the authority of the Scripture wholly depend upon God?

A. The authority of the Scripture doth onely and wholly depend upon God the Author of it.

Q. May not one part of Scripture be preferred before another?

A. Though one part may be preferred before another, in respect of excellency of matter and use, *Can.* 1. 1. *1 Tim.* 1. 15. yet in authority and certainty every part is equal.

Q. Is any other writing of equal authority to the Scripture?

A. Only Scripture is of Divine authority, *Gal.* 1. 8. *Mat.* 17. 5. *1 Cor.* 11. 23.

† *Q. How may it be proved that the Scripture is the rule of faith & maners?*

A. Because the Scriptures are, (1) The word of Christ, *Col.* 3. 16. whose word is upright, *Eccl.* 12. 10. *Phil.* 3. 16. (2) The first truth, *Heb.* 13. 8. (3) Received by immediate, divine Revelation, *2 Pet.* 1.

2^d Property.
Rule of
Faith and
Manners.

21. (4) Delivered to the Church. (5) Sufficient to make the man of God perfect in all good works. *2 Tim. 3. 16, 17.* (6) The treasury whence all doctrines must be taken, *1 Pet. 4. 11. Acts 26. 22, Luke 16. 29* (7) The touchstone whereby thou must be tried, *Act 17. 11. Isaiah 8. 20.* and (8) Without which, error in doctrine and manners is unavoidable, *Matth. 22. 29.*

The third
property
necessary.

Q. *How is the word necessary in respect of substance?*

* A. In respect of substance, the word of God was alwayes necessary, *Eph. 2. 20.* without which we could 1. Neither know, Nor 2. worship God aright, *Heb. 11. 3, 6. Mat. 22. 29. John 20. 31. 2 Tim. 3. 16. Rom. 15. 4. Luke 24. 26, 27.*

Q. *How is it necessary in respect of the maner of revealing?*

A. In respect of the maner of revealing in writing, the Scriptures were necessary, ever since it pleased God after that maner to make known his will, *Deut. 17 18. Josh. 1. 8. Rom. 15. 4. Luk. 1. 3. Jude v. 3* and so shall be to the end of the world *1 Cor. 10. 11. Rev. 22. 18.*

The fourth
property,
pure.

Q. *How is the Scripture pure?*

|| A.

|| *A.* This blessed word of God is free from all, even the least, stain of folly, error, falshood or unjustice, *Psalms* 119. 138, 140. *Prov* 30. 5. *John* 17. 17. all things being laid down holily and truly, both for substance, circumstance and manner of speaking, *Psal.* 51. 1. *Mat.* 1. 25.

Q. What is the perfection of the Scripture?

† *A.* Whatsoever was, is, or shall be necessary or profitable to be known, believed, practised or hoped for, that is fully comprehended in the Books of the Prophets and Apostles, *Luk* 16. 29, 31. *John* 5. 39. *Rom.* 15. 4. *Gal.* 1. 8, 9. *2 Tim.* 3. 15, 16, 17.

Fist property, perfect.

Q. What things are to be observed, that the perfection of the Scripture might more easily appear?

A. The perfection of the Scripture will more plainly appear, if we consider, (1) That Religion, for the substance thereof, was ever one and unchangeable. *Heb.* 13. 8. *Eph.* 4. 5. *Jude* 3. *Acts* 26. 22. *Tit.* 1. 1, 2.

(2) The Law of God, written by *Moses* and the Prophets, did deliver whatsoever is needfull for, and behoovefull

hoovefull to the salvation of the *Israelites*, *Deut.* 4. 2. and 12. 32. *Psal.* 1. 2. *Mal.* 4. 4. *Hof.* 8. 12. *Luke* 10. 26.

(3) Our Saviour, 1. Made known unto his Disciples the last and full will of his heavenly Father, *John* 14. 26. and 15. 15. and 16. 13. and 1. 18. and 2. What they received of him, they faithfully preached unto the world, *Acts* 20. 27. *1 Cor* 15. 1, 2, 3. *Gal.* 1. 8. *1 John* 1. 3. and 3. The sum of what they preached is committed to writing *Acts* 1. 1, 2. *John* 20. 31. *1 John* 5. 13. with *Acts* 8. 5. *1 Cor.* 2. 2. *Rom.* 10. 8, 9, 10.

(4) There is nothing necessary to be knowne of Christians, over and above that which is found in the Old Testament, which is not plainly, clearly and fully set down, and to be gathered out of the writings of the Apostles and Evangelists.

Q. *Is the whole Scripture perfect, or the particular Books thereof?*

A. In the whole body of the Scripture, all doubts and controversie are perfectly decided, *Isaiah* 8. 20. *Mat.* 22. 39, 40. *Deut.* 17. 8, 9, 10, 11, 12. *2 Tim.* 3. 16, 17. and every particular
Book

book is sufficiently perfect for the proper end thereof.

Q. What use is to be made hereof?

A. Unwritten traditions, *1 Cor.* 4. 9. new articles of faith, *Jer.* 7. 31, & 19. 5. & new visions & revelations, are now to be rejected, *Heb.* 1. 1. *Job.* 4. 25. *John* 15. 15. & 16. 13. with *Matth.* 28. 19. *2 Cor.* 3. 6, 8, 11. with *Heb.* 8. 13.

Q. How is the Scripture easie?

* *A.* In themselves the whole Scripture is easie, *Psal.* 119. 105. *2 Pet.* 1. 19. *Prov.* 14. 6 for such excellent matter could not be delivered in more significant and fit words, *Act,* 1. 16. with *Eph.* 1. 17. But all things in Scripture are not alike manifest, *2. Pet.* 3. 16.

6. Property
Plain.

Q. What Rules are to be observed touching the plainnesse of Scripture in respect of us?

A. 1. The Gentiles by nature have the Law written in their hearts, *Rom.* 2. 14. (2). But to a naturall man the Gospel is obscure, accounted foolishness, *1 Corinthians* 1. 21. and 2. 14. (3). Things necessary to salvation are so clearly laid down, that the simplest indued with the spirit, cannot bee altogether ignorant of the same, *Isa.* 54.

John 6. 45. Deut. 30. 11. Matth. 11. 25. 2 Cor. 4. 3. But (4) to them who are in part illightned, 1 Cor. 13. 12. many things are obscure and dark, 1 Cor. 13. 9.

Q. Why are many things in the Scripture obscure and dark to them who be in part illightned?

A. (1) To tame the pride of mans nature, 2 Cor. 12. 7. (2) To work in us a reverence to the Scripture, 2 Pet. 3. 16, 17, 18. (3) To stir us up with care and diligence to read, pray, hear, &c. and use Gods meanes to grow in knowledge, Prov. 2. 34, 5. And (4) to enforce acknowledgement that all heavenly wisdom doth come from above, Prov. 2 6. Jam. 1. 35. 1 Kings 3. 9. Job 28. 23.

Q. For what end was the Scripture written?

A. To 2 (1) Teach || (2) Instruct. (3) Convince. (4) Correct. And (5) Comfort, 2 2 Tim. 3. 16, 17. Rom. 15. 4.

Expos. || Q. In what doth the Scripture teach, instruct, convince, correct, and comfort?

A. The Scriptures doth (1) Teach found

found Doctrine. (2) Disprove error. (3) Correct iniquity. (4) Instruct to righteousness. And (5) comfort in the path of holiness. *1 Tim. 1. 10, 11. Tit. 2. 12. 1 Thes. 3. 3, 4. Heb. 12. 1, 2.*

Q. How is it proved that the Scripture was written for these ends?

A. Because it was given to shew unto man the way of life and salvation.

Q. Why was the Scripture given to teach and instruct?

*A. Because faith and obedience is the way to happiness, and the whole duty of man is faith working by love, which man could not learn of himself, *Rom. 1. 5. Tit. 1. 1, 2. 2 Tim. 1. 13. Gal. 5, 6 & 6. 15.**

Q. Why was it given to convince and correct?

*A. Because the way to happiness is assaulted, (1) With ignorance. (2) Error. (3) Superstition. And (4) profaneness, *1 Tim. 1. 6, 19, 10. 2 Pet. 2. 1, 2, 3.**

Q. Why was it given to comfort?

*A. Because the same way to happiness is beset with many afflictions, *2 Tim. 3. 12,**

Q. Doth the knowledge of the scriptures belong unto all men?

A. **Yes,** || all men are not onely allowed, a but exhorted and b commanded to read, hear and c understand the Scripture, a John 5. 39, b *Deut.* 17. 18, 19. *Rev* 1. 3: c *Act* 8. 30.

Expos. || *Q.* Why are the Scriptures to be read and understood of all men?

A. 1. Because the Scriptures teach the way of life, *Prov.* 2. 9. *Luke* 16. 29. *Acts* 24. 14. & 13. 11, 46. *Psal.* 16. 11. *John* 6. 6, 8. (2) Set forth the duties of every man in his place and estate of life, *Deut.* 17. 17, 18, 19, 20. *Josh.* 1. 8. *Psalme* 119. 24. *2 Chron.* 23. 11. *1 Tim.* 4. 14. and 5. 1. &c. *2 Tim.* 2. 16. 17. (3) Are the ground of Faith, *Rom.* 4. 20. *2 Chron.* 20. 20 *1 Tim.* 1. 15. (4) The epistle of God sent to his Church, *Hes.* 8. 12. *Rev.* 2. 1, 8, 12. (5) His Testament, wherein we may find what Legacies he hath bequeathed unto us, *2 Cor.* 3. 14, 16. *Heb.* 10. 16. *John* 14. 17. (6) The Sword of the Spirit, *Eph.* 6. 17. (7) Being known and imbraced, they make a man happy. *Psalme* 119. 97, 98. *Luke* 10. 42. and 16. 29. *Psalme* 1. 2. *Rev.* 1. 3. but

but (8) Being neglected or contemned, they plunge men into all misery, *Heb. 2.3. Mat. 22. 29. Psalm 50. 16.*

Q. What sort of men ought to read the Scripture?

A. All men of what age, estate, quality or degree soever, ought to acquaint themselves with the word of God, 1 John 2. 14, 15. Psa. 119. 9. Acts 17. 11. Dem. 6. 7. Acts 18. 25. 28.

Q. What motives may encourage the weak, and the strong Christian also to read the word of God?

A. (1.) Because it was given of God, for the benefit and behoofe of all sorts, Rom. 15. 4. (2) It being milke for babes, and meat for strong men, 1 Cor. 3. 1, 2. Heb. 5. 13. (3) It being plaine and easie to instruct the simple, Prov. 1. 4. Psal. 19 7. (4) & full of hidden wisdom to exercise the strong, and satisfie the wise, Col. 2. 3. 1 Cor. 2. 7. Prov. 1. 5. (5) That both sorts may be able to try the Spirits, 1 John 4. 1. (6) That they might be wise unto salvation. (7) And grow rich in all spirituall knowledge and understanding, Col. 1. 10. and 2. 2. and 3. 16.

Q. The Scriptures were written in Hebrew and Greek, how then should all men read and understand them?

A. They ought to be translated
 || into known Tongues and † interpreted, *1 Cor. 14. 18, 19. e Neh. 8. 8. Acts 8. 35.*

Expol. || Q. Why are the Scriptures to be translated into a known tongue?

A. 1. Because the Prophets and Apostles preached their doctrines to the people and nations in their known languages, *Jer. 36. 15, 16. Acts 2. 6.* (2) Immediately after the Apostles times, many translations were extant. (3) All things must be done in the congregation unto edifying, *1 Cor. 14. 26.* but an unknown tongue doth not edifie *Gen. 11. 4.* And (4) all are commanded to try the Spirits, *1 Thes. 5. 21. 1 Cor. 10. 15.*

† Q. Why are the Scriptures to be interpreted?

A. Because the expounding of Scripture is (1) Commanled by God, *1 Cor. 14. 1, 2, 3, 4. and 3. 39.* (2) Practised by the godly, *1 Cor. 4. 16, 21. and 14. 27. Matth. 1. 23. 1 Cor. 14. 19.* And (3) is profitable both for the un-

With an Exposition upon the same.
 unfolding. of obscure places, *Neh.* 8. 8.
 and applying of plain Texts, *1 Cor.* 11.
 23, 24, 28 29.

Q. In what things doth it stand?

A. It stands in two things. 1. In giving the right sence, *Matth.* 13. 38. *Acts* 2. 29, 30. *Gal.* 3. 16. (2) In a fit application of the same, *Acts* 2. 16. and 1. 16. *1 Cor.* 14. 24. *2 Peter* 1. 12.

Q. Is the sence of the Scripture one, or manifold?

A. Of one place of Scripture, there is but one proper and natural sence, though sometimes things are so expressed, as that the things themselves do signifie other matters, according to the Lords Ordinance, *Gal.* 4. 24, 34. *Exod.* 12. 16. with *John* 29. 36. *Psal.* 2. 1. with *Acts* 4. 24, 25, 26.

Q. Are we tyed to the Exposition of Fathers?

A. We are not necessarily tyed to the exposition of Fathers or Councils, for the finding out of the sence of the Scripture, *Rom.* 3. 4. *Mat.* 5. 27, 28, 31, 32, 33, 34, 38, 39, 43, 44.

Q. Who is the faithful interpreter of the Scripture?

A. The holy Ghost speaking in the Scripture, is the only faithfull Interpreter of the Scripture, *Luke* 1. 70. *1 Cor.* 2. 10, 11. *John* 14. 26. *Isaiah* 55. 4.

Q. What be the means to finde out the true meaning of the Scriptures?

A. The meanes to find out the true meaning of the Scripture, are (1.) Conference of one place of Scripture with another, *2 Sam.* 24. 1. with *1 Chron.* 21. 1. *Isaiah* 28. 16. with *Romans* 9. 33. *Isaiah* 65. 1, 2. with *Romans* 10 20, 21. *Micah.* 5. 2. with *Matt* 2. 6. *Matthew* 26. 34. with *Marke* 14. 30. (2) Diligent consideration of the scope. (3) And circumstances of the place, *Mat.* 22. 31, 32. *Acts* 2. 29. as the occasions and coherences of that which went before, with that which followeth after. (4) Consideration of the matter whereof it doth intreat, *1 Cor.* 11. 24, 25, 26. (5) And circumstances of persons, times, and places, *Acts* 13. 36. 37. (6) Also consideration, whether the words be spoken figuratively or simply; for in figurative speeches, not the outward shew of words, but the sense is to be taken, *John* 15. 1. *Mat.* 26. 26.

John

John 14. 6. *Exod.* 12. 11. *John* 6. 35.
1 *Cor.* 10. 16. (7.) And knowledge of
the Arts & Tongues wherein the Scrip-
tures were originally written, 1 *Cor.*
12. 10. *Acts* 2. 3, 4. (8) But alwaies it is
to be observed, that obscure places are
not to be expounded contrary to the
rule of faith set downe in plainer places
of the Scripture. *Rom.* 2. 18 20. and
12. 6. 2 *Tim.* 1. 13. *Acts* 13. 33, 36, 37.
Rom. 9. 7.

*Q. What doth the Scripture specially
teach us?*

*A. The saving f knowledge || of
God, † and Jesus Chzist, f John 17
3. Col. 2. 1, 2.*

*Expos. Q. Why is knowledge neces-
sary?*

*A. Because Knowledge is, (1) The
ground of obedience, 1 Chr. 28. 9. Acts
26. 18. (2) A rich gift of Grace, Marke
4. 11. (3) The first Grace that God gi-
veth unto his Children. 1 *John* 2. 20,
27. and 5. 20. *John* 16. 4. and 6. 63.
(4) The foundation of all other graces,
Prov. 19. 2. *Psal.* 9. 10. *Hosea* 4. 6.
Isaiab 11. 9. (5) The guide of our affe-
ctions, & director of our actions, *Psal.*
119. 9, 100. 101. *Prov.* 2. 10, 11, 12.
*Isaiab**

Isaiab 30. 21. And (6) without it, zeal is little worth, *Rom.* 10. 2. sacrifice was vain, *Hos.* 6. 6. and devotion was but superstition, *Acts* 17. 22, 23.

Q. When is knowledge saving?

A. When it is made by the work of the holy Ghost, to be effectual to sincere faith, love, fear and obedience, then it is saving, *John* 17. 3. *Isa.* 53. 11.

Q. Why must we know God?

A. We must know God because otherwise, (1.) We cannot desire, *John* 4. 10. (2) Obey, 1 *John* 2. 4. Nor (3) have communion or fellowship with him, 1 *John* 1. 5, 6, 7.

Q. Why must we know Christ?

† *A.* We must know Christ, (1) Because sin hath made a separation between God and us, *Isa.* 59. 2. so that we cannot be received into Gods favour, or have communion with him, without a Mediator, *Eph.* 1. 3, 5. *Rom.* 3. 25. *Eph.* 2. 18. 1 *John* 2. 1, 2. *Heb.* 10. 21. 22. *John* 14. 6.

(2) God in Christ, or God and Christ, is the object of Christian Religion, *Coloss.* 3. 17. 1 *Pet* 1. 21. *John* 14. 1. *Heb.* 1. 6.

Q. How doth it appear that this knowledge is excellent?

A. (1)

A. (1) Because Christ is the image of the invisible God, *Col. 1. 15.* the brightnesse of his glory, and the expresse image of his person, *Heb. 1. 3.*

(2) In whom, with open face we behold, as in a glass, the glory of the Lord, *2 Cor. 3. 18.* *John 14. 9.*

(3) In whom are hid all the treasures of wisdom and knowledge, *Col. 2. 3.*

Q How may it appear that the knowledge of God and Christ is sufficient?

A. (1) Because the Apostles, who preached unto the world the whole counsel of God necessary to salvation, did preach nothing, *Acts 8. 5.* *Rom. 10. 8, 9.* *Acts 28. 31.* (2) did desire to know nothing, but Jesus Christ and him crucified, *1 Cor. 2. 2.* *Phil. 3. 8.*

(3) Of him they wrote, that our joy might be full, *1 John 4. 1.* And (4) the Lord, who forbids us to glory in any thing beside, doth command us to glory in this, that we know him in Christ, *Jer. 9. 23.* *1 Cor. 1. 30, 31.*

Q What be the properties of this knowledge?

A. This knowledge is, (1) Necessary. (2) Easie. (3) Excellent. (4)

Sufficient.

Sufficient. (5) Sound. And (6) comfortable, 2^d Cor. 4. 3, 4. Acts 8. 8.

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

A. By the 1st works, and the 2^d wonders which are seen, 3^d the testimony of * conscience, the 4th powers of the soul, and the 5th practices of Satan, 6th Psalm 19. 1, 2. Isa. 41. 23. Romans 1. 20. Acts 14. 17. Job 12. 7, 8, 9. b Exod. 8. 19. and 9. 16. i Rom. 2. 15. Isa. 33. 5. 14. & 53. 5. k Zach. 12. 1, Psalm 94. 8, 9, 10. l Rev. 12. 7, 10.

I Argument.

The works that there is a God?

God.

I. Reason

Expos. || Q. What reasons may be drawn from the works of God, to prove

A. 1. The first creature was made of nothing, otherwise it could not be subject to change and alteration; and all creatures are finite, compounded, imperfect, unable to make or sustain themselves, therefore of necessity there must be a first cause, in power infinite, most perfect and of it self, that gives Being and Continuance unto all things.

2 Reason

2. Nothing can be the cause of it self: for then it should be both the cause and the effect, both before and after

after it self, therefore all things have their beginning from one first and supreme cause which is God.

3. Amongst things created we may observe a series of causes, and an order in the things themselves; but order is from one first, and leads us unto one first. 3 Reas.

4. All things, even things without life, sense and reason, which cannot move voluntarily, or intend an end, are directed orderly unto an end; therefore there is one wise, good, and chief director of all things, which is God. 4 Reas.

5. The greatnesse, perfection, multitude, variety and concord of things existing; the form and continual sustentation of the World, do shew that all things do depend upon some one, wise and perfect good, from whom they have their being and preservation. 5 Reas.

† Q. *What understand you by wonders?* 2 Argument.

A. By wonders we understand visible and apparant works, extraordinarily wrought, not onely above the ordinary course of nature, but simply above Miracles.

above the power of nature.

Q. How many wayes may works be above the power of nature?

A. Two wayes, 1. Either in respect of the work it self, 2. or the maner of doing.

Q. How do these wonders prove that there is a God?

A. These effects do convince, that there is an infinit power that is above, and doth over-rule all things: for every principal and primary cause is more excellent then the effects thereof.

** Q. What are the Acts of conscience in respect of things past?*

A. The conscience doth 1. Register; 1. Bring to remembrance: And 3. Bear witness of the cogitations, words and actions of all men.

Q. What are the acts of conscience in respect of things well done?

A. It doth (1) Excuse; (2) And comfort in well doing against the disgraces, slanders, and persecutions of the world.

Q. What are the acts of conscience in respect of things done evil?

A. It 1. Doth accuse: 2. And terrifie

3. Argu-
ment.
Testimo-
ny of Con-
science.

rifie for sin secretly committed, which never did, nor shall come into the knowledge of men.

Q. What are the acts of conscience in respect of things to be done?

A. 1. It doth incite to holinesse: And 2. curb and bridle from iniquity.

Q. How doe these Acts prove that there is a God?

A. This is a manifest token and proof, that there is a supream Judge, who hath given a Law binding the conscience, doth observe all our thoughts, devices, words and works, and will call us to an account and reckoning.

Q. || What arguments may be brought from the powers of the soul to prove that there is a God?

4. Argument-
Powers of
the soul.

A. The soul is a spirituall, invisible and immortal substance, endued with power to understand and will; but the soul and the power thereof, is not of and from it selfe: therefore it must proceed from another cause, which is power, wisdom, and understanding it self, and that is God.

2. In the understanding there are certain

certain principles, whereby it discerneth truth and falshood, good and evill; this gift man hath not of himself, therefore it springs from a supream and most wise understanding, the principal cause being ever more excellent then the effect.

3. The mind is not satisfied with the knowledge; nor the will with the possessions of all things in this world, but still they seek, and earnestly thirst after some higher good: there is therefore a soveraigne truth and chief good, which being perfectly known and enjoyed, will give contentment.

4. By the powers and faculties of the Soule, man is capable of happinesse, or of the chief good: but in vain should he be made capable thereof, if there were not a chief good to be possessed and enjoyed.

† *Q.* How do the practices of Satan prove that there is a God?

A. 1 By the assaults and suggestions of Satan we feel there is a Devil: may we not then certainly conclude that there is a God?

2. Satan labours by all means to extinguish the light of the Gospel, to lead

5. *Argument:*

Practice of Satan.

with an Exposition upon the same.

65

lead men on in ignorance, error and prophaness, and to turne them out of the path of holiness: Now why should Satan war thus against God his word, and Saints, why should he seek Gods dishonour and mans destruction, if there were not a God, a law, and an everlasting life.

Q. How else?

A. By the ¶ 6 *consent of nations,*
† 7 *defence m of the church,* * 8 *sup-*
port and n comfort of the godly; 9
but principally by the 0 *Scripture,*
m Psalm 9. 16. and 58. 11. n Jer. 33. 9.
o Isaiah 42. 8.

Expos. Q. How doth the consent of Nations prove that there is a God?

A. (1) All nations in every age, time 6 *Argu-*
and place of the world, have acknow- *ment.*
ledged that there was a God.

(2) The Gentiles could not endure
him who denyed a divine power.

(3) They adored stocks, stones, bruit
beasts, and the basest creatures; rather
then they would have no Deity at all.

(4) They were zealous and forward
in the worship of their Idols, which
shewes, that though they acknowledg-
ed not the true God, yet they knew

F

there

Consent of nations.

there is a God to whom divine worship is due.

(5) Such as have studied to become Atheists, could never blot this truth out of their consciences; but the majesty of God hath affrighted, and his terrors made them afraid.

7 Argu-
ment
Defence of
the Church.

Q. How doth the defence of the church prove that there is a God?

† A. (1.) The Devill with great malice and fury, and ungodlymen with all their might, authority, malice and policy, have laboured to find out and extirpate all those that call upon the name of the Lord Jesus; but they have been miraculously hid, preserved and defended by the Lord.

(2) God hath wondrously frustrated all the devices of the wicked enemies of his Church; and by the means they practised to root it out, it was encreased.

(3) God fought from Heaven against the persecutors of his children, and executed upon them the fierceness of his displeasure: dreadful judgments did overtake many of them and such horreur fell upon some, that they were forced to leave their places of
favour

favour and rule, and betake themselves to a solitary and private life.

Q. How doth the support and comfort of the godly prove that there is a God?

A. The Lord hath (1) armed his children with invincible courage and fortitude to endure disgrace, contempt, poverty, death, and the most exquisite torments that hell could invent. (2) He hath supported them under the burthen of an accusing conscience. (3) He hath inwardly refreshed them as it were suddenly with sweet peace and consolation. (4) And by the power, strength & comfort of the Holy Ghost, he hath enabled them to sing Psalms in prison, and in the midst of the fire; which courage, strength, and comfort of theirs doth plainly demonstrate that there is a God. (5) Especially if you compare it with that fear, faintnes & inquietnes, vexation & deadnes, which is in other men, when they suffer anything.

Q. What is God?

A. He is p a || Spirit, having, q his Being of † himself: p Iohn 4. 24. q Exod. 3. 14.

Expof. || Q. What meane you by this, that God is a Spirit?

8 Argu-
ment.
Support
and com-
fort of the
godly.

A. That God is, 1. A spiritual 2. In-
visible. And 3. immateriall substance
1 *Tim.* 1. 17 *Luke* 24. 39.

Q. What is meant by this, having his
being of himselfe?

† *A.* That God is without begin-
ning, *Psalms* 90. 2, and 93. 2. *Isa.* 43.
12, and 44. 6. and without cause, *Apoc.*
1. 8; *Isaiah* 41. 4. and 43. 10. and 48.
12.

Q. What followeth hence?

A. Therefore he is (1) Without
composition. (2) infinite *Psalms* 147.
5, and 145. 3. *Exod.* 3. 14, (3) Eter-
nal, *Prov.* 8. 20, 22, 23. *Rom.* 16. 26.
(4) Incomprehensible, *Exod.* 32. 22,
23. 1 *Tim.* 6. 16. 1 *Kings* 8. 27. *Isaiah*
66. And (5) unchangeable, *Jam.* 1. 17.
Mal. 3. 6.

Q. How many Gods be there?

A. Onely 1 one || God and † three
Persons, the Father, Son, and Ho-
ly Ghost, 1 *Deut.* 6. 4. 1 *Cor.* 8. 4, 6.
Mat 28. 19, 1 *John* 5. 7.

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

A. There can be but one, 1. Omni-
potent, *Dan.* 4. 35. 2 Infinite. 3 Eter-
nall. 4. Most perfect. 5 First cause. And
6. Director

6. Director of all things. (2) All things are referred to one first, *Rom.* 11. 35. *Apoc.* 1; 8, and 4, 11.

Q What is a person?

† *A* A person generally taken, is one entire, substance, not common to many, endued with life and understanding, will and power.

Q What is a person in the Trinity?

A. A person in the God-head, is the God-head restrained, or distinguished by his personal property *John* 14. 19 and 15. 1.

Q Is the Divine nature common to all three persons?

A The whole divine nature being indivisible, *1 Cor.* 8.6. is common to all three persons, Father, Son, and Holy Ghost, *Acts* 4 24 *2 Cor* 1. 3 *John* 1 1. *Rom.* 9. 5 *Heb* 1. 8 *Num* 12. 6, 7; with *Acts* 1.16, *o Peter* 1. 11 *Heb* 11. *Acts* 4 25. with *2 Peter* 1. 21.

Q What followeth hence!

A. Hence it followeth (1) that whatsoever doth absolutely agree to the divine nature, or is spoken of the divine nature by relation unto the Creatures, that doth agree likewise to every person,

on, in Trinity, *John* 1. 1. *Prov.* 8. 22. *Apoc.* 1. 8. *Mat.* 18. 20. *John* 3. 13. *Job* 26. 13. and 33. 4. *John* 14. 26. *Luke* 1. 35.

(2) That every person in Trinity is equal in glory and Eternity, *John* 10. 30. *John* 17. 5. *Phil.* 2. 6. *Eph.* 1. 17. with *John* 1. 2, 14.

(3) And that there is a most near communion and union between them.

Q. Wherein stands this near union and communion?

A. Herein it stands: (1) Each one is in the rest and with the rest, *John* 14. 10, 11. *John* 1. 1. And (2) every one doth possess, love, and glorifie each other, *Prov.* 8. 22, 30. *John* 17. 5. working the same things, *John* 5. 19.

Q. What is the Father?

A. The Godhead considered with the personal property of begetting, is the Father, &c.

Q. What is the property of the Father?

A. To be of himself, and to beget his Son, *John* 1. 18 and 3. 18.

Expos. || Q. Doth the Divine nature beget?

A. The Divine nature doth neither, beget

beget, nor is begotten.

Q. How then doth the Father beget the Son?

A The Father doth beget the Son by an eternall and necessary communication of his essence, wholly and indivisibly to his Son, which yet he wholly retaineth in himself, *John 1. 1. Prov. 8. 22, 23.*

Q. What is the property of the Son?

A. To be u begotten of the Father u John 3 18.

Q. What is the property of the holy Ghost?

A. To proceed from the w Father and x the Son, u John. 15. 26. x Rom. 8. 9. Gal. 4. 6

Q The nature of God is infinite and incomprehensible, how then may we conceive him?

A. By his y properties, || and by his z works, y Exod 34. 6, 7. z Psal. 19 1, and 8 1 Joh 36, 24, &c. and 37. 1, 8.

Expos. || Q What is a property in God?

A A property in God, is that whereby his divine nature is known in it self, and distinguished from all other.

Q Do the properties in God differ from the Divine Essence, or one from another?

A The properties in God do not really differ from the Divine Essence, nor one of them from the other, but onely in our maner of conceiving.

What followeth hereupon?

A Hence it followeth, that every property in God is inseparable and incommunicable.

Q What are his properties?

A He is || 1 most a wise, † 2 strong, c* good, d || 4 grattous et 5 just, f* 6 merciful, g 7 perfect, h† 8 blessed, and i* 9 glortous, a Rom. 16. 27. b Job 12. 13. c Mat. 19. 17. d Exod. 33. 19. Rom. 5. 8. e Pfal. 145. 17, f Psalm 103. 11. & 145, 8, 9. d Mat. 5, 48. Job 35. 7, 8. h Mark 14. 16. Rom. 9, 5, i 1 Cor. 2, 8.

Expos. || Q. What is wisdom in God?

A Wisdom is that whereby God doth perfectly know, (1) Himself, Mat. 11. 27, John 1. 18, and 7, 29, 1 Cor, 2, 10 11. (2) And all things: (3) And actions, 1 John 3, 20 John 16; 20, and 21, 17; (4) With all their circumstances 1 Sam: 23, 11, 12, Matth: 11, 21 and

24. 22, *John* 7. 30, discerning a most wise reason of them.

Q What be the parts of wisdom?

A Two, 1 Knowledge, 2. Counsel:

Q How doth God know all things?

A B (1) one *Heb.* 4 13, (2) Infinite, *Psa.* 139, 6, & 147, 5. *Isa.* 40, 28, (3) Eternal, *Eph.* 1. 4 (4) Simple, *Exod.* 3, 14. And (5) unchangeable act of his understanding, *Isa.* 46, 10.

1. Know-
ledgc.

2. Counsel.

Q After what maner doth God know all things?

A 1. Clearely, 2 Infallibly, And 3, distinctly, 1 *Chron.* 2. 89, 2 *Tim.* 2. 19. *Psa'm* 56. 8, and 147, 4, *Mat.* 10. 30.

Q What is Counsel?

A Counsel is Gods discerning a most wise reason of all things and actions, *Eph* 1. 11 *Prov.* 8, 14.

Q What is strength in God?

A Strength is that whereby God doth work whatsoever he doth will, *Dan* 4. 35. *Isa.* 40, 28.

In what maner doth God work?

A. 1 Most freely, *Psalms.* 115. 3 and 135, 6, 2. And without resistance or weariness.

Q What doth God?

A Whatsoever he doth will.

Q. What

Q. *What can the Lord do?*

A. The Lord can do whatsoever he can will, *Mat. 3. 9.*

Q. *What is goodnesse in God?*

3 Property.
Goodness.

* A. Goodnesse is that whereby God being the chief good, *Mark 10. 18.* sheweth himselfe very good and bountifull to all his Creatures, *Psalms 86. 5. Gen. 1. 31. Psalm 33. 5. and 36. 6. and 145. 9.*

Q. *How many wayes is the goodness of God to be considered?*

A. Two wayes, 1. As it is in himself. 2 As it is exercised to all his Creatures.

Q. *What is Gratioufness in God?*

4 Property.
Graciousness.

A. Gratioufnesse is that whereby God being truly (1) Amiable in himselfe, *Psalms 86. 15 and 111. 5* Is (2) freely bountifull unto his Creatures, *Rom. 3. 24* loving and cherishing them tenderly, without any deserts of theirs, *Psalms 145. 8 and 49 3, 7. 9 Luke 1. 30.*

Q. *How is gratioufness in God considered?*

A 1 As it is in himself 2 As it is exercised freely and bountifullly unto his Creatures.

Q. *What*

Q. What is Justice in God?

† A. Justice is that whereby God is first true in all his sayings, *Eccl.* 13. 10. *Rom.* 3. 4. and (2) Righteous in all his doings, *Genesis* 18. 25. *Deut.* 32. 4. *Job* 8. 3. and 34. 10. and 16. 23 *Psal.* 92. 15. *Rom.* 9. 14. 2 *Chron.* 19. 7. *Dan.* 9. 14.

1. Truth.
2. Righteousness.
3 Property Justice.

Q. What be the parts of Gods Justice?

A, Two, 1. Truth. 2. Righteousness:

Q. What is Mercy in God?

* A. Mercy is that whereby God of his free grace and love, is ready to succor, 1 Such as are, *Psalms* 57. 10. and 108. 4. *Psal.* 103. 4 and 145. 14. Or (2) might be in misery by the condition of their nature.

6 Property. Mercy.

Q. What are the kinds of mercy in God?

A. 1 Succoring in misery actual. 2. Vindicating from misery possible.

7 Property. Perfection.

Q. What is the perfection of God?

A. 1 Perfectnesse is that whereby God is necessarily all-sufficient in and of himself, *Gen.* 17. 1. *Job* 22. 2. and 25. 5, 6, 7. *Psalms* 16. 2. And 2 the cause of all perfection and goodnesse in every thing besides, *James* 1, 17. 2 *Cor.*

Cor. 3. 5. and 4. 7. 1 Cor. 8, 4, 6, Rom. 11, 36.

Q How is the perfection of God to be considered?

A It is to be considered, 1 In respect of God himself 2. In respect of the Creature.

Q What is to be considered in the perfection of God, as it is in himself?

A God is necessarily all-sufficient in and of himself.

Q What in respect of the Creature?

A God is the cause of all perfection and godnesse in every thing besides.

Q What is blessednesse in God?

8. Property Blessedness. *A* Blessednesse is that whereby God 1 Fully, And 2 essentially knowing and willing, that perfection which is in himself, hath all fullness of delight and contentment in and of himselfe, *Gen. 17. 1.* 1 *Tim. 6, 15,* and 1. 11. and is the cause and object of the blessednesse of his Creatures, *Psalme 16, 1,* and 17. 15. *John 17. 3,* 1 *John 1, 36.*

Q How is the blessedness of God to be considered?

A Two ways, 1 In respect of himself, 2 In respect of the Creature capable

capable of blessedness.

Q What is the blessedness of God in respect of himselfe?

A. God is Fully, and 2. Essentially knowing and willing that perfection which is in himselfe, 3. hath all fulness of delight and contentment 4. In, and 5. Of himself.

Q What is this blessednesse of God in respect of the Creatures capable of blessednesse?

A. God is the cause and object of the blessednesse of his creatures; by which it may appear, that there is much difference betwixt the blessednesse of God and of the Creature.

Q. What is Glory in God?

A. Glory in God, is the admirable excellency of his most holy and divine 9. Proper nature, whereby he infinitely excelleth 10. all creatures, *Exod.* 33. 18. *Psalms* 8. 1. *Job* 12. 41. *Romans* 1. 23. *Psalms* 29. 9. *Glory.*

Q How is Gods glory manifested?

A. The Lord doth manifest his glory, 1. More obscurely in this life, *Num.* 12. 8. *Exod.* 33. 20. *1 Cor.* 13. 12. But 2. more clearly it is revealed in heaven, *Rev.* 21. 23. *John* 17. 24.

Q How

Q. How doth the Lord manifest his glory more obscurely?

A. 1 By his Gospel, And 2 signs of his presence, 2 Cor. 4. 4, 6. Exod. 33, 22. Isa. 6 1.

Q. What were the signs of his presence?

A. 1. Some shining brightnesse Luke 2. 9. Mat. 17. 2, 5. (2) Or some thick cloud and darknesse, Exod. 16. 10. and 24. 16. 1 Kings 8. 11. And (3) some excellent acts befitting his greatness, Psalm 19. 1. and 29. 9. Exod. 9. 16. John 2. 11. 2 Thess. 1. 10.

Q. What are his works?

A. They are three, Decree, Creation, and Providence.

Q. What is the Decree?

A. That whereby God hath from eternity set down k with himselfe whatsoever || shall come to passe k Eph. 1. 11.

Expos. || **Q.** What things are decreed by God?

A. 1 All things. 2 With their causes. 3 Effects. 4. Circumstances. And 5. Manner of being are decreed by God, Acts 2. 23. and 4. 27, 28. Eph. 1. 11.

Q. What are the properties of this Decree?

A. This

A. This decree is, (1.) Most wise, *Rom. 11. 33.* (2) Just, *Rom. 9. 13. 14.* (3) Eternall, *Eph. 1. 4, 5. 2 Theff. 2. 13. Acts 15. 18. 1 Cor. 2. 7.* (4) Necessary, *Psal. 33. 11. Prov. 19. 21.* (5) Unchangeable, *Heb. 6. 17.* (6) Most free, *Rom. 9. 18.* (7) The cause of all good, *James 1, 17.* But (8) not of any sin, *1 John 1. 5.*

Q. What is the special Decree of God?

A. The speciall decree of God is concerning Angels and Men.

Q. What is it called?

A. It is called Predestination, *Rom. 8.*

30.

Q. What is revealed touching this Decree?

A. Of the former, concerning Angels, little is spoken in holy Scripture; of the latter concerning man, more is revealed, not unprofitable to be known.

Q. What is the speciall decree of God concerning man?

A. It may be defined, The wise, free, just, eternall, and unchangeable Sentence or decree of God, *Eph. 1. 11.* determining with himselfe to create and govern man for his speciall glory.

Q. What

Q. What be the properties of this Decree?

A. It is (1) Most wise. (2) Free. (3) Just. (4) Eternall. And (5) unchangeable.

Q. What is the object of this decree?

A. Man.

Q. What is the end of it?

A. 1 The praise of Gods glorious mercy: Or 2 of his great Justice, *Rom.* 9. 17. 18. and 12. 36.

Q. What are the parts of this decree?

A. Of this decree there be two parts. 1 Election, and 2. Reprobation, 1 *Theff.* 5. 9. *Judg.* 4. 5.

Q. What is Election?

A. Election is the decree of God, of his free love, grace and mercy, chusing some men to faith, holiness and eternal life, for the praise of his glorious mercy 1 *Theff.* 1. 4. 2 *Theff.* 2. 13. *Eph.* 1. 4, 5, 6. *Rom.* 8. 29, 30.

Q. What is the cause of Election?

A. The cause which moved the Lord to elect them who are chosen, was none other but his meer good will and pleasure, *Luke* 12. 32. *Rom* 11. 5. and 9. 11. 16. *Eph* 1. 5. 2 *Tim* 1. 9.

Q. What is the end of Election?

A. The

A. The end of Election is the manifestation of the riches of his grace and mercy, *Rom. 9. 23.*

Q. Was not Christ, faith, holiness, &c. the cause of Election?

A. No: The sending of Christ, faith, holiness, and eternall life are onely the effects of Gods love, by which he manifesteth the infinite riches of his grace, *John 3. 16. 1 John 4. 10. Acts 13. 4. Tit. 1. 1. Col. 1. 12. Rom. 6. 23.*

Q. In what order are men elected to life?

A. In the same order God doth execute this decree in time, in which he did decree in his eternal counsel, *1. Thes. 5. 9. 2 Thes. 2. 13.*

Q. What is Reprobation?

A. Reprobation is the wise, just, and ^{Reprobati-} absolute decree of God, ordaining to leave some men unto themselves to suffer them to fall, and to inflict upon them eternal punishment, deserved by their sins, for the praise of his unspeakable and great justice, *Rom. 9. 11. 13. 22. Jude 4. Jer. 6. 30.*

Q. What is the cause of Reprobation?

G

A. The

A. The cause of this decree is the absolute will and good pleasure of God
Mat. 11. 26. Rom. 9. 13

Q. Was not mans sin the cause of this decree?

A. Mans sin is the cause why God will punish, but no occasion why he did ordain to pass by, or to punish man, *Rom. 9. 18. 20.*

Q. How may it appear that this decree is just?

A. This decree is just because God hath power over man, as the Potter hath over his clay, to make one vessel to honour and another unto dishonor, *Romans 9. 21. Jeremiah 18. 6. Matth. 20 15.*

Q. What is the end of this decree?

A. The end of this decree is not the condemnation of the Creature but the manifestation of Gods Justice, *Rom. 9. 22.*

Q. Is not sin the effect of this decree?

A. Sin is the effect of mans free-will, and condemnation is an effect of justice, inflicted upon man for sin and disobedience, *John 3. 18. and 12. 37. 38, 39, 40. 2 Theff. 2, 9, 10.* but the decree of God which is good, is the cause

cause of neither, *Psalms* 5. 4.

Q. May a man be assured of his election or reprobation in this life?

A. A man in this life may be assured of his election, *2 Pet.* 1. 10 *1 Thes.* 1. 4. and eternal happiness. *Mat.* 24. 24. *Joh.* 10. 28, 29. *Rom.* 8. 33, 34. *2 Tim.* 2. 19. but not of his reprobation.

Q. Why cannot a man be assured of his reprobation?

A. Because he that is now prophane may be called hereafter, *Mat.* 20. 5, 6.

Q. What is creation?

A. That whereby God made all things of nothing: in six days, *Creation.*
Heb. 11. 3. *Exod.* 20, 11.

Expos. || *Q.* Was the first matter of all things eternal?

A. The first matter whereof all things were made was not eternal, *Gen.* 1. 1. *Prov.* 8. 22, 23.

Q. Why so?

A. (1) For then it could not be subject to alteration, *Psalms* 102. 26, 27. (2) Neither should God be the fountain of all goodness, if any thing had a being, and not from him. (3) Then the word (beginning) could not be referred to all things.

Q. How was the first matter created?

A. It was made simply of nothing in time, Heb. 11. 3.

Q. What things were made of it?

A. Other corporal things were made of it, Genesis 1. 6. &c. by no less power and wisdom, then the lump it self, Jer. 10. 12. Rev. 4. 11. Job 38. 4, 5, 6, 7, &c.

Q. In what form or manner were all things created?

A. In an excellent order, and exceeding good, Jer. 10. 12. Gen. 1. 1. &c. Gen. 1. 31.

Q. For what end did God make all things?

A. For the praise of his great power, goodnesse, wisdom, perfection and freedom, Rev. 4. 11. Prov. 16. 4.

Providence

Q. What is Providence?

*A. That whereby God † doth q
1. Preserve. 2. r And ‖ govern all
things. with all their actions, q Psal.
38. and 36. 6. 1 Tim. 4. 10. r Prov. 15.
3. Mat. 10. 29, 30, 31.*

*Expos. † Q. How doth God conserve
all creatures?*

*A. God doth conserve all creatures.
(1) In their kinde, Gen. 7. 1, 2, 3. and
9. 1,*

9. 1, 2, 3. *Acts* 17.25, 27 (2) In particular, *Deut.* 25.4. *I Cor.* 9.9. *Job* 38. ult, and 39.3. *Psalms* 147.9.

Q. How doth he preserve all things in particular?

A. He doth preserve them both in respect, 1. Of their nature. And 2 of their qualities, *Psal.* 19.1, 2. *Job* 39.1. 2. &c. *Exon.* 23. 25, *Deut.* 28.5.

Q. How doth God govern all things?

|| *A.* God governeth all creatures according to their several natures, *Psal.* 33. 13. 14. 15. and 135. 6; 7. and 101. 14. and 145. 15. *Job* 10. 8, 9, 10, 11. *Prov.* 12. 24 *Psal.* 119. 91.

Q. To what actions doth Gods providence reach?

A. To all actions, *Psal.* 14. 2. and 32. 13, 14, 18, *Eccles.* 3. 1, 2, 3, &c. and 8. 6. *Gen.* 20. 6. and 50. 19, 20, even to those things which are most casual in respect of us, *Exod.* 21. 13. *Deut.* 19. 5.

Q. How doth it reach to the sinful actions of men?

A. Both in respect of entrance and after it is entered.

Q. What be the acts of Gods providence in respect of the entrance of sin?

A. God in great wisdom and justice

justice doth, (1) Suffer men to sin, *Psal.* 50. 21. *Acts* 14. 16. (2) Withholding and withdrawing from them his grace *Psalms* 81. 11, 12. *Matth.* 11. 25. *Luke* 10. 21. (3) Trying them by outward occasions, *Gen.* 3. 5, 6. *2 Sam.* 11. 2. and 16. 20, 21, 22. *Judges* 2. 20, 21. (4) Giving Sathan liberty to tempt them, *2 Sam.* 24. 1. *1 Chron.* 21. 1. *Luke* 22. 31. And (5) carrying them forward, when by their own fault they are out of the way, *Acts.* 17. 28. *Psal.* 105. 25. *Rom.* 1. 24, 28. *2 Theff.* 2. 9. 10, 11.

Q. What be the Acts of Gods providence in respect of sin after it is entred?

A. Three: 1. Limitation. 2. Punishment. And 3. Direction.

Q. How doth God limit the sinfull actions of men?

1. Limitation. *A.* He doth limit sin, and determine the sinfull actions of men, *2 Kin.* 19. 28. (*Gen.* 37. 27, 28. *Psal.* 124. 1, 2. *2 Sam.* 17. 24. *1 Sam.* 24. 6, 7. and 29. 6, 7. *Iob.* 1. 6. 12. *Gen.* 20. 6. both in respect of (1) Time, *Iohn* 7. 30. *Luke* 22. 53. *Mat.* 24. 22. (2) Continuance, *Hosea* 2. 6, 7. *Acts* 14. 16. and 17. 30. *2 Pet.* 2. 9. *Apo.* 2. 10. (3) Place, *Mat.*

16. 21. & 20. 18. Luk. 13. 33. (4) Persons, Ezekiel 21. 19. 20, 21, 22, 23 Judges 3. 13. and 9. 23. 2. Chron. 18 31, 32. Acts. 9 25 and. 23. 11. 21, 27, John 18. 8. (5) Inward purpose, Exod. 34. 24. (6) Manner of sinning, Proverbs 16. 9. and 21. 7. And (7) progress, Gen. 37. 25. 26. 28. 1 Sam. 23. 26 27. and 25. 22. Luke. 4. 24. 30. Act. 9. 1, 2, 3. 1 Sam. 12. 13. 14.

Q. How doth God punish sin?

A. he doth punish one sin with another, 2 Chro. 29. 20. Rom. 1. 28. Exod. ment. 7. 3. 2 Thess. 2 9 10, 11.

Q. How doth God direct the sinful actions of men?

A. He doth order them to an excellent end,, Prov. 21. 1. Gen. 50. 20. 21. and 45. 7. Job 1. 11, 12, 22. and. 2. 10. Isaiah. 10. 7. 3. Direction.

Q. What are the special creatures made preserved and governed by the Lord?

A. Angels and * Men. (Heb. 2. 7. Col. 1. 16.

Expos * *Q. What are the Angels?*

A. Angels are finite, Heb. 1. 13. 14. Col. 1. 16. Mat. 4. 11. and 26, 53. Psal 68. 17. compleat and immortal Spirits, Matth. 22. 30. Luke. 20. 36. Heb. 1.

7. *Psal* 104.4. made after the image of God, *Job* 2.1. *Psal*.8.5. *Luke* 9.26. *Matth*.25.31. *Heb*.2.7.

Q. For what end were they created?

A. (1) That they might praise his name. And (2) execute his commandments, *Psal*. 103. 20. *Isaiah* 6.3.

Q. What are the kinds of angels?

A. Good and bad.

Q. What are the good angels?

A. The angels that abode in the truth are excellent, *John* 8. 44. *Eph*. 1. 20, 21. and 3. 10.

Q. In what respects are they excellent?

A. They are excellent (1) For their nature, *Isa*.6.2. *Dan*.9.21.2 *Theff*.1.7.

(2) Gifts, *2 Sam*.14.17. *Mat*.6.10. and 25.31. *Luke* 15.10. 1 *Pet*.1. 12.2 *King*.

19.35. *Isa*.6.2. *Mat*.24.36. 1 *Cor*. 13. 1. (3) Offices, *Dan*.7.10. *Rev*.5. 11.

And (4) estate, *Mat*.18.10.

Q. In what respects are angels and men most excellent creatures?

A. Angels and men are most excellent creatures in respect of their (1) Natures. (2). Gifts, *Psal* 8.5. (3) and end why they were created, *Psal*. 103. 26. *Psal*.95.6.

Q. What was the state of man by creation?

A. Par-

A. **Marvellous** **holy**, || **and happy**, t **Eccl. 7. 29.** or **31.**

Expos. || Q. *What was mans holiness?*

A. The whole man was made conformable to the will of God.

Q. *What be the parts thereof?*

A. 1. Man was made free from all impurity and sin. And 2 he was endued with all perfect righteousness.

Q. *Was the righteousness of man every way perfect?*

A. It was perfect, befitting such a creature.

Q. *Why say you that man was holy?*

A. Because he was created after the † Image of God, in * knowledge, righteousness || and true holiness, **Gen. 1. 26.** **Col. 3. 10.** **Eph. 4. 23, 24.**

Expos. † Q. *What is the Image of God?*

A. The Image or similitude of God (for these two are one, **Gen. 1. 26.** with **Gen. 5. 3.** **James 3. 9.** **1 Cor. 15. 46.** **Col. 3. 10.**) is a lively resemblance of God one in essence, **Gen. 1. 27.**

Q. *How doth man resemble God?*

A. Man doth resemble God, not in respect

respect of his body, nor chiefly in respect of the immortall and spirituall substance of the sou!, endued with reason and will: but in respect of the graces which God bestowed upon the sou!, *Eph. 4. 23, 24. Col. 3. 10.*

Q. Is not the whole man said to be made after the image of God?

A. By reason of the union of the soul and body, the whole man is said to be made in the image of God, Gen. 9. 6.

Q. How did man resemble God in knowledge?

A. As God knowes himselfe, John 8. 55. 1 Cor. 2. 10. and all things besides, Job. 16. 30. so man did know God, Rom. 1. 19, 20. his will, Rom. 2. 15. and works, Gen. 2. 20, 23. his own happinesse in God, and his own present estate.

Q. In what manner did man know those things?

A. (1) Truly. (2) Distinctly. (3) Perfectly. And (4) effectually.

Q. What things did man know?

A. Man did know, 1. God. 2. His will. 3. His works 4. His own happinesse in God. And 5. his own present estate.

Q. Did man know his future estate?

A. No

A. No: He was ignorant of the future.

Q. How did man resemble God in holinesse?

|| *A.* As God willeth himselfe as the chief good *Isaiah 42. 8.* and can will nothing but what is good; so mans will was able to choose God and all good, and to do what was required, *1 Chron. 28. 6.* and *29. 9.*

Q. What good was man able to choose?

A. Man was able to choose (1) God And (2) All good.

Q. What are the properties of willing?

A. Two. (1) Choice or Election, (2) Prosecution.

1. Choice or election
2. Prosecution.

Q. How was man able to choose good?

A. Man was able to choose good, (1) Freely, (2) Readily, And (3) Orderly.

Q. What was the sanctification of his affections?

A. His affections were, (1) Subject to the rule of perfect reason: (2) Duly and with an holy moderation carried unto that which is good.

Q. What good were the affections carried unto?

A. They were carryed unto all good respect-

respecting either 1. God: Or 2. Mans
Tit. 2.5.12. 1 Tim. 3.2. Mat. 22.37,38.
39. Deut. 6.5.

Q. Wherein did mans happiness consist?

A, In the enjoying w of || sweet peace and communion with the Lord, w *Gen. 1. 29.*

Expos. || Q. What were the acts of this communion on Gods part?

A. God did (1) Love. (2) Favor. And (3) accept of man.

Q. What were the acts on mans part?

A. Man did 1. Behold. 2. Rejoyce. And 3 rest in the Lord with full delight.

Q. What further priviledges did man enjoy in his estate of innocency?

A. He was placed in x Paradise, had liberty to eate of y every Tree in the Garden, except the Tree of † knowledge of good and evil, and was made a ruler of all earthly creatures, x *Gen. 2. 15. y Gen. 2. 16. Gen. 2. 17. a Gen. 2. 19. Psal. 8. 6.*

Expos. † Q. Why was it called the tree of good and evil?

A. The event of mans eating or forbearing of that fruit, did give the name

name to that Tree.

Q. Why so?

A. Because if man did obey, he should be happy, having experience of good: if he did eat thereof, he by experience should know what good he lost thereby, and what misery he brought upon himselfe.

Q. Were these things bestowed upon man that he might live as he list?

A. No: But that he might see the Lord his Maker, who therefore gave man a law, binding him always to perfect obedience, and a special commandment to try him, b Rev. 4. 11. Psal. 95. 6. Rom. 2. 14.

Expos. || Q. In what respect was man bound to God in dutiful obedience?

A. 1. God being the Creator of man, Psal. 100. 3. and in that respect his supreme and absolute Sovereign: 2. Having bestowed so great gifts, and main liberties upon man freely, might upon his own wil and pleasure require at the hands of man, what obedience soever he had, or would inable him to perform, Deut. 11. 31, 32. Jer. 27. 4.

Q. In what respects might God try mans obedience by a special commandment?

A. God

A. God might injoyne him to manifest his loyalty and humility, by abstaining from some act in it self indifferent, for no other reason, but because he was so commanded, *Dan. 4. 32. 35. Psal 115. 3.*

Q. *What was that special commandment?*

A. Of the Tree of knowledge of good and evill thou shalt not eat, for in the day that thou eatest thereof, thou shalt die the death, & *Gen. 2. 17.*

Q. *Death we hear was threatened if he did disobey; what promise was made to encourage him to this duty?*

A. The continuance e both of † himself and his * posterity in that good estate, e *Gen. 2. 9,*

Expos. † Q. *How was man assured of continuance in that good estate, if he should obey?*

A. The Tree of life seems to be a sign and seal of the continuance of his happiness, if he had obeyed, *Genesis 3. 22. 23, 24. Proverbs 3. 18. Apoc. 2. 7.*

Q. *Why should his posterity have continued in that estate?*

* A. (1) Because all mankinde was created

created good in *Adam*, *Eccles* 7. 31. *Rom.* 5. 12 *1 Cor.* 15. 22. as other creatures were in their kinde, *Gen.* 1. 31. and (2) God did enter into covenant with our first Parents, *Gen.* 2. 17 as they were the root of all their posterity: so that what they had actually promised to them, we had it promised to us all, in them.

Q. Did man continue in that good estate?

A. No: but he fell from God through the enticements of Satan, *1 Tim.* 2. 14.

Expos. || *Q.* How could man fall from God being created good?

A. Because though man was created good; yet he was mutable, so that he might fall, *Genesis* 2. 17. *Eccles* 7. 31.

Q. Why did not God uphold him, but suffer him to fall?

A. God, 1. Not being bound to uphold him, *Rom.* 11. 35. *Gen.* 17. 1. did suffer him to fall: 2. Knowing how to order the same for the setting forth of his glory, *Prov.* 16. 4.

Q. Did not God know that man would transgress?

A. God

A. God knew before that man would transgresse, *Acts* 15. 18. *Psal.* 139. 2. yet was he not therefore to forbear to give man a most wise, just, and easie precept, whereby he would shew forth his Sovereignty over man, *1 Sam.* 15. 3, 9.

Q. How did he fall?

A. By sinning wilfully † against God, transgressing his law, *g Eccles.* 7. 29. or 31. *Rom.* 5. 12. *1 Joh.* 3.

Expos. † Q. What was the principall outward cause of mans fall?

A. Sathan was the principall outward cause of the sin of man, *Gen.* 3. 1. *John* 8. 44. *Apoc.* 12. 9.

Q. What moved Sathan to tempt him?

A. His envy, 1. At the glory of God; And 2. the salvation of man.

Q. What instrument used he?

A. He did use the Serpent as his instrument to seduce the woman, *Gen.* 3. 1. *2 Cor* 11. 3. and the help of the woman to seduce the man, *Gen.* 3. 6.

Q. Was not the quality of the fruit a cause of mans fall?

A. The quality of the fruit, by accident was a cause to move them to eat thereof, *Gen.* 3. 6.

Q. Was

Q. Was not the law of God a cause of mans sin?

A. No ; but the just and good Law of God, forbidding that sin, may be said to be an occasion of the sin, as it did forbid an act in it selfe indifferent; that a man could not commit it without sin.

Q. What was the principall inward cause of mans fall?

A. The principall inward cause of mans fall, was his own free will, freely and voluntarily transgressing Gods commandement.

Q. Had man liberty to observe the Law?

A. He might and ought to have obeyed, but would not, Gen. 2. 7. 17. and 3. 23, 24. Romans 5. 19 Eccles. 7. 31.

Q. What was the sin he did commit?

A. The eating of || the forbidden frutt, h Gen. 3. 6.

Expos. || Q The tree of knowledge was good by nature, how could it be sin to eat thereof?

A. The tree of knowledge in it selfe was good, Gen. 1. 11, 12. 1 Tim. 4. 4. Gen. 3. 6. but the fruit thereof unlawfull

to be eaten, because God had forbidden it to be eaten, 1 *Joh. 3. 4. Gen. 2. 17.*

Qu. Was this sin of Adam great or small?

A. This sin of Adam was exceeding great.

Q. In what respects was it so heinous?

A. (1.) Because it was the breach of so easie a commandment, Gen. 1. 29. with Gen. 2. 17. (2) Of that Commandment which God had given for the trial of his obedience. (3.) It was committed by him that had received great favours from God, Gen. 1. 26, 27, 28, &c. and (4.) That in Paradise, Gen. 3. 6, 23. Also (5) it was accompanied with an heap of other sins.

Q. What be they?

A. 1. Infidelity, 2. Idolatry, 3. Unthankfulness to God. 4. Contempt of him. 5. Blasphemy, in subscribing to the Devil. And 6. Murther, &c.

Q. Did all mankinde sin in Adam?

A. Yes, i for † we were all in his loynes, i Rom. 5. 12. 1 Cor. 15. 22. Heb. 7 9, 10.

Expos. † Q. How may it be proved that all mankinde sinned in Adam?

A.

A. *Adam* was not a private person, but the common parent of us all, and therefore as he received integrity for himself and us, so he lost it for himself and us.

Q. *What is the state of all men by reason of Adams fall?*

A. **They are & dead in || Sin, and bondslaves || of Satan, & Eph. 2. 1, 2.**

Expos. || Q. *What is it to be dead in sin?*

A. To be dead in sin, is to be utterly deprived of all life of grace, *Eph. 2. 2, 3.* so that we can move to nothing of our selves, that is truly acceptable in the sight of God.

Q. *What is it to be bondslaves to Satan?*

A. To be bondslaves to Satan is to be under the power and dominion of the Devil, so that we do, and cannot but do his will and command, *2 Tim. 2. 25, 26. Acts 26. 18. 2 Cor. 4. 4.*

Q. *How doth that appear?*

A. In that they are altogether unable to good : and || prone in to evil continually, *1 2 Cor. 3. 5. m Gen. 8. 21.*

Expos. || *Q. How is man defiled with sin?*

A. Every faculty of soul and member of body, is defiled with sin, 1 Thess. 5. 23. Rom. 5. 6.

Qu. What are the faculties of the sou?

1. Minde. A. 1. The minde, 2. The memory, 3. The conscience, 4. The will, 5. The affections.

Q. How is the minde defiled?

A. The mind is (1.) Blinde, Jerem. 10. 14. and 51. 17. Matth. 15. 14. Eph. 5. 8. (2) Impotent, Luke 24. 25. John 1. 5. and 3. 9, 10. and 8. 42. 1 Cor. 2. 14. Dent 29. 4. (3.) Vain, Prov. 14. 12. Eph. 4. 17. 1 Cor. 1. 21. Esay 44. 20. (4) Foolish, Prov. 22. 15. Tit. 3. 3. Esay 29. 13. Job 11. 12. And (5). Apt to devise evil, Jer. 4. 22.

Q. How is the memory defiled?

2. Memory

Ans. The memory is (1) Feeble, (2) Apt to forget good, Luk. 24. 6 7, 8. And (3) To remember evil, but neither good nor evil as it ought, Mat. 27. 63. with Mat. 26. 75. Dent. 8. 10, 11, 17. Heb. 13. 2. 2 Pet. 3. 5.

Q. How is the conscience defiled?

3. Conscience.

Ans. The conscience is (1) Impure, Tit.

Titus 1. 15. } Hebr. 10. 22. (2) Benumbed, Gen. 42. 21, 22. Eph. 4. 19. Gen. 50. 15. Heb. 9. 14. or (3) Turmoyled, John 8. 9. 1 John 2. 20. Dan. 5. 6, 9. Gen. 4. 13, 14. Acts 24. 25. and 2. 37. Prov. 28. 1. Esay 57. 20, 21. Levit. 26. 36. (4) Erroneous and superstitious, Mat. 10. 19, 20. Luke 18. 12. Matth. 15. 2, 3. John 16. 2. (5) Doubting, Romans 14. 23.

Q. How is the will defiled?

A. The will is 1. Unable to chuse 4. Will. good, 1 Cor. 2. 14. Phil. 2. 13. Mat. 6. 10. 2 Tim. 2. 26. Rom. 8. 8. (2) Strong to evil, yea (3) Altogether averse, and rebellious, Mat. 23. 37. Rom. 6. 19. Jer. 18. 12. and 44. 16, 17.

Q. How are the affections defiled?

A. The affections are (1) Unruly, and 5. Affections. (2) Disordered, Galathians 5. 24. Rom. 10. 2. 1 Kings 22 8. and 21. 4. Jam. 4. 1, 2, 5.

Q. How are the members of the body defiled?

A. The members of the body are tools to execute sin conceived, Rom. 6. 13, 19. and 3. 13. Psal. 52. 4. 2 Pet. 2. 14. and instruments to stir up sin in the soule, Genesis 3. 6. and 6. 2.

2 Samuel 11.2. 1 Kings 21.1,2. Math. 5.28,29.

Qu. Is this proneness to sin ever present?

A. This proneness to sin is ever present, Jer.7.9. Gen.6.5. even then when the operations cease.

Q. How then doth a man finde himself less prone to one sin then to another?

A. A man may find himself less apt to one sin then to another, being 1. Restrained, or 2. Renewed by the Spirit, Gen.20.6. Jer.32.40. Eph.3.16. or (3.) By reason of some other defects or lets, 2 Kings 1. 12. and 19. 35. 1 Kings 13. 4. Hos. 2.7. John 12. 19. Mark 11. 32. Acts 5. 26. Math. 21. 46. Gen. 37. 25,26,27. and 39. 8,9. Luke 4. 30. John 8. 59.

Quest. Doth this corruption cause a proneness to all sin?

A. This corruption causeth an aptitude to every sin, if it be not hindered.

Q. What fruits do proceed from this original corruption?

Ans. Evil thoughts, n words n works, n Gen.6.5. Col.1. 21. Gal.5.19.

Expos. † Q. *What are the thoughts of natural men?*

A. Their thoughts and desires naturally are, 1. Ignorant, 2. Erroneous, 3. Unbelieving. 4. Deceitful, 5. Unruly, 6. Loose, 7. Wilfull, 8. Vain, 9. Idle, 10. Blockish, 11. Not favoring good, 12. Proud, 13. Disdainfull, 14. Uncharitable, 15. Filthy, &c. And 16. in a word, abominable, odious.

Q. *What are his words and actions?*

An. His words and works are answerable to these, *Psal.* 94. 7. *Esay* 29. 15. *Psal.* 10. 4. and 14. 1. *Deuter.* 29. 19, 20. *Amos* 6. 3. and 9. 10. *1 Corinth.* 1. 23. *Esay* 5. 19. *Psalms* 36. 1. *Job* 21. 14, 15. *Jer.* 6. 16. *Luk.* 19. 14. *Mal.* 3. 14. *Psal.* 73. 13. *Numb.* 20. 10, 12. *Psalms* 31. 22. and 116. 11. *Matth.* 14. 30. *Luk.* 18. 11. *Deut.* 15. 9. *Psal.* 83. 4. *1 Pet.* 4. 3, 4. *Gen.* 38. 15, 16. *2 Sam.* 13. 2. *Mich.* 2. 1. *Amos* 8. 5. *1 Sam.* 1. 13, 14. and 17. 28. *Matth.* 9. 4. *Esay* 14. 14. *Zeph.* 1. 12. *Obad.* v. 3. *Rev.* 18. 7. *Esay* 65. 5. *Jer.* 2. 25. *Rev* 3. 17. *Matth.* 9. 18. *Psal.* 30. 6. *Luke* 12. 19. *John* 4. 8, 9. *Hos.* 7. 11, 12. *Mat.* 24. 37, 38, 39. *Jerem.* 8. 6. *2 Pet.* 3. 3, 4. *Psal.* 10. 7. *Prov.* 1. 11.

Q. Are all the actions of natural men evil continually?

Ans. *Yea* : || for they p fall in many things, and as they come from them they are q odious unto God, p Matth. 12. 35. q Proverbs 28.9.

Expos. || *Q.* Can a natural man do no act that is good?

A. A man by nature may do an act that is good for the substance thereof, *Dan.* 4. 27. *Rom.* 2. 15. but never that which is truly and spiritually good, *Mat.* 7. 18. *Jer.* 13. 23. *Rom.* 3. 10. *Pro.* 15. 8. & 21. 27.

Q. Why so?

Ans. (1) Because his person is not accepted, *Genesis* 4. 4. 1 *Peter.* 2. 5 nor (2) Sanctified, and (3) So the good acts he doth, proceed not from 1. A good root, viz. Faith and the spirit of sanctification, 1 *Tim.* 1. 5. neither is it done in 2. A right maner, *James* 4. 3. Nor 3. To a lawfull end, viz. The glory of God, 1 *Cor.* 10. 31. *Col.* 3. 17. all which are required to the being of a good act.

Q. What things are required to a good act?

A. 1.

A. 1. A good root. 2. A right manner, 3. A lawful end.

Q. What punishments are due unto man by reason of these sins?

A. All woe and * misery, temporal, spirituall, and eternal, r Lam. 3.39. Rom.6.23. Gal.3.10.

Expos. * Q. Why doth sin deserve death with all miseries accompanying the same?

A. (1) Because the least sin is a very vile breach of Gods most holy Law, 1 Job.3.4 Deut.27.26, and so (2) An heinous offence against his infinite majesty, Psal.51.4. (3) Also of its own nature it is always joyned with impenitency, Acts 5.31. and 17.30. and therefore doth deserve death with all miseries accompanying the same.

Q. Which are the temporal miseries?

A. 1. Gods curse upon the creatures, 2. On mans body, 3. Senses, 4. Name, 5. Friends, 6. t Whatsoever he takes in hand, and u 7. Death it self, f Rom.8.20. t Deut. 28.25,26, &c. u Rom.6.21.

Q. What are the spiritual miseries?

A. || 1. Blindness w of mind, 2 The x † spirit of slumber, and 3, Stod- nels,

ness, * y 4. Horrour of conscience, z † 5. Hardness of heart, * 6. A reprobate a sence, and || 7. Strong delusions, w Esay 6.9. x Rom. 11. 8. y Mat. 27. 3, 4, 5. z Exod. 7. 3. a Rom. 1. 28. b 2 Theff. 2. 11.

Expos. || Q. *What is it to be blind in mind?*

A. To be blind in minde is to be utterly destitute 1. Of the true knowledge of God, and 2. Of the life to come, and to be hastening to endless woes, and yet not understand it.

Q. *What is the spirit of slumber?*

† A. The Spirit of slumber, is that which through a vain persuasion of a mans good and safe estate, lulleth him a sleep in security, Deut. 29. 19.

Q. *What is horrour of conscience?*

* A. Horror of conscience, is when the conscience awakened, filleth the soul 1. With deep doubts, 2. With hellish and unrecoverable desperation, and 3. With remediless fears of everlasting damnation Rev. 6. 16, 17.

Q. *What is hardnesse of heart?*

† A. Hardness of heart is a fearful judgement of God, whereby the heart (1) Is past all feeling and remorse, (2) Shut

(2) Shut fast up, that neither the Word nor Works of God can kindly work upon it, *Esay 48.4. Zach. 7. 11, 12.*

Q. What is a reprobate sense?

* *A.* A reprobate sense or minde, is a minde destitute of judgement, and void of common reason.

Q. Wherein doth it specially stand?

An. 1. In taking evil for good, and good for evil; 2. Neither fearing God, nor reverencing man; 3. Regarding neither right nor wrong, *Luk. 18.4.*

Q. What are strong delusions?

|| *A.* Strong delusions are when men are given over to take pleasure in believing lies, and idle fancies of vain heads.

Q. What may be added to these?

A. To these we may add, 1. Phrensie, 2. Madnes, *Deut. 28.28.* and 3. To be given over to vile affections.

Q. How are men given over to vile affections?

A. God withdrawing from men. his grace, and in his secret, but just and dreadful judgement; giving them over to most sordid and loathsome, unnatural and inordinate lusts, *Psalme 81.12. Gen. 19.5.*

Q. Which

Qu. Which is the eternal misery?

A. || Everlasting e damnation,
e Rom. 6. 23.

Expos. || Q. Wherein doth this damnation consist?

A. (1) In an everlasting separation of soul and body, from the comfortable presence of God, Mat. 7. 23. Rev. 22. 15. and (2) An enduring of 1. Easeless, 2. Endless, 3. Remediless torments with the Devil and his Angels, Matth. 25. 41. Rev. 20. 15. Luk. 16. 24, 25.

Q. After a man doth know his misery, what must he learn in the next place?

Ans. The true means † how he d may escape the foresaid misery, and be e restored to happiness, d Acts 2. 37. e Acts 16. 30.

Expos. † Q. Hath God prescribed means for the recovery of all creatures that fell?

A. No: God in justice passed by the Angels, who fell without the enticement of any other, 2 Pet. 2. 4. Jude 6. Math 25. 41.

Q. What moved the Lord to prescribe means for mans recovery?

Ans. God of his infinite love, free grace and mercy, Esay 43. 25. Jer. 31. 3. Hos.

Hof. 14.4. John 3. 16. Rom. 5. 8,9. Eph. 1. 5,6. I John 4. 10. hath prescribed means whereby man might escape misery and be restored to happiness, *Acts 2. 37,38,39,40.*

Q. What then are the parts of this recovery?

A. Two : 1. An escaping of misery, 2. A being restored unto happiness, Act. 2.37,38,39,40.

Qu. By what means may we escape this misery, and recover happiness?

A. Onely † by I Jesus Christ, I Acts 4.12.

Expos. † Q. Why was it necessary that such means should be prescribed?

A. (1) God in justice doth hate sin, Esay 1.3. Psal. 45. 7. and (2) Hath denounced death against the transgressors of his Law, Gen. 2. 17. Deuter. 27.26. Esay 30.33. Jer. 4.4.

Q. For what end was the means prescribed?

A. 1. To satisfie Gods justice, Col 1.20. and 2. To make way for mercy. Psal. 145.9

Q. Who found out this means?

A. God in his infinite wisdom found, out a means, Gen. 3.15.

Q. What

Q. *What was that means?*

A. **Jesus Christ.**

Q. *Who laid this office upon Christ?*

A. The Father laid this office of Reconciliation upon him, *Psalm 40. 6, 7. Hebr. 5. 5. John 3. 17. and 5. 36, 37.*

Q. *Christ was innocent, how then could this office be laid on him?*

A. He willingly undertook it, *Hebr. 10. 7, 9. and did faithfully discharge it, Hebr. 10. 5, 6, 7.*

Q. *What is Jesus Christ?*

A. **The eternal g Son of God; who in time became man for his elect, g Gal. 4. 4, 5.**

Expof. || Q. *Why did the Son of God become man?*

A. 1. The Son of God by nature became the Son of man: 1. That he might make us the sons of God by adoption, who were by nature the children of wrath, *Eph. 2. 3.*

And 2. It was fit that our Reconciliation should be wrought by the Son, *Esay 61. 1. 1 John 1. 3. John 5. 36 37. Col. 1. 16, 17. Hebr. 1. 3. John 5. 17. & 3. 17. and sealed by the holy Ghost, Eph. 1. 13. & 4. 30.*

Q. *How*

Q. How many things are we to consider in Christ?

A. His person, and his office, i Col. 2. 9. k Heb. 2. 16, 17.

Q. What is his person?

A. It is 1 God and man, † united together into m one person, 1 John 1. 14. Esay 7. 14. Romans 9. 5 m 1 Cor. 8. 6.

Expos. † Q. Why say you that Christ is God and Man?

A. Because in Christ there are two distinct natures, Hebr. 1. 4, 5. Matth. 18. 20. with 1 Tim. 2. 5. Luke 1. 35. Mat. 18. 20. Rev. 1. 8. Heb. 1. 11, 12. John 16. 30. Phil. 2. 6. John 1. 3. and 5. 17. Matth. 8. 13. with Luke 22. 43. Matth. 24. 36. and 27. 4, 6. John 4. 6. and 11. 35. and 14. 28. Eph. 4. 10.

Qu. How are these two natures united?

Ans. They are inseparably united, 1 Pet. 3. 18. John 10. 18. Heb. 9. 14. not confounded, Rom. 1. 3 4. and 9. 5. John 16 30. with Luke. 2 52. Mark 13. 32.

Q. Are there not then many Christs?

A. No, there is but one Christ, not many Christs, 1 Cor. 8. 6. 1 Tim. 2. 5.

Q. Why so?

A. Be-

A. Because the Godhead did assume the humane nature to it selfe, *Philip. 2. 7. Heb. 2. 16.* so that the manhood subsisteth in the Godhead, *Matth. 3. 17. & 17. 5.* and they are so inseparably united, that the self same person which is God is also man. *Joh. 3. 13. Eph. 4. 10.*

Q. Being God before all time, how could he be made man?

A. He was ⁿ conceived by the holy Ghost; born of the virgin Mary, according to the ^o Prophecs, ⁿ Luke 1. 35. ^o Gen. 3. 15. *Esay 7. 14. and 11. 1.*

*Expos. * Qu. What is Christs conception?*

A. Christs conception is the forming of his humane nature in the womb of the Virgin Mary. *Esay 7. 14. Genes. 49. 10. Luk. 1. 35.*

Q. What are the properties of his conception?

A. It was 1. Miraculous, 2. Supernaturall.

Qu. By what power was his humane nature formed?

A. By the power of the holy Ghost, *Mat. 1. 18. 20.* who did perfectly sanctifie it in the very first moment of conception.

ception, Luke 1. 35.

Q. What things are to be considered in the conception of Christ?

A. Two. 1. The forming of his humane nature. 2. The sanctifying of it, and that 1. Both perfectly. 2. In the very first moment of conception.

Q. Why was Christ conceived by the holy Ghost?

A. That he might be pure, without sin, whereas all are stained, who are conceived after the ordinary manner, p Luk. 1. 35. q Joh. 3. 6.

Q. Why was he God?

A. 1. That he might bear the weight of Gods wrath without sinking under it. 2. Overcome death. 3. Be the head of the Church. 4. Repair his Image in us. 5. Conquer the enemies of our salvation, and defend us against them.

Expos. || Q. Why was it necessary that the Head of the Church should be God?

A. (1) Because the dignity of being head of the Church is so great, that it cannot agree to any meer man, Eph. 1. 21. Phil. 2. 9, 10, 11. Heb. 1. 6.

*(2) Because the offices of an Head, and the benefits thereof, he that is man
I onely*

only cannot bestow upon the Church.

Q. What are the offices of the Head?

A. The offices of the Head, are (1) To give the power of life, feeling, and moving, to the body, *Joh. 1. 4. Rom. 8. 2.* And (2) to direct by his power, the inward and outward functions of the body, *Eph. 5. 23, 24.*

Q. Why was he man?

A. 1. That he might † suffer death for us. 2. Sanctifie our nature. 3. And we might have access with boldnesse to the throne of grace, † *Heb. 2. 14.* † *Heb. 2. 11.* † *Heb. 4. 15, 16.*

Expos. † Q. Why was it necessary that Christ should be man that he might suffer?

A. (1) The divine nature could not suffer, *Jam. 1. 17. Mal. 3. 6. Rom. 9. 5.* and without shedding of blood there could be no remission of sins, *Heb. 9. 22.* Christ therefore took our nature that he might suffer death, *Philippians 2. 7, 8.*

(2) It being no waies meet, that one having no special communion with another, should endure punishment for anothers fault, *Heb. 2. 16, 17.*

Q.

With an Exposition upon the same.

Q. How doth Christ as man sanctifie our nature?

|| A. Fulnesse of all graces above measure, were poured into the humane nature of Christ our Saviour, Matth. 3. 16. John 1. 16. and 3. 34. Col. 2. 9. and 1. 19. And we being united to him, and having communion with him, do, by way of influence receive in measure of his fulnesse, Eph. 4. 7, 16.

Q. How is fulnesse of grace in Christ?

A. 1. All graces. 2. Above measure, are in Christ.

Q. How are we partakers of Christs fulnesse?

A. By being united to him, and having communion with him.

Q. What is his office?

A. To be u a Mediatour † to reconcile God and man, u 1 Tim. 2. 5.

Expos. † Q. What is a Mediator?

A. A Mediatour or an Advocate, is a third person that takes upon him to agree and reconcile two that be at variance, as Christ being both God and man, did set at one, God and man, Eph. 1. 10. Col. 1. 20. 1 John 2. 1. who before were separated by sin, Esay 59. 2. Jer. 5. 25.

Q. Is Christ, our Mediatour as man only?

A. No, but Christ is our Mediatour both as God and man, *John* 1. 26. 34. and 3. 14, 16. *Rom.* 5. 8. & *John* 1. 7. *Phil.* 2. 6.

Q. How may that be proved?

A. (1) Because in the work of our redemption he performed many divine works, *Heb.* 2. 14. *John* 10. 18.

(2) As Mediatour, he is the King and Head of his Church, *Luke* 1. 33. *Joh.* 3. 35. *Act.* 2. 36. *Phil.* 2. 10, 11. *Mat.* 28. 18, *Heb.* 1. 6. and 2. 7.

And (3) the special offices of Christ our Mediatour, do necessarily require, that the divine and humane nature joyntly do concur in the execution of them, *John* 1. 18. *Matth.* 11. 27. *John* 3. 12, 13. *2 Cor.* 5. 18, 19, 20. *Rom.* 5. 10, 11. *Heb.* 9. 14. and 7. 25.

Q. Is this office peculiar to Christ?

A. This office is peculiar to Christ, *John* 14. 6. & *Tim.* 2. 5, 6. *Hebr.* 7. 24. and neither in whole, nor in part can be transferred to any other, *Acts* 4. 10, 11. 12. *Heb.* 4. 14. *John* 11. 42. & *John* 2. 1. *Heb.* 7. 25. *Eph.* 3. 12. *Heb.* 2. 14, 15. *Acts* 10. 42, 43. and 17. 31.

Q. When was Christ given to be a Mediatour?

A.

A. (1) In the decree of God Christ was a Mediatour from eternity, *Eph. 1. 5 6.*

(2) In the vertue and efficacy of his mediation, he was given to be a Mediatour, so soon as necessity required, *Rev. 13.8. Gen. 3.15.*

(3) In the fulnesse of time, he was manifested in the flesh. *Gal. 4.4,5.*

Q How did he reconcile God and man?

A. w 1. **By his fulfilling** || the law,
2. **And by his** † x **sufferings,** w *Mat. 3. 15. x Heb. 9. 19. Rom. 5. 10, 11.*

Expos. || Q. Why was it necessary that Christ should fulfill the Law?

A. It became him who was our faithfull high Priest to fulfill all righteousness.

Q. Why was it necessary that Christ should suffer?

† **A.** The justice of God must be satisfied, and the debt of sin must be paid, before God, who is true, just, and unchangeable, could be pleased with us. *1 Joh. 2.2. Heb. 9. 14, 15, 1 Pet. 1. 18, 19. Rev. 1. 5.*

Q. What understand you by his sufferings?

A. His voluntary y humillation both
 in z * soul and body, his a crucifying,
 b || death, burial, and c abiding † under
 the dominion of death for a time, y Phil.
 2. 5, 6, 7, 8. z Esay 53. 10. Mat. 26. 38. Heb.
 9. 14. a Luke 23. 23. b 1 Cor. 15. 3, 4. 5
 c Acts 2. 27.

*Expos. * Q. How may it be proved
 that Christ did suffer in soul?*

A. (1.) Christ in his incarnation did
 assume our whole nature, Luk. 2. 40. 52.
 Heb. 2. 6. Luk 23. 46. 1 Tim. 2. 5. Luk.
 19. 10. Matth. 26. 38. Mark 14. 34.
 Matth. 27. 50. John 19. 30. Heb. 10. 5.
 Mat. 26. 12. Heb. 2. 17. that by offering
 it up a sacrifice for sin, he might redeeme
 us, Heb. 8. 1, 2, 3. Heb 9. 14. & 13. 10,
 11, 12. (2) In our nature he became
 our surety, Job 19. 25. Heb. 7. 22. there-
 fore he suffered properly in soul as well
 as in body, Mat. 27. 46. Gal. 3. 13. Heb.
 2. 9, 10, 14. (3) This is set forth in the
 Lords Supper, 1 Cor. 11. 25. And (4) it
 was signified by the sacrifices in the Law,
 Heb. 9. 19. 20. 21, 22.

Q. || What was the death of Christ?

A. The death of Christ was the sepa-
 ration of the soul and body, Matth. 27.
 50. Luk. 23. 46.

Q.

Q. Was the soul or body of Christ separated from his Godhead?

A. No, but they both continued still united to the Godhead, *Matth.* 1. 23. *Joh.* 1. 14. *1 Pet.* 3. 18. *1 Cor.* 2. 8.

Q. Why was it necessary that Christ should die?

A. It was necessary that Christ should die, (1.) That he might satisfy Gods justice, *Heb.* 9. 22. (2) Abolish and kill Sin, *Mat.* 26. 28. *Rom.* 5. 10. *Rom.* 8. 3. *Rom.* 6. 10, 11. *1 John* 3. 8. (3) Destroy death. (4) And him that had the power of death, that is, the Devil, *Heb.* 2. 14. *2 Tim.* 1. 10. *John* 12. 31, *Hos.* 13. 14. (5) Deliver us from the fear of both, *Heb.* 2. 14: *Luk.* 1. 74. (6) That he might confirm the Testament or Covenant of grace, which he made with us, *Heb.* 9. 16, 17 and 13. 20. *Zach.* 9. 11. And (7) obtain for us the spirit of grace, *Acts* 2. 33. *Gal* 3. 14. and 4. 4, 5.

Q. What difference may be observed betwixt the death of Christ, and of the Martyrs?

A. Betwixt the death and suffering of Christ and of the Martyrs, we may observe these differences.

1. Christ his passion was an accursed punishment, *Gal. 3. 13.* The sufferings of the Martyrs and holy men, are only chastisements or trials.

2. Christs passion was a meritorious sacrifice: *Heb. 9. 14.* the passions of the Martyrs, are of no value to merit any thing, *Rom. 8. 18.*

3. Christ bore all the Martyrs sufferings, and that in his own strength, but the Martyrs bore not others sufferings, nor were left to their own strength in bearing their own; and therefore they were not forsaken, though they were not delivered out of the hands of their persecutors.

Q. How was the punishment of the Elect laid upon Christ?

A. As the sins of the Elect were laid upon Christ, *Lev. 16. 21. Esay 53. 11. Heb. 9. 28.* so was the punishment of their sin for substance and kinde, though not for circumstance of place or continuance, *Heb. 4. 15.*

Q. Did Christ suffer every particular punishment that every particular sinner meeteth withall?

A. He suffered both in soul and body the wrath of God, which was due

due unto us for sin, though he suffered not every particular punishment of sin which every particular sinner meeteth withall, *Rom. 5. 19. Heb. 10. 14.*

Q. What is the fourth difference betwixt the sufferings of Christ and the Martyrs?

A. 4. Christ was in himself pure and innocent, but he suffered for our sins, *2 Cor. 5. 21.* The Martyrs were not free from sin, neither did they suffer for the expiation of sin.

Q. † How long did Christ remain under the dominion of death?

A. Untill the third day, death had power and dominion over Christ, for so long death kept asunder soul and body, *Luke 24. 7. Matth. 17. 23. Acts 10. 40.*

Q. Did Christ alwaies abide under the power and dominion of death?

A. No, for the power of death being y subdued, the third & day he || rose again, & ascended into heaven, and sitteth † at the right hand of the Father, *Acts 2. 31. & 1 Cor. 15. 4 & Mark 16. 19.*

Expos. || Q. What is the resurrection of Christ?

A.

A. The resurrection of Christ is the first degree of his exaltation.

Q. *What are the parts of this resurrection?*

A. 1. His soul was joyned to the same flesh that died. 2. He was raised up to life, *1 Cor. 15. 4.*

Q. *Why was it necessary that Christ should rise again?*

A. It was necessary that Christ should rise again, (1) In regard of the excellency of his person, *Acts 2, 24.* (2) In regard of the Covenant which he had made with the Father, *Psalms 2. 6, 7. Esay 53. 10.* (3) In regard of the dignity of his high office of eternall mediation, *Psal. 110. 6, 7. Rom. 4. 25.* And (4) that the truth of those things, which were foretold concerning the glory of the Messias, might be fulfilled.

Q. *By what power did he rise again?*

A. Christ by his divine power rose again from the dead, *Rom. 1. 4. 1 Pet. 3 18. 1 Tim. 3. 16. John 5. 21. and 10. 17, 18. Acts 2. 24. & 3. 15. Eph. 1. 17, 20. Rom. 8. 11.*

Q. *Did he rise as a private or a publick person?*

A. He arose, not as a private, but as a pub-

a publick person, *Rom. 5. 14. 19. 1 Cor. 15. 45. Heb. 10. 14. 1 Pet. 2. 20. 21.*

Q. What is the fruit of Christs resurrection?

A. He thereby sheweth that his satisfaction is fully absolute, *Rom. 4. 25. and 6. 9, 10.*

Q. For what end did Christ rise again?

A. The ends of his resurrection meant, 1. That he might prepare himselfe to the performance of the glorious functions of a Mediatour. 2. And shew himself to be the conquerour of death. 3. And the Lord of quick and dead, *Rom. 14. 9. Acts 17. 31.*

Q. † What is it to sit at the right hand?

A. To sit at the right hand, is a manner of Speech borrowed from earthly Princes, who use to set at their right hand such as they substitute to rule under them in their names, *1 King. 2. 19.*

Q. What is signified hereby, That Christ is said to sit at the right hand of the Father?

A. Thereby is clearly noted that excellent, 1. Glory, 2. Power, and 3. Domi-

3. Dominion that Christ received of the Father, whereby he doth execute his Kingly, Priestly, and Prophetical Office in glory, *Mat. 28. 18. John 17. 2. Phil. 2. 9, 10. Psal. 110. 1.*

Q. What are the speciall parts of Christs Mediatorship?

A. He is a b Prophet, c Priest, and d King, b Acts 3. 22. c Heb. 2. 17. d Psal. 110. 1.

Expos. || Q. Why was it necessary that Christ should be both Prophet, Priest, and King?

A. (1) In the time of the Law, Prophets, Priests, and Kings were anointed, 1 King. 19. 16. Exo. 28. 41. 1 Sam. 16. 13. who were types of Christ, truly anointed our Prophet, Priest, and King.

(2) Also our Mediatour was 1 to obtain and purchase for us full redemption. 2 To bestow upon us righteousness, and eternal life obtained. 3. And to shew unto us the way of salvation; which do necessarily require this threefold office of Christ.

Q. Why was Christ a Prophet?

A. To reveal † unto us the way to everlasting life e Luk: 4. 18, 19.

Expos. † Q. How did Christ make known

known the will of God before his coming in the flesh?

A. Before his coming in the flesh, our Saviour Christ made known the will of God, (1) To the Patriarks and Prophets, 1. Either immediately, 2 *Pet.* 1. 21. 2 *Sam.* 23. 2. *Gen.* 3. 9, 10, 11. 2. Or by the Ministry of Angels, *Gen.* 31. 11. *Judg.* 6. 12. 2 *King.* 1. 3. (2) And by the Patriarks and Prophets, he informed the Church of the old Testament in all points necessary to salvation 2 *Peter* 2. 5. 1 *Peter* 3. 19. *Jude.* 14. *Luke* 1. 70. *Ephes.* 2. 20. 1 *Peter* 1. 11.

Q. Did not Christ execute his propheticall office in his own person?

A. In fulnesse of time, he did in his own person preach, opening both the Law, and the Gospel.

Q. How was he prepared to this office?

A. 1. By taking upon him our nature. 2. Being after a most excellent manner sanctified by the spirit, *Luke* 1. 35. *Dan.* 9. 24. And 3 being furnished with all gifts necessary, *Matth.* 3. 16 17. *John* 3. 34. *Psal.* 45. 7. *Esay* 11. 2. *John* 11 8. and 3. 32.

Q.

Q. Of whom was he called to this office?

A. God the Father called him to this office, *Luk. 3. 21, 22. Mat. 3. 16, 17. Mat. 17. 5.*

Q. To whom did he preach in his own person?

A. He did in his own person preach unto the Jews, *Acts 1. 1. Luke 21. 37. Heb. 1. 1. Dan. 9. 27.* not altogether passing by the Samaritans and Canaanites, *John 4. 40. Mat. 15. 22.*

Q. For what space?

A. About the space of three years and a half.

Q. In what manner did he preach?

A. (1) With admirable wisdom, *Mark 6. 2. Matth. 21. 23, 27. & 22. 46.* (2) With ardent zeal, *John 2. 14, 17. John 4. 34.* (3) With excellent grace, *Psal. 45. 2, 3. Matth. 7. 29. Luke 4. 22. and 11. 27.* (4) With singular meekness, *Mat. 11. 29.* (5) And with authority unusual, *Mat. 7. 29. Mat. 5. 21, 22.* (6) Not respecting any mans person, *Mat. 21. 42, 43. Mark 12. 14.*

Q. What Doctrine did he preach?

A. He (1) interpreted the Law, *Matth. 5. 21, 22, &c. and 19. 4, 5.* (2) Re-
proved

proved the corruptions of the Scribes and Pharisees, *John 2. 16. Mat. 23, 13.* (3) Foretold some things that were to come. *Mat. 10. 21. Luke 19. 43. 44. Matth. 24. 3,* &c. And (4) taught the Gospel, or the last will of God, concerning the salvation of man, *Esay 61. 1, 2. Luk. 4. 18.*

Q. How did he illustrate his doctrine?

A. He did illustrate his doctrine for the most part by parables and similitudes, as the people were able to bear it, *Mat. 13. 3. Mark 4. 33.* confirming that which he taught.

Q. How did he confirme his doctrine?

A. (1.) By the Scriptures of the old Testament, *John 5. 46. Matth. 22. 32. Luke 24. 26, 27, 44, 45.* (2) By holiness of life exactly answering to his Doctrine; (3) With divers signes of all kinds, *John 3 2. and 5. 36. John 6. 61, 62. and 2. 25. Mat. 9 4. John 9. 6. and 11. 43 45* And (4) by that most cruel and bitter death, which for the truth of God he did voluntarily undergo, *1 Tim. 6. 13.*

Q. How doth Christ teach his Church since his ascension into heaven?

A. After his ascension, our Saviour doth

doth teach his Church by his Apostles and Ministers, *Eph.4.11, 12. Acts 10. 41, 42.*

Q. How were the Apostles prepared for this office?

A. The Apostles being (1) fully and perfectly instructed by Christ himself, in those things which concern the Kingdom of God, *Acts 1, 3. John 15. 15. and 17. 8.* (2) And extraordinarily furnished with gifts. (3) and infallibly assisted by the Spirit; *Acts 2. 3, 4. John 14. 26. and 16. 13.* were sent forth to preach.

Q. What did the Apostles preach?

A. The whole counsel of God, so far as concerns man, and the means of his salvation, *Acts 20. 27. Mat. 28. 20. 1 Cor. 2. 9, 10 11. 1 John 1. 3. Rom. 1. 16.*

Q. To whom were they sent to preach?

A. Unto all Nations, *Mat. 28. 18, 19. Mar. 16. 15.*

Q. How did they confirm their doctrine?

A. Their doctrine they confirmed (1) Both by the Prophets of the old Testament, *Act. 26. 22. and 28. 23. 2 Pet. 1. 18, 19.* (2) And by divers signes and wonders

wonders which God wrought by them; Heb. 2. 3, 4. Mark 16 20.

Q. How doth Christ teach his Church since the death of his Apostles?

A. In the daies, and since the death, of the Apostles, our Saviour doth execute his Prophetical office by his ordinary Ministers, whom he hath commanded us to hear.

How far are we to hear them?

A. So long as they preach according to the Scriptures, Ephes. 4. 11, 12. Luke 10. 16.

Q. What difference is there betwixt the Ministry of Christ, and his Ministers?

A. Christ is the Author of the Doctrine which he taught; Ministers are the Instruments of Christ, to teach, not their own, but his Doctrine, 2 Cor. 5. 20. Job 33. 23.

Q. What is the fruit of this office of Christ?

A. The fruit of this office is, (1) The restoring of knowledge decayed in the first fall of man. And 2 the manifestation of divine mysteries unknown to the world, Rom. 16. 25, 26. Ephes. 3. 9. Col. 1. 26, 27.

Q. Why was Christ a † Priest?

A. To f purchase for us righteou-
ness and life eternal, † Heb. 5.9.

Expos. † Qu. Is Christ, our high
Priest after the order of Aaron?

A. Christ is our high Priest, not af-
ter the order of Aaron, but after the
order of Melchisedec, P^{sal.} 110.4.

Q. What difference is there betwixt
the Priesthood of Aaron and of Christ?

A. The differences are these. (1) In
the person. (2) In consecration. (3) In
the Priesthood. (4) In the Sacrifice.
(5) In the place whither they entred.
(6) Aaron was a Priest only, Christ is
both King and Priest. (7) Aaron was
a Minister, but Christ is the Author.

Q. How do they differ in person?

A. Aaron was (1) Of the tribe of
Levi, Heb. 7.4. but Christ of the tribe
of Juda, Heb. 7.14. (2) His stock and
lineage was known, Exod. 6.16, 18, 20.
but Christ was without father, touch-
ing his humanity; without mother,
touching his Deity, Heb. 7.3. (3) He
was compassed with infirmities, and
was mortal; but Christ immortall,
and continuing for ever. (4) Aaron
was a sinner, and had need to offer for
himself,

1. In Per-
son.

himself, and for his own sins, *Heb.* 7. 28. and 5. 2, 3, 4. & 9. 7. But Christ was holy, harmlesse, undefiled, having no need to offer for himself, but offered himself for the people onely, *Heb.* 7. 25, 26, 27.

Q. How do they differ in consecration?

A. (1) Material oyle was poured upon *Aaron* at his consecration, *Levit.* 8. 12. but Christ was anointed with the holy Ghost, *Acts* 10 38. (2) *Aaron* was instituted without an oath, but Christ with an oath, *Heb.* 7. 20. 21, 28, *Psal.* 110. 4. 2. In consecration.

Q. How do they differ in the Priesthood?

A. (1) The Priesthood of *Aaron* was typical, *Hebr.* 10. 2, 3. but the Priesthood of Christ is true and reall, containing the very Image and body of things themselves. (2) The Priesthood of *Aaron* was not available to take away sin, *Hebr.* 9 14, 15. But Christs Priesthood was perfect to abolish sin, and to obtain eternal redemption, *H. b.* 10 1, 5, 11. *Heb.* 9 12, 14. (3) The Leviticall Priesthood was to be abrogated, *Heb.* 8. 13. but Christs Priesthood is to continue for ever, *Hebr.* 7. 24. (4) *Aaron* died and had successors,

Heb. 7. 23. but Christ succeeded none, hath no successors; but is our onely and unchangeable high Priest for ever, *Heb. 7 3.*

Q. How do they differ in the Sacrifice?

4. In the sacrifice.

A. Aaron and his successors (1) offered the bodies and bloud of beasts, *Heb. 9. 12, 14.* but Christ himself is both the Priest and Sacrifice, *Eph. 5 25. Heb. 9. 26. and 10. 10.* (2) They offered oftentimes one manner of Sacrifice; but Christ hath offered himself once for all, *Heb. 7. 27 and 9. 25, 26. and 10. 12, 14. 1 Pet. 3. 18.*

Q. How do they differ in the place whither they entred?

5. In the place whither they entered.

A. Aaron and his successors entred into the Tabernacle made with hands, *Heb. 8. 5 and 9. 6* But Christ is entred into the very heavens, *Hebr. 9. 11 24, and 4. 14.*

Q. How else do Christ and Aaron differ.

6. Aaron was a Priest onely, Christ is both King and Priest.

A. (1.) Moreover, *Aaron* and his successors were priests onely, but Christ is both King and priest, *Hebr. 7. 1, 2.* (2) *Aaron* and his successors were but Ministers

With an Exposition upon the same.

Ministers, but Christ is the author of salvation, *Heb. 5. 9.*

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Q. What doth a'l this shew?

A. All this doth shew, (1) The absoluteness. (2) The perfection. And (3) the excellency of Christ his priesthood.

Q. What are the functions of his Priestly-office?

A. Offering || up g himself a sacrifice once for all, and † making request for us. g *Heb 5. 1. and 9. 26. and 7. 25.*

Expos. || Q. Who offered up himself?

A. Christ through the eternal Spirit, *Heb 9. 14.*

Q. What was the Sacrifice that he offered?

A. He offered up his soul and body, as a sweet smelling sacrifice to the Father, *Eph. 5. 2.* whereby he was consecrated, and did enter into Heaven, presenting himself before the Father for us, *Heb. 9. 24. and 10. 20.*

Q. How often is this sacrifice offered?

A. Once for all, *Heb. 10. 12.*

Q. What be the parts of this oblation?

K 3

A. Two

1. Expiatory.

2. Presentatory.

A. Two (1) Expiatory. (2) Presentatory.

Q. *What is Christs intercession?*

† A. Christs intercession is his most gracious will, frequently and unmoveably desiring, that all his Members for the perpetual vertue of his Sacrifice, may be accepted of the Father. *Rom. 8. 34.*

Q. *What are the properties of his intercession?*

A. It is, 1. Universal and Particular. 2. Heavenly and glorious. 3. Ever effectual. 4. No way reciprocal. 5. And tendred onely for the vertue of his sacrifice.

Q. *Why was Christ a † King?*

A. To || bridle h and subdue all his enemies, but i to † gather and k govern * his Elect and Cholen, h Psalm 110. 1. Col. 2. 15. 1 Cor. 15. 28. i Jo in 10. 16. Hag. 2. 7. k Ezek. 34. 23, 24.

Q. *What is the Kingly Office of Christ?*

A. The Kingly office of Christ is his spiritual, eternal, and absolute Dominion, *Luke 17. 20 Joh. 18. 36. Dan. 2. 44. and 7. 14. Heb 1. 8. Rev. 3. 7.* whereby

by being appointed by the Father, *Psal.* 2. 6, 7. and 45. 7. *Psalms* 110. 2. *Mat.* 11. 27. *Acts* 2. 33. Lord of all things in Heaven and earth, *Heb.* 2. 7, 8. and peculiarly King and Head of his Church, *Eph.* 1. 21, 22. he doth confound and destroy all his enemies, but doth gather and govern his elect, *Hos.* 17. *Isaiah* 33. 22. by his word and spirit, for their salvation and glory of God.

Q. What are the properties of Christ's dominion?

A. It is, 1. Spiritual. 2 Etern al 3 Absolute.

Q. Who appointed him to this office ?

A. God the Father.

Q. What is the dominion whereunto he is appointed?

A. To be Lord of all things in Heaven and earth, and peculiarly King and Head of his Church.

Q. What are the Functions of his Kingly office?

A. Two, 1. In respect of his Enemies. 1. In respect of his Enemy.
2. In respect of his Elect.

Q. What in respect of his Enemies?

A. He doth confound and destroy all his enemies.

Q. *What in respect of his Elect?*

2. In respect of his Elect.
 A. He doth gather and govern his Elect.

How doth he gather and govern his Elect?

A. By his word and spirit.

Q. *For what end?*

A. For their salvation and the glory of God, *Isaiab* 32. 15. and 59. 21. *1 Theff.* 1. 5.

Q. *Who are the enemies of Christ?*

A. || The enemies of Christ, are
 1. Satan and all his Angels. And 2. all their works.

Q. *What are the works of Satan?*

A. 1. Sin. And 2 death, *Gen.* 3. 15. *Eph.* 2. 2. *2 Cor.* 4. 4. *2 Cor.* 6. 15.

Q. *Who else are Christ's Enemies?*

A. All wicked men who be the Instruments of Satan, *John* 8. 44. *1 John* 3. 8.

Q. *Among wicked men, who is the chief enemy of Christ?*

A. The Antichrist of Rome is chief, *2 Theff.* 2. 3.

Q. *How doth Christ subdue these Enemies?*

A. These enemies Christ hath already overcome in his own person,
Eph.

Eph. 4. 8. Col. 2. 14. John 12. 31.

Q. How doth he bridle and repress them daily in respect of his Members?

A. He doth daily bridle and repress them, 1. By his wisdom, 2. Power. 3. Word. And 4 Spirit, Luke 10. 18, 19. and 2. 34 Rev. 12. 5. and 2. 27. 2 Cor. 10. 4, 5.

Q. When will he perfectly subdue them in respect of his members?

A. He will perfectly subdue them at the day of Judgement, 1 Corin. 15. 25.

Q. How will he subdue them?

A. He will subdue them, 1. By ad- judging some; 2. By abolishing o- thers.

*1. Adjudg- ing some.
2. Aboli- shing o- thers.*

Q. Whom will he adjudge?

A. He will adjudge the Devil and all his partakers to eternal condemnation, Mat. 25. 46.

Q. Whom will he utterly abolish?

A. He will abolish sin and death, 1 Cor. 15. 26.

Q. What is further to be noted in the execution of his Kingly office, in respect of his enemies?

A. Further it is to be noted, That Christ as a Mediatour in the execution

of

of his Kingly office, doth (1) Outwardly call some wicked and ungodly men, *Matt. 22. 1, 14. and 20. 16.* (2.) Prescribe a Law how they ought to walk, *James 4. 12.* (3.) Bestow many good things upon them, both spiritual and temporal, though not such as accompany Salvation, *Heb. 6. 4, 5. Matth. 13. 19, 20, 21. Luke 8. 13, 14. Job 22. 18.* And 4. inflict divers punishments upon them, in this life and the life to come, for their sin and disobedience, *Matt. 13. 12. and 25. 28. Isaiah 6. 10. 2 Theff. 2. 10, 11. Luke 16. 23.*

Q. *What are the functions of his Kingly office in respect of his elect?*

1. Vocation.
2. Govern-
ment

A. Two, 1. Vocation. 2. Govern-
ment.

Q. *What is Vocation?*

† A. Vocation is that whereby Christ doth not onely by his word call his Elect to Faith, Repentance, and the participation of the Covenant of Grace, *Mark 1. 14, 15. Mat. 11. 28.* but he doth effectually move them by his Spirit to repent and believe, *Psal. 110. 3. 2 Theff. 2. 13, 14. Eph. 3. 16, 17.*

1. Outward
2. Inward

Q. *Which be the parts of it?*

A. Two, 1. Outward. 2. Inward.

Q. *What*

Q. What is outward vocation?

A. It is Christs calling his Elect by his word, to faith and repentance.

Q. What is the inward vocation?

A. It is Christs effectual moving his Elect by his Spirit, to repent and believe.

Q. What are the functions of Christs Kingly office appertaining to the government of his Elect?

A. The functions of Christs Kingly office appertaining to the government of his Elect are three, (1) The prescription of Laws, according to which his Subjects ought to believe and live.

Q. Wherein stands this, &c?

A. It stands not only in 1. Appointing the faithful by the Ministry of his word to live godlily, justly and soberly. But also. 2. in writing his Law in their hearts by his holy Spirit, and enabling them by the same Spirit to do in some measure what he requireth, *Tit. 2. 11, 12. Jer. 31. 33. Zech. 36. 27. John 1. 16.*

Q. What is the second?

A. The communication and bestowing of all good things upon them
appert-

appertaining to this or a better life, so far as he knows it needful or profitable.

Q. What comprehend you under the communication of all good?

A. Under that, we are to comprehend the removing of things hurtful, and the defending of his Subjects against them. Psalm 68. 18. James 1. 16, 17. Psalm 23. 1, 2, 3. 1 Cor. 12. 8, 9, 10, 11. Eph. 1. 7. Acts 26. 18. Mat 9. 6. Gal. 4 4, 5. Rom. 8 15, 16. 2 Cor. 12 9. Phil. 4. 13. Luke 22. 32. John 17. 11, 12, 22, 23. 1 John 4 4. Gen. 9. 26, 27. Psalm 81. 13, 14. Acts 4. 19. and 5. 13. Psalm 34. 9, 10. Tit. 1. 15. Rom. 14. 14, 15. Isay. 27 7. Jer. 46. 28.

Q. What is the third function of Christs Kingly office in governing his Elect?

A. The receiving of his Elect unto himself, and the giving of eternal life unto them, having pronounced sentence on their side, Mat 25. 49.

Q. What benefits do we receive by the death and resurrection of Christ?

*A. We are redeemed from the
|| guilt, | punishment + and power
m of sin, and shall be raised up at
the*

the last day, 1 Col. 1. 14. m Luke 1. 74,
Tit. 2. 14. 1 Cor. 15. 13.

Expos. || Q. *How are we redeemed from the guilt of sin by the death of Christ?*

A. 1. Christ hath paid our Debts, and answered whatsoever the Law did require at our hands, 1 Pet. 2. 21, 24, so that the Law hath nothing against us, Col. 2. 14.

2. Laid down his life according to the will of his Father, John 10. 15. so that Christs death must needs be acceptable, Eph. 5. 2 and consequently we are not bound over to punishment.

Q. *How may it be proved that we are delivered from the whole punishment of sin, temporal and eternal, by the death of Christ?*

† A. (1) Punishment is inflicted because of sin. Job 4. 8. Prov. 22. 8. and 28. 18. Hos. 10. 13 and 14. 1. being freed from sin, we are not lyable to Judgment, 2 Sam. 12. 13. Jer. 4. 14. Ezech. 18. 32. (2.) It stands not with the Justice of God, being once fully satisfied, to require a second payment at our hand, Gen. 18. 25. Matt. 3. 17.

3. Nei-

(3.) Neither will it stand with his glorious mercy. (4.) Nor with the honor of Christ who is a perfect Redeemer, *Tit. 2. 14* (5.) Nor with the price of his Blood, *1 Cor. 6. 20.* (6.) Nor with our Faith in praying for full pardon of all our Debts, *Math. 6. 12.* (7.) Nor with our peace with God, *Rom. 5. 1.* (8.) Nor yet with right reason, that the guilt of sin should be removed, and yet punishment for sin inflicted.

Q. How are we redeemed from the guilt and punishment of sin?

A. God the Father accepting the death of Christ, as a full ransom and satisfaction to his justice, doth freely discharge & acquit us from all our sins, *n Rom. 3. 24, 25 Col. 1. 14. Eph. 1. 7.*

Q. How are we redeemed from the power and tyranny of sin?

A. Christ by his death killeth sin in us, and by his resurrection doth quicken us to newness of life, *n Rom. 6. 3. 4.*

Expol. || Q. How doth the death of Christ kill sin in us?

A. Christ by his death did conquer sin; and the old man in us; is truly said to

to be crucified, dead and buried, with the body of Christ, we being ingrafted into the similitude of his death, *Col. 2. 12, 20.*

Q. How doth Christs resurrection quicken us to newness of life?

† *A.* Having communion with Christ in his life, we are raised up to a spiritual life, *Rom. 8. 11.* and have our conversation in heaven, *Phil. 3. 20.*

Q. Is the life of grace perfect in us in this life?

A. No, the life of Grace is, 1. Only begun here. 2. And groweth by degrees. 3. Being perfected in Heaven.

Q. What are the benefits of Christs ascension?

A. 1. The leading p of captivety captivety. 2. The giving of gifts unto men. 3. The pouzing q his spirit upon his people. 4. And preparing a place for them, p *Eph. 4. 8, 11.* q *Acts 2. 16, 17.* r *John 14. 3.*

Q. What are the benefits of his intercession?

A. 1. The Persons of the faithfull do always remain just. 2. And their Works f acceptable in the sight of God. 3. Hereby also they are defended against the accusation of

of all their enemies, 1 Pet. 2. 5. Gen. 4.
4. Exod. 28. 38.

Q. How will the knowledge of these things work in the heart of him whom God saves?

A. 1. It brings him to a serious & consideration of his own estate :
2. To u grieve for sin, and the fear of Gods displeasure, whereby w
3. The heart is † broken and humbled. † Jer. 8. 6, 7. Luk. 15 17. u Acts 2. 37. w Acts 9. 6.

Expos. † Q. When is the heart broken?

A. The heart is broken and humbled, when it is cast down with the sight of sin, *Pf. 51. 17.* bruised with the weight of Gods wrath, and melted away for fear, *Psalme 119. 120. 2 Kings 22. 19.* knowing that God hath advantage against him, and that he is worthy to be condemned.

Q. What else will this knowledge work?

A. It 4 will bring x a man || to confess his sin. 5 Highly to y prize Christ, and to 6 Hunger † after z him, until he obtain his desire, x Luke 15. 18. y Matthew 13. 44. z *Isaiab*

Isaiah 55.1. John 7.37.

Expos. || Q. *In what manner will this humbled soul confesse his sin?*

A. He will acknowledge his finnes to God (1.) as particularly as he can, 1 Tim. 1. 13. And (2) with sighs and groans for pardon and forgiveness, Rom, 8 26.

Q. *What are the properties of this hungering after Christ?*

† A. Hunger after Christ must be, 1. Fervent, as a thirsty man longeth for drink. And 2. continuall, never giving over till the desire be obtained.

Q. *What doth accompany this hungering after Christ?*

A. With this desire there is alwayes joynd. 1. An high prizing of Christ; And 2. an advised willingnesse to forgoe all things for Christs sake, Phil. 1. 22, 23. with 3. 7, 8.

Q. *How are we made partakers of Christ with all his benefits?*

A. By † faith alone, a John 3. 16. and 1. 12. Acts 13. 39.

Expos † Q. *How may it be proved that we are made partakers of Christ by faith alone on our part?*

L

A. 1. By

A. (1.) By faith alone we are ingrafted into Christ, *Rom. 11. 20.* (2) By faith alone we receive him *John 6. 56.* (3) By faith alone we have communion with him, *Rev. 3. 20.* and so are made partakers of all his benefits, *John 3. 36.* (4) Also faith is the condition of the Covenant of grace. *Acts 16. 31. John 3. 18. Mark 16. 16. John 20. 31. Rom. 4. 3, 5.*

Q. *What is Faith?*

A. An ||-obediential resting b upon Christ alone for salbation, b *Psa. 2. 12. Acts 16. 31.*

Expos. || Q. *Why do you not define faith by an assent?*

A. Because bare assenting to the truth of Gods promises, upon the credit of the revealer, is not true and justifying faith, *Mat. 21. 32. John 2. 23 Luke 24. 25, and 8. 13.*

Q. *When doth the poor soul believe unto justification?*

A. When the poor soul doth cast it self upon the free promise of God made in Jesus Christ, for pardon o sin, it doth truly believe, *Acts 9. 42f John 14. 1. and 5. 24. with Rom. 4. 5. Isaiah 28. 16. with Rom. 9. 33. Acts.*

18.8. with Rom. 10, 10 11.

Q. What are the properties of this faith?

A. This faith is, 1. Certain, *Mat.* 16. 18. though mixed with many doubtings; *Luke.* 1. 18. and 17. 5. *Mark.* 9. 24. And 2. continuall, *Luke* 22. 31, 32. though often shaken, *Luke* 24. 21.

Q. Why doe you not define Faith to be a full persuasion?

A. Because a full persuasion seems rather an effect of a strong faith, *Rom.* 4. 21. then the nature of true faith.

Q. Is not joy an individuall companion of faith?

A. Joy is a fruit of Faith, *1 Pet.* 1. 8. *Acts* 8. 6, 7, 8. *Rom.* 5. 3. but not an inseparable companion thereof; a man may have true faith, and feeble little or no comfort, *Psalms.* 22. 1. and 31. 10. and 77. 2.

Q. What is the ground of Faith?

A. The free promises of God made in Christ concerning the forgiveness of sins, and eternal righteousness, *c Rom.* 4. 18. *Heb.* 11. 1

Expos. † Q. Are not temporall blessings

sings, &c. the grounds of faith, together with the promises of God?

A. Temporal blessings, *Eccles. 9. 1.* civill vertues, *Luke 18. 12, 13. 14.* a generall notice that Christ will save the elect, *Mat. 13. 20. 21.* sense, reason, experience, feeling, *Psalme 10. 1.* and *15. 12* are not the grounds of faith; but only the Promises.

Q. What is the cause of the promises?

A. God of his grace hath made them unto us in Christ, which ought to be received.

Q. Why ought they to be received?

A. Because God that cannot lye hath spoken them, *Tit. 1, 2. 2 Tim. 2. 13.*

Q. How is faith wrought in us?

A. Inwardly by the || Spirit as the Autho^r, outwardly by the preaching of the word, and † Catechising, as the instrument thereof, *d Acts 16 14 e Rom. 10. 14 Heb 5. 11, 12, and 6. 1, 2.*

Expos. || *Q. How may it be proved that faith is the work of the Spirit.*

A. Because faith is (1) The gift of God, *Phil. 1. 29.* And 2. a grace supernaturall : a man of himselfe can no
more

more believe, then a corrupt fountain can send forth sweet waters, *1 Corin-
2. 14.*

A. What is Catechising?

A. Catechising is an instruction of people in the chief grounds of Christian Religion, *1 Corinthians 2. 4. 1 Cor. 3. 1. 1 Pet. 3. 15. Heb. 6. 1, 2. Rom. 6. 17.*

Q. What are the properties of it?

A. It must be, 1. Pure. 2. Plain. 3. Brief. 4. orderly.

Q. What is the end of Catechising?

A. 1. That the people may clearly and manifestly see the way unto salvation. 2. That they may know how to make use both of the Law and of the Gospel, for their humiliation and comfort. And 3. understand how one thing dependeth upon an other, goeth before, or followeth after.

Q. What are the special benefits of Catechising

A. Hereby Christians are enabled (1) To refer that which they read to some head. (2) Readily to apply what they hear to fit purpose. (3) To try it. (4) To have it in readiness in the time of need. (5) To profit by the pub-

L. 3. lique

lique Ministry, *Hebrewes* 5. 11, 12. (6) To know how to go forward in godliness, in an holy method. (7) It is profitable to inform the judgement. (8) To reform the affection. (9) And to quicken to the duties of a godly life.

Q. *How doth the Word work Faith in us?*

A. 1. By shewing us f our misery, and the true g means of our recovery. 2. Encouraging us h being || humbled, to receive the promises of the Gospell, f *Rom.* 7. 7. *Gal.* 3. 22. g *Gal.* 4. 4, 5. h *Mat.* 11. 28. *Isaiah* 61. 1, 2, 3. *Revelation* 22. 17.

Expos. || Q. *How doth the Word encourage the humbled to believe?*

A. The word (1) Commandeth the humbled to believe. (2) Promiseth them comfort, *Mat.* 9. 13. *Luke* 15. 32. (3) Setteth forth the necessity and excellency of Faith, *John* 3. 18. 36. (4) The danger of unbelief, *Mark* 16. 16. *John* 12. 48. *Acts* 13. 46. (5) The tender mercies and compassions of the Lord, *Psal.* 103. 8. 12. And (6) how God 1. Inviteth, 2. Perswadeth. 3. And in-

intreateth them to believe, 2. Corin. 5. 20.

Q. How doth the spirit work by the word?

A. 1. It doth teach us wisdom i to apply things generally spoken, particularly to our selves. 2. Secretly upholdeth k against despair. 3. Stirreth up in us good desires. 4. Doth m soften the heart. 5 And draw n us to rest upon Christ for saluation, before we o have the feeling of comfort, i Ezek. 36. 27. 31. k Psalm 51. 12. l Phil. 2. 13. m Ezek. 11. 19. and 36. 26. n John 6. 44. o Mat. 11. 28; 29.

Q. By what means is Faith increased?

A. By †hearing q the same Word Preached or Catechised, and likewise by earnest * Prayer, p 1 Pet. 2. 2 q Luke 17. 5.

Expos. † Q. What should move men to hear the word?

A. Because hearing the word preached is an Ordinance of God.

Q. What are the special benefits of hearing?

A. It is ordained of God as a means
L 4 (1) To

(1) To encrease knowledge, *Mat.* 15. 10. *Prov.* 1. 5. and 8. 33. *Psal.* 73. 16, 17. 1 *Cor.* 1. 21. and 14. 24, 25. (2) To rectifie the Judgement. (3) To give counsel in doubtful cases, *Psalme* 119. 24. and 73, 16, 17. (4) To perfect the Faith of the weak, *Rom.* 10. 8. 1 *Theff.* 3. 10. (5) To make stable the strong, *Acts* 20. 32. *Rom.* 1. 11, 12. (6) To comfort them that are in heaviness, 1 *Theff.* 2. 11. and 3. 2. and 5. 14. (7) To raise them that are fallen, 2 *Sam.* 12. 12, 13. *Gal.* 6. 1. (8) To call back them that wander, *Isa.* 30. 21. (9) To stir up the graces of Gods Spirit, *Cant.* 4. 16. 2 *Pet.* 1. 13. (10) To refresh the souls of the Saints with sweet and heavenly consolations, *Canticles* 1. 1. *Psalme* 119. 162 *Col.* 2. 2. And (11) to build both weak and strong unto perfect holiness, *Eph.* 4. 11, 12. 1 *Pet.* 5. 2. 1 *Tim.* 4. 16. *James.* 1. 21.

Q. In what respects is liberty to pray, a sweet priviledge?

* A. Liberty to pray is a sweet priviledge, *Eph.* 2. 18. Because (1) thereby we do (2) And may continually comaune with the Lord after a familiar manner, 2 *Sam.* 7. 18. *Psalme* 5. 1,

2, 3, (3) And lay open our griefs into his bosome, *1 Sam. 1. 15. Psalm 136. 1, 2.* and *61. 1, 2.* (4) Hereby we do testifie our dutifull affection to God, *Luke 15. 18.* And (5) become helpers to others, *Rom. 15. 30. Phil. 1. 19. 2 Thes. 3. 1. Col. 4. 12.*

Q. Wat are the special benefits of prayer?

A. 1. It doth adde strength to faith, *Luke 17. 5.* (2) It gives life to the other graces of God that are in us. (3.) By it we obtain at the hand of God what good we stand in need of, *Matth. 7. 7. Isaiah 65. 24.* (4.) We grow better acquainted with God, *Genesis 18. 23. 27. James 4. 8.* (5) We fight manfully against corruption, *Eph. 6. 18.* (6.) We learn to direct our selves in a godly life. (7.) By it crosses are prevented, removed or sanctified, *Psalms 3. 4. Isa. 37. 1, 6.* (8) All things are sanctified thereby, *1 Timothy 4. 5.* (9.) We are kept that we fall not into temptation, *Matthew 26. 41.* Yea (10) often we obtain much more good then we desire or expect, *1 Kings 3. 13. Eph. 3. 20.*

Q. How else may the benefits of prayer be conceived?

A. Prayer

A. Prayer is, (1) A key to open the door of Gods treasure-house, *Mat.* 7.7. (2) A present remedy to an oppressed spirit, *Psalms* 6.1. 8. and 31. 21, 22. (3) A preserver of the godly minde, *2 Thess.* 3.5. (4) A giver of strength to the weak, *Eph.* 3. 14. 16. And (5) in especial means to make a man fit to live in every estate, *Col.* 1. 9, 10.

Q. How must we hear that we may get profit?

A. 1. With reverence, 2. f Weakness. 3. † Joy. * And 14. longing † desire v to learn. 5. And w giving † credit to the truth, † *Isa.* 66.2. † *Jam.* 1. 21. † *Mat.* 13.44. u † *1 Pet.* 2.2. w *Heb.* 4.1,2.

Expos. || Q. What is reverence?

A. Reverence is an affection of the heart, arising from an apprehension of Gods majesty, and our own vileness.

Q. What are the effects of reverence?

A. Thereby we are prepared to hear the Word, (1) With humility. (2) Fear. (3) And attention, *Acts* 10. 33. † *1 Thess.* 2. 13. *John* 12. 48. and 11. 28, 29. *Hebrews* 12. 28. *Job* 42. 5, 6.
Psalms

Psalms 62. 11. Acts 16. 14.

Q. What is meekness?

A. Meekness is an affection, whereby we are contented 1. To bear the rebukes of the Law. And 2 to have the duties of the word to be pressed upon us, 1 Sam. 3. 17. 2 Kings 20. 19. Psalm 25. 9, 12. Heb. 13. 22.

Q. What is joy?

** A. Joy is a delight of the soul for some good thing that is present, Acts 8. 8. Exod. 6. 9.*

Q. || What is a longing desire to learn?

A. A longing desire to learn, is an eager appetite to be further acquainted with the knowledge of the truth, that we may reap fruit and benefit by the same, Prov. 27. 7. Prov. 2. 3 4. 9. Psal. 119. 34, 35, 40.

Q. † What is it to give credit to the truth?

A. To give credit to the truth, is to believe the whole truth and every part of it, as true and certain, both to others and to our selves, so as we expect the benefit and promise therein, and the effecting and making good of whatsoever is there spoken, 2 Chr. 20. 20. Isa.

7. 9:

Q. How

Q. How else?

A. 1. We must x meditate || of that we hear. † 2. Apply it to our selves. 3. Confer of y it with * others: And 4. with z diligence || set a-
bout the practice of what is required x
Psal. 1. 2 and 119. 114, 115. y John 4. 53.
Isa. 2. 3. Luke 2. 51.

Expos. || Q. What is the profit of meditation?

A. Meditation is the very life of reading and hearing, 1 Tim. 4. 15.

Q. What is meditation on the word?

A. It is a separation of our selves purposely from other matters, that we may seriously think of what hath been taught, Gen. 24. 63.

Q. What is the end of this meditation upon the word?

A. 1. That it may be settled in the minde. And .2. work upon the affections, Jer. 8. 6.

Q. What must accompany meditation for the attaining of these ends?

A. We must joyn. 1. Examination. 2. And Prayer, Luke 18. 1. therewith.

† Q. What is it to apply the word to our selves?

A. To

A. To apply the word to our selves, is to lay it to our heart as concerning us, 1 Cor. 11. 28. Cor. 2. 13. 5.

Q. What are the parts of the word?

A. 1. The Commandements. 2. The Threatnings. 3. The Exhortations. 4. The Promises.

Q. How are the Commandements to be applyed?

A. That they may guide us.

Q. How are the threatnings to be applyed?

A. (1.) That they may humble us for our sins past. 2 Sam. 12. 12, 13. and 24. 10 (2.) That they may affright us from sin for time to come.

Q. How must we apply the exhortations?

A. That they may incite us to our duty with chearfulnesse, Eccl. 12. 11.

Q. What use is to be made of the promises?

A. The promises may be, 1. For our support. 2. For our comfort, whether they be in plain speeches, or mysticall prophesies, Psal. 119. 71, 72, 52.

Q. How must we confer with others?

A. 1. For instruction. 2. for edification in holinesse and comfort.

Q. How

Q. How for Instruction?

A. 1. We must communicate to others what we have learned, And 2 learn of others, 1. What we are ignorant of. 2. Do not well understand, Or 3. have forgotten.

Q. How for edification in holiness and comfort?

A. We must, 1. By admonition, 2. Exhortation. And 3. comfort help to strengthen and edifie one another, *Heb.* 3.13. *Job* 16. 4,5. *Rom.* 1.11,12. *Levit.* 19. 17. *Prov.* 27. 5,6. 1 *Theff.* 5. 11,14. *Jude* v. 20.

Q. How must we practise that which is taught?

|| *A.* 1. Inwardly we must heartily desire and strive; And 2. outwardly we must be, 1. carefull, 2. without delays take opportunities of doing the good that God requireth, 2 *Chro.* 17. 6. and 19. 3. and 27. 6. *Luke* 8. 15.

Q. What must accompany this practice?

A. 1. We must be humbled for negligence and sinnes past. 2. Watching. 3. And fighting against corruption for the time to come, 1 *Corin.* 9.26, 27.(4)

4. Cherishing one another with befitting comfort, *Isaiah* 40. 1.

Q. *What is prayer?*

A. It is † a calling upon God in the name of Christ with the ^a heart, and sometime with the * voice according to his will for our selves and others, *Exod.* 14. 15. *I Sam.* 1. 13. 15. *I John* 5. 14.

Expos. † Q. *What reasons or motives be there to induce us to prayer?*

A. (1) The Commandments, *Psal.* 105 4. and 81. 10. *Isa.* 55. 6. *I Thess.* 5. 17. *Romans* 12. 12. (2) Promises, *Matth.* 7. 7. and 21. 22. *Mark* 11. 24. *Psalms* 91. 15. *Isa.* 65. 24. *Jeremy* 29. 12. *Isaiah* 45. 19. *John* 16. 23. (3) Threatings of the Lord, *Zeph.* 3. 1, 2. and 1. 6. *Ezek.* 22. 30, 31. *Dan.* 9. 13, 14. *Mat.* 26. 41. (4) The examples of Christ himself, and all his Apostles, *Luke* 3. 21. and 9. 18, 29. *Acts* 1. 14 24 and 2. 42 and 4. 24. and 9. 11, 14. 2 *Tim.* 2. 19, 22. (5) Our own necessities, *Judg.* 3. 9, 15. and 4. 3. *Isaiah* 26. 16. *Psalms* 18. 6. *Phil.* 4. 6. And (6) the success of prayer, *Psal.* 1 20. 1. *Psalms* 3. 4. *Psalms* 32. 5, 6 are sufficient Motives and reasons to induce us to the practice

Office of this duty.

Q. For what ends is it lawfull to use the voice in prayer?

* *A.* It is lawfull to use the voyce in prayer : 1. To quicken our dulnesse. 2. To inflame our devotion. 3. To prevent rovings. And 4. to edifie our brethren, *Zeph. 3. 9. Psalm 88. 1.*

Q. To whom must we pray?

A. To || God alone in the name of † Christ, c *John 6. 23. Colossians 3. 17.*

Expos. || Q. Why must we pray to God alone?

A. (1) God onely is every where present, *Jer. 23. 23, 24.* (2) He knoweth all hearts, *1 Kings 8. 39. Jer. 17. 9. 10. Psalm 94. 9, 10.* (3) He heareth all prayers, *Neh. 1. 6 Psalm 65. 2. and 66. 19, 20.* (4.) He is most able to help, *Psalm 57. 2. Eph. 3. 20.* (5) Prayer is a divine worship, *Psalm 50 15. and 44. 20, 21.* (6) It is a spirituall Sacrifice *Mal. 1. 11. Psalm 141. 2. Rev. 8. 4. and 5 8. Exod. 22. 20.* And (7) in God onely we ought to believe *John. 14. 1.* therefore he onely is to be called upon, *Rom. 10. 13, 14.* As the very heathen saw by the light of nature, *Jonah 1. 5.*

Q. What

Q. What is it to pray in the name of Christ?

† *A. To pray in the name of Christ is, not rudely and customarily to say these words, Through Jesus Christ our Lord, &c. but in the confidence of the merit and intercession of Christ, to call on our heavenly Father, Dan. 9. 17*

Q. Why must we pray in the name of Christ?

A. Because since the fall of man, (1) None are called to come to God (2.) Or have promise to speed but in the name of a Mediator, John 14. 6. Heb. 4. 16. 1 Tim. 2. 5. 1 John 2. 1. Rom. 8. 32. Heb. 7. 25. (3.) In Christ alone we have access to the throne of Grace, Eph. 2. 18. and 3. 12.

Q. Do not angels, or saints departed, present our prayers unto God?

A. Angels or Saints departed, do not present our prayers before God: For (1.) Christ onely, is our Mediator and High Priest. (2) He onely getteth our Prayers acceptance before God, Heb. 1. 3. and 4. 14. Rev. 8. 3. (3.) And to present our prayers before God, and to procure them acceptance with God, is, in phrase of Scripture, all one,

Daniel 10. 12. Acts 10. 4, 31.

Q Ought we not in prayer to make particular confession of our sins?

A. Yea, so far 1. As we can come to the knowledge of them. 2. And this we must do with grief. || 3. Hatred. And * 4. Shame. 5. Freely f accusing. And 6. condemning our selves before God, with broken and contrite hearts, d 1 Sam. 12. 19. Psal. 19. 13. e Neh. 8. 9. f Neh 9. 33. g Zach. 12. 10.

Expos. † Q. What sorrow for sin is required?

A. Sorrow for sin must be. 1. Hearty. 2. Continual. And 3. as much as may be Particular, Psalm 102. 4. especially for the sins which have made great breaches in the soul, Psalm 51. 1, 2, 4. Yea 4 sin should be our chief sorrow.

Q. Why should the soul abhor sin?

|| A The soul should abhor sin, especially for the loathsomness of it, Psalm 97. 10. and 119. 163. Job 42. 6. Amos 5. 15.

Q. How doth the loathsomness of sin appear?

A. In that (1) It darkneth Gods glory
Gen.

Genesis 39. 9. (2) It breaketh his Law. (3) It soileth all it toucheth, 2 Cor. 7. 1. James 1. 21. Hag. 2. 12, 13.

Q. Why should we confesse our sins with shame?

* A. Because God is infinite in Majesty, Psalm 86. 10. and of pure eyes, Heb. 1. 13. A man therefore should blush at the remembrance and confession of sinnes before God, Isaiah. 9. 6. Dan. 9. 7. seeing his face would be covered with shame, if a man should know them.

Q. What are the parts of prayer?

A. Petition and Thanksgiving.

Q. What is Petition?

A. It is a Prayer, wherein we desire the preventing or removing of things hurtfull, and the obtaining of things needfull, either for this life or that which is to come, h Isa. 37. 20. Mat. 6. 13. i Psal. 6. 1. 2, 3, 4.

Q. How may we make our requests that we may be heard?

A. 1. With k understanding, ||
l 2. Feeling † of our wants. m 3.
Ferbency. n || 4. Reverence. o 5.
Hope to † speed. 6. And p love *

M 2 , k i Cor.

k I Cor. 14. 15. I Matth. 11. 28. m Jam. 5. 17. n Eccles. 5. 2. (o) I Tim. 2. 8. p Matth. 6. 14. Mark 11. 25.

Expos. || Q. *Why should we pray with understanding?*

A. Because blinde devotion is not pleasing to God, *Prov. 19. 2. Acts 17. 22, 23, 24. John 3. 22.* who requireth to be served with the minde, *Mat. 22. 37. Luke 10. 27.* We must therefore know the will of God.

Q. *How is the will of God known?*

A. The will of God appears. 1. By his Commandements. 2. By his promises. 3. By threatnings. And 4. by the approved practises of the Saints.

Q. *Must we pray for nothing, but onely according to the will of God?*

A.. 1. We must desire and pray for that. And 2. onely for that which we know Gods word doth warrant us, 1. *John. 5. 14.*

Q. *What is meet to be understood in Prayer?*

A. 1. Our words. 2. Matter. And 3. Meaning in prayer, are meet to be understood.

Q. *With what feeling should we pray?*

A. 1. In prayer we should feel sin as a bur-

burthen, *Jer.* 31. 18. *Isaiah* 63. 17. and (2) be pinched with our want of Grace, *Psalms* 51. 10. 11. 12. *James* 1. 5.

Q. Whence ariseth this sense and feeling?

A. It ariseth from, 1. A consideration of Gods judgements due to sin, *Ezra* .9 6, 7. And 2 of the necessity of saving grace, *Luke* 17. 5. 2 *Cor.* 12.9.

Q. What fervency is required?

* *A.* As the things we beg are more or less excellent, and of fit use for us, so we must be more or less eager to obtain them, *Psalms* 51. 1, 2, 3, 9. and 80. 1, 2, 3, 4.

Q. Whence ariseth this fervency?

A. It ariseth from a consideration of the (1) Necessity (2.) And excellency of what we desire, *Psalms* 79 8, 9. and 86. 1. and 102. 13, 14. (3.) As also from a burning zeal of Gods glory. (4) And hearty love of our brethren, *Isa.* 62. 1. *Psalms* 122. 6, 7, 8.

Q. What is opposite hereunto?

A. Opposite hereunto is hypocrisie and vain babling, *Mat.* 6. 5, 6, 7.

Q. Why must we pray with reverence?

|| *A.* Considering Gods excellent Majesty, we may not rashly conceive or utter any thing before him, but with reverence, *Genesis* 18. 27, 30. 32.

Q. *What is this reverence?*

A. It is an unfained abasement of the minde.

Q. *Whence proceedeth it?*

A. It proceeds from 1. A consideration of Gods divine Majesty. 2. And our own indignity, *Luke* 15. 21. *Gen.* 32. 10. *Ezra* 9. 6. *Heb.* 12. 28.

Q. *Why must we pray with hope to speed?*

†. *A.* Having 1. A promise from God that he will grant our requests, *Psal.* 34. 19. *Isaiah* 30. 19. and 58. 9. we must believe his word, for he is true and faithfull, *Heb.* 11. 11. 2 *Tim.* 2. 23. (2) If hope to speed accompany not our prayers, they are vain, *James.* 1. 6.

Q. *Is not this hope many times weak?*

A. This hope is weak, feeble, and many times seems to be overwhelmed in the godly, *Psalms* 13. 1, 2. and 31. 22. and 77. 7, 8. 9.

Q. *What*

Q. What is meant by love?

A. By love is meant, 1. That we must forgive our enemies. And .2. carry an hearty affection to the children of God, *Eph. 4. 32. Col. 3. 12, 13.*

Q. What is thanksgiving?

A. It is || a q prayer wherein we render r thanks to God for his general goodness, and also particular favors, q 1 *Sam. 2. 1. r Psal. 136. 1. and 103. 1, 2 3, 4, 5*

Expos. || Q. What motives be there to this duty?

A. Motives to this duty there be many. (1) It is an excellent, *Psalms 92. 1.* (2) An antient, *Job 38. 7.* (3) A spiritual duty, *Heb. 13. 15. Col. 3. 16. 1 Pet. 2. 5.* (4) It is to be continued in heaven when other duties cease, *Rev. 19. 3, 4, 5.* (5) It is acceptable to God, 1 *Theff. 5. 18 Psalm 147. 1.* (6) It is comely for the Saints, *Psalms 33. 1, and 147. 1.* (7) It is practised by the Angels, *Luke 2. 13.* (8) It sets on work all the graces of God in us, *Psal. 103. 1, 2, 3.* (9) It is the end of Gods benefits, *Psal. 13. 6. & 118. 29.* (10) Of our life. (11) And of all our services, *Isaiah 8. 19.* (12) And it is the ready

way to obtain that we stand in need of,
Psal. 50. 23.

Q. What be the means of true thankfulness.

A. The means of true thankfulness, are (1) A due consideration of our own vileness. (2) And a serious meditation and remembrance of Gods benefits, 2 Sam. 7. 18. 1 Chron. 16. 16, 17. *Psalm 103. 1, 2, 3, &c. 1 Sam. 25. 32. Gen. 24. 27. Luke 7. 15. Rom. 7. 25.* (3) A persuasion that God hath in love bestowed them upon us, *Psal. 116. 12, 14.*

Q. What things are required in thanksgiving?

A. 1. Love to God, and u 2. Joy in his mercy. 3. A x desire to draw others to obey and glorifie God, 4. And an y endeavour to proceed in godliness our selves, t *Psal. 18. 1, 2. u Psalm 126. 1, 2. and 104. 34. x Psalm 34. 11. and 66. 16. y Deut. 6. 10, 11, 12. 13. 1 Sam. 12. 14.*

Q. What rule of direction is there, according to which we ought to frame our prayer?

A. The general direction is the word of God, the more especial
ts

is the Lords Prayer.

Expos. Q. *May not the Lords prayer be used as a prayer?*

A. The Lords prayer is so a direction, that it may be lawfully, and laudably, used as a prayer, *Mat. 6. 9. & c. Luke 11. 2, & c. Num. 6. 23, 24. Psal. 22. 1. and 92. 1.*

Q. *Why is it called the Lords prayer?*

A. It is called the Lords prayer, because the Lord Jesus taught it to his Disciples *Luke 11. 12.*

Q. *How many things are to be considered in the Lords prayer?*

A. Three, the Preface, the Prayer it self, and the Conclusion.

Q. *Which is the Preface?*

A. Our Father which art in heaven.

Q. *What learn you out of this Preface?*

A. That God is our a || Father by grace b and adoption, through Jesus Christ, c glorious in Majesty, and d infinite in power, that both e can and f hath promised to help us, a *Isa. 63. 16. b Rom. 8. 15, 16. Gal. 4. 4, 5. c Psalm 47. 2. d Psalm 115. 3. e Eph. 3. 20. f Psalm 50. 15.*

Expos.

Expos. || *Q. Who are allowed to call God Father?*

A. There is no Christian so poor, weak or unworthy in his own eyes, but he is allowed to call God Father, Jer. 3. 19.

Q. What are you to consider in the Lords Prayer it self?

A. Six Petitions, and a Thanksgiving.

Q. Which is the first Petition?

*A. Hallowed † be thy * Name*

Expos. † *Q. What doth the word Hallow signifie sometimes?*

A. To hallow, is sometimes of unholy or prophane to make holy, 1 Cor. 6. 10. 11.

Q. But what doth it comprehend in this Petition?

A. (1) To set apart to an holy use, Exod. 20. 8.

(2) To acknowledge, confess, and profess holily the Name of God, Mat. 11. 19. Lev. 10. 3. 1 Pet. 3. 15.

Q. What is meant by the name of God?

** A. By Name, is meant (1) God himself, Psalm 2. 7. and 115. 1. (2) His titles, Exod. 3. 14. 15. Psalm 83. 18.*

(3) His

- (3) His properties, *Exod.* 34. 5, 6, 7.
(4) His ordinances, *Psalms* 138. 2. and
1 Tim. 6. 1. (5) His works, *Psalms* 19.
1. (6) His judgements, *Psal.* 9. 16. *Isa.*
30. 27. (7) His mercies, *Isa.* 48. 9,
10, 11. *Ezek.* 28. 26 (8) Or anything
whereby he makes himself known, *Exod.*
20. 7.

Q. What desire you of God in this Pe-
tition?

A. That Gods infinite excellency
may be magnified by us on earth ||
in heart, † in word, and in * deed &
Psalms 40. 16. and 115. 1.

Expos. || *Q.* How is the name of God
magnified in heart?

A. By an inward and faithful
acknowledgement; With 1. Confidence.
2. Fear. 3. Love. 4. Hope. 5. Humility.
6. Patience. 7. Joy. And 8. desire of
his presence in Heaven, *Isa.* 8. 13. *1 Pet.*
3. 15. *Romans* 4. 20. *Phil.* 1. 20, 21,
22, 23.

Q. How in word?

A. By speaking good of Gods name
to others, *Psalms* 34. 3 *Deut.* 32. 3. *Psal.*
105. 1, 3. and 145. 21.

Q. How in deed?

A. 1. By walking in holiness and
righte-

righteousness before God, *Mat.* 5. 16. *John* 15. 8. *1 Pet.* 2. 32. (2) Patiently submitting our selves unto his will, *Joshua* 7. 19. (3) Constantly and undantedly professing his truth, *Psal.* 119. 46. *John* 21. 19. And (4) reforming our lives, if we have gone astray, *Jer.* 13. 16. *Mal.* 2. 2.

Q. Which is the second Petition?

A. Thy || Kingdom † come.

Expos. || Q. Why must we pray that Christs Kingdom may come?

A. Because Satan hath his Kingdom on earth, 2 Corin. 4. 4. *Luke* 11. 18.

Q. Who be the bond-slaves of Satan?

A. All men by nature are his bond-slaves, Eph. 2. 2. *2 Tim.* 2. 26.

Q. By what laws is Satan Kingdom governed?

A. (1) By ignorance. (2) Error. (3) Impiety. And (4) disobedience, Eph. 4. 18.

Q. What is the Kingdom of Christ?

A. Christ hath his Kingdom, Col. 1. 13. to wit, his Church, which is the company of mankinde, *1 Pet.* 2. 9. *Eph.* 5. 23. in heaven and earth, *Eph.* 3. 15. *Coloss.* 1. 20. called from the world,

world, *Romans*. 8. 30. unto salvation through him *Acts* 4. 12.

Q. What be the degrees of this Kingdome?

A. 1. Militant. 2. Triumphant.

Q. What be the Prerogatives of the Church Militant?

A. In this world it is, 1. Redeemed. 2. Called. 3. Sanctified, *1 Cor* 1. 30.

Q. What is the Prerogative of the Church triumphant?

A. The Church triumphant (which is after this life) is glorified, *Matth.* 25. 34. 2 *Theff.* 1. 10.

Q. What doth the word, Kingdome, signifie in Scripture sometimes?

A. The government which Christ exerciseth over all men, and al other creatures, *Eph.* 1. 21, 22. *Heb.* 1. 6, 7.

Q. What doth it more specially signifie in this Petition?

A. The speciall government which he exerciseth over his Church, *Eph.* 5. 23. in this life, and the life to come.

Q. What doe you desire of God in this Petition?

A. That * Christ would h convert such as be under the power of Satan, i rule in the hearts of his chosen
chosen

sen by his Spirit here, and k perfect their salbatton in Heaben hereafter h Canticles 8. 8. Acts 7. 60. i Ephes. 3. 16, 17. k Phil. 1. 8,9.10, 11, 12.

Expos. * Q. *What desire you of God particularly, in respect of them that be under the power of Satan?*

A. Particularly we desire, That 1. God would send forth his word, *Mat. 9.38.(2)* Give it free passage, *Eph. 6.19. Rom. 15.30.31,32.* (3) Powerfully accompany it by his Spirit, *Deut, 33 8.10. 2 Cor. 10.4.5.* (4) Bring his chosen from the power of Satan to God, *Acts 26. 18.*

Q. *What in respect of them that be converted?*

A. 1. That God would uphold such as be converted, *Psalme 51. 12. John 17. 15.* (2) Strengthen the weak, *Cant. 1.4. Luke 22. 31, 32. 2 Cor 12. 8, 9.* (3) Comfort the afflicted, *Psalme 51.12. Cant. 1.1.* (4) Recal the wandring, *Psalme. 119. 27. Luk. 19. 10* (5) And make all grow in grace and knowledge, *2 Pet. 3. 18. Luke 17.5.*

Q. *What desire you in respect of the means whereby the faithfull are built forward in grace?*

A. I

A. (1) That the same word may be continued, *Gal. 2. 5.* (2) The Sacraments: And discipline purely administered, *1 Cor. 11. 23, 24, &c. 1 Cor. 5. 3, 4, 5. Heb. 3. 2, 3, 4, 5, 6. Heb. 8. 5.* (4) That good Ministers, and (5) Magistrates may be 1. Preserved, *Deut. 33. 11. 2 Thess. 3. 1, 2. Psal. 20. 1. 2.* Prospered, *Psal. 122. 6, 7, 8. 1 Tim. 2. 2.* And 3. Increased, *Luke 10. 2. Isa. 49. 23.* (6) That Catechising may be more used, *1 Corinth. 3. 2.* And (7) that Schools for piety may be erected and maintained, *2 Kings 6. 1, 2, &c. Isa. 62. 7.*

Q. What desire you in respect of the perfect salvation of the elect?

A. That Christ would come to judgement, *Rev. 22. 20.*

Q. Which is the third petition?

A. Thy will be done in earth as it is in Heaven.

Expof. || Q. Why must we pray that Gods will may be done?

A. Because man by nature doth the will of the flesh, and of Satan, *Eph. 2. 3: John 8. 44.*

Q Whose will ought he to do?

A. He ought to desire and do, not his

his own will, *Rom. 8. 6. Mat. 26. 39.* but the will of God, *Isa. 26. 8. Psal. 119. 5. 106.*

† *Q. What is the will of God?*

A. The word of God revealed in the old and new Testament, is the will of God.

* *Q. What is it to doe the will of God?*

A. To doe Gods will, is to obey it. *Exod. 24. 7.*

|| *Q. Who obey the will of God in Heaven?*

A. In Heaven the Saints departed, and the Angels obey the Lord, *Heb. 12. 23. Psalm 103. 20.*

Q. Who ought to obey the will of God on earth?

A. On earth all men living are to be obedient, *Exod. 24. 3. 1 Sam. 15. 22.*

Q. What desire you of God in this Petition?

A. That I whatsoever God willetb in his word, might be obeyed **m** 1. **C**hearfully, **n** 2. **S**peedily, **o** 3. **F**aithfully and **4.** **C**onstantly by men on earth, as **A**ngels † do in heaben, *1 Exod. 19. 8. Romans*

12.2 m Psalm 27.8. and 4. 8. n Psalm 119.32,60, o Rev.2.10. p Isa.6.2.

Expos. † Q. *What do you particularly desire of God in this Petition?*

A. We particularly crave of God, (1) The knowledge of his will, *Psalm 119. 18, 33, 34. Col. 1.9, 10.* (2) The suppression of our own vile wills, *Rom. 7. 24.* (3.) Faith in Gods promises, *Romans 1. 9, 12.* (4.) Constancy and chearfulness in our sufferings, *Col. 1. 9, 11.*

Q. *What inward disposition to obedience do you desire?*

A. 1. An inward desire. 2. Care. 3. Delight, *Psalm 119. 36, 143, 145.* 4. Endeavor. And 5 ability to walk in holiness, *Psalm 119. 112, 167, 168 Phil.4.13.*

Q. *Are we able in this life perfectly to obey the Lord as the angels do?*

A. In this life perfectly we cannot do the will of God, *2 Samuel 12. 9. and 13. 39. and 24. 10. 2 Chron. 35. 22. Luke 1. 6, 20.* as the Angels do: But we must 1. Desire. 2. Strive after. And 3. hope for perfection, *Luke 13. 24. Phil. 1. 6.*

Q. *How then do we obey as the angels do?*

N

A. When

A. When we obey with sincerity *Gen. 1. 5. 24. and 17. 1. Mich. 6. 8.* as the Angels do, though not in the same degree, *1 Cor. 1. 13, 9, 10.*

Q. Which is the fourth Petition?

A. || Give us this † day * our || daily † bread.

Expof. || Q. Who must pray, Give us?

A. All both poor and rich must pray, Give us.

Q. Why so?

A. 1. Because we have nothing but by Gods free gift *1 Cor. 4. 7 James 1. 17. (2)* We have title to nothing, but in Christ Jesus, *Heb. 1. 2. with Rom. 8. 32. (3)* We can keep nothing but by the Lords licence, *Job 1. 12. (4)* Neither can any thing prosper with us, but by his blessing, *Deuteronomy 8. 16. Prov 10. 22. Psalm 127. 1. 2. Hag. 1. 6. Isa. 3.*

† Q. Seeing we pray but for a day, may we not provide for the time to come?

A. We may provide for the time to come. 1. In a lawfull manner. 2. And when God gives opportunity, *Eph. 4. 28. Gen. 41. 34, 35, &c. and 50. 20. 2 Cor. 13. 14 Acts 11. 28.*

Q. What

Q. What then is required of us in this particular?

A. We must ever wait upon Gods providence, 1 Pet. 5. 7. Psalm 55. 22. both 1. When we have the means, Prov. 3. 5, 6. And 2. when we want them, Isa. 28. 16.

Q. What cares for the things of this life is to be abandoned?

A. We must cast off, 1. Distrustfull, 2. Excessive, 3. Distracting, 4. Unprofitable, And 5 needles cares, Mat. 6. 25. &c. to the end.

** Q. When is bread said to be Ours?*

A. Bread is said to be ours, when it is, (1.) gotten by just and lawful means, Eph. 4. 28. (2) In a good and honest calling, Gen. 3. 19. (3) Our persons being accepted of God in Jesus Christ, 1 Cor. 3. 22, 23.

Q. Why is this bread Ours?

A. Because that which we so possess is given us of God in love and mercy.

Q. What is meant by daily bread?

A. By daily bread, is meant bread, 1. For the supply of our present necessity. 2. Or rather that which is fit for us, or agreeable to our present condition, Prov. 30. 8, 9.

Q. What doth the word Bread signify sometimes in Scripture?

A. The bread of life which is Christ, John 6.48.

Q. What doth it signifie in this Petition?

A. All outward things, Prov. 27.27. Jer. 11.19. Prov. 39.14. (1) For our necessity (2) And Christian delight, Psal. 104 15. John 12.3.

Q. What desire you of God in this Petition?

A. That God would bestow on us all things necessary for this life as food, main tenance, &c.

Expos. || Q. What do you pray for under the name of bread?

A. We pray for (1) Food. (2) Rayment, Gen. 28. 20. (3) Sleep. Psalm 3 5. and 4. 8. (4) Fitting delights, Psalm. 23.5. Prov. 5.18, 19. Gen. 21.8. and 29. 22.

Q. What desire you under the name of Our bread?

A. 1. Contentation with our estates Heb. 13. 5. 1 Tim. 6.6. though they be mean, Phil. 4. 12. 1 Tim. 6. 8. (2) Resting on Gods providence, Prov. 16 3. (3) Love of justice, Job. 29. 24. (4)

Faith-

(4) Faithfulness. (5) Painfulness in our callings, *2 Thess.* 3. 12. (6) Joy. (7) Thankfulness, *Deut.* 28 47. and 8. 10, 11. (8) Gods blessing upon them, *Gen.* 24. 12. *Psalms* 67. 1, 6, 7. (9) The sanctification of whatsoever we enjoy, *1 Tim.* 4. 4. (10) As also for peace, *Psalms* 122. 7, 8.

Q. What desire you as means hereof?

A. 1. Protection by the Magistrate, *1 Tim.* 2 1, 2. (2.) Seasonable weather, &c. *1 Kings* 8. 35, 36 *Joh.* 2. 21. *Deut.* 28. 12 (3.) Valiant Souldiers, *2 Sam.* 13. 8, 2, 10, 1. to 39. (4.) Learned and good Physitians, *Col.* 4 14.

Q. What do we pray against?

A. We pray against, 1. Covetousness, *Psal.* 119. 36. (2.) Distracting cares, *Mat.* 6. 34. (3.) Distrust, *Psalms* 78. 22. (4.) Discontent with our estate, *1 Tim.* 6. 10. (5.) Idleness, *Mat.* 20. 3, 6 (6) Oppression (7.) Injustice (8) Carelessness (9.) Unjust war. And (10) whatsoever doth unlawfully hurt and impeach our outward prosperity.

Q. Which is the fifth Petition?

A. And † forgive us our trespasses as we † forgive them † that trespass against us.

Expos. † Q. *What is it to forgive sin?*

A. To forgive sinne is, 1. To cover it. 2. To put it away out of sight. 3. And not to impute it. 4. Or not to call to a reckoning for it, *Psalms 32. 1, 2.*

* Q. *Why are sinnes called trespasses or debts?*

A. Sinnes are called trespasses or debts. *Mark 8. 35.* because we are bound to make satisfaction for them, by suffering the just judgment of God *Luke 11. 4. Gen. 2. 17.* if the divine justice be not satisfied by another, *Col. 1. 20.*

|| Q. *Is our forgiving others, a cause why God forgives us?*

A. Our forgiving others, is not a cause why God forgives us, *Matt. 18. 32, 33. Col. 3. 13. 1 John 4. 10, 11.* but a sign whereby we are assured that God hath pardoned us, *Matt. 6. 14, 15. and 5. 22, 24. Matt. 7. 11.*

† Q. *Are we ever to forgive the trespass that is done against us?*

A. The wrong that is done unto us (though not alwayes the danmage, *2 Chron. 19. 6. 1 Tim. 5. 8. Eph. 2. 9.*

Exodus

Exod. 22.14, 15. Acts 16. 37. comp.)
we ought to forgive, Mark 11. 25.

Q. Every trespass is a sin, how then
can we forgive it?

A. The sin being the breach of the
divine law, God only can pardon,
Psalms 51. 1, 4.

Q. What desire you of God in this
Petition?

A. That God in his free a mer-
cy in Jesus Christ, would fully pardon
all our sins, as we do pardon
the wrongs and injuries we receive
from others a Isaiah 43.25. b Psalm 51.
2. c Luke 11. 4.

Expos. || *Q.* What do we acknowledge
in this Petition?

A. In this Petition, (1) We acknow-
ledge our selves to be miserable sinners,
Psal. 40.12. and 25. 11. Ezra 9.6. (2)
That we have no power to satisfy for
sin, Psal. 49.7, 8. Acts 2. 37, 38. Ezek.
16.4, 5. (3.) That God is patient, bearing
with us so long, Lam. 3.22. Psalm 145.
8. Psalm 86. 5, 15. and 103.8. 4. And
merciful, not giving leave onely, Dan. 9.
18, 19. 2 Chron. 7.14. but commanding
us also to pray for pardon, Hos. 14.
1, 2:

Q. What is the effect of the consideration of Gods mercy in this particular?

A. Hereby he gives us hope of forgiveness: and hence, we are drawn to flee to the throne of grace, *Psalm 86. 15, 16. Joel 2. 12, 13.*

Q. What do we pray for, in this Petition?

A. For the full forgiveness both of guilt and punishment, *Psa. 51. 1, 2.*

Q. Why must we beg the pardon of sin every day?

A. 1. Every day we sin, *Eccles. 7. 21. Job 14. 4.* and therefore every day we must pray for pardon, *Psalm 55. 17.* and 2. Our faith is weak, *Luke 24. 21, 22, 23. Rom. 14. 1.* we must therefore pray daily, that we may have greater assurance of our salvation, *Luke 17. 5. 2 Samuel 12. 13.* with *Psalm 51. 1, 2.*

Q. Which is the sixth Petition?

A. And † lead us not into temptation, but deliver || us from evil.

Expos. || Q. Why must we pray, not to be lead into temptation?

A. Because forgiveness of sins, and grievous temptations are inseparable com-

companions, *Luke* 21. 22, 23, 24, 25.

Acts 9. 17, 23, 24.

Q. What is temptation?

A. Temptation is any tryal, where-
by the heart is incited to sin by Satan,
the world, or the flesh, *1 Thess.* 3. 5.

James 1. 14. *Mat.* 26. 41.

Q. Who are said to tempt?

A. 1. God. 2. Satan, the world, and
the flesh.

Q. Why doth God tempt his servants?

A. God is said to tempt his servants,
to try and humble them.

Q. How doth God tempt them?

A. 1. By offering occasions of sin,
2. Sending afflictions. And 3. deferring
to help, *Deut.* 13 3. and 8. 2. *Gen.* 22. 1.
Psal'm 10. 1.

Q. Is not God then the author of sin?

A. No: This in respect of God is ever
good, *Mat.* 19. 17. *Hab.* 1. 13. *Jam.* 1. 13.

Q. How are Satan, the world, and the
flesh said to tempt?

A. Satan, the world, and the flesh
are said to tempt, by inciting always
unto sin.

Q. How doth Satan tempt?

A. Satan doth tempt, 1. By inward
suggestions, *1 Chron.* 21. 1. *John* 13. 2.

2. And

And (2) by outward objects, 2 Sam. 11. 2, 3. Mat. 4. 3, 4, 8.

Q. How doth the world tempt?

A. The world doth tempt, 1. By bad examples, Jer. 44. 17. Or 2. by wicked persuasions, allurings, or terrifying, Gen. 3. 6. and 36 7. and Job. 12. 9. 1. Kings 13. 8. Mat. 16. 22. Acts. 21, 12.

Q. How doth the flesh tempt?

A. The flesh tempteth when we are incited of our own corruption, Obad. 3. James 1. 14. 1 Pet. 2. 11.

Q. What be the degrees of temptation?

A. Temptation hath these degrees; 1. Suggestion. 2. Delight. 3. Consent. And 4. practice, James 1. 14.

Q. What is it to be lead into temptation?

A. To be lead into temptation, is to be overcome of temptation; so that Satan doth prevail against us, and get the victory, Matth. 26. 41. 1 Chron. 21. 1.

Q. How is God said to lead into temptation?

A. God is said to lead into temptation, 1. When in any tryall he doth for-

forsake man. (2) Doth withhold or withdraw from him his grace. (3) Doth suffer him to fall, *2 Chronicles* 32. 31. (4) Doth harden his heart, *Exod.* 7. 3. And (5) doth give him wholly up into Satans power, and the full sway of his own corrupt heart, *Romans* 1. 24. 26. 28.

Q. What is it to deliver ?

|| *A.* To deliver, is either 1. To support under. 2. Or else to protect and defend from evil, *2 Cor.* 12. 9.

Q. What is meant by evil?

A. By evill, the power and poyson of sin, Satan, and the world is understood, *Matt.* 5. 37.

Q. What desire you of God in this Petition?

A. To be freed from * trials themselves, so far d as it will stand with Gods good pleasure: and alwayes from the evill thereof, e chat we faint not under them, or be sorled by them, d *Mat.* 26. 39, e *Rom.* 8. 28, i *Cor.* 10. 13.

*Expos. * Q. What do we acknowledge in this Petition?*

A. Here we acknowledge, (1) The Lords power over our enemies that tempt

tempt us, *Zach.* 3. 2! *Jude* 9. And .2. our own frailty, *Psalms* 103. 14, 15.

Q. What do we bewail?

A. We bewail our proneness to evil and corruption, *Rom.* 7. 24. 18.

Q. What do we desire in particular?

A. We desire God, (1) To bridle Satan, *2 Cor.* 12. 7, 8. (2) To kill sin, *Psal.* 19. 13. (3) To support us by his grace, *Eph.* 3. 16. & *Thess.* 3. 13. (4) To stir us up to be watchful in prayer. *Eph.* 6. 18. (5) To give us, 1. Hope. 2. Patience. 3. Consolation, *Col.* 1. 11. & *Thess.* 2. 17. And 4. A good issue out of all tryals, *Psalms* 6. 4. that we neither 1. Presume. Nor 2. Despair, *Prov.* 30. 9. And to free us from misery so far as may stand with his good pleasure.

Q. Which is the Thanksgiving in the Lords Prayer?

A. For thine is the Kingdom, the power, and the glory for ever and ever.

Expos. || Q. How do these words, Thine is the kingdom, prove that all blessings must be asked of God?

A. (1) Because God is the right owner, and supreme and absolute ruler over all things in heaven and earth,

earth, *Gen.* 14. 19. *1 Chron.* 29. 11. *Psalms* 24. 1. 3. all blessings therefore are to be craved at his hands, *Psalms* 145. 14. 15. 16. (2) Whither should subjects flee, but to their King? *Psalms* 70. 5. *Psalms* 2. 9, 10, 11, 12.

Q. How doth these words, Thine is the power, prove that all blessings must be craved of him?

† A. (1) Because God can give whatsoever we stand in need of, *Matt.* 7. 7. and 8. 2. (2) He can strengthen us against any sinne, *2 Tim.* 4. 18. *Jude* 24. and unto any duty, *Heb.* 13. 21. And (3) we have no strength but from him, *1 Chronicles* 29. 15, 16. *2 Corin.* 3. 5. therefore we must call upon him alone.

Q. How do these words, Thine is the glory confirme it?

* A. 1. Because God ought to be glorified by us in all things, *Collossians* 3. 17. 2. He gaineth glory by hearing the prayers of his people, *Psalms* 79. 11. *Psalms* 50. 15. and 30. 11, 12. And 5. for his glory he will not deny them any thing that shall be good, *Matt.* 7. 11. *Luke* 11. 13.

Q. Doe not these words contain a reason

son also, why we beg the former blessings at the hands of God?

A. Yes, for seeing the kingdom, power and glory, are the Lords, we should call upon him in all our necessities.

Q. Which is the Conclusion of the Lords Prayer?

A. AMEN, which is a witnessing of our faith, and desire of the things prayed for, Jer. 11. 5.

Q. What doth Amen || signifie?

A. So it is, or, So be it, 1 Kings 1. 36. Jer. 28. 6. and 1. 15.

Expos. || Q. What doth Amen signifie in Scripture sometimes?

A. Amen, (1) Its sometimes a title of Christ, Rev. 3. 14. because of his faithfulness and truth in performing all promises, 2 Cor. 1. 20. (2) In the beginning of sentences, it is an earnest asseveration, John 6. 26. Mat. 24. 47. Luke 12. 44.

Q. What doth it imply when its added in the end of Blessings, Prayers, or Imprecations?

A. When its added in the end of Blessings, Prayers, or Imprecations, it implyeth, (1) A desire of the thing, so to

to be. And (2) confidence that, so it shall be, *Numb.* 5. 22. *Deut.* 27. 15. *1 Cor.* 14. 16.

Q. What learn you hence, that Christ teacheth us to end our Prayers with Amen?

A. Christ teaching us to end our prayers with *Amen*, doth thereby admonish us, 1. To desire grace of God. And 2. to believe.

Q. What must we believe?

A. That God presently heareth and will certainly in due time grant our request, *1 Cor.* 14. 16.

Q. What things then are to be striven against in prayer?

A. 1. Coldness, 2. Doubting, 3. Distrust, are to be striven against, *1 Tim* 2. 8. *James* 1. 6.

Q. What must we do after we have prayed?

A. Observe how † we f speed, and what answer we receive, f *Psa.* 3. 4. and 85. 8.

Expos. † *Q.* What rules are to be observed touching the success of our prayers?

A. 1. We must know, that God sometimes doth hear and grant our requests,

requests, when yet he doth defer to give us the sense thereof, *Isa. 64. 24. 2 Sam. 12. 13.* with *Psalms. 51. 1, 2. Dan. 9. 22. 23.* and *10. 12, 13.* (2) Also he doth not alwayes give the particular thing we ask, but what he knowes best for us, *Rom. 1. 10. 2 Cor. 12. 7. 8. 9. Heb. 5. 7.* (3) Further we must take heed that we limit not the Lord to our own time, *Isaiah 28 16.* (4) Nor yet receive Satans answer for the Lords.

Q. How may Satans answer be discerned?

A. Satans answer is either, 1. Contrary to the word of truth, Or 2. if he speak the truth, it is to a wrong end, viz. 1. Despair. 2. Or Prophanesse.

Q. When doe wee speed well in prayer?

A. We speed well, (1.) When God giveth us the same thing that we crave, being good, *Lam. 3. 57. Gen. 30. 19. 22. and 20. 17. Psalm 21. 2. 4. Exod. 17. 11. Josh. 10. 13.* (2) Or another as fit, or more fit for us, *Gen. 17, 18, 19. Mark 14. 35.* with *Heb. 5. 7.* Or (3) more patience & strength to wait, *2 Cor. 12. 7, 8, 9. Psalm*

40 1.

Q. What

Q. What benefit shall we gaine thereby?

A. 1. It will stir up the heart to g thankfulnesse. 2. Remove h + dulnesse. 3. And * negligence. 4. Strengthen || our i faith. 5. And inflame † our hearts with k zeal, joy and love; g Psal. 31. 21, 22. h Psal. 88. 13. and 4. 1, 2. i Psal. 4. 3, and 116. 1. k Psal. 28 6, 7.

Expos. || Q. How doth it stir up the heart to thankfulness?

A. 1. The hearing of our holy prayers is a pledge of Gods love. 2. And a sweet and comfortable testimony of his mercy Psalm 31. 21, 22. provoking the heart chearfully to praise God, Psalm. 30 8, 10, 11, 12.

Q. How doth observation of successe in prayer, serve to remove dulnesse?

|| A. When God answereth our prayers, the light of his countenance shineth upon us, and this reviveth the dull spirits Psalm 116. 6, 7 9. 2 Sam. 7 2 7.

Q. How doth it remove negligence?

** A.* Experience of good received from God, and begged in prayer, doth quicken us thereunto, Psalm 68. 6, 7. and 116. 1, 2.

○

Q. How

Q. How doth it strengthen our Faith?

|| *A.* God is unchangeable, so that former mercies given doe assure us of future blessings, *Psal.* 61. 5, 6.

Q. How doth it enflame our hearts with zeal, &c.

† *A.* Though our hearts are cold by nature, yet the sight of Gods love doth move us effectually to love the Lord again *Psalms* 105. 18, 19, 20, 21.

Q. What must we doe if God answer us not, the first or second time?

A. 1. Examine * how we pray and 2. Continue || fervent therein: 3. Waiting upon the Lord until we speed, 1 James 4. 3. m Luke 18. 1. n Hab. 2. 3. *Psal.* 5. 3.

Expos. * *Q.* Why must we examine how we pray if we speed not at the first?

A. Because sometimes we ask and receive not, because we ask amiss.

Q. How many waies do we pray amiss?

A. Three waies (1) For the manner when we pray 1. Ignorantly, 2. Rashly, 3. Coldly, 4. With weariness, 5. Distrustfully, 6. And without love, *Job* 27. 6. *Prov* 21. 13.

(2) For the matter, asking 1. Things not

not good, *Mat.* 20, 21, 22. *Luke* 9. 54. 55.
Or 2. not fit for them for whom we pray.

(3) For the end, when we aske to a wrong end.

Q. *What rules are to be observed herein?*

A. Here observe, That (1) They pray well that take notice of their wants in prayers, *Psalms* 31, 32. (2) And sometimes the childe of God prayeth best when he knoweth not that he prayeth at all, *Rom.* 8. 26. (3) Also God sometimes giveth us what we pray for, when we pray but coldly, *Mark* 9. 22. 24, 25. that he might encourage us to pray; and denies us sometimes when we pray fervently, that we might not trust to our prayers, *Psalms* 22. 2.

Q. *Why must we continue fervent in prayer, if God deny us at the first?*

|| A. Because God for a time may deny what we ask, *Psalms* 6. 3. and 13. 1.

Q. *Why doth God for a time deny us what we ask?*

A. (1) That he may exercise our humility in regard of our wants, *Lam.* 2. 4. *Judges* 10. 13, 14. (2) Our Faith. O 2 (3) And

(3) And our patience in waiting, *Matth.* 15. 22, 23, 24. 26, 27, 28. (4) And try our obedience, whether we will in conscience obey, though we want the comfort promised, *Psalms* 44. 17, 18, 19, 20. Moreover he deferreth to help for a season, To (5) quicken us to prayer. (6) To make us know our selves. (7) That we may carefully preserve his graces, when once we have them And (8) that he may doe us good in the latter end, *Judg.* 20. 26. Therefore we should not be faint-hearted, but hold out unto the end.

Q. *How is a man supported to persevere in prayer?*

A. 1. By faith, 2. Hope, 3. And love, *Psal.* 40. 1. and 37. 7.

Q. *Who ought to pray?*

A. Though God require it of all men upon earth, yet it more specially belongeth to the members of the Church militant, *Matth.* 7. 7, 8. *Psalms* 14. 2. *John* 16. 23. 26.

Q. *Who can or may pray with hope to speed?*

A. Whely they that depart from iniquity, *Psalm* 66. 18,

Expo. || Q. *Why must he that prayeth depart from iniquity?*

A. 1. Because such only as feel the burthen of sin, and have a desire to be eased, are called to come unto Christ.

2. And they onely have a promise to finde good success, *Isa. 55. 1. Mat. 11. 28.*

3. Others do but mock God, *Psal. 78. 34. 35, 36.*

4. Neither can they pray with the graces required; as faith, reverence, fervency, love, &c. so long as they love wickedness, *Zach. 12. 10. 2. Tim. 2. 19.*

5. Prayer is not a work of nature but of the spirit of sanctification, *Rom. 8. 15, 26. Gal. 4 4, 5.* and he cannot fulfil the lusts of the flesh, that hath the spirit of grace dwelling in him, *Gal. 5. 16.*

6. The Prayers of the wicked are an abomination unto the Lord, *Prov. 15. 8. John 9. 31. Isaiah 58. 7, 8, 9. Ezek. 17. 18.*

Q. *Is our departing from sin perfect in this life?*

A. Our departing from sin is at the first very rude and imperfect, *John 21.*

15. 1 *Pet.* 2. 1. but we must pray daily to be renewed, *Col.* 1. 9. *Phil.* 1. 9, 10, 11. 1 *Theff.* 3. 13.

Q. For whom must we pray?

A. For † all r sorts of men now living, or that shall hereafter live, but * not for the t dead, 1 1 *Timothy* 2. 1. 1 *John* 17. 20. t *Luke* 16. 24, 25.

Expof. † Q. Why must we pray for all sorts of men?

A. (1) The Commandment of God *James* 5. 16. *Eph.* 6. 18. *Col.* 4. 3. *Rom.* 15. 30: (2) Our love to our brother. 1. Who is of our flesh. 2. And may appertain to the Kingdom of grace: *Rom.* 10. 1. 2. *John* 5. 16. do require that we pray for all sorts of men living.

Q. What sorts of men must we pray for?

A. (1) Both private, *James* 5. 14. 1 *Sam.* 12. 25. (2) And publique persons, 1 *Kings* 1. 36. 37. *Isaiab* 6. 10. (3) Friends, *Job* 42 8. 10. (4) And foes, *Psalms* 35. 13. (5) Near in blood, *Num* 12. 13. *Gen.* 25. 21. and 17, 18. and 27, 28. and 28. 3. 1 *Chro.* 29. 19. (6) And strangers, *Col.* 1. 9. (7) Weak. Or (8) strong Christians, 1 *Theff.* 5. 14. *Col*

Col. 4. 12. 2 Cor. 1. 11. Heb. 13. 18, 19.
(9) Such as stand, 2 Thess. 3. 5. (10) Or
be gone astray, Cant. 8. 8. Exod. 32. 31,
32. Rom. 10. 1.

Q. Why is it our duty thus to pray for
all sorts ?

A. (1) All need the prayers one of
another, James 5. 16. (2) Satan seeks
to molest and trouble all men, Luke 22.
31. Job 1. 9, 10. Eph. 6. 12. 1 Pet. 5. 8.
(3) The fall of any man is a dishonor
to God, Rom. 2. 23, 24. (4) A sinners
conversion brings glory to his Name,
Apoc. 16. 9. Mal. 2. 1, 2. (5) The
prayer of the weakest Christian is avail-
able with God, Psalm 65. 2. and 145.
18. Psalm 102. 17. (6) At least, it
shall return into his own bosome, Psal.
35. 13. Ezek. 14. 14. (7) It is a spe-
cial act of love, Mat. 5. 44. (8) A
means to reconcile our enemies unto
us, Rom. 12. 20. (9) Or to prevent
danger or hurt, that otherwise we
might receive from him, Psalm 109.

4.

Q. Why must we not pray for the
dead ;

* A. (1) Because prayers cannot
avail the dead, Rev. 14. 13. 1 Pet. 3. 19.

Heb. 9. 27. (2) Neither can a prayer for them be a work of faith.

Q. Why cannot prayer for the dead be a work of faith?

A. 1. Because there is not any commandment to do it. 2. Or promise of good to come by it. 3. Or approved example to warrant it in Scripture.

Q. What is the foundation of these prayers?

A. Superstition did first hatch these prayers, and superstition now is the foundation of them.

Q. What pretence do the ignorant make to defend them?

A. Love is the pretence which the ignorant sort make to defend them.

Q. What are we to think of them indeed?

A. Indeed they are, 1. Vain, 2. Ignorant, 3. Rash, 4. And uncharitable.

Q. May men content themselves to pray in private onely, or onely in publique?

A. No, but they must use both publique and w private † prayer. u A&S 2. w Luke 11.1.

Expos. ¶ Q. What is publique prayer?

A. Pub-

A. Publique prayer is that which is used in the publique meetings and assemblies of Gods servants.

Q. What reasons may shew the necessity and use of publike prayer?

A. This is (1) A principal part of Gods worship, *Acts* 3.1. (2) It is acceptable unto his Majesty.

Q. Why is it acceptable to God?

A. Because (1) We acknowledge him openly to be the giver of every good gift. (2) And speak of his free favor, to the praise of his grace, *Psal* 22. 25. and 40.10. (3) It was ever used in the house of God, *Matth.* 21. 12 (4) It sanctifieth every other duty, *1 Tim.* 4. 5. (5) It is commanded by Christ. (6) Christ hath promised his presence in a special manner in the congregation, *Psal* 27. 4. *Matt.* 18. 28. (7) Also hereby we are quickned to pray more fervently, *Zach.* 8. 20, 21, 22. (8) We do testifie our faith, hope, thankfulness. (9) We profess our selves to be the servants of Christ, (10) We stir up others by our example, *Psal.* 95. 6. and 96. 1, 2, 7, 8. (11) And it is much to our comfort, that what we ask, is approved and sought with
common

common consent; publique service being of more worth then private, as a society exceedeth the worthiness of one man, *Psal.* 29.9. and 87.2. and 35. 18. and 111. 1.

Q. What is private prayer?

† *A.* Private prayer is that which is performed, 1. In a family: Or. 2. by one alone, *Zach.* 12.12, 13, 14.

Q. Why is prayer in the family necessary?

A. In the family, prayer is necessary: (1) God by his commandment binding Parents and Masters to see it performed, *Joshua* 24.15. *Genesis* 18.18 (2.) The faithful have followed the Lords direction herein, *Job* 1.5. (3.) Hereby the affairs of the whole family are sanctified, 1 *Chron.* 16. 43. *Psalme* 127. 1. 1 *Tim* 4.5. And (4.) God will pour down a blessing upon that family, that joyntly seeketh his favor by hearty supplication, *Acts* 1. 14, 15. and 12. 5, 6.

Q. Why must we pray alone?

A. We must pray alone, *Gen.* 24.63. and 32. 9, 10. *Luke* 11. 1. *Mat.* 6.6. (1) That we may be more fit to joyn with others to our edification. (2) And have

have comfort when we are alone, *Psal.* 30. 10, 11, 12. (3.) Also we have private
1. Sins to confess : 2. Wants to bewail. 3. Crosses under which we should be humbled, *Psalms* 6. 2, 3, 6, 7. *Matt.* 14. 31. 4. And 4. favours for which we should be thankful, *Lam.* 3. 23. *Psal.* 71. 23, 24. and 66. 19, 20.

Q. What other means hath the Lord appointed to increase faith ?

A. The due & administration, and receiving of the † Sacraments, & Gen. 17. 9, 10, 11. *Rom.* 4. 11.

Expos. † Q. What did the word Sacrament signifie in ancient times ?

A. The word Sacrament did in ancient times signifie an oath, whereby Souldiers bound themselves to be true to their Captain, and the General in like manner did binde himself to the Souldiers.

Q. What is it now used to signifie ?

A. Now it is used to signifie the Seals of the Covenant, whereby the Lord doth binde himself in Christ Jesus to be merciful to us, and we binde our selves to be true unto Christ.

Q. How

Q. How are the Sacraments special means to confirm faith?

A. The Sacraments are special means to confirm faith, because 1. Christ is after a special manner represented, 2. And offered unto all. And. 3. effectually bestowed upon every worthy communicant.

Q. Who ought to administer the Sacraments?

A. Onely they that y are || lawfully called thereunto by the Church, y Heb. 5. 4.

Expos. || Q. Who are lawfully called to administer the Sacraments?

A. Such are lawfully called to administer the Sacraments, who 1. Being furnished with gifts of knowledge and holiness, 2. Are set apart for that office by the Church, Dent. 33. 10. Mal. 2. 7. Matth. 5. 14, 15, 16. I Tim. 3. 2, 4, 5, 6, 7. Tit. 1. 7, 8, 9. Matth. 24. 45. Rom. 1. 1. Tit. 1. 5.

Q. What is a Sacrament?

*[A. A † seal of y the covenant * of grace, y Rom. 4. 11.*

Expos. † Q. Why are the Sacraments called Seals?

A. Sacraments are appointed, not onely

onely, 1. To help the understanding :
and 2. The memory, But 3. also to per-
swade, and assure the heart that Christ is
ours.

*Q. Why call you the Sacrament a Seal
of the Covenant of Grace ?*

*A. Because the Covenant is sealed in
the Sacrament.*

*Q. What is the cause of that Cove-
nant ?*

*A. God of his meer grace and favour
made it with us.*

Q. In whom is it made ?

A. In Jesus Christ.

Q. With whom ?

*A. With us being miserable sinners,
Gen. 17. 7 9, 10, 11, &c.*

*Q. In what words is this Covenant
expressed in Scripture ?*

*A. I will be || thy z God, and thou
shalt be my people, z Jer. 31. 33.*

*Expos. || Q. What doth God promise in
this Covenant ?*

*A. In this Covenant God doth
promise, 1. To be our Saviour, King and
Father. 2. To pardon our sinnes. 3. To
sanctifie our nature. 4. To bestow all
good things upon us. And 5. pro-
tect us from all evill, Genesis 17. 1, 2.*

Lev.

Lev. 26. 11, 12. *2 Cor.* 6. 16, 17, 18. *Heb.* 8. 10, 11. 12.

Q. What do we promise to God?

A. We promise, 1. To choose God to be our God. 2. To trust in him. 3. To love. 4. To fear him. And 5. to walk in obedience to him, *Exodus.* 15. 2. and 20. 19. and 24. 3. 7.

Q. What are the parts of a Sacrament?

A. Two: an † outward visible signe, sanctified to * represent and seale another thing to the minde and heart; and an inward || grace, which is the thing signified.

Expos. † Q. How is it proved that there be two parts of a Sacrament?

A. Of a sign there must needs be two parts, the understanding thereby conceiving one thing, and the sense another, *Genesis* 9. 11, 12, 13, 14, 15, 16, 17. *Isaiah* 38. 7, 8. therefore of a Sacrament there must needs be two parts, one inward, another outward.

Q. What is a sign sanctified?

* *A.* A sign sanctified, is that which is appoynted by the Lord himself to signifie, *Exodus* 49. 11. 13. and not by man upon any conceited analogy

logy or proportion.

Q. What is the inward grace?

|| *A.* The inward grace is the free and spirituall gift which God bestoweth upon the soul, *Gen.* 17.7. *Matth.* 26. 28.

Q. Who is the Author of the Sacrament?

A. The Lord onely † who made the Covenant, *Isaiah* 7. 14; and 38. 7.

Expos. † Q. How is it proved that God onely is the Author of the Sacraments?

A. Because 1. God is the only Law-giver of his Church, *James* 4. 12. *Matth.* 23. 8 10. *Acts* 3. 22. to teach it by word and sign.

2. And, as to forgive finnes, and receive unto grace, is proper to the Lord alone, *Michel* 7. 18. *Hosea.* 14. 1, 2. so it is his peculiar, to institute a signe and Seale for the confirmation thereof.

Q. How many Sacraments be there?

A. In the * New Testament onely two: b Baptisme and the Lords c Supper, b *John* 1. 26. c *Luke.* 22. 19, 20.

Expos.

Expos. * *Q. Why say you there be onely two Sacraments in the New Testament?*

A. In the Old Testament the Jewes had many Sacraments: some ordinary, *Gen. 17. 9. 11, 12, &c. Exod 12. 1, 2, 3. &c.* some extraordinary, *1 Cor. 10. 1, 2, 3. 5.* But the New Testament hath onely two.

Q. How may that be proved?

A. Because there be no more Sacraments of the New Testament, then Christ did institute and receive before his death.

Q. Why was it necessary that Christ should receive the Sacraments of the New Testament?

A. It was necessary that he should receive both. 1. To sanctifie them in his own person, And 2. to seal that Communion which is between him and us.

Q. What say you of the five other Sacraments which the Papists adde to these two?

A. The nature of a Sacrament agreeth not to the five forged Sacraments of the Papists. 1. Because they are not proper to the Church, 2. Nor
are

are not instituted of God. 3. Or consist not of an outward visible sign, and inward grace: 4. The Covenant of grace is not sealed in any of them.

Q. What is the propertie of the Sacraments in the New Testament?

A. These Sacraments of the New Testament are perpetual, and never to be abrogated, *Heb. 8. 13.*

Q. What is Baptism?

A. A Sacrament of our Ingrafting into Christ, communion with Him, and entrance into the Church. *Mat. 28. 19. Acts 8. 31.*

Expos. || Q. Doth not Baptism make men Christian souls?

A. The seed of Abraham, *Gal. 3. 7.* or children of Christian parents, are 1. Within the Covenant. 2. Are Christians and Members of the Church *1 Co. 7. 14. Rom. 11. 16.* Baptism therefore doth not make them Christian souls.

Q. What then is the use of Baptism?

A. It doth solemnly signifie and seal, 1. Their ingrafting into Christ, 2. And that communion which the members of Christ, have with Him their

Head. 3. It doth confirm, that they are acknowledged Members of the Church, and entred into it, 1 Peter 3. 21.

Q. What is the outward sign?

A. Water, f wherewith the party baptized is g washed by dipping or sprinkling, h into the † Name of the Father, Son, and holy Ghost, f Acts 10. 47. g Matth. 3. 6, 11, 13, 16. Acts 16. 15. h Matthew 28. 19.

Expos. † Q. What is it to be baptized into the name of the Father, Son, and holy Ghost?

A. To be baptized into the name of the Father, Son, and holy Ghost, is to be consecrated unto the worship and service of the Father, Son, and holy Ghost.

Q. What is the inward grace or thing signified?

A. Forgiveness i of * sins, and k sanctification, i Mark 1. 4. Acts 2. 38. k Tit. 3. 5.

Expos. * Q. How may it appear that the inward grace in Baptism is the forgiveness of sins and Sanctification?

A. Water

A. Water in Baptism doth signifie
1. Christs blood, by which all our sins
are washed away. And 2 Christs
Spirit, by which we are regenerated,
Rom. 6. 3. Matth. 3. 11. John 1. 26.
Col. 2. 12. Wherefore the inward
grace in Baptism, is the pardon of our
sins, and renewing of our nature, *Tit.*
3. 5.

Q. To what condition doth the party
Baptized binde himself?

A. To believe d in || Christ, and
e to forsake his sins; d *Acts 8. 37. e*
Matth. 3. 12.

Expos. || Q. How is it proved that the
party Baptized doth binde himself to re-
pent and believe?

A. Gods promise to us, and our
promise to God, implied in the Cove-
nant, is sealed in Baptism, *Acts 16. 14,*
15, 31, 32, 33. so that we binde our
selves thereby to the performance of our
duty.

Q. Infants baptized have not the use
of reason, how then can they bind them-
selves to believe?

A. Infants Baptized have not the
use of reason, much less faith to be-
lieve; but yet as they be in the Cove-
nant,

nant, so they oblige themselves to believe in Christ, and depart from iniquity; which they are bound to perform, when they are come to years of discretion, *Acts 2. 39.* with *2 Cor. 6. 17, 18.*

Q. How oft ought a man to be Baptized?

*A. It is enough || once to be bap-
tized: for Baptism is a pledge of our
new birth, f Act. 7 8. g Tit. 3. 5.*

*Expos. || Q. Why is Baptism to be ad-
min. stred but once to one man?*

*A. We never read that Christ or his
Apostles did administer Baptism more
then once to one man.*

2. And Circumcision, the Seal of
entrance into the Church of the Jews (in
the place whereof Baptism is come) was
only once applyed by Gods appoint-
ment, *Gen. 17. 23, 24, &c.*

Q. Who ought to be Baptized?

*A. Infidels h converted to † the
faith, and * Infants i of one, o2 both
Christian || parents h Acts 8. 12. i Acts
2. 39. i Cor 7. 14.*

*Expos. † Q. Why are not Infidels to be
baptized before they be converted to the
faith?*

A. Be-

A. Because all they who be within the Covenant, and such onely, are to be received into Baptism.

Q. How is it proved, that infants of Christian Parents ought to be baptized?

A. (1) Because Infants of Christian Parents are within the Covenant, (2) To them appertaineth the promise of forgiveness of sins, and the Kingdom of God. (3) Circumcision among the Jews (which answereth to our baptism) was administred to infants, *Gen.* 17. 12, and 21. 1, 4. *Luke* 1. 59 and 2. 21. And (4) when the faithful, which the Scripture saith, were converted with their whole household, and Baptized, it may probably be thought, there were some children amongst them of those households, who were not excluded *Acts* 14. 14, 15.

Q. Who are to be acknowledged Christians?

|| *A.* Though we acknowledge such onely to be sincere Christians, who serve God with upright hearts, *Rom.* 21. 28, 29. yet those are not denied to be Christians, who make so much as a general profession of Christ, *Acts*

11. 26. 1 Cor. 1. 2. with 5. 1, 2, 3. and 15. 12.

Q. What is the Lords Supper?

A. † A Sacrament of our continuance and growth in Christ k 1 Cor. 10. 16.

Expos. † Q. How is the Lords Supper proved to be a Sacrament of our growth in Christ?

A. Because there Christ is given to be spiritual nourishment unto the soul, that we might grow and increase in him, *John* 6. 33, 48, 50, 51, 52, 54, 56. as plants are not onely grafted, but do grow in the stock: and this is sealed in this Sacrament.

Q. Who is the author of this Sacrament?

A. The Lord I Jesus || in the same night † that he was betrayed, 1 Cor. 11. 23, 24.

Expos. || Q. How may it be proved that Christ had authority to institute this Sacrament?

A. (1) Because Christ is the Lord and head of his Church, *Acts* 10. 36. *Eph.* 1. 22. *Col.* 1. 18. (2) He hath authority given from the Father to institute Sacraments, *Math.* 28. 18, 19.

(3) And

(3) And power effectually to perform whatsoever is signified and sealed there in, *John 1.4. Eph. 5. 1, 4.*

Q. How did Christ institute this Sacrament?

A. He did in his own person institute and ordain it.

Q. What special things may be considered in the time when this Sacrament was instituted?

† *A.* 1. When Christ was preparing himself to the greatest work of love that ever was. 2. Having his thoughts wholly bent to procure the eternal good of his Elect; then did he out of his infinite love, 3. Even in the same night that he was to be betrayed, appoint this holy Sacrament.

Q. Why was it instituted before his death?

A. Because the institution and sealing of the Testament, ought to go before the death of the Testator.

Q. What use is to be made hereof?

A. This should stir us up, 1. With care and reverence to receive this pledge of Christs love. 2. And to come unto it as unto a spiritual feast. Being 3. perswaded that Christ will

respect us now he is glorified, seeing he did not forget us in his agony and passion.

Q. What is the outward sign?

A. Bread and wine, with the actions pertaining to them, as break^g, giving, receiving, eating, and drinking, in Matthew 26. 26, 27, 28.

*Expos. * Q. Why were bread and wine ordained to be outward signs of the Sacrament?*

A. Because bread and wine (1) Are most usual, fit, and necessary nourishments, Psalm 104. 15. (2) They do of all others best serve to express the Body and Blood of Christ, John 6. 33.

Q. Must the bread be leavened or unleavened?

A. Leavened or unleavened bread are of free use, Acts 20. 7. Mat. 26. 17. 26. But it is expedient that it be bread that hath substance in it.

Q. What think you of using the wafer cake?

A. The use of the wafer cake is justly blamed as Superstitious, by our Church.

Q. What

Q. What bread and wine for quality must be used?

A. Because the Sacrament is a spiritual feast, therefore the finest Bread and purest Wine is of most laudable use.

Q. What think you of mixing water with wine?

A. Out of niggardliness to mix water with wine, savoreth of an ill minde, *Mal. 1:7, 8.*

Q. Why did Christ institute both bread and wine?

A. Christ being not onely the true, but the sufficient nourishment of the soul, intending to give us a full meal, appointed both bread and wine, and that severally to be used in the Lords Supper, *1 Cor. 11:23, 24.*

Q. Is it lawful to administer this Sacrament in one kinde onely?

A. It is Sacriledge to deliver this Sacrament in one kinde onely.

Q. Must the bread and wine be administered severally or together?

A. It is presumption not to administer them severally, seeing Christ intended to set forth his violent death, wherein his body and blood was separated.

Q. Why

Q. Why is the bread to be broken?

A. The bread is to be broken.
 1. According to the example of Christ;
 2. And of his Apostles: 3. Because this Sacrament was appointed specially to represent the death and passion of our Savior Christ, in which his body was crucified, and his blood shed, *Mat. 26. 26, 27, 28. Acts 20. 7.*

Q. What is the inward grace?

A. Christ with all the benefits of his Death and Passion, *1 Cor. 11. 24.*

Expos. † Q. Why say you that Christ with all his benefits is the inward grace in this Sacrament?

A. Because not onely Christ his benefits, but even Christ himself is offered unto us; For we cannot be partakers of the benefits of Christ, unless we be united unto him, *John 15. 2. Eph. 4. 16. Col. 2. 19.*

Q. How is Christ present in the Sacrament?

A. Christ is truly and spiritually present in the Sacrament, exhibited to the Faith of every worthy receiver, but not corporally united to the bread and wine in respect of place, *Acts 3.*

21. with *Mat. 28. 6. John 16. 18.*

Q. What doth the bread and wine, and the breaking of bread in this Sacrament signifie?

|| A. The Bread signifies the Body of Christ, the Wine betokeneth his Blood; the breaking of the Bread, setteth forth the crucifying of Christ, &c.

Q. What is the duty of the Minister in the Administration of the Sacrament?

*A. To consecrate * it by declaring the institution thereof, and † prayer joyned with thanksgiving; * 2. As also to break the bread: 3. And afterwards to deliver the Bread and Wine to the people of God, 1 Cor. 11. 23, 24. Matth 26. 26, 27, 28. Mark 14. 22. Luke 22. 19.*

*Expos. * Q. What is it to consecrate?*

A. To consecrate, is to set apart the bread and wine unto an holy use, 1 Timothy 4. 5. Exodus 13. 2. and 22. 29.

Q. Why is the institution of the Sacrament to be declared?

|| A. Because if Christ had not instituted

stituted this use of bread and wine, it could never have had the being, efficacy, and vertue of a Sacrament; therefore the institution ought to be declared.

Q. Why must prayer be joyned with the exposition of the Institution?

† *A.* Because though God is ever ready prest to bestow a blessing upon his ordinances, *Mal. 3. 10. Psal. 81. 13.* yet he looketh to be sought unto, *John 4. 10. Acts 6. 2, 4. and 4. 31.* Therefore the Minister must crave Gods blessing to sanctifie the bread and wine to their right ends.

Q. Why must Thanksgiving be added?

* *A.* The work of our Redemption being lively set forth in this Sacrament, praise to God for that benefit ought not to be omitted, *Revel. 5. 9. Psal. 133. 4. Rev. 1. 5, 6. Zach. 9. 9.*

Q. What is hereby signified?

A. The action of God the Father offering Christ to all, and bestowing him perfectly upon the worthy receiver, *1 Cor. 10. 16.*

Q. What is the duty of the receivers?

A. To receive the bread and wine

to be delivered, and to eat and drink thereof, *q* Mat. 26. 26, 27. *1* Cor. 11. 23, 24.

Expos. || Q. How must the bread and cup be received?

A. It is most expedient to receive the bread and cup into the hand, and not superstitiously, or unseemly to have the bread put, or the wine poured, into the mouth, *Mat.* 26. 26. *1* Cor. 14. 40.

Q. What doth eating import?

A. Eating importeth more then to suffer a thing to melt in the mouth: for common bread fit, for nourishment, which should be used, should by chewing, &c. be prepared for the stomach.

Q. What is signified hereby?

A. Our receiving and feeding upon Christ by faith, *1* Cor. 10. 16.

Q. Is it sufficient to receive this Sacrament once?

A. No: but we must receive it often, *Acts* 2. 42. and 20. 7.

Expos. || Q. Why is this Sacrament to be received often?

A. (1) Christ Commandment *1* Cor. 11. 26. (2) The Apostles practice,

And, *Acts* 20. 7. (3) Our own necessity, do require that we receive this Sacrament often, *Rev.* 3. 2, 3

Q. What is our necessity?

A. (1.) Weakness of faith, *1 Sam.* 27. 1. *Mark* 16. 14. (2.) Dulness of understanding, *John* 20. 9. *Mark* 8. 17, 18. (3.) Forgetfulness, *Luke* 24. 9. And (4.) spiritual wants and decays in grace, *Matth.* 24. 12. *Rev.* 2. 4. and 3. 2.

Q. How often must we receive?

A. We must receive it as often as it is administred in that congregation where we live, unless we 1. Be justly hindred; 2. Or companies in great parishes be sorted for several days, because they cannot communicate all at once, *Numb.* 9. 13. *2 Chron.* 30. 12. *Acts* 2. 42. *Matth.* 27. 5, 6. *1 Cor.* 10. 16.

Q. For what end and use ought we to receive this Sacrament?

A. To 1. confirm our Faith, communion with Christ, and all saving graces in us. 2. To keep || in a remembrance the Lords death until he come again. 3. And to testifie w our love one unto another,

other, 1 Cor. 10. 16. u 1 Cor. 11. 24. 26.
1 Cor 12. 13.

Expos. * Q. How is the receiving of
the Sacrament profitable to increase
faith?

A. The increase of faith, and of
Communion with Christ, infer necessa-
rily an increase of all graces, which
spring thence as from the root, *John*
15. 4. *Ephesians* 2. 21, 22. *John* 7.
37.

Q. How doth it keep in remembrance
the death of Christ?

|| A. 1. This stirreth up a more serious
thinking on Christs love and goodness
in his death, and so preserves the same
more truly in memory.

2. And by eating this Bread and
drinking this wine, men do profess,
and after a sort preach unto others,
unto the worlds end, the mystery of
the Gospell, the sum and substance
whereof consisteth in the death of Je-
sus Christ, and the fruits that flow
therefrom, shadowed in the Sacra-
ment.

Q. What is the danger of unworthy
receiving?

A. Unworthy x receivers † are
guilty

guilty of the body and blood of the Lord, and do eat and drink judgement to themselves, x *1 Cor. II. 27, 29.*

Expos. † *Q. Who are unworthy receivers!*

A. Unworthy receivers are such who eat and drink unworthily, that is, who receive the bread and wine without reverence and due respect.

Q. How many ways may the Sacrament be received without due reverence or respect?

A. When we give not the due reverence and respect, (1) To the mystery contained in them, *1 Samuel 6. 19. 2 Sam. 6. 6. 2 Chron. 30. 20.* (2.) Or to the holy ends why they were ordained. (3) Or to the person by whose authority they were appointed, *1 Sam. 2. 29. with Rev. 3. 4. Luke 3. 8.*

Q. What is it to be guilty of the body and blood of Christ?

A. To be guilty of the Body and Blood of the Lord, is (1) To offer a special wrong and injury to the person of Christ and his sufferings. (2.) And in a special manner to sin against the work of our Redemption, which is
fully

fully set forth in the Lords Supper.

Q. Who are to receive this Sacrament?

A. 1. Such as know their || misery by sin, the remedy thereof in Christ, and 2 the † doctrine of the Sacrament withall 2. Earnestly a longing * to be satisfied with the bread of life, x Matthew 11. 28. z Exodus 12, 26, 27. a Revelation 22, 17.

Expos. || Q. Why must such as come to this Sacrament know the benefits of Christs death?

A. 1. Because Christs death is signified by the Sacrament. 2. And Christ, with all the benefits of his death and passion is offered herein. 3. Unless we know Christ, our misery without him, and the exceeding benefits of his death, we can never, 1. Desire, John 4. 10. Or. 2. rejoyce in thanksgiving for that mercy, Rom. 7. 25. Eph. 2, 1, 4. and 5. 6. 1 Tim. 1. 13. 14.

Q. Why must we know the doctrine of the Sacrament?

† *A.* This Sacrament is a sign and seal : therefore, before we can, 1. Use

Q it

it well. 2. Or prepare to receive. 3. Or examine our selves how we receive, **1 Cor. 11. 28.** we must have understanding, **Exod. 12. 26, 27.** **Josh 4. 6.** **2 Chr. 30. 22.**

Q. Why must we thirst to be satisfied with the bread of life?

* *A.* Because the thirsty, who are ever lowly, are the only welcome guests unto the Lords Table, **John 7. 7.** **Rev. 22. 15.**

Q. How is this desire stirred up in us?

A. This desire is stirred up in us by a consideration, (1.) Of the necessity of the Sacrament. (2.) Of our own want thereof, **Matth. 9. 12.** (3) Of the benefits bestowed therein, **Psalme 63. 1. 2, 3.** **Prov. 4. 7.** And (4) of the helps we have thereby to quicken and confirm our faith.

Q. What else is required in them that come to this holy Table?

A. 3. Renewed hatred of all b
sin, an hearty endeavor c to over-
come natural passions, and an ut-
ter and well-advised d forsaking of
gross sins. 4. Willingness to e be
strengthened in f faith. And 5. A
long-

longing & desire for * the good of
our brethren, b Luke 3. 12, 13, c Mat.
13. 3. d Luke 14. 28, 29. &c. e Matth.
5. 6. f Marke 11. 25. Matthew 5. 23²⁴.

Expos. || Q. Why is it necessary that
he that comes to the Lords Table, should
hate all sinne?

A. (1) Because he that loves sinne, can-
not truly thirst after Christ, Matthew
11. 28. (2) Nor believe in God, Mar.
1. 15. Acts 15. 9. 1 Iohn 3. 3. 1 Cor. 15.
17. (3) Nor have communion with
him, 2 Cor. 6. 14. Psalm. 5. 4. Amos 3.
3. 1 Iohn 1. 6. (4) Sinne is of a soyling
nature, and doth defile Gods Ordi-
nances unto us, Tit. 1. 15. Hag. 2. 13,
14. Heb. 10. 22. Numb. 9. 6. 2 Chron.
23. 19.

Q. Is it enough that wee hate all
sin?

A. It sufficeth not that we hate all sin,
but this must be renewed by labour and
care, Mat. 18. 3. Gen. 35. 2. Amos 4.
12. Luke 3. 12, 13, 14.

Q. How is this hatred to be renew-
ed?

A. By striving, (1) To see more
thoroughly the vilenesse and multitude
of

of our particular sins, *Revel. 3. 2, 3. Jer. 3. 13.* (2) To purge the heart of them by self-judging and condemning, *James 4. 8, 9, &c.* And (3) to quicken the loathing of them in the heart, so that the very thought of them may be bitter, *Jeremiah 31. 19. 2 Timothy 1. 6.*

Q. *Why is Faith required of all them that come to this heavenly banquet?*

† A. We should desire to have our faith encreased, before we come to the Lords Table: 1. Because Faith was required of such who did desire to be baptized, *Acts 8. 37. and 16. 33, 34.* (2.) It is the eye by which we discern, *2 Cor. 3. 18. John 3. 14, 15. and 8. 56.* And (3) the hand by which we receive Christ, *John 1. 12. and 6. 35.* making this feast of the Lords exceeding sweet *Psalms 119. 103.*

Q. *Why must we come in Love?*

* A. Because when we come to the Lords Table, (1) We profess our selves to be children of the same Father, *2 Cor. 6. 18.* (2) The redeemed of the same Lord, *1 Cor. 8. 6.* (3) Such as be guided by the same spirit, *1 Cor. 12. 13.* (4) Ruled by the same word, (5) Fed

(5) Fed at the same Table, 1 Cor. 16. 17. (6) Members of the same body, Eph. 4. 4, 5, 6. And (7) Heirs of the same Kingdom, Rom. 8. 14, 17. Should we not then heartily desire the good of one another both in soul and body? Eph. 4. 3. 1 Pet. 3. 8.

Q. What if a man find himself weak in faith, and full of doubting?

A. He must bewail his unbelief, pray for faith, seek to have his doubts resolved, and so receive to be further strengthened † in his believing, g Mark 9. 24. h Judges 6. 37, 38. Exodus 12. 1, 2, 3, 4.

Expos. || Q. Why must we bewail our unbelief?

A. Unbelief hinders the sweetness of the Lords Ordinances, John 6. 54. 63, 64. Godly sorrow for it, quickens a desire and makes way for the increase of Faith, 2 Cor. 7. 10. wherefore doubtings are to be bewailed, but we must not thereby be kept from feasting with Christ.

Q. Why must not weaknesse of Faith hinder us from feasting with Christ?

† A. (1) Because the weak were admitted

mitted by Christ unto this Table, *Mat.* 26. with 26. 56. *Mark* 16. 14s. *Acts* 1. 6,

(2). The Sacrament was ordained not only for the strong man, but even for babes in Christ, that they might wax stronger. *Rom.* 4. 11. *I. Cor.* 3. 2, 3. they may therefore approach unto this Banquet.

(3) Such are invited by the Master of the Feast, *Prov.* 9. 6. *Mat.* 22. 9. *Luke* 14. 21, 23.

Q. How ought a mans heart to be affected in receiving the Sacrament?

A. With i reverence, k joy and * comfort, l meditating on the outward signs, and what they signifie; the dainties prepared, and love of him that prepared them, our communion with Christ, his graces, and faithfull people, whereby the heart m ts stirred up to thanksgiving, i *Exod.* 3. 5. *Gen.* 28. 17. k *Deut.* 16. 15. l *I. Cor.* 11. 25. m i *King.* 8. 66.

*Expos. * Q.* How are we to behave our selves in this heavenly banquet?

A. From that which was noted before touching the actions of the Minister,

nister,

nister, and the people in the delivery and receiving of this Sacrament, we may learn how we ought to behave our selves in this holy business.

Q. What is the exercise of the outward man?

A. We are to exercise, 1. The eye in seeing the Elements, and the actions belonging thereunto, *Exod. 24. 8.* 2. The ear in hearing the mysteries explained 3. The hand in receiving the Elements. And 4. the taste in feeling the comfort of them.

Q. What is the exercise of the inward man?

A. We are to exercise, 1. The minde, 2. The heart.

Q. How is the minde to be exercised?

A. In meditating and remembering 1. of Christ sufferings, And. 2. the love of God.

Q. How doth the love of God appear towards us?

A. Not onely, 1. In giving his Son to die for us, *John 3. 16.* But. 2. also offering and sealing unto us our Redemption thereby.

Q. How is the heart to be exercised?

Q 4 *A.* We

A. We should stir up the heart
 (1.) To receive Christ, *Isa.* 64.7. (2.) To
 mourn for sin, *Zach.* 12.10. (3.) To de-
 sire Gods favour. (4.) To rejoyce in his
 love, *Neh.* 8. 10. (5.) To stand in awe
 before him, *Psalms* 5.7. fearing after an
 holy manner, lest by any unruly affecti-
 ons, or unfitting gesture, we shew the
 least want of due esteem, and joy in his
 presence, *Psalms* 2.11. and 44. *1 Cor.* 11.
 10. and 14.40.

Q. What must we do, after we have
 received?

A. We must || endeavour to finde
 an increase of Faith, n Love, and
 all saving graces, abounding more
 and more in well-doing, n *Prov.* 4. 18.
Ezek. 47. 12.

Ezpos. || **Q.** Why must we endeavour
 to abound in well doing after we have
 received?

A. (1) Because the receiving of the
 Lords Supper is a renewing of our co-
 venant with God, *Exod.* 13. 1. *Gen.* 17.
 11.2. *Chron.* 30. 29. (2) Therein we
 feed spiritually upon Christ, *1 Cor.* 10.
 16. (3) We are refreshed by him,
 And (4) by Faith we draw vertue from
 him, *Rom.* 8. 2. *Phil.* 4. 13. therefore
 after

after we have received, we must grow more in grace and knowledge.

Q. If we speed not well after we have received, what may be the cause?

A. If we speed not well after we have received, 1. Commonly our want of preparation was the cause thereof, Or. 2. defects willingly admitted in the act of Receiving, 2 Chron. 30. 19, 20. Judges 10. 14, 15.

Q. What rules are to be observed in this matter?

A. 1. Care must be taken, that out of dislike of our selves, we do not dislike or deny that measure of grace which the Lord bestoweth upon us : 2. Neither must we be over-hasty.

Q. Why so?

A. Because the Lord doth not always pour his gifts upon us, the same day, that we come unto him in his holy Ordinances, Psalm 97. 11. Cant. 3. 4. and 5. 6.

Q. What order hath the Lord left in his Church, to keep his Ordinances from contempt?

A. The unruly || should † be o
admonished, the * obstinate p ex-
communicated, || and the penitent
after

their fall † restozed, and q comforted,
o 1 Theff. 5. 14. p 1 Cor. 5. 4. q 2 Cor.
2.6,7

Expof. || Q. *Who are unruly?*

A. They are unruly, (1.) Who are inordinate. (2.) Who live dissolutely : (3.) And such who are known by speech, gestures and deeds, not to walk according to the rule of the word, or busie bodies, vain, boasters, idle, &c. 2 Theff. 3. 11, 12 (4) Or such as be fallen into any outward sin, 1 Corin. 6.9.

Q. *How must the unruly be dealt withal?*

† A. Such persons being members of the Church, 1 Cor. 5. 11, 12. should be reprehended.

Q. *For what must reprehension be given?*

A. 1. For their sin, 2. Certainly known both to be sin, And 3. to be committed by them, Lev. 19. 17.

Q. *How must admonition be performed?*

A. Admonition must be performed with (1.) Meekness, (2) And discretion, Gal. 6. 1, 2. 2 Tim. 2. 25. (3) Sometimes also with zeal, (4) And with severity,

verity, 1 Cor. 4. 21. Galatians 3. 1.

Q. What is the rule of discretion and zeal in admonition?

A. That it be fitted, 1. To the persons sinning. 2. The sin committed. 3. And the manner of doing, Numb. 12. 9, 10. 14.

Q. What if the sin be private?

A. If the sin be private, known to few, the admonition must be private, Mat. 18. 15. Luke 17 3.

Q. What if it be known to part of the Church?

A. If known to part of the Church, admonition must be before them that know it.

Q. What if it be known to the whole Church?

A. If it be known to the whole Church, the admonition must be public, 1 Tim. 5. 20. unless it be known by their fault, that have published it without cause.

Q. What if the fault be published without cause?

A. (1) Always respect is to be had to the condition of the party offending, 1 Thess. 5. 14. And. (2) that must be done. which tends most to the edification

fication of the Church, 1 *Corin.* 14. 26.

Q. What if admonition at first prevail not?

A. If admonition at the first prevail not, then it is to be doubled, until either the offender be reformed, or declare his obstinacy, *Tit.* 2. 10, 11.

Q. Who are to be held obstinate?

* *A.* Such are to be held obstinate, 1. Who despise the Churches admonition, 2. And will by no means be reclaimed from their sin, notwithstanding the long-suffering which the Church hath used towards them, *Mat.* 18. 17. *Tit.* 2. 10, 11. 2 *Tim.* 2. 25.

Q. What is it to be excommunicated?

|| *A.* To be excommunicated is to be debarred from, 1. The publique ordinances of God. And. 2. the society of the faithful, both publique and private, 1 *Cor.* 5. 3, 11, 12. 1 *Tim.* 1. 20. 2 *Theff.* 3. 6, 14,

Q. Is the excommunicate person to be debarred from all society of the faithful?

A. No: but so far as necessity will permit, either in respect of their general, or particular calling, 1 *Corin.* 7.

20. and 7. 10, 11, 12. with Eph. 5. 31.

Q. What is the end of these censures?

A. The end of these censures is (1) The humbling, (2) And the reforming of the sinner, 1 Cor. 5. 5. 2 Thess. 3. 14. (3) The terrifying of others, 1 Tim. 5. 10. And (4) keeping the Ordinances of God in reverence, 1 Cor. 5. 6, 7.

Q. Why is the penitent to be restored and comforted?

† *A.* 1. Because the censures of the Church are medicines to cure, not poisons to destroy. 2. They are inflicted for to humble, and bring into the right way such as have gone astray.

Q. Who is to be esteemed penitent?

A. That sinner who doth, 1. Truly lament the evil of his life, And. 2. is unfainedly sorrowful.

Q. Why is such a one to be received again into the Church?

A. He is to be received again into the bosome of the Church, and comforted, least Satan by his devices should bring him to despair, 2 Cor. 2. 10, 11. 1 Thess. 5. 14.

Q. Besides the forenamed means, are there

there not some other, profitable for increase of faith?

A. *Yea*, reading || *or* † hearing the Scriptures read, in f publique and t in * private; || meditations, u and w conference, † r Revel. 1. 3. f Acts 13. 15. t Acts 8. 28. u Luke 2. 51. w Heb. 3. 13.

Expos. || Q. *What is the benefit of reading, or hearing the Scriptures read?*

A. The reading or hearing of the Scripture read, doth (1.) Furnish the minde more with knowledge, 1 *Pet.* 1. 19. *Prov.* 1. 5. *Dan.* 11. 19, 20. And (2) worke upon the affections. *Deut.* 17. 18, 19 2 *King.* 22. 11. 19, *Psaime.* 119. 93.

Q. *How is the word to be applyed that it might worke upon us?*

A. We are to apply, (1.) The Commandements for our direction. (2.) The threatnings to feare us from sinne, or to humble us for it, 2 *Chron.* 34. 19. 27. And (3) the promises for our comfort and encouragement.

Q. *Why must the Scripture be readd in publique?*

† A. Because i. As God requires that

that the Scripture should be read in publique, 1 *Thess.* 5. 27. *Col.* 4. 16. So 2. thereby he hath promised, that his people may learn to fear him, *Deut.* 31. 12, 13.

Q Why must we give attendance to private reading?

* A. Because private reading (1.) Maketh the publique Ministry more profitable, *Acts* 8. 30, 31. (2.) It inableth us better to judge of the Doctrines taught, *Acts* 17. 11. (3.) Thereby we are better fitted for the combate, 1 *Tim* 4. 13, 15. And (4.) many evils are thereby prevented, *Isa.* 8. 19, 20, *Psal.* 119. 9. *Job* 22. 21.

Q. What are the benefits of Meditation?

|| A. Meditation is available, (1.) For the getting of grounded and settled knowledge, 2 *Tim.* 2. 7. *Psalms* 119. 99. (2.) For the increase thereof, 1 *Tim.* 4. 13. 15. (3.) It strengthneth memory, *Psalms* 119. 15 16. (4.) Enlargeth our delight in good, *Psalms* 104. 34. and 119. 16. (5.) Discovereth corruption, (6.) Purgeth the heart of idle and unprofitable waudrings. (7.) Addeth life and strength to holy duties, *Gen.* 24. 63. *Psal.*

Psalms 143. 5, 6. And (8) hereby we grow more inwardly acquainted with God, *Psal.* 77. 10, 11, 12.

Q. When must this duty be practised?

A. This duty must be practised every day more or less, *Psal.* 119. 97.

Q. How must we confer?

† *A.* (1.) With wisdom, *Prov.* 10. 32. and 15. 22. *Psal.* 37. 30. (2.) With reverence 1 *Pet.* 4. 11. (3.) With love, (4) With the spirit of meekness (5.) Gentleness, *Titus* 3. 2. *Colossians* 4. 6. *Phil.* 2. 2, 3. (6) With a desire of reaping good.

Q. What are the benefits of religious conference?

A. All such as do confer religiously shall thereby prevent, (1) Rotten speeches, *Eph.* 4. 29. (2) Hardness of heart, *Heb.* 3. 13. (3) And much other evil, *Eccl.* 5. 2. (4) They shall increase in knowledge, *Prov.* 1. 5. (5) Be resolved of their doubts, *Coloss.* 3. 16. 1 *Thess.* 5. 11. *Job* 16. 4, 5. (6) Be armed against falling, *Acts* 11, 23. *Jude* 20. *Prov.* 18. 8. (7) Be quickened from their dulness, *Heb.* 10. 33. (8) This will kindle desire of more fellowship with

with Christ, *Cant.* 5. 16. And (9) it will sweeten the communion of Saints.

Rom. 1. 11, 12. 1 *1k. 6* 3. 2. *Rom.* 15. v. 32, 24.

Q. When must these duties be practised?

A. These duties must carefully be practised of every man, as he hath opportunity and means, *Matth.* 25. 27. 2 *Cor.* 8. 12.

Q. Hitherto of the ordinary means whereby faith is increased; be there not also some || extraordinary means?

A. Yes: and these be holy x fasting, holy y feasting and religious z bows, x *Luke* 5. 35. y *Esther.* 9. 17. z *Psalms* 50. 14.

Q. What is meant by extraordinary duties?

|| *A.* By extraordinary duties, are meant such, which be of more seldom and rare practice; though they must be used oft, as God giveth occasion, and when he calleth thereunto.

Q. What is an holy fast?

A. A religious a abstinence from all || b the labors of our calling and c † comforts of this life, so far as comeliness and necessity will permit.

R

mit.

mit, that we might be more seriously d humbled * before God, and more fervent in prayer, a Hest. 4, 16. b Lev. 23. 28. c Exod. 33. 5. d Dan. 9. 9, 11. Lev. 23. 27.

Expos. || Q. *Why must we abstain from the labors of our calling, in the day of a fast?*

A. Because a Fast is to be kept as a Sabbath unto God, Lev. 23. 28. Isa. 58. 13, 14. And therefore upon that day as upon the Sabbath, such businesses of this life must be avoided, that agree not with the Sabbath.

Q. *What understand you by the comforts of this life?*

† A. By the comforts of this life, we are to understand meat, drink, costly apparel, recreation, and all other delights, Dan. 10 3. 1 Cor. 7. 5.

Q. *What must be joyned with the exercise of fasting?*

* A. With fasting must be joyned a serious meditation, (1) Of our sins, Ezra 9. 4, 6. Nehemiah 1. 6, 7. (2) Of Gods Judgements, Neh. 9. 35, 36. 37. And (3) of our special Wants, Dan. 9. 11, 18.

Q. *Who is a person fit for this exercise?*

A. The

A. The person meet for this exercise must be no novice in religion, *Luke. 5. 36, 37. Mat 9. 15, 16.*

Q. How is a fast distinguished?

A. A fast is either, (1) Of one alone, *2 Sam. 12. 16.* or (2) Of the whole family, *Zach. 12. 12.* or (3) Of a particular congregation, or (4) Of the whole Church in general, *Judg. 20. 26.*

Q. When ought we to fast?

A. When we 1. feel, or 2. see some grievous || calamity upon us, or hanging over † our heads, 3. want some special * Blessing; 4. are pressed with some special sin, 5. or go about some weighty matter, *c Hest. 4. 16. Ezra 8. 12. f Acts 13. 2.*

Expos. || Q. What call you grievous calamities?

A. Sword, famine, pestilence, strange unwonted sicknesses, unseasonable weather, &c. *Ezekiel 14. 21. with Isa. 22. 12, 13.*

Q. What judgements hang over our heads?

† A. These judgements hang over our heads, which 1. Our sins, and the

sins of the Land have deserved and cry for, *Amos* 8. 5, 8. *James* 5. 4. *Gen.* 18. 20. (2) which God hath threatened by his word and ministry. *Zeph.* 1. 3, 4, 5. with *Zach.* 1. 6. *Lam.* 1. 13, 14, 20. with 2. 17. (3) And hath inflicted formerly upon like Transgressors. *Jer.* 7. 12. *Amos* 6. 2, 3.

Q. Why must we humble our souls in fasting, when we want some special blessing?

A. Because notwithstanding the ordinary and daily prayers of his people, the Lord in great wisdom will suffer them to want some special good thing, that they may seek him more earnestly in the use of the duty of fasting, *Jud.* 20. 28.

Q. What is an holy Feast?

A. An extraordinary & thanksgiving for some notable deliverance, out of some desperate danger; testified with feasting before God with joy and gladness, sending presents to our friends, and portions to the needy, *1 Chr.* 16. 8. and 29. 10, 11. *h Neh.* 8. 19. *Heb.* 9. 22.

Expos. || Q. Why should the heart be prepared

prepared to the extraordinary duty of thanksgiving?

A. Because in a day of extraordinary thanksgiving, there should be a serious remembrance of Gods benefits, *Psalm 116. 6. and 103. 2.*

Q. *How should the heart be affected with thanksgiving?*

A. We should be stirred up, (1.) After a fervent manner to yield praise to the Lord, *Psalm 34. 3. and 35. 27. Exodus 15. 2.* (2) And to rejoyce before him heartily, *Deut. 12. 12.* (3) Tying our selves unto him by renewing our Covenant, *John 2. 9. Deut. 29. 3. 10, 11, 12, 13. 2 Chron. 15. 11, 12.* And (4) learn to be more confident in him, having experience of his great goodness, *Psalm 3. 5, 6. and 52. 9.*

Q. *What use of Gods creatures is allowed on a day of thanksgiving?*

† A. On a day of thanksgiving we may have a more liberal use of Gods creatures, both in meat and apparel, then is ordinary, *Neh. 8. 10. Hest. 9. 22.*

Q. *How must this be used?*

A. This must be used in moderati-

on and sobriety, that men may be better fitted for the exercise of Religion, 1 Kings 8. 65.

Q. How must this exercise be performed, if it be publique?

A. This exercise, if it be publique, must be joyned with the preaching of the word.

Q. How, if private?

A. If it be private, it must be joyned with the reading of the Scripture or some holy exhortation, for the better stirring up of affection.

Q. What is a religious vow?

A. A solemn promise unto God, made by a fit person, of some lawfull thing, which is in his choice, to testifie his love and thankfulness, 1 Deut. 23. 21, 22. Prov. 20. 25.

Expos. || Q. What persons are fit to vow?

A. Such persons are fit to vow, who have knowledge, judgement, and ability to discern of a vow, and of the duties belonging to the performance of the same, Eccles. 5. 2.

Q. Why may not a man vow an unlawful, vile, or superstitious thing?

† A.

† *A.* A man may not vow an unlawful, vile, or superstitious thing, *Deut.* 23. 18. for (1.) We are obliged to avoid all evil, yea all appearance of evil, *1 Thess.* 5. 22. (2.) It is presumption and rashness to vow that to God which he hath forbidden, and will not accept, *Judges* 10. 31. 31.

Q. Is it lawful to vow any thing to God that is impossible?

* *A.* What we are not able to perform either, (1.) By reason of the common frailty of all men, *Eccles.* 5. 5. with *1 Cor.* 7. 7. (2.) Or by reason of our subjection unto others we may not vow; as the wife, childe, servant, may not vow without the liberty of their superiors, *Numb.* 30. 3, 4, 6, 7, 8, 12.

Q. What things are to be held in our free choice, and what not?

A. That thing is not to be held in our free choice, which we are necessarily bound unto before our vow, *Lev* 27. 26. *Deut.* 23. 22, 23.

Q. Is it not lawful to vow that which we are bound unto?

A. To quicken and stir us up the better to the performance of our duty, it is lawful to renew the Covenant and

vow, which we made unto the Lord in Baptism, *Psal.* 116. 106.

Q. How were vows commonly made to God?

A. To God vows were commonly made with prayer, *Gen.* 28. 20. *Psal.* 61. 5. and paid with thanksgiving, *Psal.* 65. 1. and 66. 13, 14 & 116. 14. *Job.* 2. 9.

Q. When should vows be performed?

A. Vows should be performed speedily, *Eccles.* 5. 5. *Deut.* 23. 23. *Psal.* 79. 11.

Q. What if we vow rashly?

A. If we vow rashly, the rashness is to be repented of; the vow, otherwise lawful, is to be performed.

Q. What if we vow an unlawful thing?

A. A vow should not in any wise be the bond of iniquity, *Mat.* 15. 5, 6. *1 Sam.* 25. 22. 39. *Acts* 23. 21.

Q. Can faith, being wrought and confirmed in us, be fruitless and unprofitable?

A. No: || for it worketh by love, & *Gal.* 5. 6.

Expos. || *Q.* Why cannot faith be fruitless and unprofitable?

A. By faith we are knit unto Christ,
Rom,

Romans 11. 19, 20. Eph. 3. 17. and therefore it cannot be utterly fruitless, John 15. 5. seeing we receive the sap of grace from him, John 1. 16. Coloss. 1. 19.

Q. What is the principal work of faith?

A. It † purifieth the heart. Acts 15. 9.

Expos. † *Q.* What is it to purifie the heart?

A. To purifie the heart, is 1. To abate and crucifie the power of sin in the believer, And. 2. by little and little to renew him in holiness and righteousness Gal. 5. 24. and 6. 14.

Q. Who is the author of sanctification?

A. The spirit of God is the author of sanctification, John 3. 5. 1 Cor. 6. 11. Gal. 5. 22. Rom. 8. 11.

Q. How doth faith purifie the heart?

A. Faith is the instrument of the holy Ghost, whereby the heart is cleansed, Col. 2. 12.

Q. What followeth thereupon?

A. A fighting * and combating against sin & corruption, Gal. 5. 17.

Expos. * *Q.* What is the cause of this

com-

combate in every regenerate person?

A. Because those that are sanctified, are sanctified in every part, *Col. 2. 11* *1 Thess. 5. 23.* *Eph. 4. 24* *Col. 3 10.* and yet but in part, *Prov. 30. 2. 3.* *Phil. 3. 12.* *Rom. 8. 13.* *Col. 3. 4.* so that grace and corruption are mingled together in the best, *Romans 6. 13.* and *7. 25.*

Q. *How many kindes of combates may be in a man? and which of them is peculiar to a true believer?*

A. This spiritual combate, is not (1.) Of the minde with the will, or the will with the affections onely, *Numb. 22. 34.* (2) Nor of divers desires onely, in respect of sundry and different considerations. But (3) of the part regenerate, with the part unregenerate, *Gal. 5 17.* as of the minde regenerate, with the minde unregenerate, and so of the will, &c.

Q. *What are the properties of this combate?*

A. This combate is 1. Continual, 2. Against the first motions of sin, and not onely against outward gross evils, *Rom. 8. 13* *Eph. 4. 22.* *Romans 6. 17.*

Q. *What*

Q. What is the effect hereof?

A. The effect hereof is, that a man sanctified cannot do what he would, *Gal. 5. 17.* sometimes he is grievously foiled by the flesh, *Matth. 26. 40, 41.* but in the end, the Spirit shall get the victory, *John 4. 4. and 5. 4. Rom. 8. 2. Rev. 2. 26.*

Q. What else?

A. A renouncing of all evil in affection, and of * gross sins, in life and conversation, *1 Acts 2. 36. m Acts 19. 18, 19.*

Expos. || Q. Why must a purged heart renounce all evil in affection?

A. A pure heart can no more delight in evil, then a clean fountain can send forth corrupt waters *Psalms 24. 4. Isaiah 32. 6, 8. Prov. 12. 5.* therefore a purged heart must renounce all evil, *Ezekiel 36. 26, 27. Jer. 32. 39. 40.*

Q. Why must he renounce all gross sin, in life and conversation!

* *A.* Because the will is the commander of the outward man, *2 Cor. 8. 11.* If it be turned unto God, the conversation must needs be reformed, *Jer. 3. 14, 17. 1 Sam. 12. 20, 21. 1 Kings 8. 48, 49.*

Q. Wha...

Q. What is a third thing that followeth hence?

*A. Love n and † delight in that which is good, joynd with a sincere || desire, purpose, and o endeavor daily to amend whatsoever is amiss, and to p lead a life according * to the law of God, n Psal. 119. 97. o Phil. 3. 13, 14. Acts 11. 23. p Psal. 119. 6.*

Expos. † Q. Whence comes it, that the believer doth love and delight in that which is good?

A. The same spirit, which wrought the grace of faith, and cleanseth the heart, doth sweetly incline it both to long after, and to cleave with joy to that which is good, Ezek. 36. 27. and 11. 19. 20. Romans 6. 19. Psalm 86. 11.

Q. Why doth the believer daily endeavor to reform what is amiss?

|| A. Because the true believer hath laid aside the practice and desire of all sin, Psal. 119. 113. 128, 163.

Q. In what respect hath he laid aside the practice and desire of all sin?

A. Not onely, 1. Out of a foresight of the ill consequences, and fearful evils

evils that may fall, 1 Kings 8.47. Ezek. 18. 20. Luke 15. 17. But, 2. even out of love to the chiefest good, and all goodness, 1 Cor. 5. 14.

Q. In what manner?

A. (1.) With a true purpose, *Psalms* 119. 106. *Acts* 11.23. (2) And a well-advised deliberation, *Ruth* 1.16. therefore he is willing to espy out and reform whatsoever is out of order, *Psal.* 119: 59.

Q. Have all the like measure of grace?

A. All have not the like measure of grace, *Rom.* 12. 3. neither can with like victory overcome their corruption; *Rom.* 14. 1. and 15. 1. *Phil.* 3. 15.

Q. What use is to be made hereof?

A. 1. The strong should not wax proud, *Rom.* 11. 20. *Gal.* 6. 1. *Rom.* 14. 3. Nor. 2. the weak dismayed, *Rom.* 14. 4. *Mark* 4.31,32.

Q. Why doth the believer resolve to lead his life according to the law of God?

* A. 1. The redeemed of the Lord do see that many ways they are bound to obey, *Psalms* 100.2, 3 and 86. 13. 1 Cor. 6.19, 20 1 Pet. 1.17, 18. (2.) And also that it is a blessed thing to bear the yoke, *Matthew.* 11. 29: 1 *John* 5. 3.

Psalms

Psa. 65. 4. and *119.* 14. *Gal.* 6. 16. and so they resolve to deny their own will, and follow the Lord, *Phil.* 1. 27. and 3. 20. *Acts* 26. 7. *1 Pet.* 4. 2, 3.

Q. Wherein is the sum of the Law contained?

A. In the 10 Ten Commandments, *9 Deut.* 10. 4. and 4. 13.

Expos. † *Q.* Where is the full Exposition of the Commandments to be found?

A. These Ten Commandments are an abridgement of the whole Law, the full exposition whereof is to be found in the books of the Prophets, and Apostles, and holy men, who wrote by inspiration of the Spirit, *Exod.* 34. 27. *1 Kings* 8. 9. *Matt.* 22. 40.

Q. What Rules are to be observed for the right understanding of the Decalogue?

A. For the right understanding of the Ten Commandments, called the Decalogue, observe these rules.

1. The Law is spiritual, binding the soul and conscience to entire obedience, *Romans* 7. 14. *Matthew* 4. 21, 22, 27, 28.

2. The meaning of the precepts is to

to be drawn from the main scope and end thereof, *Matthew* 5. 33, 34, 35, 36, 37.

3. The Commandment which forbiddeth a sin, commandeth the contrary duty: and the Commandment which requireth a duty, forbiddeth the contrary sin, *Psalms* 34. 12, 14. *Isa.* 1. 16, 17. *Mark* 3. 4.

4. Under one vice expressly forbidden, all of the same kinde, and that necessarily depend thereon, as also the least cause, occasion or inticement thereunto, are forbidden, *Ma.* 5. 21, 22, 27, 28. *John* 3. 15.

5. Under one duty expressed, all of the like nature are comprehended, as all means, effects, and whatsoever is necessarily required for the performance of that duty.

Q. *Is one and the same thing then commanded in divers precepts?*

A. In divers, yea in all the Commandments, one and the same duty may in divers respects, be commanded, and one and the same sin may be forbidden.

6. Where the more honourable person is expressed, as the man, let the woman

man

man understand that the precept concerneth her.

7. Where the duty of one man standing in relation to another is taught, there is taught also the duty of all that stand in the like relation one unto another.

Q. In what particular may this be explained?

A. As when the duty of one inferior towards his superior is taught, there is taught the general duty which all superiors owe to those that be under them, which inferiors owe to them that be over them, and which equals owe one to another.

Q. How are they divided?

A. Into two **† Tables**, Deut. 5. 22, and 10. 1, 2.

Expos. **† Q.** What may be observed from the Commandments, as they are set down together?

A. From the Commandments, as they are set down together we may observe;

(1.) That the Law is most perfectly,
1. Wise, 2. Just, 3. Equal, 4. and strictly binding the conscience, 5. And that of all men without exception, And 6. that continually, Deut. 4. 5, &c. Psalm

39. &c.

2. For

2. For order of doctrine, there is a perfect distinction of one Commandment from another; but as touching practice, they are so nearly knit together, that no one can be perfectly obeyed, unless all be obeyed, and he that breaketh one Commandment, transgresseth the whole law, *Deut.* 27. 26. *Gal.* 3. 10. *James* 2. 10, 11.

3. The love of God is the ground of our love to our neighbour, 1 *John* 4. 20. and 5. 1, 2.

4. Our love to our neighbor is a testimony of our love to God, *Rom.* 13. 8, 9, 10.

5. Such as be truly religious must have respect unto all Gods Commandments, *Psalms* 119. 6.

6. The duties of the first Table are more excellent; and the breaches thereof more grievous then of the second, if equal proportion be observed, and comparison be made, 1 *Sam.* 2. 25. *Isa.* 7. 13.

7. If two Commandments cannot be performed at once, the lesser must give place to the greater: so the love of God must be preferred before the love of our neighbour, and moral

S

duties

duties before outward circumstances,
Hof. 6. 6. Matth. 12. 4.

8. The law is set forth as a rule of life to them that are in Christ, therefore our obedience is to be performed unto God in and through Jesus Christ, *Mat. 19. 17, 18, 19. Exod. 19. 6, 7, 8. with 20. 1, &c.*

9. All sins here forbidden are to be shunned, and that both alway, and at all times. The duties commanded are perpetual, to be practised when the Lord giveth opportunity, and calleth thereunto.

Q. Which are the Commandments of the first Table?

A. The four first, and they teach us the duty which we owe unto God immediately.

Q. Which are the Commandments of the second Table?

A. The six last, which instruct us in our duty towards our neighbor, *Ephes. 6. 2.*

Q. Which is the first Commandment?

A. I am the Lord thy God, &c. Thou shalt have none other Gods before my face.

Q. What

Q. What is the general duty required in this Commandment?

A. That in 1. minde, 2. will, 3. affection, 4. and the effects of these, we take the true God in Christ, to be our God.

Expos. || Q. What are the special duties of this Commandment, in respect of the minde's

A. The special duties of this Commandment, in respect of the minde, are (1) Knowledge of God, (2.) Acknowledgement, (3.) Estimation, *Deut. 4. 39. Isaiah 43. 10. Psalm 89. 6, 7, &c. and 9. 1. Jer. 24. 7. and 9. 24. Coloss. 1. 10. Mich. 7. 18. and* (4) Faith.

Q. What in respect of will and affection?

A. (1) Trust, 2 Chron. 20. 20. Psalm 27. 1, 3. and 37. 5. (2) Love, Deut. 6. 5. Psalm 18. 1. Mat. 10. 37. (3) Fear, (4) Reverence, Psalm 2. 10, 11. and 4. 4. 1 Pet. 1. 17. Matt. 10. 28. Jer. 10. 6, 7. and 5. 22. Lev. 19. 14. Psalm 130. 3. Rev. 15. 3, 4. (5) Hope, Lam. 3. 23, 26. Rom. 15. 13. Jer. 17. 13. (6) Humility, 1 Pet. 5, 6. Mich. 6. 8. Gen. 32. 10. (7) Patience, Psalm 39. 9. Rom. 12. 12. Heb. 10. 36. Job 1.

21. *Jer.* 14. 22. (8) Joy, *Psalms* 33. 1.
 (9) Zeal, or fervour of will, *Gal.* 4. 18.
 (10) Desire of Gods presence in heaven, *Phil.* 1. 23. *2 Tim.* 4. 8. *Rev.* 22. 17, 20.

Q. What in respect of the effects of these?

A. (1) Invocation, *Psal.* 32. 6. and 65. 2 *Phil.* 45. 6. (2) Thankfulness, *Psal.* 75. 1. and 56. 12, 13. (3) Swearing by God alone, *Deut.* 10. 20. (4) Adoration, *Deut.* 6. 13. and 10. 20. *Mat.* 4. 10. And (5) profession of his name, *1 Pet.* 3. 15. *Mat.* 10 32. *Dan.* 3. 17. and 6. 11. *Rom.* 10. 10.

What is the general sin here forbidden?

A. All || 1. Failing to give God that aforesaid hono^r which is due unto him: 2. Or else in + whole or in part, giving it to any other.

Expos. || *Q.* What special sins of Omission are forbidden, in respect of the minde?

A. The sins forbidden, are (1) Atheism, *Psal.* 14. 1. *Tit.* 1. 16. *Exod.* 5. 2. (2) Ignorance, *Jer.* 4. 22. and 9. 3. *Psal.* 14. 3. (3) Error concerning God, *Rom.* 1. 23. *Job.* 5. 23. (4) Infidelity.

Q. What

Q. What in respect of will and affections?

A. (1.) Distrust, *Heb.* 10. 38. *Isa.* 7. 9. *Jer.* 17. 5, 6. (2.) Presumption, *Mat.* 4. 7. *1 Cor.* 10. 6. 10. *Numb.* 15. 30, 31. (3.) Want of love, *1 Cor.* 16. 22. (4.) Of fear, (5.) Or of reverence, *Psal.* 36. 1. *Deut.* 28. 58, 59. (6) Profane-ness, *Rom.* 1. 30. 2. *Pet.* 3. 4, 5. *Prov.* 1. 22. (7.) Despair, *Gen.* 4. 13. (8) Impatience, *Exodus* 16. 3. and 17. 2, 3. (9.) Deadness, And (10) hardness of heart, *Rom.* 2. 5. *Luke* 2. 34.

Q. What is forbidden in respect of both?

A. Unthankfulness, *Rom.* 1. 21.

Q. What special sins of Commission are forbidden in respect of the heart?

† A. (1.) Pride, *Acts* 12. 23. *Dan.* 4. 26, 27. *Luke* 18. 14. (2.) Confidence in 1. wit, 2. wealth, 3. friends, 4. or wicked devices, *Jer.* 17. 5, 6. and 49. 16. *2 Chron.* 16. 12. (3.) Carnal love, *Mat.* 10. 37. *John* 12. 32. *2 Tim.* 3. 2. (4.) Fear of man more then of God, *Rev.* 21. 8. *Matth.* 10. 28. *Jer.* 10. 2. (5.) Base delights that draw the heart from the fountain of goodness, *Mat.* 24. 37. *Luke* 21. 34. and 14. 18, &c.

Q. What in respect of the effects of the minde and will?

A. (1) Invocation of wood, stone, or Saints departed, *Dan.* 3. 2, &c. *Isa.* 63. 16. (2) Sacrificing to our nets, *Hab.* 1. 16. or blessing an Idol, *Isa.* 66. 3. 1 *Sam.* 31. 9. *Psalm* 106. 28. (3) Dedicating holy days to the honour of Saints, *Exod.* 32. 6. or to the Cross. (4) Professing homage or obedience to the Pope, 1 *Cor.* 7. 23. (5) Representing God by an image, *Deut.* 4. 12, 15. *Isa.* 40. 18. (6) Society of marriage with idolaters of this kinde. *Deut.* 7. 3, 4. *Exod.* 34. 14, 15, 16. 2 *Chron.* 21. 6. (7) Seeking to wizards for help, *Lev.* 20. 6. 1 *Sam.* 28. 11, &c. And ascribing any thing, whether it be property, work, or glory, that belongeth to the Lord alone, to any creature or thing, though we acknowledge it to be no god, *Eph.* 5. 5. *Phil.* 3. 14. *Exod.* 32. 8. *Rom.* 1. 23, 25. 1 *Cor.* 10. 20.

Q. Which is the second Commandment?

A. Thou shalt not make to thy self any graven Image, &c.

Q. What is the general duty which
this

this Commanment requireth?

A. That we do || worship the true God purely, according to his will.

Expof. || Q. What are the special duties here required?

A. The particular duties of this precept comprised under that general, are

1. Hearing, 2. And reading the word, 3. And prayer, either publique or private, *Matth.* 28. 19, 20. *Deut.* 33. 10.

Luke 4. 15. and 11. 1. and 1. 10. 1 *Tim.*

2. 1. (4.) Administration of the Sacrament, *Mat.* 3. 1, 6. and 26. 26, &c.

(5.) And discipline, *Matth.* 18 15, &c.

2 *Cor.* 2. 6. 2 *Theff.* 3. 15. (6) Meditation, *Psalme* 1. 2. and 37. 31. and

77. 15. (7.) Conference, *Deut.* 6. 7.

Mal. 3. 16. (8.) Fasting, *Luke* 5. 35.

Acts 13. 2. And (9) feasting, *Esther*

9. 17. with all means and furtherances thereof.

Q. How must we be affected unto, and exercised in these duties?

A. All these duties must be 1. Approved, 2. Exercised, 3. Maintained,

And 4. performed purely, as God offereth opportunity, without carnal imaginations and conceits, *Deut.* 4 2, and 12.

32. *Acts* 17. 29. *Isa.* 40. 18, 22, &c.

Q. *What is the general sin forbidden?*

A. All * omission of Gods true worship, when it is required; and all false worship, either invented by others, or taken up of our own heads.

*Expos. * Q.* *What be the special sins of omission against this Commandment?*

A. The omission of any of the former particular duties required, as of hearing, &c. *Luke* 14. 19. *Isa.* 64. 7. is here forbidden.

Q. *What are the sins of commission in respect of the heart?*

A. (1.) Carnal imaginations in Gods worship, *Acts* 17. 29. (2.) Liking and approbation of our own Inventions, *Numb.* 15. 39.

Q. *What are the sins of act, forbidden?*

A. (1.) Making images for a religious use, *Lev.* 19. 4. and 26. 1. (2.) Worshipping God in, at, or before an image, *1 Kings* 19. 18. *2 Kings* 18. 1. (3.) Adding to, (4) Or detracting from, or (5.) Changing any thing of the word of God,

God. (6) Instituting false Sacraments, (7) Or offices in Gods Church, *Deut.* 4. 2. and 12. 32. *1 Kings* 12. 31, 32. (8) Will-worship grounded onely upon good intent or custom, *Matth.* 15. 9. *Col.* 2. 18, 23.

Q. Rehearse some special points of wil-worship here condemned?

A. (1.) Popish fastings, (2.) Going on Pilgrimage, (3) Vows 1. Of poverty, 2. Single life, or 3. Any superstitious or vain thing, (4.) Tying Gods presence to time or place, *Numb.* 23. 28, 29. *1 Sam.* 4. 4, 7. *2 Sam.* 15. 25. *Job* 4. 20. (5.) Praying upon beds.

Q. What be the occasions of Idolatry condemned?

A. (1.) Maintaining of any Idolatrous customs, as fit and decent to adorn and beautifie the worship of God, *Deut.* 12. 30. *Isa.* 30. 22. (2.) Society with false worshippers of God in marriage, *Deut.* 7. 3, 4. *Exod.* 23. 32, 33. And (3) making leagues of amity with them, *2 Chron.* 19. 1, 2.

Q. What is the third Commandment?

A. Thou shalt not take the Name of the Lord thy God in vain, &c.

Q.

Q. What is the general duty required in this Commandment?

A. That we should use 1. the titles, 2. properties, 3. works, 4. and ordinances of the Lord, with 1. knowledge, 2. faith, 3. reverence, 4. joy, and 5. sincerity in thought, word and consideration.

Expos. † Q. What be the special duties of this Commandment in respect of our thoughts and affections?

A. The special duties are 1. Reverend meditation of Gods titles, properties and word, Psalm 8. 1, &c. and 1. 2. And. 2. diligent observation of his works, both of creation and providence, mercy and judgement, Psalm 104. 24. and 107. 43.

Q. What be the special duties in respect of hearing the word and prayer?

A. Hearing the word, and calling upon Gods name, (1) With desire, Psalm 42. 1. (2) Care, (3) Diligence, Eccles. 4. 17. Job 25. 7. (4) Constancy, Psalm 122. 2. (5) Zeal, James 5. 16. Matt. 11. 12. (6) Faith, Jam. 1. 6. John

5.24. (7) Joy, *Mat. 13.44.* And (8) humility, *Isa. 66. 2. and 57. 15.*

Q. What is required in receiving the Sacrament?

A. Receiving the Sacrament, 1. with due preparation, And. 2. right affection, 1 Cor. 11. 21,28. Numbers 9.6. &c.

Q. What, in the profession of Religion?

A. Using apparel, meat, drink, sleep, recreation, &c. 1. After a sanctified maner, 2. With prayer, 3. With moderation, And. 4. to the glory of God, 1 Tim. 2. 9. Luke 21. 34. 1 Tim. 4. 4, 5. 1 Cor. 10. 31.

Q. What, in confession of our sins?

*A. Making confession of our sins (1) With grief, *Ezra 9. Dan. 6.* (2) with broken-heartedness, *Psalms 51. 17.* And (3) with purpose of amendment, *Job 39. 37, 38.**

Q. What, in speaking of Gods word and works?

*A. Speaking of Gods word and works, 1. With sincerity, 2. Fear, 3. reverence, 4. Upon just occasions, *Psal. 119. 46. Deut. 28. 58.**

Q. What, in swearing by Gods name?

A.

A. Swearing by the Name of God, 1. In truth, 2. Judgement, 3. And equity, 4. Being lawfully called thereunto, *Jer.* 4. 2.

Q. *What in the profession of Religion?*

A. With an outward profession of Religion, joyning an unblameable conversation. *Phil.* 1. 27. 1 *Pet.* 3. 1, 2. *Tit.* 2. 10. *Matt.* 5. 16.

Q. *What is the general sin forbidden?*

A. 1. **O**mitting || the duty hereby required : 2. **U**sing his † Name when we ought not, or otherwise than we should.

Q. *When is the Name of God taken otherwise then it should?*

A. **W**hen it is used, 1. Ignorantly, 2. Superstitiously, 3. without faith, 4. rashly, 5. not to a right end, 6. hypocritically, 7. falsely, 8. against conscience, 9. and when men name themselves **C**hristians, but live scandalously.

Expos. || *Q.* *What are the special sins of omission here forbidden?*

A. The special sins forbidden, are omission or neglect, 1. To know,
Psal

Psal. 92. 5, 6, &c. (2) To observe, *Zeph.* 3. 5. (3) To meditate, (4) Or to make use of the titles, properties, ordinances, or works of God, *Matth.* 13. 19. and 7. 26, &c. and 10.

Q. What is forbidden in respect of our thoughts?

A. 1. Leight, 2. Unreverent, 3. Vain, 4. false, 5. Superstitious, Or 6. wicked thinking thereof, *Mal.* 2. 17. *Psal.* 50. 21.

Q. What is forbidden in praying?

A. (1.) Praying without understanding, *1 Cor.* 14. 15. (2.) Without desire, (3.) Or care to speed, *Mat.* 6. 7. (4.) Or without faith in Gods promises, *Rom.* 10. 14.

Q. What in hearing the word?

A. Hear 1. without attention, 2. Or care to get good thereby, *Ezek.* 33. 30. *Acts* 28. 21, 22.

Q. What in receiving the Sacrament?

A. Receiving the Sacraments, 1. Ignorantly, 2. For custom, 3. Without affection required, *1 Cor.* 11. 17, &c.

Q. What in speaking of God?

A. (1.) Wicked blasphemy against God, *Leviticus* 24. 11. *2 Kings* 19. 22.

(2.)

(2.) Cursing and banning, 1 Sam. 17. 43.

Q. What is forbidden in the use of the creatures?

A. Abusing the creatures. 1. In excess, Amos 6. 1, &c. Or. 2. in superstition, Col. 2. 20, 21. Gen. 32. 32.

Q. What is forbidden in the profession of Religion?

A. 1. Making a sport of sin, Prov. 14. 9. Jer. 11. 15. And. 2. living scandalously in the profession of Religion, 2 Sam. 12. 14.

Q. Which is the fourth Commandment?

A. Remember the Sabbath day &c.

Q. What is the general duty here required?

A. That the whole * Sabbath or Lords-day be set apart from all common use, as holy to the Lord, both publicly & privately in the practice of the duties of necessity, holiness, and mercy.

Expos. * *Q.* What be the particular duties here required, going before the publique assemblies?

A. In this Commandment it is enjoined

joyued, (1.) That we finish all our worldly businessses in six days, *Deut.* 5. 13. (2.) And that we rise betimes in the morning upon the Sabbath, *Mark.* 1. 35. compared with *ver.* 38, 39. *Exod.* 32. 5, 6. *Psal.* 92. 2. And (3.) prepare our selves for the publique congregation.

Q. How must we prepare our selves for the publique assembly?

A. 1. By Prayer, 2. Meditation, 3. Thanksgiving, 4. Examination of our hearts, *Eccles.* 4. 17. *Psal.* 93. 5. *2 Timothy* 2. 19. (5.) Going about the works of mercy, and instant necessity, with heavenly mindes, *Mat.* 12. 1, &c. *Luke* 13. 15.

Q. What are the duties of the publique assembly?

A. It is required that we joyn with the people of God in the publique Congregation, 1. Hearing the Word readd and preached, 2. Calling upon Gods name, 3. Receiving the Sacraments, 4. praising God for his mercies, 5. Singing of Psalms, *2 Kings.* 4. 23. *Act.* 13. 14. 15. 44. and 15. 21. & 16. 13. and 17. 2. and 20. 7.

Q. How must we be employed in these exercises?

A. In

A. In these exercises we must (1.) Be all the while attentive, *Acts* 16. 14. (2.) Reverent, *Isa.* 66. 2. (3.) And eager to get good, *Psalms* 42. 1, 2. (4.) Not departing till the Blessing be pronounced, *Ezek.* 46. 1, 2, 10. *Acts* 10. 33. *1 Cor.* 14. 16.

Q. How must the day be spent after the publique assembly?

A. The whole day, after, is to be spent with delight and chearfulness, 1. In religious meditation, 2. Reading, 3. conference. And 4 works of necessity and mercy, *Isa.* 58. 13, 14. *Acts* 17. 11. *Psalms* 1. 2. *Luke* 24. 14, 17. *1 Cor.* 16. 2.

Q. What is the general sin here forbidden?

A. All neglecting || of the duties of that time, † prophaneing of that day, in whole or in part, by needless words or thoughts about our callings or recreations.

Expos. || *Q.* What are the sins of omission here forbidden?

A. Here is forbidden idleness or a negligent omission of any duty required, either 1. In whole, 2. Or in part, 3. For matter. 4. Or manner.

Q. What

Q. What particulars may be named?

A. 1. Sleeping out the Sabbath in the morning, 2. Sleight preparing our selves for the publique assembly, 3. Absence from it, 4. Coming late, 5. Sleeping there, 6. Staring about, 7. Going forth before the Blessing, 8. Misapplying the word, *Matthew 20.6. Acts 20.9.*

Q. What are the sins of commission forbidden?

† *A.* All prophanation of the Sabbath, or any moment of that precious time with worldly, 1. Cares, 2. Words, 3. Or businesses, is condemned, *Isa. 58. 13.*

Q. What particulars may be named?

A. As (1.) Travelling journeys, *Exo. 16. 29, 30.* (2) Keeping fairs, *Neh. 13. 15, 16, 17.* (3) Labouring in seed-time and harvest, *Exod. 34. 21.* (4) Going on trifling errands, &c. (5) Vain recreations; as 1. Bowling, 2. Shooting, 3. Hunting, 4. Stool-ball, &c. on this day are unlawfull.

Q. Which day is to be set apart as holy to the Lord?

A. It is mozal and perzetal to keep one day in seven as Holy:
T from

from the creation to the resurrection of Christ, the seventh day was instituted: after Christ his resurrection, the † first day of the week was ordained, and is to be kept for ever.

Q. Why was the first day of the week ordained since Christs resurrection?

† *A.* (1.) The work of our redemption is the greatest work that ever was, *John 3. 16.* And (2) by Christs resurrection from the dead, a new Creation was (as it were) finished: Wherefore seeing that he rose again the first day, it was (as Divines agree) meet, the Sabbath should be changed to the first day, *Acts 20. 7. 1 Cor. 16. 2.*

Q. Which is the fifth Commandment?

A. Honor thy Father and thy Mother, &c.

Q. Who are meant by Father and Mother?

A. Not onely natural parents, but also || all Superiours in office, age, and gifts.

Expos. || Q. Why are all Superiours called by the name of Father and Mother?

A. All

A. All Superiors are called by the name of Father and Mother, *2 Kings* 2. 12. and 5. 13. *Isa.* 19. 13. (1) Because they are sweet and pleasant names, apt to signifie both the affection that Superiors ought to bear towards their Inferiors; and also to persuade inferiors chearfully to perform their duty. (2) Household society also, is of all others the first, from which all others spring, by the encrease of mankinde, *Gen.* 4. 1, 2. and 9. 1.

Q. *What is it to honor?*

A. To acknowledge the excellency that is in men by vertue of their place, and accordingly to yield it to them.

Q. *Are the duties of inferiors onely here intended?*

A. No: but of Superiours and equals also.

Q. *What then is the general duty required in this Commandment?*

A. That we carefully * observe that order that God hath appointed amongst men, and do the duties which we owe unto them, in respect of their places and degree.

A Short Catechism,

Expos. * Q. What is required of all men, as they stand in relation one to another?

A. Of all men, as they stand in relation one to another, here is required, (1.) Wisdom, (2.) Justice to yield to every man, that which appertains to his place, *1 Pet. 2. 17.* (3.) Love, (4.) Diligence in fitting themselves with gifts meet for their place, *2 Tim. 2. 15.* (5.) And doing their duties modestly, *Job. 31. 13, 14.* (6.) And moderation in bearing with the defects of others, *Gal. 6. 1.* (7.) And prayer for the mutuall good of others, *Jam. 5. 16.*

Q. What is the duty of inferiors to their superiors?

A. To be subject, || reverent, and thankful, bearing with their wants and covering them in love.

Expos. || Q. What is the duty of the subjects to the Magistrate?

A. (1.) The wholsom laws of Magistrates must be carefully observed, *Titus 3. 1. 1 Pet. 2. 13. Romans 13. 2.* (2.) Their persons 1. revered, *Prov. 24. 21. 1 Pet. 2. 17.* And 2. defended with the goods, body, and life of the subject, (3.) And to them tribute and custom

custom is freely and willingly to be payed, *Rom.13. 6, 7. 2 Sam. 18. 3. and 21. 17.*

Q. What is the duty of people to their Minister?

A. (1.) The Ministers of the Gospel must be had in singular love for their works sake, *1 Theff. 5. 13.* (2.) Their Doctrine must be received with gladness of heart, *Heb. 13. 17. Luke 10. 16. 1 Theff. 2. 13.* (3.) Themselves must be defended against the wrongs of wicked men, *Rom. 16. 4.* And (4) be made partakers of all good things for this life, *Gal. 6. 6.*

Q. What is the duty of wives to their husbands?

A. Wives must after a special manner, (1.) Love, (2.) Fear, and (3.) Obey their Husbands, yea though they be forward; (4.) This must be manifested in word and behavior, Ephesians 5. 33. 22. 23, 24. Coloss. 4. 18. 1 Pet. 3. 1. 1 Sam. 25. 3. (5.) They must be helpers to them, in 1. Godliness, And 2. in the things of this life, Gen. 2. 18. 1 Pet. 3. 1. Prov. 31.

Q. What is the duty of children to their parents?

A. Children must, 1. Embrace the instructions of their Parents, 2. Continue in fear and obedience to the end 3. Not bestow themselves in marriage without their consent, *Eph. 6. 1. Luke 2. 51. Exodus 18. 19. Ruth. 3. 5. Judg. 14. 2.* And 4 minister freely unto their necessities, *1 Timothy 5. 4. Gen. 47. 12.*

Q. What is the duty of servants to their masters?

A. (1) Servants must 1. Wisely, 2. Faithfully, 3. Willingly, And 4. painfully bestow their time appointed in their Governors service, *Tit. 2. 9, 10. Eph. 6. 5, 6. Gen. 31. 38. 1 Tim. 6. 1.* (2) Submit themselves to holy instructions, (3.) Bear rebukes and chastisements, though they be unjust; 1. Without grudging, 2. Stomack, 3. Sullen countenance, 4. Answering again, or 5. Resistance, *Tit. 2. 9. 1 Pet. 3. 18.* until they can use some just and lawful remedy.

Q. What is the duty of weak Christians?

A. Weak Christians must not censure the strong, for using their liberty, *Rom. 14. 2, 3.*

Q. What

Q. What is the duty of young men?

A. Young men must give due respect to the aged; asking their counsel, rising up before them, giving them leave to speak before them, &c. *Tit. 2. 6. 1 Pet. 5. 5. Lev. 19. 32. Job 32. 46.*

Q. What is the duty of Inferiors in gifts?

A. Inferiors in gifts, 1. Must not grudge or disdain their superiors, but 2. Seek to make benefit of the gifts that God hath given them, *John 4. 19. Rom. 16. 1, 2, 3, &c.*

Q. How must all these duties be performed?

A. All these duties are, 1. **C**hearfully, 2. **D**iligently, And 3. **F**aithfully to be performed to superiors, though they be wicked and ungodly; in respect of the commandment, will, and authority of God, who hath so appointed, *Psal. 119. 4, 14, 32, 117.*

Q. What is the duty of Superiors?

A. To carry themselves * **g**ravelly, meekly, and after a seemly manner towards their inferiors.

*Expos. * Q. what is the duty of the Magistrate?*

A. Magistrates ought by all good means

means to procure the good of their subjects, (2.) Making holy and just laws for the Maintenance of piety and justice, (3.) appointing officers that be 1. Wise, 2. Couragious, and 3. Fearing God, to seek justice executed. (4.) Laboring to root out sin by punishing offenders justly. And (5) encouraging the godly, 1 *Tim.* 2. 2. 2 *Chron.* 19. 5, &c. *Romans* 13. 4. *Dent.* 7. 18, 19. *Psalms* 101. 6, 7, 8. 1 *Pet.* 2. 13. *Isa.* 49. 23.

Q. What is the duty of the Minister?

A. Ministers must 1. Labor in private reading, meditation, prayer; and 2. In publique teaching, by instruction, exhortation, rebuke and comfort: 3. Keeping the holy things of God from contempt, And 4 watching over their flocks, that their people be not corrupted, 1. By false Doctrine, Or 2. by scandalous conversation, 1 *Tim.* 4. 13, 16. and 3. 2, &c. 1 *Sam.* 12. 23. *Dent.* 33. 9, 10. *Ezek.* 33. 7, &c. and 34. 4. *Acts* 20. 28. *Matt.* 7. 6. *Prov.* 27. 23. *Ezek.* 44. 23. 24.

Q. What is the duty of husbands?

A. Husbands must 1. Choose religious wives, 2. Dwell with them as men

men of knowledge. 3. Love them dearly. 4. Bear with their infirmities : 4. Protect them. 6. Provide things necessary for their state and calling. 7. Allow them competent maintenance, imployment, and liberty, specially for the service of God. 8. Rejoyce and delight in them. 9. Prudently admonish them in great love and tenderness. And 10. praise them for their faithfulness, 2 *Corin.* 6. 14. 1 *Pet.* 3. 7. *Eph.* 5. 33. *Gen.* 34. 67. and 20. 16. 1 *Sam.* 30. 5, 8. *Eph.* 5. 28, 29. *Exod.* 21. 10. *Proverbs* 5. 18. *Gen.* 26. 8. *Isa.* 62. 5. *Gen.* 30. 2. *Job* 2. 10, 13.

Q. What is the duty of Parents ?

A. (1) Fathers must bring their Children to holy Baptism, *Gen.* 21. 4. (2.) Mothers must nurse their own children if they be able, 1 *Tim.* 5. 16. *Gen.* 21. 7. 1 *Sam.* 1. 22. (3.) Both must bring them up in instruction, and fear of the Lord, *Eph.* 6. 4. *Deut.* 6. 6, 7, 20. *Exod.* 12. 26. (4) They must keep them in subjection. (5) Train them up in some honest labour and calling, *Genesis* 4. 1, 2. (6) 1. Lovingly, And 2. seasonably correct their faults,

faults, 3. Not without commpassion and sorrow, *Prov.* 23. 13. and 19. 18. and 22. 15. and 29. 15, 17. *Eph.* 6. 3. (7) Bestow them fitly in marriage, and that in due time, *1 Cor.* 7. 36, 38. *Jer.* 26. 6. And (8) lay up some thing for them, as ability will suffer, *2 Cor.* 12. 14. *Prov.* 19. 14.

Q. What is the duty of masters?

A. Masters must (1) choose into their houses true and religious servants; (2.) And when they are entertained, take care to inform them privately, (3) And see that they serve God in publique also, *Psalms* 101. 6. *Acts* 10. 2. *Josh.* 24. 15. *Genesis* 18. 19. *Exod.* 20. 10. (4) Provide and give them fit meat, lodging, wages, work, time of refreshing *Prov.* 27. 27. *1 Cor.* 9. 9. *Dent.* 24. 14, 15. *Prov.* 31. 15. (5) Take care of them when they be sick, that they perish not for want of good attendance, *Mt.* 8. 6. And (6) admonish, rebuke, and correct them, if need require, *Prov.* 29. 19. *Eph.* 6. 9. *Col.* 4. 1.

What is the duty of strong Christians?

A. Strong Christians must 1. Bear with the infirmities of the weak, 2. Seek

2. Seek to build them forward, 3. Use their liberty aright, for edification and not for offence; 4. Forbear even things lawful for the good of their neighbor, *Romans 15. 1, 2. and 14. 13, 15, &c.*
1 Cor. 8. 3.

Q. What is the duty of old men?

A. (1) Old men should be examples of 1. Patience, 2. Sobriety, and 3. Holiness. (2) Sound in faith. (3) Able to give good counsel and direction, *Tit. 2. 2, 3, 4.*

Q. What is the duty of such as excel in gifts?

A. Such as excel in gifts, must 1. Not despise others, *But. 2.* imploy their graces for the good of them.

Q. What is the duty of equals?

A. Equals must regard the dignity and worth of each other, modestly carry themselves one towards another, and in giving honoz to go one befoze another, *Eph. 5. 21. Rom. 12. 10.*

Q. What is the sixth Commandment?

A. Thou shalt do no Murther.

Q. What is the general duty of this Commandment?

A. That

A. That by all means lawful we desire and study to preserve our || own persons, and the † person of our neighbours.

Expos. || Q. What are the special duties of this Commandment, in respect of our selves ?

A. The special duties of this Commandment in respect of our selves, are 1. Love, And. 2. Care to preserve the vigor of minde, and strength of body, that they may be serviceable to the Lord, and fit for our brothers good, Eph. 5. 29.

Q. By what means is vigor of minde and body preserved ?

A. (1.) By chearfulness, Prov. 17. 22. (2) By sobriety in 1. Care, 2. Meat 3. Drink, 4. Apparel, 5. Recreation, 6. And use of Physick, Mat. 6. 34. Prov. 25, 26. & 23. 2. (3.) And by moderation, 1. In labors, Eccl. 4. 8. And 2. sleep.

Q. What means of refuge must be used against violence and danger ?

A. Lawful means of refuge from violence and danger, as (1.) Giving soft words, (2.) Courteous answers, Judges 8. 23. Prov. 15. 1. (3.) Flying and shunning the company of angry per-

persons, *Prov.* 22. 24 26. (4.) Using the benefit of Law, *Deuteronomy* 17. 8, &c. and weapons for our necessary defence, &c.

Q. What are the inward duties of this Commandment in respect of our neighbor?

† *A.* The inward duties in respect of our neighbour are, (1.) Love, *Rom.* 13. 8. (2.) Rejoycing at the good of their persons, *1 Cor.* 12. 25, 26. *Romans* 12. 15.

Q. What if our neighbors be in distress? have done us wrong, or have infirmities?

A. We must use, (1.) Compassion and tenderness of heart towards them, *Eph.* 4. 31, 32. (2) Patience, bearing wrongs, forgiving injuries, *Col.* 3. 12, 13. (3) Passing by some wants in mens words or actions, *Eccles* 7. 21. *Prov.* 17. 9. (4) Covering them with silence, (5) Taking all things in the best sense, *1 Cor.* 13. 5, 7.

Q. What is required in respect of speech and behaviour?

A. (1) Courteous behaviour, *Eph.* 4. 32. (2) Easiness to be intreated, *Jam.* 3. 17. (3) Gentle Answers, *Prov.* 15. 1. (4)

(4) Hearing our inferiors speak in their just defence, *Job 31. 13.* (5) Avoiding all occasions of strife. (6) Parting with our own right sometimes for peace sake, *Gen. 13. 8, 9.* (7) Not neglecting any duty of love and friendship; though we be forced to go to Law for our right, *Rom. 12. 18.*

Q. What is our duty to the poor distressed or wronged?

A. (1.) Relieving the needy, (2.) Visiting the sick, (3.) Cloathing the naked, (4.) Lodging the stranger, &c. *Heb. 13. 2, 3. Job 31. 19, 20.* (5.) Pleading for the life and person of the poor, and such as be wronged. (6.) And delivering them also, if it stand in our power, *Prov. 24. 11, 12.*

Q. What is our duty to them that be under our power, and offend?

A. Using 1. Mildness in rebukes, 2. Moderation in correction, *Gal. 6. 1.* Yet 3. according to the quality of the offence, *Jude v. 22, 23.*

Q. What is the duty that we owe to all men in respect of our actions?

A. (1.) To be harmless and innocent towards all men, *Psal. 15. 3.* (2) Taking care that they sustain no harm by

by us or ours, *Exod. 21. 8.* in their persons, in taunt, *Matth. 5. 22.* stripe, or ill handling, *Lev. 24. 19.*

Q. What is our duty towards our own or our neighbours cattel?

A. To our own and our neighbors cattel we must shew mercy, *Prov. 12. 10.*

Q. Which is the general sin here forbidden?

A. All 1. Neglect of our || own, or our neighbors † preservation, or 2. Desire of our own or their hurt, conceived in heart, or declared by word, gesture, or deed.

Expos. || Q. What are the special sins whereby the vigor of minde and health of body is impaired?

A. In respect of our selves, by this Commandment is forbidden, (1.) Excessive sorrow, *Prov. 17. 22.* (2.) Distracting care, (3.) Thoughts against our selves, (4.) Solitary musing on the temptations of Satan; (5.) Neglect of meat, drink, apparel, recreation, physick, sleep, labor, &c. (6.) Or excess therein.

Q. What special sins be forbidden, as occasions of hurt or danger?

A. 1. Me-

A. (1) Medling with other mens matters, *Amos* 4. 1. *Prov.* 23. 21. and 26. 17. (2) desperate adventures: (3) companying with them that be makebates, quarrellous, and furious, &c. *Prov.* 26. 20, 21. (4) doing that whereby we are or may be stirred up to anger. And (5) refusing to crave the aid of the Magistrate.

Q. What inward sins are forbidden in respect of our neighbour?

† *A.* In respect of our neighbour, (1) hatred, 1 *John* 3. 15. (2) envy, *Prov.* 14. 30. (3) unadvised anger, *Mat.* 5. 22. (4) pride, *Prov.* 13. 10. (5) desire of revenge, (6) foolish pity.

Q. What sins in word are condemned?

A. (1) Reproching for sin or any other infirmity, as poverty, baseness of blood, stammering, *Lev.* 10. 14, &c. (2) chidings, brawlings, crying with an unseemly lifting up of the voice, *Eph.* 4. 31. (3) complaints to every one of the injury we have received; (4) breaking jests upon our neighbour.

Q. What sins in behaviour?

A. Dis-

A. Disdainful or scornfull carriage, as (1) Dejectedness of countenance, *Gen. 4. 5* (2) Nodding the head (3) Pointing with the finger, Or (4) using any other provoking gesture, *Prov. 6. 17.*

Q. What sins in respect of them that have done us wrong?

A. 1. Stubbornness, And 2. implacableness; *Rom. 1. 31.*

Q. What in respect of the poor and distressed?

A. (1.) Oppression, *Levit. 19. 13.* (2.) Withdrawing corn from the poor, *Prov. 11. 26.* (3) Detaining the hirelings wages, *Levit. 19. 13. Jer. 22. 13* (4.) Not restoring the pledge, *Exod. 12. 29.*

Q. What deeds are condemned in respect of all men in general?

Ans. (1.) Quarrelling, *Titus 3. 2.* (2) Striking, (3.) Wounding, *Exod. 21. 18, 22, 26.* (4.) Placing manhood in revenge or bloodshed, *Proverbs 20. 22.* (5) Extremity of punishment, *Dent. 25. 2.* (6) All taking away of life, otherwise then in case of 1. Publick justice; 2. Just war; and 3. Necessary defence, *Exo. 21. 12. Gen. 9. 6.* And (7) all

sparing those the Lord commandeth to be punished, *Prov. 17. 15.*

Q. What is the seventh Commandment?

A. Thou shalt not commit adultery.

Q. What is the general duty of this Commandment?

A. That we should * keep our selves pure in soul and body, both towards our selves and others.

*Expof. * Q. What is the inward duty here required?*

A. Purity of heart, 1 Thess. 4. 3 4.

Q. What is commanded in respect of our words?

A. Speech favouring of Sobriety, Col. 4. 6.

Q. What are the means of chastity?

A. (1) Temperance in sleep, recreation, and diet both for quantity and quality, Luke 21. 34. 1 Thess. 5. 6. (2) convenient abstinence, (3) watching, (4) and fasting, (5) modesty in apparel, 1 Tim. 2. 9. (6) gravity in behaviour, Tit. 2. 3. (7) making a covenant with our sight, hearing, and other senses, Job 31. 1. Psal. 119. 37.

Q. What duties are required in respect of action?

A. 1.

with an Exposition upon the same.

A. (1) Possessing our vessels in holiness and honour, *1 Thess. 4. 5.* (2) In such as have not the gift of continency, holy marriage, 1. with such as be fit, *1 Cor. 7. 2. 9 39.* and 2. therein due benevolence, 3. fidelity, and 4. confidence each to other, *1 Cor. 7. 5.*

Q. *What is the general sin here forbidden?*

A. All uncleanness of || heart, speech, gesture, or action, together with all the causes, occasions, and signes thereof.

Expos. || Q. *What inward sins be forbidden?*

A. 1. Filthy imaginations, and. 2. Lusts, *Col. 3. 5.*

Qu. *What abuse of senses is condemned?*

A. (1) Speaking, (2) or giving ear to rotten or corrupt communication, *Eph. 5. 3, 4. 1 Cor. 15. 33.* (3) wantonnesse of the eyes, *Mat. 5. 28* (4) giving them liberty to wander, and to rove about, *2 Sam. 11. 2.*

Q. *What be the occasions of uncleanness?*

A. (1.) Idleness, *Ezek. 16. 49,* (2) intemperance in sleep or diet, *Jer. 5. 18.*

(3) Excess, *Eph.* 5. 18. (4) Newfangledness, *Zeph.* 1. 8. (5) Immodestness in apparel, *Esay* 3. 16, &c. (6) Wearing that which agreeth not to our sex, *Deut.* 22. 5. (7) Lascivious pictures, *1 Thess.* 5. 22.

Q. What sins be forbidden in behaviour?

A. 1. Impudency, 2. Leightness in countenance or behaviour, *Prov.* 7. 13. (3. Painting the face, *2 Kings* 19. 30. (4. Unnecessary companyings with lewd persons, *Prov.* 5. 8. (5) Promiscuous dancing of men and women, *Mat.* 6. 22.

Q. What sins of action be condemned?

A. (1) Fornication, *Deut.* 22. 28. (2) Adultery, *Deut.* 22. 32. (3) Incest, *Lev.* 18. 6. (4) Abhorring of marriage, (5) Or unlawfull entrance into the same.

As 1. When the parties are within the degrees of affinity prohibited, *Lev.* 18. 6. (2. Formerly contracted, *Deut.* 22. 23. Or 3. married to some other who are yet alive, *Rom.* 7. 2.

(6.) Unreasonable or intemperate abuse of marriage bed, *Lev.* 18. 16.

Heb:

Heb. 13. 4. And. (7) all unnatural lust. Lev. 18. 22, 23. Rom. 1. 26, 27.

Q. What is the eighth Commandment?

A. Thou shalt not steal.

Q. What is the general duty of this Commandment?

A. That by all good means we further the outward † estate of our selves and of our neighbour.

Expos. † What be the special duties of this Commandment belonging to all men?

A. The special duties of this Commandment are, (1) An honest calling, 1 Cor. 7. 20. Gen. 4. 2. (2. Faithful labouring, Eph. 4. 28. (3. True and honest dealing therein, Psalm 15. 2. (4. Frugality.

As 1. Honestly keeping what we have gotten, 2. Wisely ordering our expences, And. 3. conveniently using what God hath given, that we may be helpful to others, Prov. 21. 20.

(5) Contentation with our estate, be we never so poor, 1 Tim. 6. 6, 7, 8.

Q. What is the duty of the borrower?

V 3

A. We

A. We must borrow, 1. For need, 2. for good ends, 3. What we are able to repay, And 4. make payment with (1) Thanks, (2) Cheerfulness, *Exod.* 22. 14, 15. (3) At time appointed, *Psal.* 15. 4. Or (4) if we cannot keep day, then by all other means contenting the creditor.

Q. What is the duty of the giver?

A. We must give (1.) Freely, *Luke* 6. 20. (2) Justly, *Esay* 58. 7. (3) cheerfully, *2 Cor.* 9. 7. (4) According to our ability, and our neighbours necessity, *2 Cor.* 8. 13.

Q. What is the duty of the lender?

A. We must lend, 1. Freely, 2. Not requiring our own before the day appointed, 3. Not compounding for gain, 4. Forbearing or forgiving, 1. The whole, 2. Or part of the summe lent, if it cannot be paid without the hazard of undoing the borrower, *Luke* 6. 35.

Q. What is the duty in buying, selling, &c?

A. We must use, 1. Truth, 2. Faithfulness, 3. Justice, And 4. indifference in buying, selling, letting, hiring, partnership, &c. *Mat.* 7. 12, 1 *Thess.* 4. 6.

Q. Re-

Q. Rehearse some particulars.

A. 1. Not concealing the fault of wares, or other commodity, 2. Or not taking advantage of the necessity or unskilfulness of the one party, 3. But equally respecting the good of each other, *Gal. 5. 13.*

Q. What is the duty of men in respect of things found, and committed to our trust &c?

A. 1. Seasonable, 2. And faithful restoring, (1) Of things committed to our trust, *Exod. 22. 7. 8.* (2) of things found, *Deut. 22. 2, 3.* (3) And of things unlawfully gotten, *Levit. 6. 2. &c.*

Q. What is the duty of men in suretiship?

A. 1. Good advisednesse in undertaking suertiship, 2. That it be in matters not above our ability, 3. And for such as are known and approved Christians, *Proverbs 11. 15. and 17. 18.*

Q. What if we be compelled to recover our own?

A. Moderation in recovering that which is our own, must be used; *Philem. 4. 5.*

Q. What is the duty of Ministers that receive Tythes?

A. Ministers that receive the Tithes must feed the flock committed to their charge, *Ezek.* 34.2.

Q. What is the dutie of Lawyers in respect of their Clyents?

A. Lawyers must (1) Take no Cause into their hands, which they see can have no good end with equity, *Esay* 5. 20. *Psal.* 15. 5. And (2) they must follow those which they undertake to defend, with all honest, 1. Diligence, 2. And faithfulness, 3. For love of equity, 4. And not of gain, (3) They must end suits with all possible dispatch and good expedition, *Exod.* 18.13, &c.

Q. What is the general sin here forbidden?

A. All || neglect to further our own, or our † neighbours wealth, all impeachment or hinderance thereof, and all encrease thereof by unjust and indirect dealing.

Expos. || *Q.* What be the special sins against this Commandment in respect of our selves?

A. Actual sins of Commission, here for-

forbidden are, 1. Idleness, 2. Inordinate walking, *Prov. 12. 11.* 2. *Theff. 3. 11.* (3. Covetousness, *1 Tim. 6. 10.* (4. Miserable pinching, and defrauding our selves of the good things which God hath given us, *Eccles. 6. 1. &c.* and 2. 26. (5. Wastefull consuming of our substance.

Q. How do men wastefully spend and lavish their substance?

A. By lavish spending in 1. Meat, 2. Drink, 3. Apparel, 4. Buildings, 5. Unnecessary gifts, 6. Sports, &c. *Prov. 21. 17. Eph. 5. 18.* And 7. by unadvised furethip, *Prov. 23. 13.*

Q. What sins are condemned in respect of our neighbour?

A. † In respect of our neighbour, is condemned grutching at the prosperity of others.

Q. How do men sin in borrowing?

A. By borrowing, 1. To maintain idleness, 2. To defraud men of their right, 3. Borrowing what we are not able to repay, *Ezek. 18. 7.* (4. Borrowing upon interest, unless it be in case of necessity, 5. Denying what we have borrowed, 6. Or repaying unwillingly, *Psal. 37. 21. Levit. 19. 13.*

Q. How

Q. How do men sin in lending?

A. (1) Lending upon usury, *Exod.* 22. 25. Exacting increase meerly for the loan, *Ezek.* 18. 8. (2) Cruel requiring all a mans debts, *Esay* 58. 3. without mercy or compassion.

Q. How do men sin in bargaining, buying, &c?

A. By using in bargaining, buying, selling, letting, hiring, partnership, 1. Injustice, 2. Craft, 3. Fraud, Or. 4. Falshood, 1 *Theff.* 4. 6.

Q. What particulars may be given hereof?

A. As 1. Making things litigious and doubtful, 2. Respecting a mans own commodity onely, 3. Parting with bad wares for good, *Amos* 8. 5. Or 4. good at an excessive rate, 5. Enhansing the just price, meerly because we sell for day, 6. Ingrossing wares into our own hands, that we may sell them at our own pleasure, 7. Dispraising what we are to buy, *Prov.* 20. 14. Or 8. raising what we are to sell without just cause, and for our meere advantage, 9. Buying underfoot, especially of such who sell for need, 10. Abusing mens simplicity and un-

unskilfulness, 11. Using false weights, balances, measure, and lights, to deceive, *Leviticus* 19. 35. *Prov.* 11. 1. (12. Selling things hurtfull, and not vendible; as 1. Dispensations for sin 2. Charms, 3. Church livings, *Prov.* 20. 25. *Mal.* 3. 8. (4. Crucifixes, &c.

Q. How do men sin in keeping things found or laid to pledge, &c ?

A. By detaining (1.) Things strayed, (2) Found, *Exod.* 23. 4. *Deut.* 22. 1, 2, 3. (3) Or the means of our neighbours living layed to pledge; *Exod.* 22. 26, 27. (4) As also things committed to our trust and custody, *Deut.* 27. 19.

Q. How do men sin in going to Law ?

A. 1. By prolonging of suits, 2. Defending bad causes, 3. Immoderate, 4. Or uncivil contending at Law for our own right, 5. Selling justice, *Prov.* 15. 27.

Q. What other kinds of injustice or wrong be forbidden ?

A. (1.) Removing ancient bounds; *Deut.* 19. 14. (2) Robbery by Land, or Sea, *Zach.* 5. 3, 4, 5. whether it be stealing, 1. Goods, 2. Cattel, *Exod.* 22. 1. (3. Servants, 4. Or children, *Exod.*

Exod. 21. 17. *Deut.* 24. 7. with or without colour of Law, (3.) Receiving of things stollen, *Prov.* 29. 24. *Psal.* 50. 18, 19, 22. And (4) all unapproved and unprofitable trades of life or callings, (if they may be so termed) as Jesters, Juglers, Parasites, Carders, Dicers, Gamesters, Players, Fortune-tellers, Figurecasters, Sturdy Rogues, and such as be makers of the proper instruments of unlawful Games, *Jer.* 17. 2. *Job* 30. 1, 2, 3. 2 *Thessal.* 3. 10. *Acts* 19. 19.

Q. Which is the ninth Commandment?

A. Thou shalt not bear false witness against thy neighbour.

Q. What is the general duty here required?

A. That by all means we seek to maintain our * own, and our || neighbours good name, according to truth and a good conscience.

Expos. * *Q.* What be the special duties of this Commandment?

A. The special duties of this Commandment are, 1. To speak sparingly, *Prov.* 10. 19. And 2. to speak the truth from the heart, *Psal.* 15. 2.

Q. What

Q. What is commanded in respect of our selves?

A. In respect of our selves, 1. Is commanded rightly to know and judge of our selves, *Gal. 5. 26. 2 Cor. 13. 3.* (2. To procure our own good name, *Prov. 22. 1.*

Q. How do we procure our own good name?

A. 1. By seeking Gods glory first and principally, *Matth. 6. 33 Hebr. 11. 2. 39.* (2) Judging well and speaking well of others, *Matth. 7. 2.* (3. Walking unblameably, *Ecclesiast. 10. 1, 8. Luke 1. 6. Job 1. 1.* (4. Defending our good name when need requireth, but 1. Modestly, and 2. in a sort unwillingly.

Q. What be the inward duties of this Commandment, in respect of our neighbour?

|| A. In respect of our neighbour we are commanded to, 1. Desire, 2. rejoyce in his good name, *Rom. 1. 1, 8. Gal. 1. 23, 24.* (3. To sorrow for his infirmities, *Psal. 119. 136. Ezra 9. 6.* (4) To cover them in love, *Prov. 17. 9. 1 Pet. 4. 8.* (5. Hoping the best with patience, 6. And so judging, *1 Cor. 13. 5, 6, 7.*

Q. What

Q. What duty do we owe to our neighbour in respect of his infirmities?

An. 1. Not bewraying his secrets before we have admonished him, *Prov. 11. 12, 13. and 25. 9, 10.* yea, though we do it with grief, and to such as we desire might help and redress them, *2. Rebuking him.*

Q. How is rebuke to be given?

A. (1.) To his face, *Math. 18. 16. Gal. 2. 11.* (2.) When just occasion requireth, (3) Lovingly, (4.) meekly, *Gal. 6. 1. Prov. 25. 12.* (5.) With remembrance of what is praiseworthy in him, *1. Corinth. 1. 4, 10. Revel. 2. 2, 3, 4.*

Q. What duty do we owe to our neighbours in respect of his vertues?

A. (1) Commending him where he deserveth well, yet rather in his absence then presence, *1 Thessa!. 5. 22.* (2) defending the good name of him, whose unblameable carriage is known unto us, by *1. Testimony, 2. Handwriting, and 3. Oath, if need require, Philem. 10, 11. &c.* (3) Not receiving idle, or false reports against our brother, *Psal. 15. 3. Prov. 25. 23. and 26. 20.*

Q: What

Q. What is the general sin forbidden?

A. All falling to procure, defend, and further our † own, and || our neighbours credit: all unjust defence, wrongfull suspicion, or accusation of our selves or others.

Expos. † Q. What are the special sins forbidden in respect of our selves?

A. Here is forbidden, (1.) An over, or underweening of the good things in our selves, Luke 18 9, 10, 11. Exod. 4. 10, 13. Jerem. 1. 7. (2.) Bearing our selves above our worth, Phil. 2. 3. (3.) Boasting, Prov. 27. 1. (4.) Excusing our selves unjustly, 1 Sam. 15. 15. Gen. 3. 12. (5.) Debasing our selves, (6.) Dissembling that others may praise us, (7.) Procuring our selves an ill name.

Q. How do men procure an ill name?

A. 1. By walking undiscrately or offensively, 2 Sam. 12. 14. Rom. 2. 23, 24. And. 2. by a needless lessening the good opinion others have of us, by bewraying our weakness; as want of learning, &c. to the carper.

Q. What are the inward sins against this Commandment?

|| *A.*

|| *A.* Here are condemned 1. Evil suspicions, *Matth.* 7. 1. *1 Sam.* 1. 13. (2. Want of desire. 3. Care. And. 4. rejoycing in our neighbours good name, *1 Pet.* 2. 1. (5. Rejoycing in his infirmities, 6. Contempt, Or 7. foolish admiration of others, *Acts* 12. 22. *Pro.* 27. 14.

Q. What sins of word be condemned?

A. 1. Unjustly renewing the memory of our neighbours crimes, which were in tract of time forgotten, *Prov.* 17. 9. (2. Calling good evil, or evil good, *Esay* 5. 20. (3. Flattery, *Prov.* 27. 14. *Job* 17. 5. (4. Forbearing to speak in the cause or credit of our neighbours, *Prov.* 24. 11, 12. and 31. 8, 9. (5. Rash censuring, *Matth.* 7. 1, 2.

Q. What sins of gesture be condemned?

A. 1. Nodding the head, 2. Winking with the eye, 3. Pointing with the finger, Or 4. any other vilifying or deriding gestures, *Mat.* 5. 22.

Q. How else do men offend against this Commandment?

A. 1. Speaking the truth with desire

fire

fire of our neighbours discredit, 1 Sam. 22. 14, 15. with Psal 52. 1, 2, 3 (2) Listening to tale-bearers, Proverbs 25. 23. (3) Raising false reports, Levit 19. 16. (4) Relating mens words to their disgrace. (5) Or contrary to their meaning, 1 Sam. 22. 9, 10. Mat. 26. 60, 61. (6) Spreading abroad flying tales, Pro. 26. 20, 21, 22. libels, false presentments and citations; (7) Giving false evidence, And (8) pronouncing false sentence. Lev. 19. 15, 35. Exod. 23. 6. Deut. 19. 16. Prov. 19. 5.

Q. What is forbid'n in respect of our selves and our neighbours?

A. In respect of our selves and our neighbours, here is forbidden, 1. Lying, And. 2. equivocating, Ephes. 4. 25. Col. 3. 9, 10.

Q. What is the tenth Commandment?

A. Thou shalt not covet, &c.

Q. What is the general duty here commanded?

A. That we be truly * contented with our own outward condition and heartily desire the good z of our neighbour, in all things be- longing unto him, great and small, z 1 Tim. 6. 8. 1 Cor. 7. 9, 30. Acts. 7. 29.

Expos. * Q. *What are the special duties of this Commandment?*

A. In this Commandment we are enjoyned, (1.) To acquaint our selves with thoughts of good towards our neighbour, *Esay 32. 8. 3 John 2. Job. 31. 29.* and that which appertaineth to him; (2.) To rejoyce in the present good estate of our selves and our neighbours, *Psalm 34. 2. and 119. 74.* and (3.) Chearfully to praise God for it.

Q. *What is the general sin forbidden?*

A. All thoughts of mind, willes and desires of heart, and delightfull remembrances of evil against contentednesse, *Job 31. 22.*

Qu. *Is any man able to keep this Law?*

A. Not perfectly: for the a Godly often fall, the most holy b fall b† alwayes in their best actions: but the child of God ought, c may, and usually doth d walk according to the Law sincerely, a *Iam. 3. 2.* b *Exod. 28. 36, 37, 38.* c *1 John 2. 14.* John 14. 15, 23. d *1 King. 15. 5.*

Expos. || Q. *How is it proved that the obedience of the faithful here is imperfect?*

A. (1)

An. (1) In the servants of Christ, there remains some root of bitterness, *Heb. 12. 1. Rom. 7. 23.* (2) The flesh lusteth against the spirit, *Gal. 5. 17.* (3) Their knowledge is but in part, *1 Cor. 13. 12. Psalm. 119. 18.* their obedience therefore cannot be perfect, *Josh. 6. 14, 15. 2 Sam. 12. 9. 2 Chron. 35. 22. Luke. 1. 20.*

Q. How many waies do the godly offend?

A. 1. Often in the matter, 2. And in the maner of doing, *Josh. 9. 14, 15.* 3. Continually in the measure of duty, the most holy do offend, *Nehem. 13. 22.*

Q. Should not a Christian omit doing of good altogether, seeing he cannot do it, in that measure that God requireth?

A. No, 1. But * with c diligence and singlenesse of heart strive against corruption, 2. Look f for the assistance of Gods spirit, 3. And labour to g grow in grace, e *2 Cor. 7. 1. f 2 Chron 16. 9. Phil. 4, 13. g. 1 Pet. 2. 2. and 2 Pet. 3. 18.*

*Expos. * Q.* If sin cleave to the best works of the godly, how should they exercise

exercise themselves in well-doing?

A. 1. The sin, which cleaving to the work defiles it, is by all means possible to be avoided, *Mat. 6. 1, 2, 3, 4. &c. Psal. 37. 27.* 2 But the work it self is not to be forborn.

Q. Why must we not forbear the doing of good works, notwithstanding the corruption that cleaves unto them?

A. (1) Because we have an absolute charge from God, to exercise our selves in all good works, *Esay 1. 17. 1 Pet. 3. 11. Coloss. 1. 10. 2 Pet. 1. 5.* (2) And a merciful promise, 1. That he will forgive the infirmities, which our corruption doth fasten upon them. 2. And favourably accept our sincere endeavour to walk in all holy obedience, though now and then we through weakness do step awry, *Job 42. 7. 2 Chr. 30. 29, 30. Esa. 40. 11. Cant. 2. 14. Num. 23. 21. Ezek. 34. 16.*

Q. What means, should a man use to grow in grace?

A. 1. He must thoroughly Examine || his h. wates; 2. † Judge i himself, 3. Watch* over his heart at all times, in all places, occasions and conditions; 4. Redeeme the

the || time, 5. Store his † heart
with good, 6. And preserve I his
* faith, h Hag. 1. 5, 7. i I Cor. 11. 31.
k 2 Tim. 4. 5. Eph. 5, 16 I Heb. 10. 35.
36, 38.

Expos. || Q. What is examination?

Ans. Examination is 1. A diligent,
2. An exquisite, 3. And an impartial
search of our hearts; thoughts, and
wayes, Lam. 3. 40. by the word of God,
Rom. 7. 7. as in his presence.

Q. What are the benefits of exami-
nation?

A. It is a means, 1. To prevent evil.
2. To procure good.

The Bene-
fits of it.

Q. What evils are prevented by ex-
amination?

A. It is a special means to preserve
from 1. Pride, 2. Security, 3. Hardness
of heart, 4. And falling into sin, Heb. 3.
13. Psal. 4. 4.

To prevent
evill.

Q. What good doth it procure?

A. (1.) It doth quicken to prayer, To procure
Gen. 24. 63. Psal. 19. 12. (2) It is a good
good step to repentance, Psal. 119. 59.
Hag. 1. 5. (3) It settleth in a Christian
course, Psal. 39. 1. (4) It provokes for-
ward in godliness, Psal. 119. 59, 60.

(5)

(5) And it makes us charitable toward others, *Gal. 6. 4.*

Q. What is it to judge a mans self?

† *A.* To judge a mans self, is to passe an impartial sentence against himself, agreeable to the word of God, according to the measure of that iniquity which by examination he findeth in himself, *Ezek. 16. 61. and 20. 43. Dan. 9. 8. Luke 15. 18 19.*

Q. What benefits comethereby?

A. (1.) This awakeneth the heart, *Ezek. 36. 31.* (2) It maketh us afraid of sin, *Gen. 39. 9.* (3) It spurreth us to sue to the throne of grace, *1 King. 8. 38.* (4) And it preventeth the judgement of God, *1 Cor. 11. 31.*

Q. What is watchfulness?

A. Watchfulness, is 1. A narrow, 2. A careful, 3. And a continual keeping, observing, and over-seeing of our hearts and all our ways, *Prov. 4. 23.*

Q. How is watchfulness necessary?

An. It is (1) Exceeding necessary, because 1. Of our selves we are apt to erre, *Psal. 59. 10.* 2. And have many occasions besides to draw us away from godliness, *Luke 14. 18, 20.* (2) And it is
excee-

exceeding profitable.

Q. How may it appear to be profitable?

A. It is profitable, (1) To prevent or withstand Satan, 1 Pet. 5. 8. Mat. 26. 41. (2) To keep under lusts, (3) To avoid and cut off strayings and wandrings of minde and life, 2 Tim. 4. 5. 1 Cor. 16. 13. Psal. 101. 2. (4) To keep the heart in good order, (5) And to eschew dangerous, 1. Decays, 2. Falls, 3. And discomforts, which otherwise men shall run into, 2 Sam. 11. 2. 1 Tim. 2. 14. 2 Corinth. 11. 3.

Q. What is it to redeem time?

An. To redeem time, is so to husband it, that every moment thereof may be spent for our best advantage, Eph. 5. 16. 2 Cor. 11. 3.

Q. Why is time to be redeemed?

An. 1. Because Time is a precious thing, 2. Being lost it is unrecoverable, though God may pardon it to the penitent, Esay 1. 16, 18. Therefore we must redeem it.

Q. What time is to be redeemed?

A. 1. The time of youth, Eccles.

12. (2.) Of the Gospel, *2 Corinth. 6. 2.*
 (3.) The Sabbath, *Exod. 20. 10.* (4.) The
 time of sickness. (5.) Of health, (6.) And
 the time of vacancy from businesse
 in our callings, &c. *Luk. 19. 42. John*
9. 4. Gal 6. 10. Prov. 10 5.

Qu. *Why must the heart be stored
 with good?*

† An. Because when mans heart is
 emptied of evil, it will quickly gather
 filth again (as garments will dust,) un-
 less it be fraught with good, *Mat. 12.*
43, 44, 45.

Quest. *Why must faith be preser-
 ved?*

* A. Because if faith decay in us,
 (as needs it must, unlesse it be carefully
 stirred up, preserved, and exercised,
2 Tim. 1. 6) godliness must needs wither,
1 Tim. 1. 5.

Qu. *Why must godlinesse wither if
 faith decay?*

A. Because (1) Faith is the victo-
 ry whereby we overcome the world,
1 John 5. 4. (2) Thereby we wrestle
 against sin, by the Almighty power of
 Jesus Christ, *Gal. 2. 20.* (3) And our
 lives must needs be full, 1. Of doubt-
 ings

ings: 2. Of security, 3. Drowned with carnal delights, 1 *Kings* 11. 4. and sinful pleasures, (4) The word will lose its efficacy, *Heb.* 4. 2. (5) And the exercises of religion their sweetness, if faith decay.

Quest. *How is faith to be preserved?*

A. To the end that faith may be preserved, we must, (1) Value it above Gold and Silver, 2 *Peter* 2. 1. (2) Often meditate upon the 1. Sweetness, *Psalms* 119. 103. and 139. 17. 2. Constancy, *Revel.* 1. 5. 2 *Corinth.* 1. 20. (3) And perpetuity of the most precious and free promises, which are the grounds of faith, *Hos.* 14. 5. *Ezek.* 36. 22. (3) We must walk according to the rules thereof, (4) learn to exercise it, living thereby, *Hebr.* 10. 38. *Romans* 1. 17. (5) And 1. Sincerely, 2. Constantly, 3. And Conscionably use all those means, whereby faith is wrought or nourished.

Q. *How else?*

A. 7. We must take m unto him the whole Armour || of God, 8. And with n care, uprightnesse, and

and constancy, use the means of grace before prescribed, in one or other state as well as another, in Eph. 6. 13, 14. in Prov. 2. 3, 4, 5. Col. 4. 2. and Job 27. 10.

Expos. || *Q. Why must a Christian take unto him the Christian armour?*

A. Because all Christians are called to be souldiers, Rev. 12. 7. to fight under Christ Jesus their Captain.

Q. Against what enemies must we fight?

A. Against, (1.) The flesh, Rom. 8. 13. (2) The world, 1 Job. 2. 10. (3) And the Devil, 1 Pet. 5. 8, 9.

Q. What are the properties of this enemy?

A. He is (1) Spiritual, (2) Subtile, (3) And a malicious enemy, Eph. 6. 12. Rev. 20. 2. Mat. 13. 28, 29. (4) That can never be appeased: they had need therefore take unto them the whole armour of God.

Q. What is implied in this, that we must take unto us the Christian armour?

An. We must 1. Daily put it on, 2. Continually keep it on, 3 And at all times have it ready for use.

Q. For

Q. For what end must it be put on?

A., 1. To repel, 2. And to quench the fiery darts of the Devil.

Q. What are the parts of this armour?

A. The parts of this armour are, 1. Sincerity, 2. Love of righteousness, 3. The Gospel, 4. Faith, 5. Lively hope, 6. And the word of God, Eph. 6. 14, 15, 16, 17, 18.

Q. How is it kept on?

A. It is kept on, 1. By earnest prayer, 2. by Watchfulness, 3. And by holy meditation.

Q. What priviledges doth God afford unto his children in this life, who labour according to his will to grow in grace?

A. || 1. They may be assured of his favour, and 2. Fatherly care over them, 3. The direction of his Spirit, 4. Their growth in grace, and 5. Perseverance to the end, q 1. Josh. 3. 14 and 4. 13. John 1. 12. 7 I Tim. 4. 10. Mat. 10. 30. s Psal. 143. 10. t Col. 1. 9, 10. u Phil. 1. 6.

Expos. || Q. What is to be observed touching the enjoying of these priviledges?

A. It

A. It is first of all to be observed that none of these priviledges can be enjoyed without great strife and labour, *1 Cor.* 16.30.

Q. What assurance of Gods favour may be obtained?

† *A.* 1. Not onely some uncertain hope, or dim sight of Gods favour, 2. But assurance thereof may in this life be obtained, *Job* 19.25. *2 Cor.* 5.1. *2 Tim.* 4.8. and 1.12.

Q. How is that proved?

A. Because 1. The Scripture exhorts us to make our calling and election sure, *2 Peter* 1.10. 2. It layeth many sufficient grounds of assurance, *1 John* 4.13. and 3.14. *Philip.* 1.6. 3. And proposeth divers examples of them, who have attained thereunto, *Rom.* 8.34,38,39. *Luke* 2.29. *Hebr.* 11.9,10.

Q. How may it appear that this is a rare priviledge?

Ans. This is a rare and precious priviledge, 1. Because it may constantly be enjoyed, 2. With an increase thereof, *Hos.* 13.14. *Mat.* 3.6. *1 Thess.* 4.1, 10. (3. It is alwaies accompanied with joy unspeakable, and sweet contentment

tentment, *Cant.* 1. 1. *Psal.* 4. 6, 7. *John* 8. 56. *1 Peter* 1. 8. (4. The longer it is possessed, the sweeter it is.

Quest. Is not Gods favour most sweet when it is first apprehended?

Answ. Dainty meats may become loathsome, but we cannot surfeit of Gods favour, *Psal.* 17. 15.

Q. What particulars are comprehended in this, that God would have his children assured of his fatherly care?

* *Ans.* God would have his children know, (1) That in every state he will save and uphold them, *Psalms* 9. 10. and 32. 6, 7. even when his wrath doth burne against his enemies, *Esay* 33. 4, 5, 6. and 27. 7, 8. (2) That he will teach them the good way, which they ought to follow, *Psalms* 25. 12, 14. *Prov.* 3. 3. (3) That he will give his Angels charge over them, (4) And carry them in his bosome, *Psalms* 91. 11, 12; &c.

Q. How may they be assured of his fatherly care?

A. The amiable, sweet and comfortable titles, that Christ giveth
to

to his Spouse, calling her 1. My love, 2. My dove, 3. My sister, 4. My Spouie, 5. My undefiled, doth shew what great regard he hath of every Christian, *Cant.* 1. 8, 6 and 2 14. *Deut.* 33. 12, 27, 28, 29 *Cant.* 7. 6.

Q. How may it be proved that the faithful may assure themselves of their growth in grace?

A. || Because (1) The servants of Christ are exhorted, and commanded to grow in grace and godliness, *1 Thess.* 4. 1, 10 *Col.* 1. 10. (2) There are patterns of holy men left unto us in Scriptures, that have grown rich in wisdom and holiness, *Rev.* 2. 19.

Q. If God command us to grow in grace, how doth it thence follow that we may be assured of it?

A. What God commandeth in the Gospel, that Christians should believe he will enable them to do, *John* 6. 63. *1 John* 5. 3.

Q. If others have grown rich, is this any assurance to us?

An. What ordinary graces any of the faithful did obtain, the same may all the faithful look for, *Zach.* 12. 10. *Eph.*

Eph. 4. 2 Pet. 1. 1. If it be for their good,
Rom. 8. 28.

Q. How is that proved?

An. Because (1.) They are all under the same covenant, (2.) Have the same Redeemer and Sanctifier, (3.) And have the same promises made unto them. *2 Cor. 6. 18. 1 Tim. 2. 5, 6 Ephes. 4. 30. and 2. 12.*

Q. What other priviledges doth God afford unto them?

Ans. (6) They are || 1. Kept; w from, 2. Comforted in, And 3. delievered out x of many troubles (7) Taught to y use all estates aright, (8) Preserbed z from * foul offences, (9) Enabled || to a rise again, if they b fall, (10) Instructed to † lbe godly, (11) And have c posselston * of the word, w *Pfal. 32. 10. Acts 16. 27. x Prov. 11. 8. y Lam. 3. 27. Phil. 4. 12. z Luke 1. 6. a Psal. 37. 23, 24. b Eph. 2. 10. c Luke. 8. 15.*

Expos. || Qu. How are the godly freed from the troubles that others run into?

A. 1. The godly shun the sins which others follow with greediness, *Gen.*

39.9 and 42.18. *Neb.* 5. 15. *Job* 31. 1.
 (2) They order their affairs with godly
 wisdom, *Acts* 23.6. and 22.26. and 18.
 11. with 19. 37. (3) And they foresee
 the evil to come, and hide themselves,
Prov. 22.3. and 26.12. therefore they are
 preserved from many troubles that others
 fall into.

Q. Do not the godly oft run into ma-
 ny troubles from which they might be
 free?

A. For want of care and watch-
 fulnesse, they often draw no small
 grief upon their heads, from which
 they might be free, if they would care-
 fully subdue they passions, and look unto
 their ways, *Cant.* 5. 2,3,4,5,6. *2 Sam.*
 11.2,3 *Psal.* 51.8.

Q. How are the godly taught to use
 prosperity?

† *A.* In prosperity the godly are
 taught, (1.) To edifie themselves, *Acts*
 9.31. (2.) To walk in meekness, (3) Low-
 liness, (4.) Fear. (5.) Comfort of the
 Lord, (6.) And be doing good, *Job.* 14.
 15. 21.

Q. How are they taught to use ad-
 versity?

An. In adversity, they are taught
 1. To

(1) To be humble, (2) Patient, (3) To pray, 1 Pet. 5. 6. Job 1. 22. Psalm 39. 9. and 30. 7, 8. (4) To grow out of love with this world, 2. Corinth. 5. 1, 2, 3, 4. (5) To prize the Lords favour, Psalm. 73. 26, 28 (6) To cleave close unto God, Esay 10. 20. (7) To examine their hearts. And (8) to reform their ways, Lam. 3. 40. Zeph. 2. 1. Esay 27. 9.

Q. How are they taught to use their callings?

A. In their callings they are taught (1) To take trial of their 1. Wisdom, 2. Faith, 3. Sincerity, 4. Love of righteousness, and 5. Patience; (2) And to go about the same, with hearts affecting the things that be above, Psalm. 112. 5. Gen. 31. 38, 39, 40. Galathians 5. 22. Gen. 17. 1, 2. Zach. 8. 16. Luke 21. 19.

Q. Be not the godly sometimes overtaken with reproachful evils?

* A. If the godly be overtaken with some reproachful evil, Gen. 9. 21. and 19. 33. it is (1) Not ordinary, Rom. 8. 1. 2 Corinth. 5. 7. but for a time, Psalm. 37. 34. (2) When they have
Y cast

cast off their armour, and neglect their watch 2 Sam. 11. 1, 2. Matthew 26. 40 41.

Q. Why doth the Lord suffer them to fall?

A. The Lord suffers them to fall, 1. To let them see their weaknesse, 2. To correct their carelesnesse, 3. To cure in them pride of heart, and contempt of others : And 4. he orders their slips for the 1. Glory of his great Name, 2. For the comfort of the weak, 3. And for the good of the party fallen ; after that by repentance he is risen again

Q. How is it proved that the righteous may be assured of their perseverance?

|| *An.* (1.) The righteous may fall, but the Lord will not suffer them to perish, *John* 10. 28. (2.) Christ hath prayed for them, *John* 17 20. *Luke* 22 32. (3) The immortall seed abideth in them, 1 *John* 3 9. (4.) The spirit of God doth quicken them, *Rom.* 8. 2, 11. so that afterward they take heart and courage again to fight against sin and Satan.

Q. Are not the godly sometimes thrown down?

A. Yes: but they can never be utterly vanquished, though for a time they be thrown down, 2 Cor. 4. 8, 9. Mat. 16. 18.

Q. How are the faithful instructed to live godly?

+ A. If the faithful seek unto the Lord, he will teach them with 1. Delight, 2. And with comfort to live godly in all places, and callings, Prov. 2. 3, 4, 9. Esay 30. 21.

Q. Do they not finde much rebellion in themselves?

A. They do finde the flesh rebelling against the Spirit, Gal. 5. 17. Psal. 41. 5, 11.

Q. Why?

A. (1.) That they might not trust to themselves, but in the Lord, Prov. 3. 5, 6. (2) That they might no longer live, then finde need to pray, Lord strengthen me, 1 Thess. 5. 17. (3) That they might be thankful to God for the mercies they have received, Psal. 54. 6, 7. (4) That they may not triumph before the victory, nor walk

in security, as though they had no enemy, 1 *Pet.* 5. 8, 9 And (5) that by how much the fight is more, 1. Painful, 2. Sharp, 3. And difficult; by so much the victory should be the more, 1. Delightful, 2. Sweet, 3. And glorious, *Rom.* 16. 20. *Rev.* 12. 10.

Q. What is it to possess the word?

* *A.* The word of God is possessed, when it is 1. Received truly as our own. And 2. is kept and laid up safely, as a treasure in our minds and hearts.

Q. Why is the word to be laid up in the heart?

A. So that we may have it in readiness 1. For our direction, 2. For our comfort. And 3. to rule over us with an holy and universal sovereignty, *Luke* 2. 51. *Col.* 3. 16, 17. *Psal.* 119. 111, 112. 33, 34.

Question. Do all the godly, or any at all times, enjoy all these priviledges?

A. No: Some are ignorant of them, not believing, or at least faintly believing that there are such; others are careless, who prize

1. Ignorance.

2. Unbelief.

3. Not prize.

prize them not, and so take not pains for these things, as they ought. 4. Idleness.

Quest. What other hinderances do deprive Christians of these priviledges?

A. d Inordinate passions, as fear, anger, self-love, pride, love of pleasure, cares of the world, and earthly incumbrances; and inconstancy in good Duties: temptations also to distrust do keepe under many, d James 4. 1,2,3. 5. Inordinate passions. 6. Covetousness. 7. Inconstancy in good. 8. Temptation.

Question. How should a man bridle and reform these unruly passions?

Answer. Let 1. Him highly esteem a Christian life, 2. Pray earnestly, 3. Set himself most against the corruptions that be strongest in him, 4. Shun the occasions of sin, 5. Hide the Commandment in his heart. 6. And apply f the death of Chzst for the killing of corruption, e Psalm 119. 51, f 1 John 5.4.

Q. How may a man overcome his temptations to distrust?

A. 1. He must not give credit to Satans suggestions against Gods truth, 2. But consider of Gods h || 1. Power, i 2. Goodnesse, k 3. Unchangeablenesse, 4. Former mercies, 5. And free, m grace in giving us his son; † so that weaknesse, unprofitablenesse, want of feeling comfort, would not dismay him, g Mat. 4.3, 4. h Mat. 8. 2. Esay 40. 28. i Psal. 51. 12. k Jer. 31. 3. l Psal. 77. 11. m Rom. 5. 8 9.

Expos. || Q. How are we to consider of Gods power and love?

A. That God is in power all sufficient, so that he can help us, Eph. 3. 20. And in love, everlasting, John 13. 1. 2 Thess. 2. 16. Jer. 31. 3.

Q. What use are we to make thereof?

A. Seeing that he hath once loved us, we may be assured that he will never leave us, Phil. 4. 19.

Q. To whom doth God give Christ?

† *A.* 1. God gives Christ to them (1) That are lost in themselves, Esay 61.

61. 1, 2. *Mat* 9, 12, 13. And (2.) the weak as well as the strong are partakers of his merits, *1 Iohn* 2. 1.

Q. Have not Christians reason to doubt in respect of their weakenesse?

A. Strength of grace in us, and soundnesse of a Christian conversation, is not the root of comfort; neither should weakenesse, or unworthinesse in us breed doubting of our salvation, *Heb.* 10. 22.

Quest. What is the ground of comfort.

A. The ground of all comfort is, that God of his free grace hath given his Son to us miserable sinners even to as many as beleeve in him, *1 Iohn* 2. 2. and *Iohn* 3. 16.

Qu. Can the weake faith lay hold upon Christ?

An. The weake faith doth lay hold upon Christ, 1. As truly, though 2. Not so comfortably as the strong doth, *1 Ioh.* 2. 12, 13, 14.

Qu. What else must be done?

An. 3. Consider what promises the Lord hath made, to n keepe and uphold us, 4. What o encourage-

ments he hath given us to believe ;
 || 5. And how acceptable a thing it is p
 that we should so do, n Mat. 16. 18.
 Luke 22. 32. o 1 John 3. 23. p Matth. 8.
 10. and 15. 28. Rom. 4, 20.

Expos. || Q. *What encouragements
 hath God given us to believe ?*

A. (1) God commandeth, perswa-
 deth and intreateth the thirsty and
 burdened to believe, (2) God hath
 bound himself by covenant unto them,
Esay 43. 25. (3) He hath sealed it by the
 Sacraments, (4) And confirmed the
 same by oath, *Gen. 22. 16, 17. Psal. 105.*
9. Luke 1. 73.

Q. *What if our misery be deep ?*

A. The deeper our misery is, the
 more we glorifie his name by resting up-
 on him for succour, *Psalme 22. 1. Rom. 4.*
18, 20.

Q. *What other things are to be lear-
 ned, for the overcoming of these tem-
 ptations ?*

Answ. 6. We must judge our
 selves q not by present + feeling,
 or by our own r discerning the
 fruits of grace, but by that which
 we have felt, and the r fruits
 of

of grace which appear to others
q Psalm 116. 11. Psalm 13. 1. r Psalm
51. 10. f Psalm 77. 11, 12. t 2 Corinth.
10. 11.

Expos. † Q. Why must not a Chri-
stian judge himself by his own feel-
ing?

Answer 1. Because a man may
have faith, that feels no comfort;
And. 2. grace, that sees not the
fruits of grace, Psalm 22. 1. and 77.
8, 9.

Q. Why may a man that hath grace
feel no fruits thereof?

Ans. (1) Because the soul is some-
times sick, Ezek. 34. 4, 16. Cant. 3. 5.
(2) And sometimes in a swoond;
Cantic. 5. 6. (3) Sometimes we judge
amiss of our estate, Psal. 116. 10, 11.
and 77. 10.

Q. How do we judge amiss of our own
estate?

A. 1. By observing what motions
we have to evil, but not how we resist
them; 2. By supposing we have no
grace.

Q. Why do we then think we have
no grace?

A. Be-

A. Because we have not 1. What grace we desire, 2. Or because we find not our selves at all times alike affected and comforted, or else 3. Because we want what others have, or we conceit them to have.

Q. How is this trial erroneous?

A. Because God gives not all graces to one man, nor to all in the same measure, *Eph. 4. 7. Zach. 12 8.*

Q. What other things occasion this mistaking?

An. 1. It is the property of men in affliction, to admire small things in others, and deny great and many graces in themselves: 2. Likewise the vastness of desire causeth that which is much in comparison, to seem nothing; And 3. Satan works upon the timorous disposition of some.

Q. How doth Satan work upon their timorous disposition?

A. 1. He perswades them that they have fearfully consented to those suggestions, which they alwaies abhorred, and in which they never took delight, 2. Or that they wilfully offend, when some sinful motions arise in their hearts;

hearts ; to which they do not consent, but which they resist, praying to God for forgiveness and assistance.

Q. Is there any other reason of our mistaking?

A. Yes, because we in temptation want one grace, which accompanies faith, to wit, joy, Job. 8. 5, 6. 1 Pet. 1. 8. we conclude that we have no faith at all.

Qu. Doth not joy ever accompany faith?

A. Faith and joy be not inseparable companions, Job 13. 15. Heb. 11. 1. Psal. 77. 2, 3. the violence of temptation hindring the sense of mercy, when God doth withhold comfort. For which causes, we must not overmuch trust our selves, or credit our feeling, but give credit to the testimony of the godly and faithful.

Q. What may be a further help beside?

A. 7. It is good to examine our hearts, and use the advice w of others ; but we must know withal, that groaning after, and x labouring
ing

ing to rest our wearied souls upon the promises of grace, being never satisfied until our doubtfulness be removed, will bring a good end, u Psalm 4. 4. w i Theff. 5 14. x Mat. 11: 28.

Expos. * Q. *Why should a man examine his heart in that case?*

Ans^r. Because God withholdeth, or with-draweth comfort sometimes, 1. By reason of some secret sin, not yet repented of; 2. Or he suffereth Satan to buffet us, that we might more seriously repent of some corruption, Job 40 3, 4, 5, 6. with 42. 6. 2 Corinth. 12. 7.

Q. *What doth God teach us by such temptations?*

A. Hereby the Lord doth 1. Correct our not prizing comfort at a high rate, Cant. 5. 3, 4, 5. And 2 our forgetfulness to praise him for it.

Q. *In what manner must a man try himself?*

A. We ought wisely to make trial of our waies, 1. Neither sparing any sin, 2. Nor censuring that to be sin which is just and lawful, 3. Nor making

king leight account of any sin : 4. Nor yet calling our repentance into question, because 1. Either some things have been amiss, 2. Or we have not attained to perfection.

Q. Do the fruits of the spirit alwaies appear in the faithful ?

Ans. No : They are y obscured
 1. In our first * conberston, 2. In the days || of z security; 3. When we a leabe our first love, 4. In time of b temptatton * or some || relapse c into sin, y Luke 5. 37, 38. z 1 Cor. 3. 1. a Rev. 2. 4. b Psal. 6. 1, 2, 3. c Psal. 51. 10.

*Expos. * Qu. Why are the graces of the spirit obscure in our first conversion ?*

Ans (1.) Because at our first conversion we are as new born babes who have the truth of mans nature, but the perfection of it groweth with age, 1 Corinth. 3. 1. Heb. 5. 13. (2) Our knowledge is small and confused, Psalm 73. 22. and 119. 33, 34, 100. (3.) Our sight of Gods love is dim, (4.) Many doubts arise in our minds, Luke 24. verse 38. Because of our weak-

weakness and unworthiness, (5) Many lusts are untamed, (6) We are unexperienced to put on, or wear the Christian armour: and therefore are oft foyled of our adversaries.

Qu. Do not some Christians more plentifully abound in the graces of the spirit at their first conversion?

A. Some few at their first conversion, abound in the fruits of the Spirit more sensibly, that they might be prepared for some future combates, wherein God will set them forth to be examples to the weak.

Q. What is the reason why our joy is afterward diminished?

A. If our comfort and joy that we felt in our first conversion be diminished, it is either by reason of 1. Security, 2. Or temptation, 1 *Sam.* 11. 2, 3. &c. with *Psalms* 51. 10. *Psal.* 77. 8, 9, 10.

Q. Why are the graces of the spirit obscured in the daies of security?

A. Because 1. Good ground will bring forth weeds if it be not tilled, and fire will die if it be not blown; so the graces of Gods spirit will decay

say if they be not stirred up by prayer, reading, &c. *1 Theſ. 5. 19. 2 Tim. 1. 6.* And 2 luſts, worldlineſs, and drowſineſs, &c. will creep upon the beſt, and overgrow them, if they be not diligent to keep them under, and root them out, *Luke 21. 34, 35, 36.*

Q. Why is grace obſcured when we leave our firſt love?

A. || Be cauſe as our love to God doth decay, ſo the ſenſe and feeling of Gods love to us, doth die and decay alſo, *Rev. 2. 4, 5.*

Q. What evils follow the abatement of our love to God?

A. When our love to God is abated, (1) The ſpirit of God, which is The comforter of the heart and the ſtirrer up of that joy which paſſeth all underſtanding is grieved, *Eph. 4. 30.* (2) Our faith is weakned, *1 Tim. 1. 5.* (3) Our prayers muſt needs be cold and faint, (4) We muſt needs be dull, heartleſs, and uncheerful, even a burden to our ſelves, (5) And untoward to any holy duty, *Pſal. 119.*

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Q. Why ſo?

A. Be-

Ans. Because love is the wheel of the soul, and first affection, *Deuter. 6. 5. Matth. 22. 37.* and if that be disordered, no other can be of a right temper.

Q. Why are graces obscured in time of temptation?

* *Ans.* Because in the time of temptation, 1. The minde is full of disorder and confusion. And. 2. the heart, in fear, *Exod. 6. 9. Psalm 77. 2, 7, 8, 9, 10.* as the aire is troubled in a tempestuous season.

Q. Why so?

Ans. 1. Many mists being cast between the eye of our understanding and the promises of God, as clouds that obscure the Sun: 2. Satan having then leave to try and buffet us.

Q. What is the benefit that comes by temptations?

A. By temptations, (1) We are fitted to grow in grace, *Psal. 32. 4, 5.* (2.) Thereby also the graces of Gods spirit in us are tried, *Rom. 5. 5. Jam. 1. 2, 3.* (3.) But it is no fit season for us to discern or judge of them.

Q. Why is grace obscured in time of some relapse?

|| *A.*

|| *Ans.* When corruption getteth ground, grace must needs be weakened, for these two are opposite the one to the other.

Q. How should a man recover out of a relapse?

A. 1. By speedy & consideration † of what he hath done, 2. Renewing his repentance with sorrow and shame, bewailing his sin before God, 3. Reforming his life, and 4. Laying hold upon the promises of mercies, & Revel. 2. 5. & Jer. 31. 18, 19.

Expos. † Qu. What grounds be there why such as have fallen into gross sin after repentance, should not despair?

A. Such as have fallen into some gross sin after repentance, must not utterly despair, 1 John 3. 23. *Esay* 55. 1. *Matthew* 11. 28. For (1) The Prophets call upon wicked revolvers from God, to repent, and promise them pardon, *Esay* 1. 18. *Jeremiah* 3. 1, 12, 13, 14, &c. (2) And in the Law sacrifices were daily offered, not onely for ignorance, *Leviticus* 5. 15, 17. but

but for sins, committed willingly, and against conscience, *Leviticus* 6. 1, 2, 3. (3) We are commanded daily to pray for remission of sins without exception, *Luke* 11. 4. (4.) No sin is unpardonable; but the sin against the Holy Ghost, *Matth.* 12. 31, 32. *Mark* 3. 28, 29. from which a man that sins grossly after repentance may be free. (5) God is able to heal the latter wound which sin makes, as well as the former, *Hos.* 14. 4. (6.) Without Christ no offence can be forgiven, and in Christ all offences may be done away, *1 John* 1. 7. (7.) Mercy in us is as a drop of a bucket, in comparison of that infinite sea of mercy which is in God: If by his commandment man must forgive his brother seventy times seven times, will not he forgive them that humble themselves before him? *Matthew* 18. 21, 22.

Q. What priviledges do the godly enjoy as soon as this life is ended?

A. 1. Their glory then begins, for their bodie's remain || in the f grade, as in a bed of spices;
2. And their souls being perfectly
g freed

g freed † from sin, are received into heaven, to the beholding h of God and Christ immediately, f 1 Thess. 4. 15. g Rev. 14. 13. h Matth. 5. 8. 1 Cor. 13. 12.

Expos. II. Qu. Wherein stands the happiness of the Saints, in respect of their bodies when they be separated from their souls?

An. Death separates the soul from the body, but it doth not separate the soul or body of the godly from Christ, Rom. 8. 38, 39. 1 Cor. 3. 22. and 15. 54, 55, 56. Phil. 1. 21. for when the body lieth in the grave, and is dissolved into dust, it is yet united unto Christ, John 15. 5. Eph. 5. 30. and doth expect and look for a future and glorious change, 1 Cor. 15. 38, 42, 43, 44.

Q. Wherein stands their happiness in respect of their souls after this life, above what they had in this life?

† A. 1. From the guilt and dominion of sin, the godly are delivered in this life, 1 John 1. 9. but not from all stain thereof.

2. But after this earthly tabernacle is laid down, they are 1. Delivered from

Quest. *Who shall be judge at that day?*

A. Christ † the Lord and King of the Church, † who shall come, in a most glorious and visible manner, † descending from heaven with a shout, and with the voice of the Archangel, and with the trumpet of God, † most royally † attended with innumerable multitudes of mighty Angels; † Acts 10. 42. and 17, 30. † 1 Thess. 4. 16. † 2 Thessal. 1. 7.

Expos. † Q. *Is not the power of judging common to the Father, Son, and holy Ghost?*

A. 1. The decree of judging and judiciary power, is common to Father, Son, and Holy Ghost; *Genes. 18. 25.*
2. But the visible act, promulgation, and execution of judgement belongeth to Christ our Mediatour, as God and man, *Acts 17. 13. John 5. 22, 23. Rom. 14. 10, 11, 12.*

Q. *What comings of Christ doth the Scripture mention?*

A. Two. 1. His first coming, which was to work our Redemption, when he was judged. 2. His

3. His second appearing, when He shall come to judge.

Q. To what special office doth this belong?

A. This is the last act, and accomplishment of his kingly office, 1 Cor. 15. 25, 26, 27.

Q. When shall Christ come to judgement?

A. He will most surely come, but the time is unknown, that we might ever be watch, and prepare for his coming, 0 Matth. 24. 37. p verse 42.

Q. Whom will he judge?

A. He elect and chosen, and all their enemies, both evil r Angels, and wicked men, 0 2 Corinth. 5. 10, r 2 Pet. 2. 4. Jude 6.

Q. Seeing many of Gods elect people, and wicked men are rotted in their graves, how can they be judged?

*A. The very same s bodies in substance * that at any time died, shall, by the power of God be raised up, and their souls be united to them inseparably to abide together for evermore, 1 Corinth. 15.*

42, 43, 44.

Z 4

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Expos. * Q. *Why must the body rise again?*

An. Because justice requireth, that the same bodies which joyned with the soul, in working good or evil in this life, should be raised up to share with the soul at the day of the Lord, *Rom 2.5,6.*

Q. *What are we to believe concerning those who shall be found alive at the coming of Christ?*

A. They shall be changed in the twinkling of an eye, and so presented before the judgement seat of Christ, *1 Cor. 15.51, 52.*

Expos. || Q. *By what means shall quick and dead be gathered?*

A. The means whereby quick and dead shall be gathered to judgement, are (1.) The powerful voice of Christ, *John 5. 28.* (2.) And the Ministry of Angels, *Matthew 13. 40, 41.* (3.) The brute and senseless creatures surrendering up their dead, *Revelations 20 13.*

Qu. *In what manner shall he judge them?*

A. *Openly & strictly, r. Both in respect*

respect of the u persons judged,
2. And the things for which, but
yet he shall judge most w righte-
ous judgement, u 2 Corinth, 5. 10. u
Acts 17.31.

Expos. † Q. Who must appear?

A. Every man must appear in his own
person before the Judge, Romans 14. 12
Rev. 20. 12.

Q. What account must every man
give?

A. He must give an account, 1. Both
generally as a man, or a Christian. And
.2. Specially as a Magistrate, Minister,
Master, Servant, &c.

Q. For what things must men give
account?

A. 1. For all the things which they
have received of the Lord, And 2.
for all the things which they have
done; even all thoughts, words, and
actions, Job 34. 11. Psal. 62. 12. Prov.
24. 12. Ezek. 33. 20. Rom. 2. 6. 2 Co-
rinth. 5. 10, 11. 1 Pet. 1. 17. Apocal.
32. 12.

Q. What use are we to make here-
of?

A. We should therefore be, 1. Con-
scionable,

scionable, 2. Patient, 3. And watchful, taking care that all our actions here be approved by the word of God, 1. *Thessalonians* 4. 18. 2. *Peter* 3. 11, 14.

Q. *What shall be the issue of this judgment to the wicked?*

A. Everlasting x perdition from the presence of the Lord, to all those who ignorantly or wilfully contemn the Gospel, x 2 *Thess.* 1. 7, 8, 9.

Q. *What shall be the issue hereof to the godly?*

A. Clear * vision of y God and Christ, endless z communion with them; everlasting a peace and glory, both in soul and || body, in fuller measure than the heart of man can now apprehend, or any of the Saints enjoyed before, y 1 *John* 3. 2. z *John* 17. 24. *Phil.* 1. 23. a *Mat.* 25. 34.

Expos. * Q. *What is spiritual or supernatural blessedness?*

A. Spiritual or supernatural blessedness of the Saints, is the immediate fruition of the 1. Chief, 2. Perfect, 3. Suf.

3. Sufficient, And 4. unchangeable good, even God in Christ, *Matth. 5. 8. with 19. 17. 1 Theff. 4. 17. Mat. 25. 34.*

Quest. What moves God to give himself to be enjoyed of the Saints?

A. Of his meer goodness he doth give himself unto his Elect, to be 1. Seen, 2. Loved, and. 3. Possessed, that is, to be enjoyed by them.

Q. What are the means whereby God is enjoyed?

A. The means by which God is enjoyed, is 1. The understanding, 2. The will, 3. And the affections.

Quest. How doth the minde behold God?

*A. The minde 1. Clearly, 2. And immediately doth behold, 1. God in Christ, And. 2. his exceeding glory and goodness, as it were face to face, *Exod. 33. 20. 1 Cor. 13. 12. 2 Cor. 5. 6, 7. 1 John 3. 2.**

Quest. How doth the will embrace him?

A. The will with as great 1. Love, 2. And joy, doth embrace that infinite good, as there is knowledge thereof

thereof in the minde, *Rev.* 19 3,4

Q. Do the Saints in glory see God absolutely as he is in himself?

A. The Saints in glory 1. Do not absolutely see God as he is in himself; for that which is infinite cannot be comprehended of that which is limited; But. 2. God doth manifest himself unto them, so far forth as a creature is capable for to know him, *Psalms* 16. 15.

Q. How is it, that the Saints do not wax dull at the glory of so great a light?

Ans. To the end that the Saints should be fully contented, and not wax dull at the glory of so great a light; God doth 1. Perfect the powers of the soul, 2. Perfectly repair his Image in his Elect, And. 3. by his power enlarge the capacity of the soul, so far as the nature of man will bear, 1 *John* 3. 2.

Q. Why so?

A. 1. That it might always be fully satisfied with the beholding of him, 2. And that without weariness at any time, *Psal.* 17. 15.

Q. What

Quest. What is the subject of happiness?

|| A. The subject of happiness is the whole man, *Rev.* 20.6. & 22.14.

Q. Wherein stands the happiness of the body?

Answ. In this estate of blessedness,
1. The body is united to the soul;
2. And laying aside corruption and mortality, is changed to 1. An incorruptible, 2. Immortal, And 3. spiritual body, 4. Like to the glorified body of Christ our Saviour, *1 Corinth.* 15. 41, 42, 43. *1 John* 3.3.

Q. What followeth from all this?

A. Hence followeth 1. Perfection of the whole man, 2. Conformity with God, 3. Unspeakable joy, And 4. endless glory, *Rev.* 22.5.

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