



S P E C I M E N

O F

Divine Truths,

FITTED FOR

The Use of those, of various Capacities,  
who desire to prepare themselves for

A D U E

CONFESSION OF THEIR FAITH.

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BY THE REV. MR. *A. HELLENBROECK*,  
*Late Minister of the Gospel at Rotterdam.*


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TRANSLATED FROM THE DUTCH, FOR THE USE  
OF THE REFORMED PROTESTANT DUTCH  
CHURCH IN THE CITY OF NEW-YORK.

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**T**HIS TRANSLATION of *A. Hellenbroeck's*  
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P R E F A C E

OF THE *AUTHOR.*

*Dearlly Beloved.*

I.

**F**Orasmuch as your whole Devotion ought to be spiritual, so must likewise this salutary Work of Catechizing; and because this is done by many with so little, yea, without any Spirituality, we desire to give you some brief Directions how you are to behave in a becoming Manner, as in the sight of God, before, at, and after catechizing; praying that the Lord will enable you to apprehend, desire, and practise the same.

II.

In the first place, your Veivs ought to be pure; to learn to know, to obey and glorify God, to edify one another, and to further your own Salvation, (which we hope you may have good Grounds to expect) let the Frame of your Hearts be humble, and seek to be convinced of your natural Ignorance, and inability in Spiritual Things.

Let this fill you with an holy Shame, and excite in you a true Desire to be delivered from these things, and to be conformable to the Image of God in true Wisdom, be ye therefore subject to this Way of Instruction, and to the Discretion of your Minister in Respect to his Orders and Directions, for those who learn, ought by all Means to be obedient herein, according to Heb. 13. 17. "Obey them that have the

Rule over you, and submit yourselves;" And that our Lord would have done, in respect even to the Pharisees and Scribes, Matt. 23. 3. "All therefore what ever they bid you, that observe and do."

### III.

Furthermore, you are several ways to prepare yourselves; above all Things draw nigh to God in Prayer, and therein let your Desires be in the following Order; That besides the Things before-mentioned, the Lord may give you a clear Understanding to comprehend Matters; a sanctified Judgement to value them; a strong Memory, to remember them, and an unwearied Desire and Diligence, to improve therein; a settled Attention, to understand the Questions and Answers; a ready Utterance, with other Qualifications, in order to express Matters according to the Truth and Worth thereof; as likewise, the Guidance of the Holy Spirit, to apprehend the Excellence and Glory of those Things; and finally that the Lord may incline and move your Hearts, agreeable to the Subject treated on. Endeavour to learn some short and comprehensive Book of Instruction by Heart, which may afterwards serve as a Foundation for farther Instruction.

Learn also to get perfectly by Heart, the most necessary Passages of Scripture; in your Preparations, use yourself to get a distinct Apprehension in your Understanding and memory, of the Things you are to answer; and to that End study a little upon each Matter: Make it your Practice to meditate upon them, so that when you come to catechize, you may know what you understand, and what not, and to what you are more particularly to give Attention; hence it will appear, that you have not learned to repeat it without Understanding.

Let him that hath made some Progress, read another Book on the same Subject; but in reading other

Books keep this rule, that you read not many Books, but read one Book often; being thus prepared, go out with a dependent Heart, trusting in the Lord; and to this End, maintain continually on your Mind, a lively Sense of this, viz. That without the Divine Assistance, you will not be fit for any Word or Duty; but that with his Assistance, you shall enjoy all those required Qualifications, and their Effects.

#### IV.

Expecting thus the Favour of the Lord, go to the Place of Catechizing, with a Mind ready and desirous to make Profession; and give Account as in the Presence of God, of the Knowledge the Lord hath given you; yea, with a Design by these Means, to advance in Knowledge and Sanctification.

Being there, let Gravity be so conspicuous in your whole Deportment, that others may observe that the Presence of God, and the Weight of his Divine Truths, impress your Soul.

And offer both Soul and Body to the Lord, solemnly desiring, that the Lord may so dispose and govern thee, as may be most to his Glory and thy Salvation.

#### V.

Beware of interrupting, contradicting, or cross-questioning thy Minister; lest thou should seem to pretend to be his Master, or through thy Self-Conceit, endeavour to bring his Person and Service into Disrespect.

But endeavour carefully to attend to his Questions, to understand them, and when he hath propounded the Question, then answer; but when the Minister begins to speak again, you must be silent, and not continue speaking with him.

In Regard to the Manner of thy Expression, take Heed of Affectation, of speaking inarticulately or heedlessly; but on the contrary, take Care to speak with a Voice sufficiently loud and clear, so that not only the Minister and the Person speaking, but all present, may understand; every one speaking in his natural Tone of Voice, though with Reverence, slow and grave, according to the Nature and Weight of the Matter.

## VI.

This being so in general, we are further to notice how you are to behave in several Circumstances; and first, when you are questioned, and God enables you to answer; acknowledge that it is from him, and in Humility render him Thanks for the same; but if you have not answered well, be not discouraged. and don't resolve to cease catechizing; but remember, that you come to that Duty not as one who knoweth every Thing, but as a Learner, who desires to know these Things; be not altogether silent, that wastes Time, makes the minister concerned, and seems to reflect upon the Importance of the Question; but say, either that you know it not, or what you apprehend to be the meaning; and shew your Desire of receiving Information from the Minister; in respect to God, acknowledge your Ignorance, and your Obligation to know those Things; Pray for the forgiveness of the Sins of Ignorance, and for Increase of true Wisdom.

Endeavour to quicken your Heart in the Use of Means for further Instruction, endeavour to understand what the Minister says in explaining the Subject, thank God for his Goodness in sending you such a minister or Ministers, by whose Means the Lord is pleased to teach you that which you know not, and yet necessarily must know; and endeavour for the Future, better to prepare thyself.

## VII.

When others are questioned, think not then what you shall be asked, but rather what would I have answered thereon, and endeavour to understand what is said in Explication thereof; if others know that, do not envy them, but thank God for the Gifts and Wisdom bestowed on them, and desire to be equal to them.

If they know it not, do not despise or ridicule them; don't boast nor exalt thyself, lest the Lord also put thee to Silence or Confusion, when thou answerest; but pray for them, that God may grant them more Light, Desire, Memory, Boldness, and Ability; and animate and encourage them hereto, as much as in you lies.

## VIII.

Finally, Catechizing being finished, here also the End must crown the Work.

Let Pride and Vanity be far from thee, it is very unbecoming that young People should come from such Exercise as from a vain idle Place, entertaining themselves with laughing, and in this laughing <sup>at</sup> and sporting, exalting themselves and despising

others, repeating what they themselves knew or did not know, speaking thereof in a disrespectful Manner; so that such People shew their own Folly, and prevent the Freedom of others.

But on the Contrary, let Sobriety and Gravity be your Ornaments; go alone or with one another to your Houses, ponder on the Subject you have heard, search as in the Divine Presence, how you have behaved at Catechizing. Be not content that your Ears only have heard, but endeavour after an hearty Experience of those Things.

Thank God for what you have had an Opportunity of hearing, and speaking; endeavour to preserve it in thy Heart and Memory, yea even on Paper, in Order to make Use thereof occasionally; to that end, pray God for the Grace of his Holy Spirit, to preserve and bring those Things to your Remembrance.

## IX.

And above all, it is thy Duty to shew, that those Truths you have made profession of, do not consist in Words but in Power; and that, in an Holy Conversation, forasmuch as it is a Doctrine leading to Godliness. Speak not of these Things only in the Catechize, but let Heart and Mouth be filled therewith, in Order also to speak thereof at every Opportunity; seek to be an Example to others in Doctrine, Rebuking, Directing, Comforting and Sanctification.

Thus beloved Learner, we have set before you some of those Matters, which you are to practise in regard to Catechizing; may God enable you to practise this Duty to his Glory, to the Ornament of his Church, Edification of others, and to thine own Salvation.

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# SPECIMEN

OF

## Divine Truths,

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### CHAP. I.

#### Of the knowledge of GOD.

1 *Quest.* **W**HENCE do we know that there is a God ?

*Answer* From Nature and the Scriptures.

2 Of how many sorts, is the knowledge of God from Nature ?

*Ans.* Of two sorts ; 1 An internal or innate, 2 An external or acquired knowledge.

3 *Quest.* What is the internal or innate Knowledge ?

*A.* That which is natural in the hearts of all Men. Rom. 1. 19. *Because that which may be known of God is manifest in them, for God hath shewed it unto them.*

4 Q. How can there be such an innate Knowledge, since there are Fools who say in their Hearts *there is no God* ? Pf. 14. 1.

*A.* It is wishing rather than believing that there is no God.

5 Q, What is the external or acquired Knowledge ?

*A.* It is that we learn from the Creatures without us, Pf. 19. 1, 2. *The Heavens declare the Glory of God, and the Firmament sheweth his Handy-Work. Day unto Day uttereth Speech, and Night unto Night sheweth Knowledge.*

6 Q. How can we conclude from the Creatures, that there must be a God ?

*A.* Because they cannot be, nor exist of themselves, but must necessarily be created, and continually upheld by God. Job 12. 9. *Who, knoweth not in all these, that the Hand of the Lord hath wrought this.*

7 Q. Is this natural Knowledge sufficient to Salvation?

*A.* No.

8 Q. Why not?

*A.* Because we thereby cannot know Christ.

9 Q. Is the knowledge of Christ so necessary to Salvation?

*A.* Yes, John 17. 3. *This is eternal Life that they might know thee the only true God, and Jesus Christ whom thou hast sent.*

10 Q. Whence must we attain this saving Knowledge?

*A.* From the scriptures. 2. Pet. 1. 19. *We have also a more sure Word of Prophecy; whereunto ye do well that ye take Heed, as unto a Light shining in a dark Place, until the Day dawn, and the Day Star arise in your Hearts.*

## C H A P. II.

### Of the SCRIPTURES,

1 Quest. **W**HAT do you understand by the Scriptures?

*A.* The written word of God. John 5. 39. *Search the Scriptures, for in them ye think ye have eternal Life, and they are they which testify of me.* Tim. 3. 15. *And that from a Child thou hast known the Holy Scriptures, which are able to make thee wise to Salvation, through Faith, which is in Christ Jesus.*

2 Q. Has there always been a written Word?

*A.* No: Before the Time of Moses the Word was not written.

3. Q. How did God then make known his Word?

*A.* By Speech and revelation to the Fathers. Gen. 18. 1. *And the LORD appeared unto Abraham in the Plains of Mamre, and He sat in the Tent Door in the Heat of the Day.*



Chap. 28. 12. *And he dreamed and beheld a Ladder set upon the Earth and the Top of it reached unto Heaven: And behold the angels of God ascending and descending on it.*

4 Q. How did they then preserve that among themselves?

A. By tradition of the Fathers to the Children. Gen. 18. 19. *For I know him, that he will command his Children and his Household after him, and they shall keep the Way of the Lord to do Justice and Judgment; that the Lord may bring upon Abraham that which he hath spoken of him.*

5 Q. How could that be done then, better than now?

A. Because then Men lived longer, were fewer in Number, God revealed himself more frequently, and the Wiles of Satan were fewer.

6 Q. Who hath caused the scriptures to be written?

A. God. 2 Tim. 3. 16. *All scripture is given by Inspiration of God, and is profitable for Reproof, for Correction, for Instruction in Righteousness.*

7 Q. By whom hath he caused them to be written?

A. The Old Testament by the Prophets, and the New Testament by the evangelists and Apostles. Exod. 17. 14. *And the Lord said unto Moses, write this for a Memorial in a Book, and rehearse it in the Ears of Joshua,* Rev. 1. 19. *Write the Things which thou hast seen, and the Things which are, and the Things which shall be hereafter.*

8 Q. By whom were they inspired, in writing this?

A. By the Holy Ghost: 2 Pet. 1. 21. *For the Prophecy came not in old Time by the Will of Man: But Holy Men of God spake as they were moved by the Holy Ghost.*

9 Q. Could they not err in writing the Scriptures?

A. No: The Holy Spirit hath led them in all Truth, John 16. 13. *Howbeit when he, the Spirit of Truth, is come, he will guide you into all Truth, for he shall not speak of himself, but whatsoever he shall hear that shall he speak, and he will shew you Things to come.*

10 Q. How many Testaments are there in the Scriptures?

A. Two; the old and New Testament. 2 Cor. 3. 14. *But their Minds were blinded; for until this Day remaineth*

*the same Veil untaken away, in the reading of the Old Testament which Veil is done away in Christ. Heb. 9. 15. And for this Cause, he is the Mediator of the New Testament, that by Means of Death, for the redemption of the Transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance.*

11 Q. In what language is the Old Testament written?

A. In the Hebrew, and a small part of the Chaldean Language.

12 Q. In what Language is the New Testament written?

A. In the Greek.

13 Q. Is the whole Scripture a Divine Book?

A. Yes: Because such Things are therein contained which can only be of God.

14 Q. What Things are these?

A. Mysteries, such as the Holy Trinity; the Creation of all Things out of nothing in six Days; that Jesus God-Man, the Mediator, &c and prophecies of Things to come duly fulfilled, both as to Time and Place.

15 Q. Are not the Apocryphal books the Word of God?

A. No: Because they contain things which are fabulous, and repugnant to the Word of God: For which Reason they were never acknowledged as divine, by the Jewish Church unto whom *the Oracles of God were committed, Rom. 3. 2.*

16 Q. Are the Scriptures perfect or imperfect?

A. They are perfect, *Ps. 19. 7. The LAW of the LORD is PERFECT converting the Soul, the TESTIMONY of the LORD is SURE making wise the simple.*

17 Q. Is no Part of the Scriptures lost or falsified?

A. No: They are as entire as ever they have been, *Matt. 5. 18. For Verily I say unto you till Heaven and Earth pass, one Jot or one Tittle shall in no wise pass from the Law, till all be fulfilled.*

18 Q. Need we to have Traditions of Men, besides the Scriptures?

A. No: The Scriptures alone are sufficient. *Matt. 15. 9. But in vain do they worship me, teaching for Doctrines the Commandments of Men.*

12 Q. Are the Scriptures clear or obscure?

A. They are clear in those Things that are necessary to Salvation. Pf. 119. 105. *Thy word is a light for my Feet, and a Lamp for my Path.*

20 Q. Why then doth the Apostle Peter say, that in the Epistles of Paul are some things hard to be understood? 2 Pet. 3. 16.

A. The Truth of a Thing although in itself clearly revealed may be hard to be understood, thus it is with all mysteries, as the Holy Trinity, &c.

21 Q. May and must we read the Scriptures?

A. Certainly yes. John 5. 39. *Search the Scriptures, for in them ye think ye have eternal Life, and they are they which testify of me.*

22 Q. How must we read and search the Scriptures?

A. First in the Fear of God, Pf. 111. 10. *The Fear of the LORD is the beginning of Wisdom: A good Understanding have all they that do his Commandments; his Praise endureth for ever.* 2dly. With a praying heart, Pf. 119. 18. *Open thou mine Eyes that I may behold wondrous Things out of thy Law.* 3dly. With Reverence, Isaiah 66. 2 and 5, *But to this man will I look, even to him that is poor and of a contrite Spirit, and trembleth at my Word. Hear ye the Word of the LORD ye that tremble at his Word, your Brethren that hated you, that cast you out for my Name's Sake, said let the Lord be glorified: But he shall appear to your Joy, and they shall be ashamed.* 4thly. With Attention and Spiritual Judgment, 1 Cor. 2. 13. *Which Things also we speak, not in the Words which Man's Wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual Things with Spiritual.*

## C H A P. III.

## O F G O D.

1st. In General.

1 *Quest.* **W**HAT is God?

*A.* A perfect, and an infinite Spirit, John 4. 24. *God is a Spirit, and they that worship him. must worship him in Spirit and in truth.* Matt. 5. 48. *Be ye therefore perfect, even as your Father which is in Heaven is perfect.*

2 *Q.* How can that be, as the Scriptures ascribe to him Eyes, Ears, Hands, and other bodily Members?

*A.* All this must be understood improperly, as meaning such Perfections in God as have some Analogy with the Use of those human Members.

3 *Q.* Wherein must God be known?

*A.* 1. In his Being. 2. In his Names. 3. In his Attributes. 4. In his Person.

4 *Q.* May we ascribe Being or Essence to God?

*A.* Yes: Though not in a corporal Sense. Prov. 8. 14. *Council is mine and sound Wisdom (or as it may be rendered, Essence) I am Understanding, I have Strength.*

5 *Q.* How many Gods are there?

*A.* But one God. 1 Tim. 2. 5. *For there is one God and one Mediator between God and Man, the Man Christ Jesus.*

6 *Q.* Nevertheless God speaks, in the first Command, of other Gods; Exod. 20. 3.

*A.* Not that there are other Gods in reality; but such as are made and held for such by Men, 1 Cor. 8. 5, 6. *For though there be that are Gods, whether in Heaven or in Earth (as there be Gods many and Lord's many) But to us there is but one GOD, the Father, of whom are all Things, and we in him; and one Lord Jesus Christ, by whom are all Things, and we by him.*

## 2d. Of GOD's Names.

1 Quest. Hath God need of Names, in the Manner Men have?

*A.* No; For there is none like unto him. Gen. 32. 29. *And Jacob asked him, and said, tell me I pray thee thy Name: And he said wherefore is it that thou dost ask after my Name? and he blessed him there. Judges 13 18. And the Angel of the Lord said unto him, why askest thou thus after my name, seeing it is secret?*

2 Q. To what End have Men Names?

*A.* To distinguish them from other Men, who are their Equals.

3 Q. Why then are Names ascribed to God?

*A.* First; To distinguish him from Idols; 2dly, Also thereby to make known something of himself to us.

4 Q. Are then all the Names ascribed to God significant?

*A.* Yes.

5 Q. Which are the two Names most commonly given him?

*A.* The name of *God*, and the name of *Lord*.

6 Q. Is not the Name *God*, only the Name of a certain Office?

*A.* No; But the Name of the Divine Essence itself; He is by nature God, in Opposition to the Idols. Gal. 4. 8. When ye knew not God, ye did Service unto them which by Nature are no Gods.

7 Q. Is not the Name of God given to Angels and Magistrates? Pf. 82. 6. *I have said ye are Gods, and ye are all Children of the Most High.*

*A.* When these Names are thus used, they must be understood in an improper Sense.

8 Q. Which is God's chiefest or greatest Name?

*A.* The Name of *Jehovah* or *Lord*.

9 Q. Can this Name be given to a Creature?

*A.* No; Isaiah 42. 8. *I am the Lord, that is my Name*

and my Glory will I not give unto another, neither my Praise to graven Images.

10 Q. Doth this name imply something so great, that it cannot be given to a Creature?

A. Yes; It signifies the Being or Existence. the unchangeableness and Faithfulness of God. *Exod. 3. 14. And God said unto Moses, I AM THAT I AM; and he said, thus shalt thou say unto the children of Israel, I AM hath sent me unto you. Chap 6, 3, And I appeared unto Abraham, unto Isaac, and unto Jacob, by the Name of God Almighty, but by my Name JEHOVAH was I not known unto them*

11 Q. May Christ be called Jehovah?

A. Yes; Because he also is true God. *Jer, 23, 6, In his days Judah shall be saved, and Israel shall dwell safely; and this is his Name whereby he shall be called, THE LORD OUR RIGHOUENESS.*

### 3d. Of God's Attributes.

1 Quest. Are God's Attributes distinct from himself?

A. No: They are God himself; therefore he is called the Light, *1 John 1. 5. This then is the Message which we have heard of him, and declare unto you, that God is Light, and in him is no Darknes at all, Life, Truth, and Love, 1 John 4. 8. He that loveth not, knoweth not God, for God is love, Even Holiness itself; To swear by his Holiness, and swearing by himself is one and the same. Amos 4. 2. The Lord God hath sworn by his Holiness, that to the Day shall come upon you, that he will take you away with Hooks, and your posterity with fishhooks. Compared with Heb. 6. 13. For when God made Promise to Abraham, because he could swear by no greater he swear by HIMSELF.*

2 Quest. Are God's Attributes different and distinct from each other?

A. Not in God; for in him all is infinite Perfection; But they are distinguished only according to our Manner of Comprehension, and according to the several Exercises of God's Perfections concerning the Creatures.

3 Q. How are God's Attributes, or Properties thus generally distinguished?

A. Into incommunicable and communicable Properties. Gen. 1. 26. *And God said, let us make Man in our Image, after our likeness:* 2 Pet. 1. 4 *Whereby are given unto us exceeding great and precious Promises: That by these you might be made Partakers of the divine Nature.* 1 John 3. 2. *Beloved now are we the Sons of God, and it doth not yet appear what we shall be: But we know that when he shall appear, we shall be like him; for we shall see him as he is.*

4 Q. Which are the incommunicable?

A. The Independency, Simplicity, Eternity, Omnipresence and Unchangeableness of God.

5 Q. Why do you call them incommunicable?

A. Because there is not the least Resemblance of them in any Creature.

6 Q. What is God's Independency?

A. That he is Self existent. Gen. 17. 1. *I am the the Almighty God. walk before me, and be thou Perfect.*

7 Q. What is God's Simplicity?

A. That all in God is one without Composition of different Sorts, Duets. 6. 4. *Hear, O! Israel the Lord our God is one Lord.*

8 Q. What is God's Eternity?

A. That he is, 1. Without Beginning. 2. Without Succession or Difference of Time. 3. Without End. Pf. 90. 2. *Before the Mountains were brought forth, or ever thou hadst formed Earth and the world, from everlasting to everlasting thou art God.*

9 Q. Doth it belong to God's Eternity, that there is no Succession of Time with him?

A. Yes: *For one Day is with the Lord as a thousand Years and a thousand Years as one Day.* 2 Pet. 3. 8.

10 Q. Where is God?

A. Every where present. Jer. 23. 23, 24. *Am I a God at Hand, saith the Lord, and not a God afar off?*

*Can any hide himself in secret Places, that I shall not see him, saith the Lord: Do I not fill Heaven and Earth? saith the Lord.*

11 Q. Must this be understood only of his Operations, or of his Essence?

A. It must be understood both as to his Essence and Operations, which cannot be separated, because he worketh by Virtue of his Essence or Being. Acts 17. 27. *That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.*

12 Q. Why is God said to be particularly in Heaven?

A. Because he there sheweth forth his Glory more than any where else. Isaiah 66. 1. *Thus saith the Lord, the Heaven is my Throne, and the Earth is my Footstool; where is the House that ye build me, and where is the Place of my Rest?*

13 Q. Is God changeable or unchangeable?

A. Unchangeable. Malachi 3. 6. *For I am the Lord, I change not: Therefore ye Sons of Jacob are not consumed.*

14 Q. Nevertheless, Repentance is ascribed unto God? Gen. 6. 6. *It repented the Lord that he had made Man on the Earth, and it grieved him at his Heart.*

A. This Repentance in God is only a change in his Work: Not in his will and being, Numb. 23. 19. *God is not a Man that he should lie, neither the Son of Man that he should repent: Hath he said and shall he not do it? or hath he spoken and shall he not make it good?*

15 Q. Change of Place is also ascribed unto him, as that he descended, came to, and went from certain Places? Gen. 11. 5. *The Lord came down to see the City and the Tower which the Children of Men builded?*

A. This is only a change in a more or less Manifestation of his divine presence, though not in his essential Presence itself.

16 Q. Which are the communicable Attributes of God?

A. The following are generally accounted such, to wit, God's Knowledge, Will and power, his Goodness, Grace, Mercy and Patience.

17 Q. Why are these called communicable?



*A.* Because there is some faint Resemblance of them in the Creatures; although as they are in God they are infinite, and so incommunicable.

18 Q. What is God's Knowledge?

*A.* It is that divine Perfection, whereby he knoweth all Things in himself from Eternity, in the most perfect Manner. Acts 15. 18. Known unto God are all his Works from the Beginning of the World.

19 Q. What is the Object of God's Knowledge?

*A.* All Things: He is therefore Omniscient, 1 John 3. 20. *For if our Hearts condemn us, God is more than our Hearts, and knoweth all Things.* Ps. 147. 4. *He telleth the Number of the Stars: He calleth them by all their Names.*

20 Q. Doth God know all future and possible Things?

*A.* Yes: Ps. 139. 2. *Thou knowest my down-sitting, and mine up-rising, thou understandest my Thoughts afar off.*

21 Q. Doth he know them by Virtue of a preceding Decree, or by way of a mediate Knowledge, as it is called?

*A.* He knoweth them by Virtue of his Decrees; and with an absolute Certainty that they shall take place.

22 Q. How is the Will of God distinguished?

*A.* Into his Will in his Decree, and his Will in his Precept; or in other Words; into his secret and revealed Will.

23 Q. What do you mean by God's Will in his Decree?

*A.* God's eternal Purpose, according to which he doth all Things in Time. Eph. 1. 11. *In whom also we have obtained an Inheritance, being predestinated according to the Purpose of him who worketh all Things after the Council of his own Will.*

24 Q. What is God's perceptive or revealed Will?

*A.* It is that which he hath prescribed in his Word as a Rule for us, and which it is his Will we should obey, Rom. 12. 2. *Be not conformed to this World, but be ye reformed by the renewing of your Mind, that you may prove what is that good, and acceptable, and perfect Will of God.*

25 Q. By which of these two must we be regulated?

*A.* According to his perceptive Will : for the Will of God in his Decree is unknown to us. Deut. 29. 29. *The secret Things belong unto the Lord our God: But those things which are revealed belong unto us and to our Children for ever, that we may do all the Words of this Law.*

26 Q. What is the Justice of God ?

*A.* It is that divine Perfection by which he doth hate and punish all Sin. Pf. 5. 4. 5. 6. *For thou art not a God that hath Pleasure in Wickedness: Neither shall Evil dwell with thee. The foolish shall not stand in thy Sight, thou hatest all Workers of Iniquity. Thou shalt destroy them that speak leasing: The Lord will abhor the bloody and deceitful Man.*

27 Q. Must God of Necessity punish all Sin ?

*A.* Yes, Rom. 1 32. *Who knowing the Judgment of God that they which commit such Things are worthy of Death, not only do the same, but have Pleasure in them that do them.*

28 Q. Is God under any Constraint ?

*A.* No, But when we say God must, we mean he wills with the most perfect Freedom. Hab. 1 13. *Thou art of purer Eyes than to behold Evil, and canst not look on Iniquity: Wherefore lookest thou upon them that deal treacherously, and holdest thy Tongue when the Wicked devoureth the Man that is more righteous than he.*

29 Q. But cannot God dispense with his Justice, at least in some measure ?

*A.* No, for then he would deny himself; for his Justice is God himself. Exod. 34, 6, 7. *and the Lord passed by before him, and proclaimed, the Lord, the Lord God merciful and gracious, long-suffering and abundant in Goodness and Truth. Keeping Mercy for Thousands, forgiving Iniquity and Transgression and Sin, and that will BY NO MEANS CLEAR THE GUILTY; visiting the Iniquity of the Fathers upon the Children, and upon the Children's Children unto the third and fourth Generation.*

30 Q. But God however forgiveth Believers the Guilt and Punishment of Sins ?

*A.* Then God's Justice is already satisfied in Christ, who hath borne the Punishment of Sins for them. Eph.

1. 7. *In whom we have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace.*

31 Q. Of what Kind is God's Power.

A. It is an Almighty Power, Matt. 19. 26. *But Jesus beheld them, and said unto them, with Men this is impossible, but with God all Things are possible;*

32 Q. Can God die, sin, &c.

A. No: For that would be no Power, but an Inability.

33 Q. What is God's Goodness?

A. In general his Benevolence towards his Creatures, Pf. 4. 6, 7. *There may be many that say, who will shew us any Good: Lord lift thou up the Light of thy Countenance upon us. Thou hast put Gladness in my Heart, more than in the Time that their Corn and their Wine increased.* More particularly the Exercises of his Beneficence and Love towards his Creatures, towards Man, and more especially towards his Saints, Pf. 36. 6. *O Lord, thou pretervest Man and Beast.* John 3. 16. *For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life.*

34 Q. What is God's Grace?

A. It is that divine Goodness whereby he doeth Good to his Creatures, without any Regard to their Merits.

35 Q. How many Kinds of Grace are there?

A. There are two Sorts, general towards all, Matt. 5. 45. *For he maketh his Sun to rise on the Evil and on the Good, and sendeth Rain on the Just and Unjust,* or special and saving, towards the Elect only. Rom. 3. 24. *Being justified freely by his Grace, through the Redemption, that is in Jesus Christ:* Matt. 11. 25. *At that time Jesus answered and said, I thank thee O Father, Lord of Heaven and Earth: because thou hast hid these Things from the Wise and Prudent, and hast revealed them unto Babes,* Gen. 6. 8. *But Noah found Grace in the Eyes of the Lord;* and Luke 1. 30. *And the Angel said unto her, fear not Mary, for thou hast found Favour with God.* And this Grace is preventing, operating, and following.

36 Q. What is God's Mercy?

A. It is that divine Goodness toward the miserable

elect Sinner, by which he actually restores him to a State of Grace, through the Mediator Jesus Christ. Exod. 34. 6. *And the Lord passed by before him, and proclaimed the LORD, the LORD GOD, merciful and gracious: long suffering, and abundant in Goodness and Truth.* Eph. 2. 4 *But God who is rich in Mercy, for his great Love wherewith he loved us.*

37 Q. What is God's Patience, or Long-suffering?

A. It is that divine Goodness, whereby he defers the just Punishment of Sin, in order to the Conversion of the Elect, and the Conviction of the Reprobate. Rom. 2. 4. *Or despisest thou the Riches of his Goodness, and Forbearance and Long-Suffering; not knowing that the Goodness of God leadeth thee to Repentance.*

38 Q. What is God's Sovereignty?

A. It is God's supreme Authority above all Creatures. Jer. 10. 6, 7. *Forasmuch as there is none like unto thee, O LORD, thou art great, and thy Name is great in Might. Who would not fear thee, O King of Nations? for to thee doth it appertain: Forasmuch as among all the Wise-Men of the Nations, And in all their Kingdoms there is none like unto thee.* Chap. 18. 6 *O House of Israel, cannot I do with you as this Potter? saith the Lord. Behold as the Clay is in the Potter's Hand, so are ye in mine Hand, O House of Israel.* Rom. 9. 18 and 20. *Therefore hath he Mercy on whom he will have Mercy, and whom he will he hardeneth. Nay but O Man, who art thou that repliest against God? shall the Thing formed say unto him that formed it, Why hast thou made me thus?*

#### IV. OF THE TRINITY.

1. Quest. How many Persons are there in the Godhead?

A. Three; The Father, the Son, and the Holy Ghost.

2 Q. May we use the Word Trinity.

A. Yes; For it is Scriptural, 1 John 5. 7. *For there are three that bear Record in Heaven, the Father, the Son, and the Holy Ghost, and these THREE are ONE.*

3 Q. May we here also use the Word Person?

A. Yes, for we also find it in Scripture, Heb. 1. 13. *Who being the Brightness of his Glory, and the express Image of his PERSON.*

4 Q. Can the Doctrine of the Holy Trinity be proved from Nature?

A. No: But only from Scripture, for it is a Mystery above the Reach of, tho' not contrary to Nature.

5 Q. How do we prove the Holy Trinity from Scripture?

A. 1. Out of the Old. 2. Out of the New Testament.

6 Q. How is it proved out of the Old Testament?

A. 1. From such Scriptures where God speaks of himself in the plural Number. Gen. 1. 26. *God said let us make Man, in our Image, after our Likeness.*

2. From such Scriptures where Distinction, is made between God and God, Lord and Lord, Ps. 45. 7. *Thou lovest Righteousness and hatest Wickedness, therefore God thy God hath anointed thee with the Oyl of Gladness above thy Fellows.* Ps. 110. 1. *The Lord hath said unto my Lord, sit thou at my Right Hand, until I make thine Enemies thy Footstool.*

3. From such Scriptures where the three Persons are expressly named and distinguished. Ps. 33. 6. *By the WORD of the LORD the Heavens were made, and by the BREATH, (or Spirit) of his Mouth, all the Host of them.*

7 Q. How do you prove the Holy Trinity from the New Testament?

A. From 1 John 5. 7. *For there are three that bear Record in Heaven, the Father, the Son, and the Holy Ghost, and these Three are One.* Also from the Institution of Baptism, Matt. 28. 19. *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all Things, whatsoever I have commanded you.*

Also from the Baptism of our Lord, Matt. 3. the Son was baptised, the Father spake from Heaven, and the Spirit of God descended like a Dove.

8 Q. Wherein are the three Persons one?

A. In Essence.

9 Q. Wherein are they three ?

A. In Persons.

10 Q. Are they then personally distinct ?

A. Yes ; By Personal Properties or Manner of subsisting.

11 Q. Which is the Personal Property of the Father ?

A. That he as Father, subsists of himself.

12 Q. Which is the Personal Property of the Son ?

A. That he is generated of the Father ; Ps. 2. 7. *I will declare the Decree, that thou art my Son, this Day have I begotten thee.*

13 Q. Which is the Personal Property of the Holy Ghost ?

A. That he proceeds from the Father and the Son, John 15. 26. *But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me.*

14 Q. Why do you call these personal, and not essential Properties ?

A. Because they are not proper to the whole Essence, but only each to one Person.

15 Q. When is the Son generated of the Father ?

A. From Eternity, Prov. 8. 24. *When there were no Depths I was brought forth ; When there were no Fountains abounding with Water.*

16 Q. Why is it then said, Ps. 2. 7. *This Day have I begotten Thee ?*

A. In God is nothing else but *one* eternal and unchangeable Day.

17 Q. Is then the Son the proper and natural Son of God ?

A. Yes : John 1. 18. *No Man hath seen God at any Time, the only begotten Son, which is in the Bosom of the Father. hath declared him.*

18 Q. Why is the second Person properly called the Son of God ?

A. Because from Eternity to Eternity, the Father communicates to the Son, the same divine Essence, John 26. 6. *For as the Father hath Life in himself, so*

*hath he given to to the Son to have Life in himself. Col. 1. 15. Who is the Image of the invisible God, the first born of every Creature. Col. 2. 9. For in him dwelleth all the Fullness of the God-head bodily. Heb. 1. 3. Who being the brightness of his Glory, and the exprefs Image of his Person, and upholding all Things by the Word of his Power, when he had by himself purged our Sins, sat down on the Right-Hand of the Majesty on high.*

19 Q. Did not he then become the Son of God by his Birth of the Virgin Mary, or by his Mediatorship?

A. No: For he was the Son of God before. Gal. 4. 4. *But when the Fulness of the Time was come, God sent forth his Son, made of a Woman, made under the Law.*

20 Q. Doth the Holy Ghost proceed only from the Father?

A. No: But also from the Son, he is therefore called *the Spirit of Christ. Rom. 8. 9. But ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any Man have not the Spirit of Christ, he is none of his. AND THE SPIRIT OF THE SON. Gal. 4. 6. And because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying, Abba, Father.*

21 Q. Is not the Holy Ghost, only a Power, or Attribute of God?

A. No: But an actual *Person, having Understanding and Will. 1 Cor. 2. 10. For the Spirit searcheth all Things, yea the deep Things of God. Chap. 12. 11. But all these worketh that one and the self-same Spirit, dividing to every Man severally as he will. He also appeared at the Baptism of Christ, Matt. 3. 16. And Jesus when he was baptized, went up straightway out of the Water: and lo, the Heavens were opened unto him, and he saw the SPIRIT of GOD descending like a Dove, and lighting upon him.*

22 Q. Is he also a distinct Person?

A. Yes; he is expressly called another, John 14. 16, 17. *And I will pray the Father, and he shall give you another*

*Comforter, that he may abide with you for ever; even the Spirit of Truth.*

23 Q. Whence do you prove, that the Son and the Holy Ghost are God as well as the Father?

A. 1<sup>st</sup>. From their divine Names. 2<sup>d</sup>. Their divine Attributes. 3. Their divine Works, and 4<sup>thly</sup>. From their divine Honour.

24 Q. Prove that divine Names are given to the Son?

A. First; The Name of Lord or Jehovah Jer 23. 6. *In his days Judah shall be saved, and Israel shall dwell safely, and this is his Name whereby he shall be called, THE LORD OUR RIGHTEUSNESS.*

2<sup>dly</sup>. The Name of God, 1 John 5. 20. *And we know that the Son of God is come, and he that give us Understanding, that we may know him that is true; And we are in him that is true, even in his Son Jesus Christ. This is the TRUE GOD, AND ETERNAL LIFE.*

25 Q. Prove that the Name of God is given to the Holy Ghost?

A. Acts 5. 3, 4. *But Peter said, Ananias, Why hath Satan filled thine Heart to lie to the Holy Ghost, and to keep back Part of the Price of the Land? While it remained, was it not thine own? and after it was sold, was it not in thine own Power? Why hast thou conceived this Thing in thy Heart? THOU HAST NOT LIED UNTO MEN, BUT UNTO GOD.*

26 Q. Prove that a divine Attribute is ascribed to the Son?

A. Eternity. Micah 5. 2. *But thou Bethlehem Ephraim, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me, that is to be a Ruler in Israel; whose goings forth have been from of old, from everlasting.*

27 Q. Prove that a divine Attribute is ascribed to the Holy Ghost?

A. Omnipresence. Ps. 139. 7. *Whither shall I go from thy SPIRIT? Or whither shall I flee from thy Presence?*



28 Q. What divine Works are ascribed to the Son and Holy Ghost?

A. The Works of Creation and Preservation. Ps. 33. 6. *By the WORD of the Lord were the Heavens made: and all the Host of them by the BREATH (or Spirit) of his Mouth.*

29 Q. What divine Honor is commanded to be given them?

A. To be baptized in their Name, to believe in them, and to worship them. 2 Cor. 13. 14. *The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all. Amen.*

30 Q. Is this Doctrine necessary to Salvation?

A. Yes.: Because we thereby learn to know God rightly, and seek Reconciliation with the Father as Judge, in the Satisfaction of the Son, through the Operation of the Holy Spirit. John 6. 44. *No Man can come to me, except the Father which hath sent me draw him: And I will raise him up at the last Day.* 1 John 1 3. *That which we have seen and heard, declare we unto you, that ye also may have Fellowship with us: and truly our Fellowship is with the Father, and with his Son Jesus Christ.*

## C H A P. IV.

### OF GOD'S DECREES.

1 Quest. **A**RE God's Decrees any thing distinct from God?

A. No: They are the decreeing of God himself, so that his Understanding and Will are exercised in determining Things without him.

2 Q. When hath God formed his Decrees?

*A.* From Eternity. Acts 15. 18. *Known unto God are all his Works from the Beginning of the World (or from Eternity).*

3 Q. Are the Decrees of God free?

*A.* Yes: Matt. 11. 26. *Even so Father, for so it seemed good in thy Sight.*

4 Q. Are they wise Decrees?

*A.* Yes: Rom. 11. 33. *O the Depth of the Riches, both of the Wisdom and Knowledge of God! How unsearchable are his Judgments: and his Ways past finding out!*

5 Q. Are they changeable?

*A.* No they are unchangeable. Isaiah 46. 10 *Declaring the End from the Beginning, and from antient Times the Things that are not yet done, saying MY COUNSEL SHALL STAND, AND I WILL DO ALL MY PLEASURE.*

6 Q. To what do the Decrees of God extend?

*A.* They extend to all Things. Eph. 1. 11. *In whom also we have obtained an Inheritance, being predestinated according to the Purpose of him who worketh ALL THINGS, AFTER THE COUNSEL OF HIS OWN WILL.*

7 Q. Are there conditional Decrees, which depend on the free Will of Man?

*A.* No; But there are such as depend on a Condition, wherein God hath also decreed, and which he himself infallibly brings about; Thus (for Instance) God had decreed to save Peter on Condition of Faith and Repentance, but at the same Time God had decreed in due Time to work; and actually wrought Faith and Repentance in him.

## O F P R E D E S T I N A T I O N .

1 Q. Hath God decreed who shall be saved, and who not?

*A.* Yes.

2 Q. How is that Decree called?

*A.* Predestination or Fore-ordaining. Rom. 8. 30. *Moreover whom he did predestinate, them he also called;*

*and whom he called he also justified, and whom he justified, them he also glorified.*

3 Q. How many Acts of God must we therein take notice of?

A. Two, Election and Reprobation. 1 Thes. 5. 9. "God hath not appointed us to Wrath, but to obtain Salvation through Jesus Christ our Lord."

4 Q. When did God make this Election?

A. From Eternity. Eph. 1. 4. "According as he hath chosen us in him before the Foundation of the World, that we should be Holy and without blame before him in Love."

5 Q. Is this general, are all Men elected?

A. No; the smallest Number, Matt. 20. 16. "Many are called but few are chosen."

6 Q. Is this Election concerning certain Individual Persons, known to God by Name?

A. Yes; Rom. 9. 13. "Jacob have I loved, and Esau have I hated."

7 Q. What is the reason of God's choosing the one and not the other.

A. Only God's free and sovereign Pleasure. Rom. 9. 13. "Therefore he hath Mercy on whom he will have Mercy, and whom he will he hardeneth."

8 Q. Is it not then on Account of foreseen Faith or good Works?

A. No. "It is not of him that willeth, nor of him that runneth, but of God that sheweth Mercy." Rom. 9. 16.

9 Q. Is there no Severity or Injustice in this?

A. No; For God could very justly have let all Mankind perish.

10 Q. Is this Election changeable?

A. No; It is unchangeable. Rom. 9. 11. "For the Children being not yet born, neither having done any Good or Evil, that the Purpose of God according to Election might stand, not of Works but of him that calleth."

11 Q. Doth it not follow from thence that it is all one how we live?

A. No: For God hath Decreed the Means, as well as the End. Rom. 8. 29, 30. *For whom he did foreknow he also did predestinate to be conformed to the Image of his Son, that he might be the first born among many Brethren. Moreover whom he did predestinate, them he also called, and whom he called, them he also justified: And whom he justified, them he also glorified.*

12 Q. What if an Elect Person should refuse to use the Means?

A. God gives them an hearty Desire to will the Use of Means, Phil. 2. 13. *For it is God that worketh in you, both to will and to do of his good Pleasure.*

13 Q. What are the Signs of Election?

A. Faith, Hope, and Love. 1 Thes. 1. 3, 4. *Remembering without ceasing, your Work of Faith and Labour of Love, and Patience of Hope in our Lord Jesus Christ, in the Sight of God, and our Father: Knowing Brethren, Beloved, your Election of God.*

14 Q. To what End doth this Doctrine of Predestination serve?

A. It serves to the Glory of God, in his supreme Sovereignty, Independency, Wisdom, Grace, Righteousness and Truth. Rom. 11. 33. *O the Depth of the Riches, both of the Wisdom and Knowledge of God! How unsearchable are his judgments, and his Ways passing out. And for humbling of Man. Rom. 9. 20, 21. Nay but, O Man who art thou that repliest against God? shall the Thing formed say unto him that formed it, why hast thou made me thus? Hath not the Potter Power over the Clay of the same Lump to make one Vessel unto Honour and another unto Dishonour? 1 Cor. 4. 7. For who maketh thee to differ from another? And What hast thou, thou didst not receive? Now if thou didst receive it: why dost thou glory as if thou hadst not received it?*

## C H A P. V.

## OF THE COUNSEL OF PEACE.

1 Quest. **H**OW could God fore-ordain some of the fallen Race of Man to Salvation, seeing he can have no Communion with the Sinner?

*A.* To do this consistently with his Holiness and Justice, Christ from Eternity interposed as Surety between God and the Sinner; which Treaty (or Contract) is improperly called the Covenant of Redemption, or Counsel of Peace?

2 Q. What do you understand by the Counsel of Peace?

*A.* The Will of the Father from Eternity to redeem the Elect through the Sufferings of Christ, and the Will of the Son, giving himself as a surety for the Elect.

3 Q. Has there been such a Contract from Eternity between the Father and the Son?

*A.* Yes; To that Purpose Divines cite. Ps. 2. 7. 8.  
 “ I will declare the Decree: The Lord hath said unto  
 “ me, thou art my Son, this Day have I begotten thee.  
 “ Ask of me, and I shall give thee the Heathen for thine  
 “ Inheritance, and the utmost Parts of the Earth for  
 “ thy Possession. Luke 22. 29. I appoint unto you a  
 “ Kingdom, as my Father hath appointed unto me.

4 Q. How many Things are to be observed in this Counsel of Peace?

*A.* Two Things; First, the contracting Parties; and 2dly The Work of each Party.

5 Q. In what Character doth the Father there appear?

*A.* In the Character of an absolute Lord, who treats with his Son concerning Suretyship in behalf of the Elect, which he was not obliged to accept.

6 Q. In what Character did the Son appear?

*A.* Of Surety and Mediator, who was about to bring himself under an Obligation to satisfy for the Sins of the Elect.

7 Q. What did the Father do in the Counsel of Peace ?

A. The Father demanded of his Son all that was necessary for the Redemption of the Elect; which demand is the Father's eternal Will. John 6. 39. " And  
 " this is the Father's Will which hath sent me, that of  
 " all which he hath given me, I should lose nothing,  
 " but should raise it up again at the last Day."

8 Q. Did the Father make any Promises to the Son ?

A. Yes; He allotted the Son a certain Seed, over whom he should be King and Head. John 17. 9. " I  
 " pray for them; I pray not for the World, but for  
 " them which thou hast given me, for they were  
 " thine."

9 Q. Is there any thing more done by the Father ?

A. Yes: God the Father hath confirmed this Promise to the Son by an Oath. Pf. 110. 4. " The Lord  
 " hath sworn, and will not repent, thou art a Priest  
 " for ever after the Order of Melchizedech."

10 What was done by the Son in this Contract ?

A. Christ on his Part assented to his Father's Demand, and undertook to satisfy fully for the Elect. Pf. 40. 7, 8. " Then said I, lo I come: In the Volume of  
 " the Book is written of me: I delight to do thy Will,  
 " O my God: Yea thy Law is written within my  
 " Heart."

11 Q. What hath the Son of God done beside this ?

A. He made also a Demand, to wit; That he should have the Elect for his Heritage. Pf. 2. 8. " Ask of me,  
 " and I shall give thee the Heathen for thine Inheritance,  
 " and the utmost Parts of the Earth for thy Possession."

## C H A P. VI.

### *Of the Creation.*

1 Quest. **D**OETH God also execute his Decrees ?

A. Yes; From the Beginning of Time in his Works.

2 Q. *Of how many Sorts are his Works in Time?*

A. Of two Sorts; His Works of Nature, and his Works of Grace.

3 Q. *Of how many Sorts are his Works of Nature?*

A. Also of two Sorts: The Work of Creation, and the Work of Providence.

4 Q. *What is it to create?*

A. To produce something by an Almighty Act of the simple Will. Rev. 4. 11. "Thou art worthy, O Lord, to receive Glory, and Honour, and Power: For thou hast created all Things, and for thy Pleasure they are, and were created."

5 Q. *Who is the Creator of all Things?*

A. The one only God, the Father, the Son, and the Holy Ghost. Gen. 1. 1, 2. "In the Beginning God created the Heaven and the Earth, and the earth was without Form and void, and Darknes was upon the Face of the Deep, and the Spirit of God moved upon the Face of the Waters." Pf. 33. 6.

6 Q. *When did God create all Things?*

A. In the Beginning of Time.

7 Q. *Of what are all Things created?*

A. Of nothing. Rom. 4. 17. "And calleth those Things which be not, as though they were."

8 Q. *Where do we read the History of the Creation?*

A. In the first Chapter of Genesis.

9 Q. *In what Space of Time did God create all Things?*

A. In an Instant as to the Matter, and in six Days as to the disposing of them in Order.

10 Q. *Are Angels also created?*

A. Yes: Pf. 104. 4. "Who maketh his Angels Spirits, his Ministers a flaming Fire."

11 Q. *What are Angels?*

A. "Ministering Spirits sent forth to Minister for them who shall be Heirs of Salvation." Heb. 1. 14.

12 Q. *When were they created?*

A. Probably on the first Day; "For when the Earth

“ was founded, then the Morning Stars sang together,  
“ and all the Sons of God shouted. Job 38. 6, 7.”

13 Q. *How did God create Angels, Good or Evil?*

A. Good; For, “God saw all that he had made,  
“ and behold it was very good. Gen. 1. 31.”

14 Q. *Did they all continue good?*

A. No; Some of them apostatized, and became Devils in Hell. Jude ver. 6. “ And the Angels which kept  
“ not their first Estate, but left their own Habitation,  
“ he hath reserved in everlasting Chains under Darkness,  
“ unto the Judgment of the great Day.

15 Q. *Who were the first of the Human Race?*

A. Adam and Eve.

16 Q. *Whence did God create Adam?*

A. From the Earth. Gen. 2. 7.

17 Q. *Whence did he create Eve?*

A. From a Rib of Adam. Ver. 21, 22.

18 Q. *Of how many Parts doth Man consist?*

A. Of two Parts; Soul and Body.

19 Q. *Were their Souls also created in the Manner just mentioned?*

A. No; Their Souls proceeded immediately from God; “ Who breathed in them the Breath of Life,  
“ and thus man became a living Soul. Gen. 2. 7.”

20 Q. *What is the Soul?*

A. An immortal Spirit; By which we enjoy Life, and exercise Reason.

21 Q. *What did God do on the seventh Day?*

A. “ He rested thereon, and sanctified it. Gen.  
“ 2. 3.”

22 Q. *Was God weary with creating?*

A. No; “ The Creator of the Ends of the Earth  
“ fainteth not, neither is weary. Isaiah 40. 28.”

23 Q. *What then is the meaning of these Words, that he rested?*

A. That he ceased to create.

24 Q. *To what End hath God created the World?*

A. “The Lord hath made all things for himself,”  
“ that is, to his own Glory. Prov. 16. 4.



## C H A P. VII.

## OF PROVIDENCE.

1 *Quest. DO TH God cease from all Work concerning the Creation?*

*A.* No: There is still a Continued Operation of Divine Providence. John 5. 17. "My Father worketh hitherto, and I work."

2 *Q. In how many Acts doth God's Providence consist?*

*A.* In three. In Upholding, Co-operating, and Governing.

3 *Q. What is Upholding?*

*A.* It is the Almighty Power of God, whereby he causeth all Things to continue in Existence. Heb. 1. 3. "Who upholdeth all Things by the Word of his Power."

4 *Q. What is divine Co-operation?*

*A.* The Almighty Power of God, whereby he influences all the Motions and Operations of his Creatures. 1 Cor. 12. 6. "And there are Diversities of Operations, but it is the same God that worketh all in all."

5 *Q. What is the divine Government?*

*A.* It is the Almighty Power of God, whereby he doth direct every Thing to a certain determined End. Ps. 93. 1. "The Lord reigneth, he is clothed with Majesty, the Lord is clothed with Strength, wherewith he hath girded himself, The World also is established that it cannot be moved."

6 *Q. Doth the Providence of God extend over all Things?*

*A.* Yes: Eph. 1. 11. "Being predestinated according to the Purpose of him who worketh all Things after the Council of his own Will."

7 *Q. Doth it extend even to small Things?*

*A.* Yes: "The hairs of your head are all numbered." Matt. 10. 30.

8 *Q.* *Is it not to the Dishonour of God to care for such mean Things?*

*A.* No: 1. Because it is no Dishonour to God that he hath created them: 2. Because he thereby neglects nothing of greater Moment: 3dly. Because he often thereby executes Matters of the greatest importance.

9 *Q.* *Doth the divine Providence extend to those Things which happen accidentally, as we say?*

*A.* Yes: "The Lot is cast into the Lap, but the whole disposing thereof is from the Lord." Prov. 16. 33.

10 *Q.* *Doth any Thing happen by Chance?*

*A.* Not as to God, but only in our apprehension of Things.

11 *Q.* *Doth God's Providence also concern Life and Death?*

*A.* Yes: The Time thereof is also determined by him. Job. 14. 5. "Seeing his Days are determined, the Number of his Months are with thee, thou hast appointed his Bounds that he cannot pass."

12 *Q.* *Can a Man lengthen or shorten his Time of Life?*

*A.* Not in Respect to God, but only in respect to Man.

13 *Q.* *Is it not then in vain to use Means to preserve Life?*

*A.* No: God hath also decreed those Means to that End, and he also giveth Man a willing mind to use them.

14 *Q.* *Doth God's Providence also direct the most voluntary Things?*

*A.* Yes: It even directs the very Thoughts. Prov. 21. 1. "The King's Heart is in the hand of the Lord, as Rivers of Water, he turneth it whithersoever he will."

15 *Q.* *But don't that take away the Freedom of Man's Will?*

*A.* No: For this governing or directing is no Force upon, but the inclining the Will which acts freely.

16 *Q.* *Doth the Providence of God concern itself also about sin?*

*A.* Yes: He permits it, limits and directs it to a certain End. Gen. 50. 20. "But as for you ye thought Evil

“ against me, but God meant it unto good to bring to  
 “ pass, as it is this Day, to save much People alive.”

17 Q. *Is God the Author of Sin?*

A. No: A holy God cannot be the Author of any  
 Thing that is sinful, he hates and punishes sin.

18 Q. *Doth God work that which is good?*

A. Yes, 2 Cor. 3. 5. “ Not that we are sufficient of  
 “ ourselves, to think any thing as of ourselves, but  
 “ our Sufficiency is of God.”

19 Q. *Doth God once for all give Power to do Good, or  
 must we be influenced in each particular Action?*

A. We must receive his Influence in each particular  
 Action, exciting us, and co-operating with us, to that  
 End. Phil. 2. 13. “ For it is God which worketh in  
 “ you, both to will and to do of his good Pleasure.”

20 Q. *In what Respects is the Doctrine of Providence  
 profitable?*

A. It teacheth the People of God Patience in Adver-  
 sity, and Thankfulness in Prosperity, and to trust in  
 God in Respect to future Things. Job 1. 21. 22.  
 “ naked came I out of my Mother’s Womb, and naked  
 “ shall I return thither; The LORD gave and the LORD  
 “ taketh away, blessed be the Name of the LORD. In  
 “ all this Job sinned not, nor charged God foolishly.  
 “ Gen. 32. 10. I am not worthy of the least of all the  
 “ Mercies and of the Truth, which thou hast shewed  
 “ unto thy Servants; for with my Staff I passed over  
 “ this Jordan, and now I am become two bands: Job  
 “ 13. 15. Though he slay me, yet will I trust in him,  
 “ but I will maintain mine own Ways before him.”

## C H A P. VIII.

### OF THE COVENANT OF WORKS.

I Quest. *DOTH God use any particular Way in go-  
 vernaing Man?*

*A.* Yes; For God governs him by Way of a Covenant.

2. *Q.* How many Covenants are there?

*A.* Two; a Covenant of Works, and a Covenant of Grace.

3. *Q.* When was the Covenant of Works made?

*A.* Before the Fall.

4. *Q.* With whom did God make this Covenant?

*A.* With Adam, and in him as the Head, with all his Posterity.

5. *Q.* What was God's Demand in the Covenant of Works?

*A.* Perfect Obedience to the Law.

6. *Q.* What is this Law?

*A.* The Law of Love, that we love God with all our Might, and our Neighbours as ourselves.

7. *Q.* How came Adam to the Knowledge of this Law?

*A.* It was implanted in his Heart by God.

8. *Q.* What did God promise in the Covenant of Works?

*A.* Eternal Life.

9. *Q.* Was this Promise confirmed by any Sacrament?

*A.* Yes, By the Tree of Life.

10. *Q.* What did God threaten in that Covenant?

*A.* Death.

11. *Q.* Did God also add a Command to prove Man?

*A.* Yes. Not to eat of the Tree of Knowledge of Good and Evil. Gen. 2 17. "But of the Tree of Knowledge of Good and Evil, thou shalt not eat of it for in the Day thou eatest thereof, thou shalt surely die."

## C H A P. IX.

### OF THE IMAGE OF GOD.

1. *Quest.* COULD Man keep that Covenant?

*A.* Yes; For God had created Man capable of keeping.

2 Q. *How did God create Man?*

A. Good and upright.

3 Q. *Was he not created in a mere natural State, or in a Medium between Good and Evil?*

A. No; but in actual and moral Rectitude. Ecl. 7. 29. "Lo, this only have I found, that God hath made Man upright, but they have sought out many Inventions,"

4 Q. *After what Image did God create Man?*

A. "After his own Image. Gen. 1. 27."

5 Q. *Wherein did that Image consist?*

A. In Knowledge, Righteousness, and Holiness.

6 Q. *Not in the outward Form of the Body?*

A. No; For God is a Spirit.

7 Q. *Not in the Dominion over the Creatures?*

A. No; That is only a Consequence of God's Image, and shall have no Place in Heaven, where nevertheless God's Image in his People shall be perfectly complete.

8 Q. *Prove that the Image of God consisted in Knowledge?*

A Col. 3. 10. "And having put on the new Man, which is renewed IN KNOWLEDGE, after the Image of him that created him."

9 Q. *Prove that the Image of God consisted in Righteousness and Holiness?*

A. Eph. 4. 24. "And that ye put on the new Man, which after God is created in Righteousness and true Holiness."

10 Q. *Was Adam with that Image mortal?*

A. No, but immortal; For Death was only threatened in Case of Sin. Gen. 2. 17. "In the Day thou eatest thereof thou shalt surely die."

## C H A P. X.

## O F S I N.

## I. O F A D A M ' s F A L L.

1 Quest. *HATH Man still that Image?*

*A.* No; He hath lost it through Sin?

2 Q. *What was the first Sin of Man?*

*A.* Eating of the Tree of Knowledge of Good and Evil.

3 Q. *Where did that Tree stand?*

*A.* In Paradise.

4 Q. *What Fruit grew thereon?*

*A.* That is unknown.

5 Q. *Who eat thereof first, Adam or Eve?*

*A.* Eve.

6 Q. *By whom was she deceived?*

*A.* By the Devil, through the Means of a Serpent.  
 Gen. 3. 1 to 7. “ Now the Serpent was more subtle  
 “ than any Beast of the Field, which the Lord God  
 “ had made: And he said unto the Woman, yea hath  
 “ God said ye shall not eat of every Tree of the Gar-  
 “ den? And the Woman said unto the Serpent, we  
 “ may eat of the Fruit of the Trees of the Garden:  
 “ But of the Fruit of the Tree, which is in the Midst  
 “ of the Garden, God hath said, ye shall not eat of it,  
 “ neither shall ye touch it, lest ye die. And the Ser-  
 “ pent said unto the Woman, ye shall not surely die,  
 “ for God doth know, that in the Day ye eat thereof,  
 “ then your Eyes shall be opened; And ye shall be as  
 “ Gods, knowing Good and Evil. And when the  
 “ Woman saw that the Tree was good for Food, and  
 “ that it was pleasant to the Eyes, and a Tree to be

“ desired to make one wise; she took of the Fruit  
 “ thereof and did eat, and gave also unto her Husband  
 “ with her, and he did eat. And the Eyes of them both  
 “ were opened, and they knew that they were naked:  
 “ And they sewed Fig leaves together, and made  
 “ themselves Aprons.” Rev. 12. 9. “ And the great  
 “ Dragon was cast out, that old Serpent called the  
 “ Devil and Satan, which deceiveth the whole  
 “ World.” John 8. 44. “ Ye are of your Father, the  
 “ Devil, and the Lusts of your Father ye will do: He  
 “ was a Murderer from the beginning, and abode not  
 “ in the Truth, because there is no Truth in him.  
 “ When he speaketh a Lie, he speaketh of his own:  
 “ For he is a Lyar, and the Father of it.”

7 Q. *What did he make them believe?*

A. That they should not die, but be as Gods, knowing Good and Evil.

8 Q. *By whom was Adam deluded?*

A. By Eve, who gave to him and he did eat.

9 Q. *Where do we read the History of the Fall?*

A. In Genesis Chap. 3.

10 Q. *What were the Consequences of this Sin, to Adam and Eve?*

A. 1st. The Loss of the Divine Image. 2dly. The Feeling that they were naked. 3dly. Horror of Conscience. 4thly. Expulsion from Paradise: and 5thly, Death.

## II. OF ORIGINAL SIN.

1 Quest. *Doth Adam's Sin also extend to us?*

A. Yes; It is imputed to us.

2 Q. *Why?*

A. Because Adam was the Head of the Covenant, and therein considered as representative of all his Posterity. Rom. 5. 12. “ Wherefore, as by one Man Sin entered into the world, and Death by Sin, and so Death passed upon all Men, for that all have sinned.

3 Q. *What Sin do we derive from Adam?*

*A.* Original Sin. Pl. 51. 5. "Behold I was shapen in Iniquity, and in Sin did my Mother conceive me."

4 *Q.* *How many Sorts of Sin are there?*

*A.* Two Sorts; Original and Actual Sins.

5 *Q.* *How doth Original Sin become ours?*

*A.* By Imputation and by Entailment.

6 *Q.* *By whom is Adam's Sin imputed to us?*

*A.* By God.

7 *Q.* *What doth he impute to us?*

*A.* The Guilt of Sin. Rom. 5. 19. "For as by one Man's Disobedience many were made Sinners: So by the Obedience of one, shall many be made righteous. 1 Cor, 15. 22. For as in Adam all die, even so in Christ shall all be made alive."

8 *Q.* *What is entailed on us?*

*A.* The Pollution of Sin. Job 14. 4. "Who can bring a clean Thing out of an unclean? Not one."

9 *Q.* *From whom?*

*A.* From our Parents.

10 *Q.* *What is the Guilt of Sin?*

*A.* The Obligation to Punishment for the Sin of Adam. Rom. 5. 12. and 18. "Wherefore as by one Man Sin entered into the World, and Death by Sin, and so Death passed upon all Men, for that all have sinned. Therefore, as by the Offence of one, Judgment came upon all Men to Condemnation: Even so by the Righteousness of one, the free Gift came upon all Men, unto Justification of Life."

11 *Q.* *What is the Pollution of Sin?*

*A.* It is that Inherent Corruption, which spreads itself through the whole Man. Gen. 8. 21. "For the Imagination of Man's Heart is Evil from his Youth. Rom. 6. 12, 13. Let not Sin therefore reign in your mortal Body, that ye should obey it in the Lusts thereof. Neither yield ye your Members as Instruments of Unrighteousness unto Sin; But yield yourselves unto God, as those that are alive from the Dead; And your Members as Instruments of Righteousness unto God."

12 *Q.* *Have all Men Original Sin?*



*A.* All; Except Christ. John 3. 6. "That which is born of Flesh is Flesh."

13 Q. *Why had Christ no original Sin?*

*A.* Because he was conceived by the Holy Ghost, Luke 1. 35. "And the Angel answered and said unto her; The Holy Ghost shall come upon thee, and the Power of the highest shall overshadow thee, therefore that Holy Thing that shall be born of thee, shall be called the Son of God."

### III. OF ACTUAL SIN, AND THE PUNISHMENT OF SIN.

1 Quest. *Have all Men also Actual Sins?*

*A.* Yes; James 3. 2. "In many Things we offend all."

2 Q. *How do we commit them?*

*A.* In Thoughts, Words, and Deeds. Prov. 6. 18. "An Heart that deviseth wicked Imaginations, Feet that be swift running to Mischiefe. Matt. 12. 36. But I say unto you, that every idle Word that Men shall speak, they shall give Account thereof in the Day of Judgment. Chap. 15. 19. Out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, False Witness, Blasphemies."

3 Q. *Are all Men by Nature in a State of Misery?*

*A.* Yes.

4 Q. *Wherein doth the Misery of Man consist?*

*A.* In three Things; In Sin, in his inability to help himself, and in Punishment.

5 Q. *Is Man then while under Sin, also Spiritually without Strength?*

*A.* Yes, with Respect to Spiritual Good. Rom. 8. 7. "The carnal Mind is Enmity against God: For it is not subject to the Law of God, neither indeed can be."

6 Q. *But hath not Man a Freedom of Will, or a natural Power in himself to spiritual Good.*

*A.* No: Eph. 2. 1. "And you hath he quickened, who were dead in Trespasses and Sins."

7 Q. *Are not then all Commands, Threatenings, and*

*Promises of God, in vain?*

A. No; They are Means, whereby God will excite Man as a rational Creature, to his Duty.

8 Q. *What is the Punishment of Sin?*

A. Death. Rom. 6. 23. "The Wages of Sin is  
" Death.

9 Q. *How many kinds of Death are there?*

A. Three Kinds; Temporal, Spiritual, and Eternal.

10 Q. *What is Temporal Death?*

A. A Separation of Soul and Body.

11 Q. *What is spiritual Death?*

A. 1. A Separation from God's Favour. 2. An Impotency under Sin. Isaiah 59. 2. "Your Iniquities have  
" separated between you and your God, and your Sins  
" have hid his Face from you, that he will not hear.  
" Eph. 2. 11. And you he hath quickned, who were  
" dead in Trespasses and Sins."

12 Q. *What is eternal Death?*

A. An Eternal Punishment in Hell. Rev. 14. 11. "The  
" Smoke of their Torment ascendeth up for ever and  
" ever."

13 Q. *Do all Sinners merit such Punishment?*

A. Yes; Even the least of them. Gal. 3. 10. "For  
" as many as are of the Works of the Law, are under  
" the Curse: For it is written, cursed is every one that  
" continueth not in all Things, which are written in  
" the Book of the Law to do them."

14 Q. *Are there then no pardonable Sins?*

A. Alone in Christ; (the Sin against the Holy Ghost only excepted) but none are pardonable considered in themselves. James 2. 10. "For whosoever shall keep the whole  
" Law, and yet offend in one Point, he is guilty of all.  
" Deut. 27. 26. Cursed be he that confirmeth not all  
" the Words of this Law to do them: And all the People  
" shall say, AMEN."

15 Q. *Is the Covenant of Works abolished thro' Sin?*

A. Yes, in Respect to its Power to justify.

16 Q. *What do you infer from the Fall of Man?*

A. The next to Satan there is no Creature more unhappy than a natural Man.

## C H A P. XI.

## OF THE COVENANT OF GRACE

1 *Quest.* *IS there another Covenant established in the Room of the Covenant of Works?*

A. Yes: The Covenant of Grace.

2 *Q.* *When was it established?*

A. Immediately after the Fall. Gen. 3. 15. "I will put Enmity between thee and the Woman, and between thy Seed and her Seed, and it shall bruise thy Head, and thou shalt bruise his Heel."

3 *Q.* *What is the Covenant of Grace.*

A. The Covenant of Grace is, that Method by which God in Christ becomes the Sinner's Property, and the Sinner the Property of God. Jer. 13. 33. "But this shall be the Covenant that I will make with the House of Israel, after those Days, saith the Lord, I will put my Law into their inward Parts, and write it in their Hearts, and I will be their God, and they shall be my People."

4 *Q.* *With whom is it established?*

A. Only with the Elect Sinner. Ezek. 16. 6. "And when I passed by thee, and saw thee polluted in thine own Blood, I said unto thee, when thou wast in thy Blood; Live, yea, I said unto thee when thou wast in thy Blood, live."

5 *Q.* *What doth God require in this Covenant?*

A. That which God requires in, is also a promise of the Covenant: Namely, Faith in Christ. Hof. 2. 20. "I will even betroth thee unto me in Faithfulness, and thou shalt know the Lord." Hab. 2. 4. "But the Just shall live by his Faith. Ps. 27. 28. "When thou saidst, seek ye my Face, my Heart said unto thee, thy Face Lord, will I seek."

6 *Q.* *What doth God promise therein?*

A. Grace here. and eternal Life hereafter. Acts 16.

31. "Believe on the Lord Jesus Christ, and thou shalt  
"be saved, thou and thy House."

7 Q. *Is this Covenant in all Ages essentially the same?*

A. Yes.

8 Q. *Were then Believers under the Old Testament Partakers of all the real Benefits of the Covenant of Grace?*

A. Yes; "For Christ Jesus is the same Yesterday and  
"to Day and for ever." Heb. 13. 8.

9 Q. *How doth the Sinner enter into this Covenant?*

A. God doth first draw near the Sinner, when he invites and beseeches with Love. 2 Cor. 5. 20. "Now we  
"are Ambassadors for Christ, as though God did beseech you by us: We pray you in Christ's stead, be ye  
"reconciled to God." With the greatest Earnestness and Uprightness. Ezek. 33. 11. "Say unto them, as I  
"live saith the Lord God, I have no pleasure in the  
"Death of the Wicked, but that the Wicked turn from  
"his Way and live, turn ye, turn ye from your Evil  
"Ways: For why will ye die O House of Israel." And solving all their Difficulties. Isaiah 55. 2. "Wherefore  
"do ye spend Money for that which is not Bread, and  
"your Labour for that which satisfieth not? Hearken  
"diligently unto me, and eat that which is Good, and  
"let your Soul delight itself in Fatness."

10 Q. *What follows such an Invitation?*

A. Hereby God "draweth the Sinner with Cords of  
"a Man, and Bands of Love." Hos. 11. 4.

11 Q. *What doth the called Sinner or his Part?*

A. He receives the LORD as his God, and wholly surrenders himself to him as his Property. Cant. 2. 16. "My Beloved is mine and I am his, he feedeth  
"among the Lillies."

12 Q. *What are the Properties of this Consent?*

A. The Sinner performs this Solemnly, Freely, Humbly, Faithfully, Uprightly, with a full Consent as well to the Demands as to the Promises of the Covenant. Pf. 51. 6. "Behold thou desirest Truth in the inward Parts:  
"And in the hidden Part thou shalt make me to know  
"Wisdom."

13 Q. *What are the Effects of this Consent ?*

A. God remembereth his Covenant for ever. Pf. 105.

8. "He hath remembered his Covenant for ever, the  
 "Word which he commanded to a Thousand Genera-  
 "tions." And those in Covenant have a right to ask for  
 all Things, that are necessary to Life and Salvation. Pf.  
 74. 19, 20, 21. "O deliver not the Soul of thy Turtle  
 "dove unto the Multitude of the Wicked, forget not  
 "the Congregation of the Poor for ever. Have Respect  
 "unto the Covenant: For the dark Places of the Earth  
 "are full of the Habitations of Cruelty. O let not the  
 "Oppressed return ashamed: Let the Poor and Needy  
 "praise thy Name."

## C H A P. XII.

### OF THE MEDIATOR OF THE COVENANT.

1 Quest. *WHO is the Mediator of this Covenant ?*

A. The Lord Jesus Christ. 1 Tim. 2. 5. "For there  
 "is one Mediator between God and Man, the Man  
 "Christ Jesus."

2 Q. *Is he only a Mediator of Intercession, or also of Reconciliation ?*

A. Also of Reconciliation, for thus it follows in the  
 Text; "Who gave himself a Ransom for all. 1 Tim.  
 "2. 6."

3 Q. *Is Jesus the true Mediator or Messiah who was to come ?*

A. Yes; For in him was fulfilled all that was fore-  
 told of the Messiah.

Q. *Did he appear in due Time ?*

A. Yes; Before the Sceptre was departed from Judah, and the Law giver from between his Feet, Gen. 49. 10. 2dly. While the second Temple stood, according to Hag. 2. 2. and 3dly, When the Seventy Weeks were about expired. Dan. 9.

5 Q. *Wherein is the Mediator to be known?*

A. First in his Names. 2dly. In his Offices. 3dly. In his Natures. 4thly. In his States; and 5thly, In his Benefits.

## I. OF THE NAME JESUS.

1 Quest. *Which are his most peculiar Names.*

A. They are two, to wit. Jesus and Christ; the first an Hebrew, the other a Greek Name.

2 Q. *What doth the Name of Jesus signify?*

A. A Saviour, Matt. 1. 21. "Thou shalt call his Name JESUS: For he shall save his People from their Sins."

3 Q. *What is it to save?*

A. To redeem from the greatest Evil, and to restore to the supreme Good.

4 Q. *By what Means doth Christ do this?*

A. By Merit and actual Application.

5 Q. *Hath Christ merited Salvation?*

A. Yes; Heb. 5. 9. "And being made Perfect he became an Author of Salvation, unto all them that obey him."

6 Q. *Doth he actually apply this Salvation?*

A. Yes; John 10. 28. "I give unto them eternal Life, and they shall never perish, neither shall any pluck them out of my Hand."

7 Q. *Can Merit and Application be separated in this Work of Salvation?*

A. No; He surely applies this Salvation to all those for whom he hath merited it. Isaiah 53. 11. "He shall see the Travail of his Soul, and shall be satisfied: By his Knowledge shall my righteous Servants justify many; for he shall bear their Iniquities."

8 Q. *Doth this Application depend on ourselves?*

A. No; But on the powerful Operation of the Divine Grace.

## II. OF THE NAME CHRIST.

1 Quest. *What doth the Name Christ signify?*

A. Anointed.

2 Q. *How is that Name in Hebrew?*

A. Mesias, John 1. 41. "We have found the Messias which is, being interpreted, CHRIST.

3 Q. *In how many Things doth this anointing consist?*

A. In two Things; In his Appointment, and in his Qualification to his Mediatorship.

4 Q. *Who hath appointed and qualified him?*

A. God the Father.

5 Q. *When was he appointed?*

A. From Eternity. Prov. 8. 23. "I was set up (or anointed) from everlasting, from the Beginning, or ever the Earth was."

6 Q. *According to what Nature was he appointed?*

A. Both according to his divine and human Nature.

7 Q. *When was he qualified?*

A. In the fulness of Time. Gal. 4. 4.

8 Q. *In what Nature was he qualified?*

A. In his Human Nature, for as to his divine Nature he cannot be said to be made fit.

9 Q. *Why is his being appointed, called an anointing?*

A. Because under the Old Testament, men were ordained to certain Offices by anointing.

10 Q. *Why is his being fitted or qualified, called an anointing?*

A. Because God by that anointing sometimes rendered such Persons fit for their several Offices.

11 Q. *Wherewith is Christ anointed or qualified?*

*A.* With the Holy Ghost. Acts 10. 38. "How God  
" anointed Jesus of Nazareth with the Holy Ghost,  
" and with Power; who went about doing good;  
" and healing all that were oppressed of the Devil:  
" For God was with him."

12 *Q.* *What peculiar Gifts of the Holy Ghost are com-  
municated to him?*

*A.* Wisdom, Power, and Holiness.

13 *Q.* *Wherein did he manifest his Wisdom?*

*A.* In his Doctrine. Matt. 7. 28, 29 "When Jesus  
" had ended these sayings, the People were astonished  
" at his Doctrine, for he taught them as one having  
" Authority, and not as the Scribes."

14 *Q.* *Wherein did his Power appear?*

*A.* In his Miracles. Luke 24. 19. "Concerning Je-  
" sus of Nazareth, which was a Prophet, mighty in  
" Deed and Word, before God and all the People."

15 *Q.* *Wherein consisted his Holiness?*

*A.* In that he had no Sin.

16 *Q.* *Had he no original Sin?*

*A.* No: Luke 1. 35. "And the Angel answered  
" and said unto her, the Holy Ghost shall come upon  
" thee, and the Power of the Highest shall oversha-  
" dow thee: Therefore also that HOLY Thing which  
" shall be born of thee, shall be called the Son of  
" God."

17 *Q.* *Had he no actual Sins?*

*A.* No; John 8. 46. "Which of you convinceth  
" me of Sin?"

18 *Q.* *Was it necessary that he should be without Sin?*

*A.* Certainly; For one who himself was a Sinner  
could not satisfy for another. Heb. 7. 26. "For such  
" an high Priest became us, who is holy, harmless,  
" undefiled, separate from Sinners. and made higher  
" than the Heavens."



### III. OF HIS OFFICES.

1 Quest. *To how many Offices is Christ anointed?*

A. To three; To wit, the Office of a Prophet, of a Priest, and of a King.

2 Q. *Was he prefigured in these Offices in the Old Testament?*

A. Yes; By anointed Prophets, Priests and Kings.

3 Q. *Were all these three Offices necessary in him?*

A. Yes.

4 Q. *Why must he be a Prophet?*

A. To enlighten our Ignorance.

5 Q. *Why a Priest?*

A. To reconcile our Guilt.

6 *Why our King?*

A. To redeem us from the Slavery of Sin and Satan.

#### A. OF HIS PROPHETICAL OFFICE.

1 Quest. *Was he promised as a Prophet?*

A. Yes; Deut. 18. 15. "The Lord thy God will raise up unto thee a Prophet from the Midst of thee, of thy Brethren, like unto me; unto him shall ye hearken."

2 Q. *What doth he as a Prophet?*

A. He teaches us.

3 Q. *What doth he teach us?*

A. He teaches us the Way of Salvation. Isaiah 61. 1, 2, 3. "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good Tidings unto the Meek, he hath sent me to bind up the broken-hearted, to proclaim Liberty to the Captives, and the opening of the Prison to them that are bound: To proclaim the acceptable Year of the Lord, and the Day of Vengeance of our God, to comfort all that mourn: To appoint unto them that mourn in Zion, to give unto them beauty for Ashes, the Oil of Joy for Mourning, the Garment of Praise for

“ the Spirit of Heaviness; that they may be called  
 “ Trees of Righteousness, the planting of the Lord  
 “ that he might be glorified.”

4 Q. *Whereby doth he teach us?*

A. Externally by his Word, and internally by his Spirit. Acts 16. 14. “ And a certain Woman named  
 “ Lydia, a Seller of Purple, of the City of Thyatira,  
 “ which worshipped God, heard us. Whose Heart  
 “ the Lord opened, that she attended on the Words  
 “ which were spoken by Paul.”

5 Q. *Was Christ a Prophet under the Old Testament?*

A. Yes; The Prophets of those Times have also spoken by the Spirit of Christ which was in them. 1 Pet. 1. 11. “ Searching what, or what Manner of Time the  
 “ the Spirit of Christ which was in them did signify,  
 “ when it testified beforehand the Sufferings of Christ,  
 “ and the Glory that should follow.”

6 Q. *Hath he ever taught in his own Person?*

A. Yes: When he was in the Flesh on Earth. John 17. 6. “ I have manifested thy Name unto the Men which  
 “ thou gavest me out of the World. Thine they were,  
 “ and thou gavest them me, and they have kept thy  
 “ Word. Acts 1. 3. To whom also he shewed himself alive after his Passion, by many infallible Proofs, being seen of them forty Days, and speaking of the  
 “ Things pertaining to the Kingdom of God.”

7 Q. *Is he now, after his Assension, still a Prophet?*

A. Yes; He doth now teach by means of Pastors and Teachers, whom he hath appointed. Eph. 4. 11. “ And  
 “ he gave some Apostles, and some Prophets, and some  
 “ Evangelists, and some Pastors and Teachers.”

8 Q. *Doth he himself then cease to teach?*

A. He himself and he alone always hath, and still doth teach by his Spirit. Isaiah 59. 21. “ As for me this  
 “ is my Covenant with them, saith the Lord, my Spirit  
 “ that is upon thee, and my Words which I have put  
 “ in thy Mouth, shall not depart out of thy Mouth, nor  
 “ out of the Mouth of thy Seed, nor out of the Mouth  
 “ of thy Seed’s Seed, saith the Lord, henceforth and  
 “ forever.”

## B. OF HIS PRIESTLY OFFICE.

1 Quest. *WAS he also promised as a Priest?*

A. Yes, Pf. 110. 4. "The Lord hath sworn, and will not repent, thou art a Priest forever after the Order of Melchisedek."

2 Q. *What is the meaning of this Scripture?*

A. First, That he alone is Priest. 2. An eternal Priest.

3 Q. *How doth he execute the office of a Priest?*

A. By offering Sacrifice; and making Intercession.

4 Q. *What hath he offered?*

A. Himself. Heb. 9. 14. "How much more shall the Blood of Christ, who through the eternal Spirit, offered HIMSELF without Spot to God, purge your Consciences from dead Works to serve the living God."

5 Q. *When was this Offering made?*

A. During his whole sufferings, but especially on the Cross. 1 Pet. 2. 24. "Who his own self bare our Sins in his own Body on the Tree, that we being dead to Sin, should live unto Righteousness. By whose Stripes ye were healed."

6 Q. *To whom hath he offered himself?*

A. To his Father.

7 Q. *For whom hath he offered himself?*

A. For all the elect.

8 Q. *Was his Sacrifice a true Sacrifice of Reconciliation?*

A. Yes: Heb. 10. 14. "For by one offering he hath perfected for ever them that are sanctified."

9 Q. *What is his Intercession?*

A. That he continually presenteth his Merits unto his Father, and thereon demands the Salvation of his People. John 17. 24. "Father I will that they also whom thou hast given me be with me where I am, that they may behold my Glory, which thou hast given me; for thou lovedst me before the Foundation of the World."

10 Q. *Where doth he thus interceed?*

A. In Heaven. Rom. 8. 34. "Christ---who is at the  
" Right Hand of God, who also maketh Intercession  
" for us."

11 Q. *For whom?*

A. Only for the Elect. John 17. 9. "I pray for them:  
" I pray not for the World, but for those which thou  
" hast given me, for they were thine."

12 Q. *Is there more than one Mediator of Intercession?*

A. No: 1 John 2. 1. "My little Children, these  
" Things write I unto you, that ye sin not, and if any  
" Man sin, we have an Advocate with the Father, Je-  
" sus Christ, the righteous, and he is the Propitiation  
" for our Sins."

13 Q. *Are not the Angels or Saints our Intercessors in Heaven?*

A. No; First, They know not our Necessities; Se-  
" condly, Cannot hear our Prayers; nor, Thirdly, Have  
" they made Satisfaction for us, for the Sake of which  
" they might make a Demand."

### C. OF HIS KINGLY OFFICE.

1 Quest. *Was Christ also promised as King?*

A. Yes: Ps. 2. 6. "Yet have I set my King upon  
" my Holy Hill of Zion."

2 Q. *What doth he perform as King?*

A. He doth rule and defend his People.

3 Q. *Whereby doth he rule them?*

A. By his Word and Spirit. Ps. 43. 3. "O send out  
" thy LIGHT and thy TRUTH; let them lead me, let  
" them bring me unto thy holy Hill, and to thy Ta-  
" bernacles."

4 Q. *Against whom doth he protect them?*

A. Against their spiritual and carnal Enemies. John  
" 10. 28, 29. "I give unto them eternal Life, and they  
" shall never perish, neither shall any pluck them out  
" of my Hand. My Father which gave them me is  
" greater than all; And none is able to pluck them out  
" of my Father's Hand."

5 Q. *Is he an earthly King?*

A. No; but a spiritual and heavenly King. John 18. 36, "Jesus answered, my Kingdom is not of this World: " If my Kingdom were of this World, then would my " Servants fight, that I should not be delivered to the " Jews; But now is my Kingdom not from hence."

6 Q. *Was he also a King under the Old Testament?*

A. Yes; For he hath even then as King defended and given Laws to his Church. Isaiah 33. 22. "For the Lord " is our Judge, the Lord is our Law-giver; the Lord " is our King, he will save us."

7 Q. *How long is he King?*

A. For ever. Luke 1. 33. "He shall reign over the " House of Jacob for ever, and of his Kingdom there " shall be no end."

7 Q. *Why are Believers called Christians?*

A. Because they are partakers of Christ's anointing. 1 John 2. 20. and 27. "But ye have an Unction from the " Holy One, and ye know all Things. Ver. 27. But the " anointing which ye have received of him, abideth in " you: And ye need not that any Man teach you: But " as the same anointing teacheth you of all Things, and " is truth, and is no lie: And even as it hath taught you " ye shall abide in him. 1 Pet. 2. 9. But ye are a chosen " Generation, a Royal Priesthood, an Holy Nation, a " peculiar People, that ye should shew forth the Praises " of him, who hath called you out of Darknes to his " marvellous Light."

#### IV. OF HIS NATURES.

1 Quest. *How many Natures hath Christ?*

A. Two: A divine and human Nature. 1 Tim. 2. 16. "And without Controversy, great is the Mystery of " Godliness: God was manifest in the Flesh."

2 Q. *Was that foretold?*

A. Yes; Isaiah 9. 6. "For unto us a Child " is born, unto us a Son is given, and the Go- " vernment shall be upon his Shoulders: And his " Name shall be called wonderful, Counsellor;

“ the mighty God, the everlasting Father, the Prince  
 “ of Peace :

3 Q. *Is he very God ?*

A. Yes ; John 5. 20. “ And we know that the Son of  
 “ God is come, and hath given us an understanding,  
 “ that we may know him that is true, and we  
 “ are in him that is true, even in his Son Jesus  
 “ Christ, this is the true God and eternal Life.”

4 Q. *Which of the three Persons is he according to his  
 Godhead ?*

A. The second Person or the Son. Gal. 4. 4. “ But  
 “ when the fulness of the Time was come, God sent  
 “ forth his Son, made of a Woman, made under the  
 “ Law.”

5 Q. *Is he also very Man ?*

A. Yes ; 1 Tim. 2. 5. “ For there is one God and one  
 “ Mediator between God and Men, the Man Christ Jesus.”

6 Q. *Of how many Parts doth his human Nature consist ?*

A. Of two ; Soul and Body.

7 Q. *Did not his Godhead supply the Place of a human  
 Soul ?*

A. No ; For he hath suffered in his Soul. Matt. 26.  
 38. “ Then saith he unto them, my Soul is exceeding  
 “ sorrowful, even unto Death : Tarry ye here, and  
 “ watch with me.”

8 Q. *Why must he be God ?*

A. To support the human Nature in bearing the infi-  
 nite Wrath of God ; And to add an infinite Value to  
 his Merits. Isaiah 63. 1, 2, 3. “ Who is he that cometh  
 “ from Edom, with died Garments from Bozrah ?  
 “ This that is glorious in his Apparel, travelling in  
 “ the Greatness of his Strength ? I that speak in Righ-  
 “ teousness mighty to save. Wherefore art thou red  
 “ in thine Apparel, and thy Garments like him  
 “ that treadeth the Wine-fat ? I have trodden the  
 “ Wine-press alone, and of the People there was none  
 “ with me : For I will tread them in mine Anger ; and  
 “ trample them in my Fury, and their Blood shall be  
 “ sprinkled upon my Garments, and I will stain all  
 “ my Raiment.”

9 Q. *Why must he be Man?*

A. In order to be in a Capacity to suffer and die,

10 Q. *Are the two Natures in Christ united?*

A. Yes: so as to make but one Person.

11 Q. *How is this Union brought about?*

A. By the divine Person taking upon him the human Nature, Phil. 2. 7. "But made himself of no Reputation, and took upon him the form of a Servant, and was made in the Likeness of Men."

12 Q. *Is not then the Godhead changed into the human Nature?*

A. No; He remained God.

13 Q. *But yet it is written, John 1. 14. "The Word was made Flesh?"*

A. The Word *made*, (or being made) don't import an essential Change, Gal. 3. 13. "Christ being made a Curse for us," which cannot signify he was changed into a Curse.

14 Q. *Are not the two Natures intermixed in one?*

A. No; They remain two Natures even after their Union.

15 Q. *Are then the two Natures also two Persons?*

A. No: But one Person.

16 Q. *Are not some of the divine Properties transferr'd to the human Nature.*

A. No; Each Nature retains its distinct Properties.

## V. OF HIS STATES.

1 Quest. *How many States must we distinguish in Christ?*

A. Two: A State of Humiliation, and a State of Exaltation, Ps. 110. 7. "He shall drink of the Brook in the Way: Therefore shall he lift up his Head."

2 Q. *Were they both necessary?*

A. Yes; In the State of Humiliation it was necessary he should purchase Salvation: And apply it in the State of Exaltation.

3 Q. *Which are the Degrees of his Humiliation?*

A. First, His humble Birth. Secondly, His Sufferings. Thirdly, His Death. Fourthly, His Burial. Fifthly, Descending into Hell.

4 Q. *Which are the Degrees of his Exaltation?*

A. First, His Resurrection. Secondly, His Ascension into Heaven. Thirdly his sitting at the Right Hand of God. Fourthly, His coming again to Judgment.

## Of the Degrees of his Humiliation.

### A. OF HIS HUMBLE BIRTH.

1 Quest. *Of whom was he born?*

A. Of the Virgin *Mary*, *Isaiah* 7. 14. "Behold a Virgin shall conceive and bear a Son, and shall call his Name *IMMANUEL*."

2 Q. *By whom was he conceived?*

A. By the Power of the Holy Ghost. *Luke* 1. 35. "And the Angel answered and said unto her, the Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: Therefore that Holy Thing which shall be born of thee, shall be called the Son of God."

3 Q. *Was he born of the Flesh and Blood of the Virgin *Mary*?*

A. Yes; *Gal.* 4. 4. "But when the Fullness of the Time was come, God sent forth his Son made of a Woman, made under the Law."

4 Q. *Hath he not brought his Substance, or his Flesh and Blood from Heaven?*

A. No: He received it of the Virgin *Mary*, and not before.

5 Q. *But it is written, He that ascended is the same that descended. *Eph.* 4. 9, 10.*

A. The same Person though not according to the same Nature; for according to his human Nature he



hath ascended, but according to his Divinity he descended, manifesting himself in the Flesh.

6 Q. *Where was he born?*

A. In Bethlehem, Mica 5. 2. "But thou Bethlehem Ephratah, though thou be little among the Tribes of Judah, yet out of thee shall come forth unto me, that is to be a Ruler in Israel: Whose going forth have been of old from everlasting."

*The accomplishment whereof we read in the History of his Birth in the 2d of Luke.*

## B. HIS SUFFERINGS.

1 Q. *Were the Sufferings of Christ necessary?*

A. Yes; for they were foretold. Pf. 22. Isaiah 53. Pf. 8. and Dan. 9.

2 Q. *How long did his Sufferings continue?*

A. From the beginning of his Life even to his Death. 2 Cor. 8. 9. "For ye know the Grace of our Lord Jesus Christ, that though he was rich, yet, for your Sakes he became poor, that ye, through his Poverty might might be rich. Phil. 2. 8. And being found in Fashion as a Man, he humbleth himself and became obedient unto death, even the Death of the Cross."

3 Q. *In what did he suffer?*

A. In Soul and Body, Matt. 26. --- 1 Pet. 2. 24. "Who his own self bare our Sins in his own Body on the Tree, that we being dead to Sin, should live unto Righteousness, by whose Stripes ye were healed."

4 Q. *Did he suffer immediately after his Birth?*

A. Yes; He suffered painful Circumcision on the eighth Day.

5 Q. *Why was Christ circumcised?*

A. Among other Reasons, because he should have the Sign of Abraham's Seed.

6 Q. *Hath he suffered more?*

A. Yes; He was brought up in a poor despised Condi-

tion, and also his whole Life Time he endured the Hatred, Malice, and Persecutions of his Enemies.

7 Q. *When were his Sufferings most severe?*

A. At the End of his Life; Read the Circumstances thereof, Matt. 26th and 27th Chapters.

8 Q. *Under what Judges did he suffer?*

A. Under Pontius Pilate.

### C. HIS D E A T H.

1 Q. *What Death did he die?*

A. The Death of the Cross. Phil. 2. 8. "He became obedient unto Death, even the Death of the Cross."

2 Q. *Was his Crucifixion also foretold?*

A. Yes; Ps. 22. 16 "For Dogs have compassed me, the Assembly of the Wicked have inclosed me; They pierced my Hands and Feet."

3 Q. *Had not that Death any aggravating Circumstances?*

A. Yes; 1st. It was a scandalous. 2dly. A painful, and 3dly, An accursed Death.

4 Q. *Why did he die such an accursed Death?*

A. To redeem us from the Curse, Gal. 3. 13. "Christ hath redeemed us from the Curse of the Law; being made a Curse for us; For it is written, cursed is every one that hangeth on a Tree."

5 Q. *Where was Christ crucified?*

A. On the Mount Golgotha; between two Thieves.

6 Q. *Was his Death also a necessary part of his Sufferings?*

Yes; Because Death was threatened as a Punishment of Sin, and Christ was to take away all Punishment.

### D. OF HIS B U R I A L.

1 Quest. *Who buried Christ?*

A. Joseph of Arimathea, and Nicodemus.

2 Q. *Where was he buried?*

A. In a new Grave hewn out of a Rock.

3 Q. *Why was he buried?*

A. To assure us that he was really dead.

4 Q. *Was his Burial also foretold?*

A. Yes; Isaiah 23. 9. "And he made his Grave with  
" the wicked, and with the Rich in his Death.

## E. HIS DECENDING INTO H E L L.

1 *Quest. What is meant by his descending into Hell?*

A. That he suffered hellish Torments in his Soul.

2 Q. *When did he suffer them?*

A. Especially in the Garden of Gethsemana, and on  
the Cross.

3 Q. *How did he complain in Gethsemana?*

A. "My Soul is exceeding sorrowful, even unto  
" Death." Matt. 26. 28.

4 Q. *And what on the Cross?*

A. ELI, ELI, LAMA, SABACTHANI, that is, "My  
" God, my God, why hast thou forsaken me." Matt.  
27. 46.

5 Q. *Did he not personally descend into Hell?*

A. Not at all; For while he was dead, his body was  
in the Tomb, and his Soul in Heaven. Luke 23. 43.  
"And Jesus said unto him, verily I say unto thee, To-  
" day shalt thou be with me in Paradise."

6 Q. *Was then his Descent into Hell accomplished be-  
fore his Death?*

A. Yes; During the Time of his Bodily Sufferings.

7 Q. *Were the Sufferings of his Soul also necessary?*

A. Yes; Because we have also sinned in our Souls.

## F. OF THE END OF HIS HUMILIATION.

### HIS S A T I S F A C T I O N.

1 *Quest. Hath Christ in his State of Humiliation, satis-  
fied the Divine Justice?*

A. Yes; *Isaiah 53. 4.* "Surely he hath borne our Griefs, and carried our Sorrows, yet we did esteem him stricken, smitten of God, and afflicted."

2 Q. *Wherein doth this Satisfaction consist?*

A. In two parts. 1st. In obeying the Law, and 2dly. In suffering the Punishment?

3 Q. *Is the doing or obeying the Law part of his Satisfaction?*

A. Yes; *Rom. 5. 19.* "For as by one Man's Disobedience many were made Sinners: So by the Obedience of one many shall be made righteous."

4 Q. *Is his Suffering the Punishment due to Sin, also part of this Satisfaction?*

A. Yes; *Isaiah 53. 5.* "But he was wounded for our Transgressions, he was bruised for our Iniquities: The Chastisement of our Peace was upon him, and with his Stripes we are healed."

5 Q. *Was not the suffering the Punishment alone sufficient to merit or satisfy for us?*

A. No; Suffering the Punishment could only free from Punishment; but could give no Right to eternal Life; that was only promised upon obeying the Law. "Do this and thou shalt live."

6 Q. *Was a Satisfaction necessary?*

A. Yes; 1st. From the Nature of divine Justice, which could not forgive Sins unpunished or unsatisfied. 2dly. By Virtue of his Truth, which expressly hath declared this.

7 Q. *Is there in this Satisfaction an absolute Reconciliation made, or did Christ only merit a possibility of being saved?*

A. An Actual, absolute, and personal Reconciliation is made, *2 Cor. 5. 19.* "God was in Christ, reconciling the World unto himself, not imputing their Trespases unto them, and hath committed unto us the Word of Reconciliation."

8 Q. *For whom hath Christ satisfied?*

A. For the Elect only.

9 Q. *Did he not die for all Men?*

A. No; But only for his *Peop*le, Matt. 1. 21. "And she shall bring forth a Son, and thou shalt call his Name JESUS, for he shall save his PEOPLE from their Sins. *For his Sheep*, John 10. 11. I am the good Shepherd, the good Shepherd giveth his Life for the SHEEP. *For his Church*, Acts 20. 28. Take heed therefore unto yourselves, and to all the Flock, over the which the Holy Ghost hath made you Overseers, to feed the CHURCH OF GOD, WHICH HE HATH PURCHASED WITH HIS OWN BLOOD."

10 Q. *How then are we to understand what we often find in Scripture that Christ died for the World and for all Men?*

A. We are to understand by such Expressions, all the Elect in the World, or the Gentile World, together with the Jews under the New Testament; or Men of all Ranks and Degrees.

11 Q. *What are the Effects of this Reconciliation?*

A. 1st. God is now reconciled with the Elect Sinner. 2 Cor. 5. 9. "God was in Christ, reconciling the World unto himself, not imputing their Trespases unto them, and hath committed unto us the Word of Reconciliation, and 2dly. He receives a Right to eternal Life. Gal. 4. 4, 5. When the Fulness of the Time was come, God sent forth his Son made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons."

12 Q. *Hath every one a Right to believe that Jesus Christ hath satisfied for him?*

A. No; But only those who receive him as the meriting, operating, moving, and exemplary Cause of their spiritual Life. Titus 2. 14 "Who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself, a peculiar People, zealous of good Works" John 12. 24. Verily, Verily I say unto you, except a Corn of Wheat fall into the Ground and die, it abideth alone; But if it die it bringeth forth much

“ Fruit 2. Cor. 5. 14, 15. For the love of Christ con-  
 “ straineth us, because we thus judge, that if one died  
 “ for all, then were all dead: And that he died for all,  
 “ that they which live, should not henceforth live un-  
 “ to themselves, but unto him which died for them,  
 “ and rose again. Rom. 6. 5. For if we have been  
 “ planted together in the likeness of DEATH, we shall  
 “ be also in the Likeness of his RESURRECTION.”

## Of the State and Degrees of CHRIST'S EX- altation.

### A. HIS RESURRECTION.

1 *Quest.* Was it necessary that Christ should rise from  
 the Dead?

A. Yes; Ps. 16. 10. “Thou shalt not leave my Soul  
 “ in Hell, nor suffer thine Holy One to see Corruption.”

2 *Q.* What certainty have we of his Resurrection?

A. 1st. The Testimony of Angels, and the Watch-  
 men. 2dly. The many Appearances of the Lord Jesus to  
 the Women and Disciples, prove the certainty of his  
 Resurrection?

3 *Q.* Is his Resurrection of any Advantage to us?

A. Yes; An Assurance of our Spiritual and bodily Re-  
 surrection, and of his having in all Things fully satisfied.  
 Rom. 4. 15. “Who was delivered for our offences, and  
 “ raised again for our Justification.”

4 *Q.* By whose Power did he arise?

A. By his Father's and his own divine Power, being  
 raised by his Father, and having arose by himself. Acts.  
 1. 24. “Whom God hath raised up, having loosed the  
 “ Pains of Death: Because it was not possible that he  
 “ should be holden of it. John 2. 19. Jesus answered and  
 “ said unto them, destroy this Temple, and in three  
 “ Days I will raise it up.”

5 Q. *On what Day did he arise?*

A. On the third Day after his Death.

6 Q. *By whom was that prefigured?*

A. By Jonas, "Who was three Days and three Nights in the Whale's Belly, so should likewise the Son of Man be three Days, and three Nights in the Midst of the Earth." Matt. 12. 40.

7 Q. *On what Day was he buried, and on what Day did he arise.*

A. He was buried on Friday Evening, and rose again on Sunday Morning.

8 Q. *But these are not three whole Days and Nights?*

A. The Parts of these Days must be accounted for the whole of them.

9 Q. *Who are Partakers of Christ's Resurrection?*

A. Those who know the Power of Christ's Resurrection. Phil. 3. 10. "That I may know him, and the Power of his Resurrection and the Fellowship of his Sufferings, being made conformable unto his Death."

## B. HIS ASCENSION.

1 *Quest. How many Days did Christ remain on Earth after his Resurrection?*

A. Forty Days. Acts 1. 3. "To whom also he shewed himself alive after his Passion, by many infallible Proofs, being seen of them forty Days, and speaking of the Things pertaining to the Kingdom of God."

2 Q. *To what End?*

A. 1st. The more fully to prove the Certainty of his Resurrection. 2dly. And further to instruct his Disciples in certain Matters.

3 Q. *What Degree of Exaltation did then follow?*

A. His Ascension into Heaven.

4 Q. *Was that also foretold?*

A. Yes; Ps. 68. 18. "Thou hast ascended on high,

“ thou hast led Captive Captivity: Thou hast received  
 “ Gifts for Men: Yea, for the Rebellious, also; that  
 “ the Lord God might dwell among them.”

5 Q. *Are there Witnesses for his Ascension?*

A. Yes, The Angels and Disciples of our Lord, Acts 1;

6 Q. *Was his Ascension into Heaven necessary?*

A. Yes; 1st. There to rule as King. 2dly. To intercede for his People. 3dly. At last there to receive them unto himself.

7 Q. *From what Place did Christ ascend?*

A. From the Mount of Olives without Jerusalem.

8 Q. *Whither is Christ ascended?*

A. To the third Heavens, Eph. 4. 10. “ He that descended is the same also that ascended up far above all  
 “ Heavens, that he might fill all Things.”

9 Q. *In what Manner did he ascend?*

A. Truly, visibly, and locally. John 16. 28. “ I came  
 “ forth from the Father, and am come into the World:  
 “ Again I leave the World and go to the Father. Acts  
 “ 3. 21. Whom the Heavens must receive until the  
 “ Times of the Restitution of all Things, which God  
 “ hath spoken by the Mouth of all his Holy Prophets,  
 “ since the World began.”

10 Q. *Is not his human Nature at his Ascension become omnipresent?*

A. No; Matt. 26. 11. “ The Poor you have always  
 “ with you, but me you have not always.”

11 Q. *Who can comfort themselves with Christ's Ascension into Heaven?*

A. Those who are risen with Christ unto Newness of Life. Col. 3. 1. “ If ye then be risen with  
 “ Christ, seek those Things which are above, where  
 “ Christ sitteth on the Right-Hand of God.”



## D. HIS SITTING AT THE RIGHT-HAND OF GOD.

1 Quest. *Was it also foretold that Christ should sit at the Right-Hand of God?*

A. Yes; Pf. 110. 1. "The Lord said unto my Lord, sit thou at my Right Hand until I make thine Enemies thy Footstool."

2 Q. *Is that fulfilled in Jesus?*

A. Yes; Stephen saw him "standing at the Right-Hand of God." Acts 7. 26.

3 Q. *What is intimated to us by his sitting at the Right-Hand of God?*

A. His Exaltation to supreme Power and Glory. Heb. 1. 3. "Who being the Brightness of his Glory and the express Image of his Person, and upholding all Things by the Word of his Power, when he had by himself purged our Sins, sat down at the Right-Hand of the Majesty on high."

4 Q. *Is this Expression to be understood literally?*

A. No; For God being a Spirit hath properly no Right-Hand.

5 Q. *What Benefit is this Glorious Exaltation to us?*

A. Pf. 68. 18. "He hath led Captive Captivity, he hath received Gifts for Men, yea for the rebellious also, that the Lord God might dwell among them."

## C H A P. XIII.

## OF V O C A T I O N.

1 Quest. *To what End is Christ thus exalted?*

A. To apply his Benefits to us.

2 Q. *How may Christ's Benefits be distinctly considered?*

A. Christ's Benefits may be considered as of two Kinds  
1st. Such as are bestowed in this Life; 2dly. Such as  
shall be conferred in the Life to come.

3 Q. *Which are the Benefits bestowed in this Life?*

A. The principal or chief are these: Vocation, Justification, and Sanctification.

4 Q. *What Benefits shall be conferred in the Life to come?*

A. The Resurrection, final Judgment, and eternal Life.

5 Q. *Is there more than one Sort of calling?*

A. Yes there is an external, and an internal, or effectual calling.

6 Q. *How are Sinners externally called?*

A. By the Word of God, Prov. 9. 3 to 6. "She hath sent forth her Maidens, she crieth upon the highest Places of the City: Whoso is simple let him turn in hither: As for him that wanteth Understanding she saith to him, come eat of my Bread, and drink of the Wine which I have mingled. For sake the Foolish and live, and go in the Way of Understanding."

7 Q. *How are they effectually called?*

A. By the Spirit of God, Jer. 31. 33. "But this shall be the Covenant that I will make with the House of Israel, after those Days saith the Lord, I will put my Law in their inward Parts, and write it in their Hearts, and will be their God, and they shall be my People."

8 Q. *Who are externally or outwardly called?*

A. All Sorts of Men even those who are not elected. Matt. 20. 16. "For many are called but few are chosen."

9 Q. *Is then the external call general?*

A. Among Christians indeed it is, but not throughout the whole World.

10 Q. *But is not this call now more general than it was under the Old Testament?*

A. Yes; For then it was confined to the Jews, but now extends also to the Gentile Nations.

11 Q. *Is there no saving Call in Nature?*

A. No : For Nature is ignorant of Christ, and without him there is no Salvation.

12 Q. *Is not external calling sufficient to Conversion?*

A. No; "It is in vain though Paul plant and Apollos water, it is God that giveth the Increase. 1 Cor. 3. 7."

13 Q. *What must still be added to the external Call?*

A. The internal, or effectual Call as is exemplified in Lydia, Acts 16. 14. "Whose Heart the Lord opened, that she attended unto the Things that were spoken of Paul."

14 Q. *Who are they that are internally called?*

A. Only the Elect, Rom. 8. 30. "Moreover whom he did predestinate, them he also called; And whom he called, them he also justified; And whom he justified them he also glorified."

15 Q. *What is internal calling?*

A. It is a powerful Change in the whole Man?

16 Q. *Is there then any Thing to be changed in Man?*

A. Yes; the Understanding, Will, Affections, and Conversation.

17 Q. *How are they by Nature?*

A. The Understanding is darkened, the Will is perverse, the Affections irregular, and the Conversation sinful. Eph. 4. 18. "Having the Understanding darkened being alienated from the Life of God, through Ignorance that is in them, because of the Blindness of their Hearts. Rom. 8. 7. Because the carnal mind is Enmity against God, for it is not subject to the Law of God, neither indeed can be. Jude ver. 12. 13. These are Spots in your Feasts of Charity, when they feast with you, feeding themselves without Fear: Clouds they are without Water, carried about of Winds; Trees whose Fruit withereth, without Fruit, twice dead plucked up by the Roots, raging Waves of the Sea, foaming out their own Shame; Wandering Stars, to whom is reserved the Blackness of Darkness forever. Titus 3. 3. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers Lusts and Pleasures, living in Malice and Envy, hateful and hating one another."

18 Q. *What is then the Effect of this internal calling?*

A. The Understanding is enlightened to know God in his Work of Salvation, Jesus in his precious Excellencies, & themselves in their Depravity; being justly exposed to the Curse. 1 Cor. 2. 12, 13. "Now we have received, " not the Spirit of the World, but the Spirit which is of " God, that we might know the Things which are " freely given us of God. Which Things also we " speak, not in Words, which Man's Wisdom teacheth, " but which the Holy Ghost teacheth, comparing spi- " ritual Things with spiritual." The Will is inclined to serve and glorify God: Rom. 7. 15. "For that which " I do I allow not: For what I would that do I not, but " what I hate that do I."

The Affections are cleansed to hate Sin, and on the contrary to love God as the supreme Good, to have a Desire after Holiness, &c. Rom. 6. 19. --- "For as you " have yielded your Members Servants to Unclean- " ness and to Iniquity, unto Iniquity: Even so now " yield your Members Servants to Righteousness unto " Holiness." And the whole Conversation is sanctified."

19 Q. *Is this internal calling powerful?*

A. Yes; It hath an irresistible Power. Eph. 1. 19. 20. "And what is the exceeding Greatness of his Power to " us ward, who believe, according to the working of " his Power; which he wrought in Christ, when he " raised him from the dead, and set him in Heaven at " his own Right Hand in heavenly Places."

20 Q. *Is any Thing more done herein than a persuading the Man by moral Arguments?*

A. Yes, there is an inward inclining of the Will. Phil. 2. 13. "For it is God which worketh in you, both " to will and to do of his good Pleasure."

21 Q. *Doth God then compel Men?*

A. No; But he makes them willing. Cant. 1. 4. "Draw me, we will run after thee: The King hath " brought me into his Chambers: We will be glad and " rejoice in thee, we will remember thy Love more " than Wine: the upright love thee."

22 Q. *How is this powerful Effect of the internal calling expressed in Scripture?*

A. It is called a CREATION; "We are his Workman-  
" ship CREATED in Christ Jesus to good Works, Eph.  
" 2 10. also a DRAWING, no Man can come to me ex-  
" cept the Father who sent me DRAW him." John 6. 4.

## C H A P. XIV.

### OF THE CHURCH.

1 Quest. *DOETH Christ also by Means of this calling gather a Church?*

A. Yes.

2 Q. *Where is that Church?*

A. Here on Earth and in Heaven.

3 Q. *How is the Church on Earth called?*

A. The Church militant; Because it hath a continual Warfare. Rom. 7. 23. "But I see another Law in my  
" Members, warring against the Law of my Mind, and  
" bringing me into Captivity to the Law of Sin, which  
" is in my Members."

4 Q. *With whom?*

A. With the World, the Devil, and our own Flesh.

5 Q. *How is the Church in Heaven called?*

A. The Church triumphant; Because it hath completely conquered. Rev. 7. 14. --- 17.

6 Q. *Are there then two different Churches?*

A. No; They are only two distinct Parts of one and the same Church. Eph. 1 10. "That in the Dispensation of the Fulness of Time, he might gather together  
" in one, all Things in Christ, both which are in Heaven, and which are on Earth."

7 Q. *Is there more than one Church?*

A. No; Cant. 6. 9. "My Dove, my undefiled is but  
" ONE, she is the only one of her Mother, she is

“ the choice one of her that bare her.” The Church in all Ages and in all Places is one and the same Church.

8 Q. *Is there always a Church ?*

A. Yes ; Matt. 16. 18. “ And I say unto thee that thou art Peter, and upon this Rock I will build my Church: And the Gates of Hell shall not prevail against it.”

9 Q. *Is the Church always equally visible ?*

A. No ; The Church can be outwardly invisible in Times of Persecution.

10 Q. *Is the Church then nevertheless in being ?*

A. Yes, as in the Times of Elijah, when he supposed that he alone was left, though there were seven Thousand who had not bowed their Knees to Baal, 1 Kings 19.

11 Q. *Who is the Head of the Church ?*

A. Jesus Christ, Eph. 5. 23. “ For the Husband is the Head of the Wife, even as Christ is the Head of the Church ; and he is the Saviour of the Body.”

12 Q. *Is not the Pope of Rome the Head of the Church ?*

A. No : But he is the Antichrist.

13 Q. *How do you prove that ?*

A. Because in him is fulfilled that which was foretold of Antichrist. 2 Thes. 2. 1. to the 11 ver. “ Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in Mind, or be troubled, neither by Spirit: nor by Word, nor by Letter, as from us, as that the Day of Christ is at Hand, let no Man deceive you by any Means: For that Day shall not come, except there come a falling away first, and that Man of Sin be revealed, the Son of Perdition : Who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he as God sitteth in the Temple of God, shewing himself that he is God. Remember ye not, that when I was yet with you, I told you these Things ? and now ye know what withholdeth, that he might be revealed in his Time. For the Mystery of Iniquity doth already work ; only he who now letteth will let, un-

“ til he betaken out of the Way. And then shall that  
 “ wicked be revealed, whom the Lord shall consume  
 “ with the Spirit of his Mouth, and shall destroy with  
 “ the Brightness of his coming: Even him whose com-  
 “ ing is after the working of Satan, with all Power  
 “ and Signs, and lying Wonders, and with all De-  
 “ ceivableness of Unrighteousness, in them that perish,  
 “ because they received not the Love of the Truth, that  
 “ they might be saved. And for this Cause God shall send  
 “ them strong Delusions that they should believe a Lie.”

14 Q. *What are the marks of the True Church?*

A. The pure preaching of the Word of God, and the  
 right Administration of the Sacraments. John 8. 31.  
 “ Then Jesus said to those Jews which believed on him,  
 “ if ye continue in my Word, then ye are my Disciples  
 “ indeed. Acts 2. 42. And they continued stedfastly in  
 “ the Apostle’s Doctrine and Fellowship, and in break-  
 “ ing of Bread, and in Prayers.”

15 Q. *Is not Antiquity a Mark of the Church?*

A. No; For the Kingdom of Satan is also antient.

16 Q. *Is the Multitude of People a Mark?*

A. No; For Christ’s Church is but a *small Flock*. Luke  
 12. 32.

17 Q. *Is not worldly Prosperity a Mark?*

A. No; John 16. 33. “ In the World ye shall have  
 “ Tribulation, but be of good Cheer, I have overcome  
 “ the World.”

18 Q. *Wherein doth the Power of the Church consist?*

A. In the Exercise of the Keys of the Kingdom of  
 Heaven?

19 Q. *How many Keys are there?*

A. Two: The preaching of the Gospel, and Christian  
 Discipline, Matt. 28. 19, 20. “ Go ye therefore and teach  
 “ all Nations. baptizing them in the Name of the Fa-  
 “ ther, and of the Son, and of the Holy Ghost: Teach-  
 “ ing them to observe all Things whatsoever I have  
 “ commanded you. Chap. 18. 18. Verily I say unto  
 “ you, whatsoever ye shall bind on Earth, shall be  
 “ bound in Heaven: And whatsoever ye shall loose on  
 “ Earth, shall be loosed in Heaven.”

20 Q. *Is it sufficient to be a visible Member of the Church?*

A. No; We must examine ourselves whether we be living Members thereof.

## C H A P. XV.

### OF JUSTIFICATION.

1 Quest. *ARE those who are internally called, also justified?*

A. Yes; Rom. 8. 30. "Whom he did predestinate, " them he also called; and whom he called, them he " also justified; and whom he justified, them he also " glorified."

2 Q. *What is Justification?*

A. The being absolved from Guilt and Punishment, and the having a Right to eternal Life, freely given. Rom. 4. 7. "Blessed are they whose Iniquities are forgiven, and whose Sins are covered, Chap. 5. 19. For " as by one Man's Disobedience many were made Sin- " ners, so by the Obedience of one shall many be made " righteous."

3 Q. *Is there a Distinction between Justification and Sanctification?*

A. 1. Justification is an Act without us: but Sanctification is a Work within us. 2. Justification taketh away the Guilt, and Sanctification the filth of Sin. 3. Justification is perfect at once, but Sanctification in this Life is only in Part,

4 Q. *Are we not by Justification inwardly changed?*

A. No; That is effected in Sanctification.

5 Q. *Is not Justification the Infusion of Righteousness?*



A. No; It is only a Sentence or Absolution in Behalf of or concerning a Person, as is done by Judges in Courts of Justice among Men.

6 Q. *Is it taken in this Sense in Scripture?*

A. Yes; Thus it is opposed to Condemnation. Prov. 17. 15. "He that justifieth the wicked, and he that condemneth the just, even they both are Abominations to the Lord."

7 Q. *Is it used in this Sense, when the Justification of a Sinner before God is spoken of?*

A. Yes; Rom. 8. 33, 34. "Who shall lay any Thing to the Charge of God's Elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the Right Hand of God, who also maketh intercession for us."

8 Q. *Who is it then that absolves or justifies us?*

A. God the Father, who herein sustains the Character of a Judge, Isaiah 43. 25. "I even I am he that blotteth out thy Transgressions, for mine own Sake, and will not remember thy Sins."

9 Q. *What Character does the Son sustain in this Matter?*

A. That of Advocate and Mediator; for whose Sake we are justified

10 Q. *And what Character doth the Holy Ghost sustain?*

A. That of one who sealeth, making known and sealing to us our Justification.

11 Q. *Can we then be assured of our Justification?*

A. Yes; Rom. 8. 16. "The Spirit itself beareth Witness with our Spirit, that we are the Children of God."

12 Q. *From what are we justified?*

A. From all Sins without Distinction.

13 Q. *For whose Sake are we Justified?*

A. Only for the Sake of Christ, Rom. 3. 24. "Being justified freely by his Grace, through the Redemption that is in Jesus Christ."

14 Q. *Are we not justified on Account of our own Works?*

A. No; Rom. 3. 28. "Therefore we conclude that a Man is justified by Faith, without the Deeds of the Law."

15 Q. *Why can we not be justified for our own Works?*

A. Because the best of them are imperfect, and therefore cannot satisfy the Justice of God. James 3. 2: "For in many Things we offend all, if any Man offend not in Word, the same is a perfect Man, and able also to bridle the whole Body. Isaiah 64. 6, But we are all as an unclean Thing, and all our Righteousnesses are as filthy Rags, and we do all fade as a Leaf, and our Iniquities like the Wind, have taken us away."

16 Q. *But in Order to our being justified by the Merits of Christ, must they not become ours?*

A. Most certainly they must. Jer. 23. 6. "In his Days Judah shall be saved, and Israel shall dwell safely; And this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. 1 Cor. 1. 30. But of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption."

17 Q. *How do they become ours?*

A. By being imputed, and received by us.

18 Q. *Who doth impute them to us?*

A. God, by a gracious Gift. Rom. 3. 24. "Being justified freely, by his Grace, through the Redemption that is in Christ Jesus."

19 Q. *How do we receive that Righteousness?*

A. By Faith. Phil. 3. 9. "And be found in him not having mine own Righteousness which is of the Law, but that which is through the Faith in Christ, the Righteousness which is of God by Faith."

20 Q. *Are we justified for our Faith?*

A. No; The Scripture saith that we are justified by Faith, and through Faith, but never for Faith.

21 Q. *In what Light is Faith here to be considered?*

A. As a Hand or Instrument whereby we receive the Merits of Christ. John 1. 12. "But as many as received

“ him, to them gave he Power to become the Sons of  
 “ God, evento them that believe on his Name.”

## C H A P. XVI.

### O F F A I T H.

1 *Quest. HOW many Kinds of Faith are there?*

*A.* Four Kinds; An historical Faith, a temporary Faith, a Faith of Miracles, and a Saving Faith.

2 *Q. What is an historical Faith?*

*A.* It is a bare Assent to a known Truth.

3 *Q. Is this a good Faith?*

*A.* It is necessary, though not sufficient. James 2. 19.  
 “ Thou believest that there is one God, thou doest well:  
 “ The Devils also believe and tremble.”

4 *Q. What is a Temporary Faith?*

*A.* It is an Assent and Profession of the Truth for a Time, with some Degree of outward Satisfaction. Matt. 13. 20, 21 “ But he that received the Seed into stony  
 “ Places, the same is he that heareth the Word, and  
 “ anon with Joy receiveth it: Yet hath not any Root  
 “ in himself, but dureth for a while: For when Tribu-  
 “ lation or Persecution ariseth because of the Word,  
 “ by and by he is offended.”

5 *Q. What is the Faith of Miracles?*

*A.* It is a strong Persuasion, that a Miracle shall be performed, either by us, or in us. 1 Cor. 13. 2. “ And  
 “ though I have all Faith, so that I could remove  
 “ Mountains, and have no Charity, I am nothing. Matt.  
 “ 8. 10. Jesus said verily I say unto you, I have not  
 “ found so great Faith, no not in Israel.”

6 Q. *When did that Faith take Place?*

A. In that Age of the Church, when the working of Miracles were common.

7 Q. *Is this Faith of Miracles saving?*

A. No; As appears from 1 Cor. 13. 2. "And though I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing."

8 Q. *In how many Things doth saving Faith consist?*

A. In three Things; In Knowledge, Assent, and Trust. *Isaiah* 53. 11. --- "By his Knowledge shall my righteous Servant justify many; For he shall bear their Iniquities. *John* 3. 33. He that hath received his Testimony, hath set to his Seal that God is true. *Isaiah* 27. 5. Or let him take hold of my Strength that he may make Peace with me, and he shall make Peace with me."

9 Q. *Is not an implicit or blind Faith without Knowledge sufficient?*

A. No; *John* 17. 3. "And this is Life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

10 Q. *Which is the principal and properly justifying Act of Faith?*

A. It is an Act of the Soul, whereby it doth heartily will and desire, that not only the Promises of the Gospel may be true in themselves; but also such an Act, whereby it doth desire and actually receive the Lord Jesus with the most cordial Affection, as the only Cause of Salvation, with Denial of Self, and all other Creatures. *John* 1. 12. "But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name."

11 Q. *What are the Effects of the justifying Act of Faith?*

A. The particular and certain Application of the Promises of the Gospel, and the Lord Jesus, to the very Person of every Believer. *Gal.* 2. 20. "I am crucified with Christ and I live; Yet not I but Christ liveth in me. And the Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me

“ and gave himself for me.” A comfortable Sense of this, every Believer doth not enjoy at all Times, by Reason of the Temptations of Satan, the Accusations of the Law, and Delusions of the Flesh, But to attain this, every one ought to endeavour, who truly receive Jesus Christ.

12 Q. *Can and must Believers be assured of the Reality of their Faith?*

A. They can be assured. 2 Tim. 1. 12. “ For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that Day.” And they ought to endeavour after it. 2 Cor. 13. 5. “ Examine yourselves whether you be in the Faith, prove your ownelves, know ye not your ownelves, how that Christ Jesus is in you, except ye be Reprobates.”

13 Q. *Who worketh this Faith in us?*

A. The Holy Ghost. Gal. 5. 2. “ But the Fruit of the Spirit is---Faith.”

14 Q. *By what Means?*

A. By the Word. Rom. 10. 17. So then Faith cometh by hearing, and hearing by the Word of God.

15 Q. *Cannot we believe of ourselves?*

A. No; Eph. 2. 8. “ For by Grace ye are saved through Faith, and that not of yourselves; It is the Gift of God.”

## C H A P. XVII.

### OF S A N C T I F I C A T I O N.

1 Quest. *A R E those who are justified also sanctified?*

A. Yes; For these are inseparable, as 1 Cor. 1. 30. “ But of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption.”

2 Q. *What is Sanctification?*

A. A Renovation of the whole Man.

3 Q. *Is it not only a Change of the outward Actions?*

A. No: But also of the Inward Man. Rom. 12. 2.  
“ Be not conformed to this World. But be ye trans-  
“ formed by the renewing of your Mind, that ye  
“ may prove what is that good, and acceptable, and  
“ perfect Will of God.”

4 Q. *Doth not an external Change flow from this?*

A. Yes; In the whole Conversation, 1 Thes. 5 23.  
“ The very God of Peace sanctify you wholly: And  
“ I pray God your whole Spirit and Soul, and Body  
“ be preserved blameless unto the coming of our  
“ Lord.”

5 Q. *Who worketh Sanctification in us?*

A. God through his Spirit. Lev. 20. 8. “ And he  
“ shall keep my Statutes; and do them, I am the  
“ Lord which sanctify you. 1 Cor. 6. 11. And such  
“ were some of you; but ye are washed, but ye are  
“ sanctified, but ye are justified in the Name of the  
“ Lord Jesus, and by the Spirit of our God.

6 Q. *Is Sanctification necessary?*

A. Yes; Heb. 12. 14. “ Follow Peace with all  
“ Men and Holiness, without which no Man shall  
“ see the Lord.”

7 Q. *Is Sanctification perfect in this Life?*

A. No; It is only in part, and imperfect. Phil. 3.  
12. “ Not as though I had already attained, either  
“ were already perfect, But I follow after, if that  
“ I may apprehend that for which also I am appre-  
“ hended of Christ Jesus.”

8 Q. *Is Sanctification equally great in all Believers?*

A. No; It hath its several degrees, in the one  
greater, in the other less. Eph. 4 13. “ Till we all  
“ come in the unity of faith, and of the Knowledge  
“ of the Son of God, unto a perfect Man, unto the  
“ Measure of the stature of the Fullness of Christ.”

9 Q. *Is it also changeable?*

A. Yes; Sanctification is subject to Increase and  
Decrease in one and the same Person.

10 Q. *Can we totally loose it?*

*A.* No; Where the Grace of God is once begun, there it doth continue.

11 *Q.* *Is there then no Apostacy of Saints?*

*A.* No; They may fall, but cannot fall away. 1 Pet. 1. 5. "Who are kept by the Power of God, through Faith, unto Salvation, ready to be revealed in the last Time."

12 *Q.* *How do the People of God make Progress in Sanctification?*

*A.* When by the Grace of the Holy Spirit, they put away every inward and outward Hindrance, and depending on the Power of Christ, diligently use all the appointed Means to perfect their Sanctification.

## OF GOOD WORKS.

1 *Quest.* *What are the Fruits of Faith and Sanctification?*

*A.* Good Works; James 2. 18. "A Man may say thou hast Faith, and I have Works: Shew me thy Faith without thy Works, and I will shew thee my Faith by my Works. Gal. 5. 6. For in Christ Jesus neither Circumcision, nor Uncircumcision availeth any Thing, but Faith which worketh by Love."

2 *Q.* *What are good Works?*

*A.* 1st. Those that are done of Faith; 2dly. According to the Law of God; and 3dly. To his Glory.

3 *Q.* *Prove that they must be done of Faith?*

*A.* Heb. 11. 6. "But without Faith it is impossible to please him: For he that cometh to God must believe that he is, and that he is a Rewarder of them that diligently seek him."

4 *Q.* *Prove that they must be done according to the Law of God?*

*A.* Matt. 15. 9. "In vain they do worship me, teaching for Doctrines the Commandments of Men."

5 *Q.* *Prove that they must be done to the Honour and Glory of God?*

*A.* 1 Cor. 10. 31. “ Therefore whether ye eat or  
“ drink, or whatsoever ye do, do all to the glory of  
“ God.”

6 *Q.* *Must we do good Works?*

*A.* Yes; “ Let your light so shine before Men, that  
“ they may see your good Works, and glorify your  
Father which is in Heaven.” Matt. 5. 16.

7 *Q.* *Can such good Works merit Heaven?*

*A.* No; Christ alone hath merited that for us.

8. *Q.* *Why not?*

*A.* Because they are imperfect. Isaiah 64. 6. “ But  
“ we are all as an unclean Thing, and all our Righte-  
“ ousnesses are as filthy Rags, and we all fade as a  
“ Leaf, and our Iniquities, like the Wind have taken  
“ us away ” Luke 17. 10. “ When you have done  
“ all those Things which are commanded you, say we  
“ are unprofitable Servants: We have done that  
“ which was our duty to do.”

9 *Q.* *Why must we then do good Works?*

*A.* 1st. To glorify God by them. 2dly. To edify  
our Neighbours: and 3dly. That we may be assured  
of our Faith.

## C H A P. XVIII.

### OF THE LAW OF GOD.

1 *Quest.* *HOW many Kinds of Laws did God give  
unto Israel?*

*A.* Three; 1st. The Moral. 2dly. The Political  
or Civil, and 3dly. The ceremonial Law. Lev. 18. 5.  
“ Ye shall therefore keep my Statutes and my Judg-  
“ ments; Which if a Man do he shall live in them:  
“ I am the Lord.”

2 *Q.* *Which of these three are still in force?*

*A.* The moral Law which is eternal. Matt. 5. 17, 19:



“ Think not that I am come to destroy the Law or the  
 “ Prophets ; I am not come to destroy, but to fulfil,  
 “ for verily I say unto you till Heaven and Earth shall  
 “ pass, one Jot or one Tittle shall in no wise pass from  
 “ the Law till all be fulfilled. Whosoever therefore  
 “ shall break one of the least of these Commandments  
 “ and shall teach Men so, shall be called the least in  
 “ the Kingdom of Heaven : But whosoever shall do  
 “ and teach them, the same shall be called great in the  
 “ Kingdom of Heaven.”

3 Q. *When were the others abrogated ?*

A. At the beginning of the New Testament. Acts  
 15. 10. “ Now therefore why tempt ye God, to put a  
 “ Yoke upon the neck of the Disciples, which neither  
 “ our Fathers nor we were able to bear ” Gal. 5. 2, 3.  
 “ Behold I Paul say unto you, that if ye be circumcised,  
 “ Christ shall profit you nothing. For I testify again,  
 “ to every Man that is circumcised, that he is a Debtor  
 “ to the whole Law.”

4 Q. *How many Commands are contained in the moral Law ?*

A. Ten Commands.

5 Q. *How many Tables ?*

A. Two Tables.

6 Q. *What doth the first Table require ?*

A. Supreme love to God.

7 Q. *What doth the second Table require ?*

A. To love our Neighbours as ourselves. Matt. 22.  
 40. “ On these two Commands hang all the Law and  
 “ the Prophets.”

8 Q. *How many Commands are there in each Table ?*

A. There are four Commands in the first, and six in  
 the second Table.

9 Q. *Where was that law given ?*

A. On Mount Sinai. Gal. 4 25. “ For this Agar is  
 “ Mount Sinai in Arabia, and answereth to Jerusalem  
 “ which now is, and is in Bondage with her Chil-  
 “ dren.”

10 Q. *When was it given ?*

*A.* Soon after the Departure of the Children of Israel out of Egypt.

11 *Q.* *Is not this Law enlarged by Christ under the New Testament?*

*A.* No; This Law is so perfect that nothing can be added thereunto.

12 *Q.* *Can we perfectly keep this Law?*

*A.* No: James 3. 2. "For in many Things we offend all. If any Man offend not in Word, the same is a Perfect Man, and able also to bridle the whole Body."

13 *Q.* *Repeat that Law?*

*A.* I am the Lord thy God which have brought thee out of the Land of Egypt, &c.

14 *Q.* *When we see our Weakness and Inability by this Law, to what must it excite us?*

*A.* To Prayer. Pl. 119 4, 5. "Lord thou hast commanded us to keep thy Precepts diligently, O that my Ways were directed to keep thy Statutes."

## C H A P. XIX.

### OF PRAYER.

1 *Quest.* *IS Prayer necessary?*

*A.* Yes: It is a Means to obtain that which God hath commanded. Pl. 50. 15. "Call upon me in the Day of Trouble: I will deliver thee, and thou shalt glorify me."

2 *Q.* *To whom must we pray?*

*A.* To God only; "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4. 10.

3 *Q.* *May we not worship Saints or Angels?*

*A.* No; that Honour belongs not unto them, neither

do they know us. Isaiah 42. 8. " I am the Lord, that  
" is my Name, and my Glory will I not give to ano-  
" ther, neither my Praise to graven Images. Col. 2. 18.  
" Let no Man beguile you of your Reward, in a vo-  
" luntary Humility, and worshiping of Angels, in-  
" truding in those Things which he hath not seen,  
" vainly puffed up by his fleshly Mind."

4 Q. *How must we pray?*

A. With a holy Frame of Mind, and a grave and  
reverend Posture of Body.

5 Q. *For what must we pray?*

A. For spiritual and temporal Necessaries. Matt. 6.  
9, 13. Prov. 30. 8, 9.

6 Q. *Hath Christ given an example?*

A. Yes: In the Lord's Prayer, Matt. 6. 9, 13.

7 Q. *Which is that Prayer?*

A. Our Father which art in Heaven, &c.

## C H A P XX.

### Of the SACRAMENTS.

1 Quest. *WHAT Means hath God appointed for pro-  
moting Sanctification in his people?*

A. The Word and Sacraments.

2 Q. *What are Sacraments?*

A. They are Signs and Seals of God's Grace, Rom.  
4. 11. " And he received the Sign of Circumcision, a  
" Seal of the Righteousness of the Faith, which he  
" had yet being uncircumcised; that he might be the  
" Father of all them that believe, though they be not  
" circumcised; that Righteousness might be imputed  
" unto them also."

3 Q. *Which were the principle Sacraments of the Old Testament ?*

A. Circumcision and the Passover.

4 Q. *On what Day were the Children circumcised ?*

A. On the eighth Day.

5 Q. *When was circumcision instituted ?*

A. In the Days of Abraham. Gen. 17,

6 Q. *When was the passover instituted ?*

A. In the Days of Moses: " In the Night when  
" Israel went out of Egypt," Exod. 12.

7 Q. *What did they eat at the Passover ?*

A. A Lamb.

8 Q. *To whom did this allude ?*

A. To Christ 1 Cor. 5. 7. " For even Christ our  
" Passover is sacrificed for us."

9 Q. *How long did these Sacraments continue ?*

A. To the Times of the New Testament.

10 Q. *How many Sacraments are there under the New Testament ?*

A. Two ; Holy Baptism, and the Holy Supper.

11 Q. *Who hath instituted them ?*

A. Christ, Matt. 26 and Chap. 28.

## I. OF HOLY BAPTISM.

1 Quest. *Wherewith do we Baptise ?*

A. With Water.

2 Q. *Must the Water be mixed with any Thing else ?*

A. No : It must be only simple Water.

3 Q. *What doth the Water signify ?*

A. The Blood and Spirit of Christ. Heb. 12. 24.  
" To Jesus the Mediator of the New Covenant, and  
" to the Blood of Sprinkling that speaketh better  
" Things than that of Abel. 1 Pet. 1. 2. Elect ac-  
" cording to the Fore-Knowledge of God the Father,  
" through the Sanctification of the Spirit unto Obe-  
" dience, and Sprinkling of the Blood of Jesus Christ."

3 Q. *What Use is made of the Water ?*

A. The Person to be baptized is immerfed therein, or fprinkled therewith.

5 Q. *What doth Immersion or Sprinkling with Water fignify ?*

A. The wafhing away of Sin, through the Blood and Spirit of Chrift. Ezeck. 36. 25. " Then will I fprinkle clean Water upon you, and ye fhall be clean: From all your Filthinefs, and from all your Idols will I cleanfe you."

6 Q. *How many Benefits are there fealed in Baptifm ?*

A. Two; Juftification through the Blood of Chrift, and Sanctification by his Spirit.

7 Q. *Can Water itfelf wafh away Sin ?*

A. No; " The Blood of Jefus Chrift his Son cleanfeth us from all Sins" 1 John 1. 7.

8 Q. *In whose name are we Baptized ?*

A. " In the Name of the Father, and of the Son and of the Holy Ghofl" Matt. 28. 19.

9 Q. *May any one Baptife in Time of Need ?*

A. No; But only thofe who are fent to teach Matt. 28. 19. " Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghofl. Teaching them to obferve all Things whatfoever I have commanded you."

10 Q. *Are Children alfo to be baptized ?*

A. Yes, the Promise is to you and your Children, Acts 2. 39.

11 Q. *Is Baptifm neceffary ?*

A. Yes; By Virtue of the Command of Chrift.

12 Q. *Doth Salvation abfolutely depend thereon ?*

A. No; God never binds his Grace to Sacraments.

13 Q. *How often muft we be baptized ?*

A. Bnt once: Even as we can be born but once; For Baptifm is a Sacrament of Birth and Admiffion into the Church, which can be done but once.

14 Q. *What is the Duty of baptized Perfons ?*

A. They muft examine themfelves whether they have

wholly dedicated themselves (agreeable to their baptismal Vows) to God the Father Son and Holy Ghost.

## ii. Of the Holy Supper.

1 Quest *Why do we go often to the Lord's Supper?*

A. Because it is a Sacrament of a continual Nourishment in the Faith.

2 Q. *Why is it called a Supper?*

A. Because Christ instituted it in the Night.

3 Q. *When hath he instituted it?*

A. In that Night when he was betrayed. Matt. 26

4 Q. *What are the visible Signs in the Lord's Supper?*

A. Bread and Wine.

5 Q. *What Sort of Bread?*

A. Common nourishing Bread.

6 Q. *May we not use Wafers in this Supper?*

A. No; For thy don't sufficiently denote the Spiritual Nourishment.

7 Q. *What doth the Bread in this Supper signify?*

A. The body of Christ. 1 Cor. 11. 24. " And when  
" he had given Thanks, he brake it, and said, take  
" eat; this is my Body, which is broken for you:  
" Do this in Remembrance of me.

8 Q. *Must the Bread be also broken?*

A. Yes; to signify that the body of Christ is broken for us.

9. Q. *What Sort of Wine is to be used in the Lord's Supper?*

A. That is indifferent.

10 Q. *Must it be mixed with Water?*

A. No; That is no where commanded.

11 Q. *What doth the Wine signify?*

A. The blood of Christ. 1 Cor. 11. 25. " After the  
" same Manner also he took the Cup, when he had  
" supped, saying: This Cup is the New Testament in  
" my Blood; This do ye as oft as ye drink it, in re-  
" membrance of me.

12 Q. *What doth the pouring forth of the Wine signify?*

A. That the blood of Christ is shed for us.

13 Q. *Is not bread alone sufficient in the Holy Supper?*

A. No; For Christ also “ took the Cup, and gave thanks, and gave it to them, saying, drink ye all of it.” Matt. 26. 27.

14 Q. *Is that to be understood of all Believers in common?*

A. Yes: “ Let a man examine himself, and so eat of this Bread and drink of this Cup.” 1 Cor. 11. 28.

15 Q. *Is Christ bodily present in the elements of this Supper?*

A. No; His human Nature is only in Heaven. Acts 3. 21. “ Whom the Heavens must receive until the Times of Restitution of all Things, which God hath spoken by the mouth of all his Holy Prophets since the World began.”

16 Q. *Are not Bread and Wine changed into his Flesh and Blood?*

A. No: They remain Bread and Wine even after the Blessing or Consecration.

17 Q. *How then can Christ say, “ This is my Body ? ”*

A. The meaning is, This doth signify my Body.

18 Q. *Doth the Scripture often speak thus?*

A. Yes; Frequently. 1 Cor. 10. 4. “ The Rock was Christ.” That is to say, it did signify Christ.

19 Q. *Cannot we then eat and drink Christ himself?*

A. Not Corporally; but Spiritually.

20 Q. *What is to eat Christ spiritually?*

A. To receive him by Faith.

21 Q. *For whom is this Holy Supper instituted?*

A. Only for Believers.

22 Q. *Not for Children?*

A. No; Because they cannot examine themselves.

23 Q. *Concerning what particulars must we examine ourselves?*

A. 1st. Whether we sincerely repent of our Sins. 2d. Whether we believe in Christ. 3d. Whether we express this Faith in an Holy Conversation.

## C H A P. XXI.

### OF MAN'S LATTER END.

1 *Quest. SHALL Man always live?*

A. No; "It is appointed for Man once to die, and  
" then the Judgment." Heb. 9. 27.

2 *Q. Doth then the whole of Man die?*

A. No; For the Soul is immortal, Matt 10. 2, 8.  
" Fear not them which kill the Body, but are not able  
" to kill the Soul; But rather fear him which is able  
" to destroy both Soul and Body in Hell."

3 *Q. How many Places are there for the Soul after Death?*

A. Only two; Hell or Heaven. Matt. 7. 13. 14.  
" Enter ye in at the Straight Gate; for wide is the  
" Gate, and broad is the Way, that leadeth to De-  
" struction, and many there be that go in thereat:  
" Because straight is the Gate and narrow is the Way  
" which leadeth unto Life, and few there be that find  
" it."

4 *Q. Do the Souls go there immediately after Death?*

A. Yes; As appears in the Cases of Lazarus and the  
Rich man; "The rich Man IMMEDIATELY lifted up  
" his Eyes in Hell; and Lazarus was carried in Abra-  
" ham's Bosom." Luke 16. 22. 23.

5 *Q. Is there no Purgatory?*

A. No; Rev. 14. 13. "And I heard a Voice from  
" Heaven, saying unto me, write, blessed are the  
" dead that die in the Lord, from henceforth: Yea,  
" saith the Spirit that they may rest from their Labours,  
" and their Works do follow them." The penitent  
Thief went immediately to Heaven without Purga-  
tory. Luke 23. 43. "And Jesus said unto him, verily  
" I say unto thee, this Day shalt thou be with me in  
" Paradise."



## I. OF THE RESURRECTION.

1 Quest. *Shall there be a Resurrection?*

A. Yes; Both of the Just and Unjust. Acts 24. 15.

2 Q. *When?*

A. At the last Day.

3 Q. *Who shall raise them?*

A. God.

4 Q. *Shall the Wicked also arise?*

A. Yes; "The hour is coming in which all that are in the Grave shall hear his Voice, and shall come forth, they that have done good unto the Resurrection of Life, and they that have done Evil unto the Resurrection of Damnation." John 5. 28, 29.

5 Q. *With what Bodies shall they rise?*

A. With the same Bodies; otherwise it would be no Resurrection, but a new Creation; This was the Expectation of Job; "I know that my Redeemer liveth, and that he shall stand at the latter Day upon the Earth, and though after my Skin, Worms destroy this Body, yet in my Flesh shall I see God: Whom I shall see for myself, and mine Eyes shall behold, and not another; though my Reins be consumed within me." Job. 19. 25, 26, 27.

6 Q. *But is this possible?*

A. Yes: "With God all Things are possible." It would seem still more impossible to create the World of nothing.

7 Q. *Shall not these Bodies be changed?*

A. Not in their Essence, but only in their qualities.

8 Q. *In what Qualities will they be changed?*

A. "This Corruption must put on Incorruption, and this Mortal must put on Immortality." 1 Cor. 15. 53.

## ii. OF THE FINAL JUDGMENT.

1 Quest. *What shall follow the Resurrection?*

A. The final Judgment.

2 Q. *Shall there be a final Judgment ?*

A. Yes; Acts 17. 31. " He hath appointed a Day, " in the which he will judge the World in Righteous- " ness by that Man whom he hath ordained: Whereof " he hath given assurance unto all men, in that he hath " raised him from the dead.

3 Q. *Who shall be the Judge ?*

A. Christ our Saviour, who shall visibly appear in his human Nature.

4 Q. *Where shall that Judgment be ?*

A. In the Clouds of Heaven. Matt. 26. 64. " Ne- " vertheless I say unto you, hereafter shall ye see the " Son of Man, sitting on the Right hand of Power, " and coming in the Clouds of Heaven."

5 Q. *When ?*

A. " Of that Day and Hour knoweth no Man, nor " the Angels in Heaven, nor the Son, but the Fa- " ther only." Mark 13. 32.

6 Q. *Who shall be Judged ?*

A. All Men, 2 Cor. 5. 10. " We must all appear " before the Judgment Seat of Christ, that every one " may receive the Things done in his Body, accor- " ding to that he hath done, whether it be good or bad."

7 Q. *How shall mankind be divided ?*

A. Into two multitudes; the Wicked and the Righteous.

8 Q. *Where shall Christ place them ?*

A. The wicked on his left and the righteous on his right Hand.

9 Q. *What shall he say unto the wicked ?*

A. " Depart from me ye cursed into everlasting Fire, " prepared for the Devil and his Angels, Matt. 25. 41.

10 Q. *What shall he say unto the Righteous ?*

A. " Come ye blessed of my Father, inherit the " Kingdom prepared for you, from the foundation of " the World. Matt. 25. 34.

### III. OF ETERNAL LIFE.

1 Quest. *What shall follow this Judgment ?*

*A.* Eternal Life or eternal Damnation.

2 *Q.* *Where shall the wicked suffer this Damnation?*

*A.* In Hell, Luke 16. 23. “ And the Rich Man also  
“ died, and was buried, and in Hell he lift up his  
“ Eyes being in Torments.”

3 *Q.* *How long shall this Torment endure?*

*A.* FOR EVER. “ And these shall go into everlasting  
“ Punishment. Matt. 25. 46.

4 *Q.* *But shall not Damnation be an Annihilation of  
the whole Man, or end in Time?*

*A.* No; It will be a felt Punishment without End,  
Mark 9. 44. “ Where their Worm dieth not, and the  
Fire is not quenched.

5 *Q.* *Where shall eternal Life be enjoyed?*

*A.* In Heaven, Luke 6. 23. “ Rejoice in that Day  
“ and leap for Joy; for behold your Reward is great  
in Heaven.

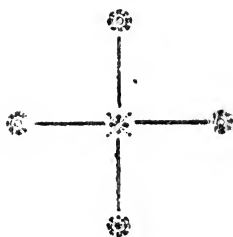
6 *Q.* *How long shall it be enjoyed?*

*A.* Also forever, “ The Righteous go into EVER-  
LASTING Life. Matt. 25. 46.

7 *Q.* *Wherein shall it consist?*

*A.* In an eternal Enjoyment of God with perfect  
Satisfaction and Delight. Pf. 16. 11. “ Thou shalt  
“ shew me the Path of Life; Fulness of Joy is in thy  
“ Presence, at thy Right-Hand there are Pleasures  
“ for evermore.”

F I N I S.



T H E

C O N T E N T S.

Chap.		Page.
I.	<b>O</b> F the knowledge of God - - -	9
II.	Of the Scriptures - - -	10
III.	Of God - - -	14
	i. In General - - -	---
	ii. Of his Names - - -	15
	iii. Of his Attributes - - -	16
	iv. Of the Trinity - - -	22
IV.	Of God's Decrees - - -	27
	Of Predestination - - -	28
V.	Of the Council of Peace - - -	31
VI.	Of Creation - - -	32
VII.	Of Providence - - -	53
VIII.	Of the Covenant Works - - -	37
IX.	Of the Image of God - - -	38
X.	Of Sin - - -	40
	i. Of Adam's Fall - - -	---
	ii. Of original Sin - - -	41
	iii. Of Actual Sin and the Punishment of Sin	43
XI.	Of the Covenant of Grace - - -	45
XII.	Of the Mediator of the Covenant - - -	47
	i. Of the Name <i>Jesus</i> - - -	48
	ii. Of the Name <i>Christ</i> - - -	49
	iii. Of his offices - - -	51
	A. Of his Prophetical office - - -	51
	B. Of his Priestly office - - -	53
	C. Of his Kingly office - - -	54

Chap.	Page.
IV. Of his Names	55
V. Of his States	57
A. Of his Humble Birth	58
B. His Sufferings	59
C. His Death	60
D. Of his Burial	---
E. His Descending into Hell	61
F. End of his Humiliation	---
A. His Resurrection	64
B. His Ascension	65
C. His sitting at the Right Hand of God	67
XIII. Of Vocation	---
XIV. Of the Church	71
XV. Of Justification	74
XVI. Of Faith.	77
XVII. Of Sanctification	79
Of Good Works	81
XVIII. Of the Law of God.	82
XIX. Of Prayer	84
XX. Of the Sacraments	85
i. Of Holy Baptism	86
ii. Of the Holy Scripture	88
XXI. Of Mans latter End	90
ii. Of the final Judgment	91
iii. Of Eternal Life	92











