

AN *Explan*
EXPLICATION

OF THE

Shorter Catechism,

Composed by the

ASSEMBLY OF Divines,

Commonly called, the

Westminster ASSEMBLY.

WHEREIN

The several Questions and Answers of the said *Shorter Catechism*, are resolved, divided, and taken apart into several Under-Questions and Answers; in order to render the Whole more plain and easy to be understood, not only by the young arising Generation, but also, by the more Weak and Ignorant, of more advanced Years; that they all may be helped forward in their Growth in Knowledge, and Acquaintance with the Doctrines of Faith, and Principles of our holy Protestant reformed Christian Religion.

By JOHN THOMSON, M. A. & V. D. M.
In the County of *Amelia*.

JOHN xiii. 17.—*If ye know these Things, happy are ye if ye do them.*

2 PET. iii. 18.—*But grow in Grace, and in the saving Knowledge of our Lord and Saviour Jesus Christ.*

HOS. iv. 6. *My People are destroyed for lack of Knowledge.*

LUKE xii. 48. *But he that knew not, and did commit Things worthy of Stripes, shall be beaten with few Stripes.*

W I L L I A M S B U R G :

Printed by WILLIAM PARKS, MDCCLXIX.

ERRATA: To be corrected with the Pen before reading this Book; which may be rectified in the Margin, opposite to the Place where the Error is.

PAGE 15. Line 2. after Right blot out and, p. 29. l. 8. after tho' read we, p. 34. l. 32. after most r. Minute, p. 42. l. 35. after the is, p. 63. l. 9. after 4thly, r. Tho', p. 92. l. 6. after A The r. ceremonial, p. 93. l. 22. after Transport of r. Zeal, p. 98. l. 38. first Word, r. success, p. 99. l. 39. after other; r. that is, p. 119. l. 5. after and r. rested, p. 128. l. 38. after to r. satisfy, p. 140. l. 11. after r. or r. Verity, p. 142. l. 4. after world'y r. Enjoyments, p. 143. l. 10. after best r. Works, p. 146. l. 14. first Word, r. external, p. 151. l. 27. after Person r. allow himself in, p. 163. l. 37. after give r. them, p. 163. l. 21. after if r. he, p. 175. l. 7. first Word, r. prevail, ib. 20. after then r. be. In the Appendix, p. 6. l. 2. after Decree r. Rites.

T O T H E

R E A D E R.

TH E R E are Three Things that concur to make up the Character or Qualifications of a true Christian; First, a competent Knowledge of God, and the Things of God; or, which is the same Thing, an Acquaintance with the main and fundamental Principles of the Christian Religion, as they are taught and revealed in the Word of God; Secondly, a Principle of sanctifying Grace in the Heart; whereby the Mind, Will and Affections, yea the whole Man, is, or must be, renewed after the Image of God; that is, it must be endowed and furnished with holy and pure Inclinations and Dispositions, agreeable to the pure and holy Law of God, and contrary to the natural sinful Inclinations of the whole Man to rebel against God, and act contrary to his Law. Rom. viii. 7. Thirdly, a righteous and holy Conversation agreeable to the heavenly Doctrines and pure Laws contained in the Word, and at once agreeable to, and influenced by the above-hinted inward Principle of sanctifying Grace implanted in the Soul by the holy Spirit.

Seeing then that all these three are necessary to the very Being of true Christianity, at least in adult Persons, and consequently to a well-grounded Hope of escaping the Torments of unquenchable Fire, and of enjoying an happy Eternity; it is undoubtedly the great Interest as well as Duty of every Person of all Stations, Degrees and Ages, to use their utmost Diligence in the Use of appointed Means for obtaining them. And

Seeing our Lord Jesus Christ, the great Saviour, the Prophet, Priest and King of his Church, hath appointed Plenty and Variety of most suitable Means for her Help to obtain the above

Qualifications; and in his great Mercy and distinguishing Goodness and Grace to us in these Ages and Parts of the World, above the far greatest Part of Mankind, hath been pleased to favour us with these Means of Knowledge and Grace, viz. the written Word, the preaching of it, in some Measure, as the Circumstances of these new settled Countries can afford, together with many useful, instructive and edifying Books, &c. for the begetting and Increase of both Knowledge and Grace in the Minds of Professors; surely it's our great Business, every one of us, to be diligent in the Use of those Means, not only for our own but also for one another's spiritual Edification, according to our Station, Capacity, and the Trust committed unto us; as we would avoid and escape a more aggravated Condemnation and Misery than Turks and Jews, Heathens and Infidels, yea, than Sodom and Gommorah are laid under.

It is Matter of great and sorrowful Lamentation to consider how many visible Professors there are in this Part of the World, who have been baptised in the Name of the Holy Trinity, and so received as Members of the visible Church, who yet are absolute Strangers, both to the Doctrines of Christianity, and Practice of serious Piety; and who give themselves up to Looseness and impious Prophanity in Speech and Behaviour; as if they did not believe that there is a God who doth observe, and will call them to an Account; or that there is an Heaven to reward the Godly, or an Hell and State of everlasting Torment prepared for the Wicked. And it's a dreadful Aggravation of the dismal View of Things, to consider, what a numerous young arising Generation, all Children of visible Professors, and nominal Christians there is; of whose Christian Education in the Fear of God and Knowledge of the Principles of Christianity there is so very little visible Prospekt; because most Parents are too great Strangers to the Things of God themselves; and too many of those who have any Measure of Knowledge of them, are slack and careless in communicating what Knowledge they have to their Children; thinking they have done all that's incumbent on them, in this Matter, if they get them taught to read. And, alas! too too many of the poorer Sort come not this Length. So that there is a most gloomy and fearful Prospekt, that every succeeding Generation will be more ignorant, and by Consequence, more graceless than the preceeding.

There is a double Inconveniency which Christian Professors labour

labour under, particularly in the back Parts of this Colony, which is a great Hindrance to the Improvement of Religion both in Knowledge and Practice; viz. First, a great Scarcity of Gospel Ministers to labour in the Word and Doctrine among them, in order to teach them the good Ways of the Lord. It's true, that there are few or no Counties that I know of that are wholly desolate; yet this Want will still appear to be very great, if it be considered, first, that in the new erected Counties or Parishes, the Bounds are so great, that it's not, or at least scarcely, practicable for the Ministers or Parsons who are settled in them, to be, or preach as often in every Corner as the Instruction and Edification of poor Families doth require; many of them not having Opportunity to hear a Sermon within the Reach of Women and young ones in several Years: Again, it's well known that of late Years great Numbers of Families of Presbyterian Dissenters have come from the Northward to inhabit the back new Parts of this Colony, whose Inclination, it may reasonably be presum'd, is, and will be, to enjoy Gospel Administrations agreeable to their Education; who yet, by Reason of their Circumstances in the World, are very unable to support Ministers of their own Perswasion to preach constantly among them, and instruct them. Another Inconveniency they labour under is, a Difficulty of being supply'd with good and edifying Books, such as might, in some Measure, supply the Want of Preaching: Our Merchants Stores, so far as I apprehend, not being commonly furnished with such Plenty and Variety of these, as of other Goods, and particularly with such Books as are adapted to instruct in the Doctrines and Principles of Religion.

While musing and meditating on these Things, and particularly, on the Condition of great Numbers of Presbyterian Families that of late have settled in the back Parts of this Colony, and who labour under so great Scarcity of Ministers of their own Perswasion to labour among them, to teach them both the Doctrines and Duties of Christianity; it came into my Thought to try to compose something of a plain and easy Collection or System of the Principles of Religion, such as might suit the weak Capacities of the younger and more ignorant, and which might, in some Measure, supply the Want of some other Performances of this Kind, which are easy to be had in Plenty in some other Parts of the British World; such as Mr. Thomas Vincent's Explanation of the Shorter Catechism, &c. which for Brevity and Plain-

ness is, in my Judgment, one of the best that I am acquainted with; and accordingly, through Divine Assistance, (I hope) I have, in leisure Hours, pursu'd the Attempt, until I have gone through with it; taking the Shorter Catechism, composed by the Westminster Assembly, for the Ground or Platform to build upon, in Imitation of the worthy Author above-mentioned, concluding with myself, that if the printing hereof in this Colony could be procured, it might, by a divine Blessing, be a useful Help to many who have not the Opportunity of procuring any other or better of the Kind.

This Performance, as to the greatest Part of it, is made up of such Questions and Answers as I was wont to make use of among the People, among whom I have laboured, before I came to inhabit this Colony: I have through the Whole of it endeavoured to use as much Plainness of Words as I could attain to, in Condescension to the weak Capacities of the younger and more ignorant and yet I doubt not but there are some Things in it above their Reach; not that I designed it should be so; but rather the divine Sublimity of the Matter treated of, is such, that I could not bring it lower in Words, or nearer to weak Understandings: Yet I hope such Parts of the Work will not be altogether useless, but rather of Service, at least, to such as by a diligent improving their Understandings in the more easy and plain Points of Doctrine, are arrived to a Capacity of being instructed in what is more sublime and difficult to be understood.

And as I would rejoice how many Christians of all Denominations may reap Benefit from this little mean Performance; so I will here insert a short Word, in order to remove any Prejudice which any Person of the Established Church may conceive against it, and so be hindred from using it as an Help to improve their Knowledge: First, excepting what relates to the Form of Church Government and Ceremonies of Divine Worship, there is nothing in the whole Performance, as I conceive, but what is perfectly agreeable to the established Articles of the Church of England.

In order to render this Performance more useful, I have inserted a pretty many Quotations out of the holy Scriptures, to prove the Propositions and Doctrines held forth therein; especially such Doctrines as are more plainly, clearly, and expressly contained in the Scriptures refer'd to, on Purpose forbearing

to point out those Scriptures which contain their Doctrines more obscurely, and by Consequence, which are less obvious to the unlearned Reader; apprehending that the Weak and Unlearned would get but little Benefit by being directed to a Text in which he could not easily discern the Doctrine which it is designed to confirm. There are also many Doctrines belonging to our holy Religion, which are so self-evident and so plainly revealed in the Word, that they can scarcely be considerately read, but they will constrain the Reader to yield his Assent unto them: I have, to avoid Prolixity, foreborn to point out Scriptures to prove many of those.

Now I will shut up this short Preface, or Epistle, with an earnest Exhortation and Entreaty to all, into whose Hands this Piece may come, to mind the one Thing needful; to be fully persuaded of the Necessity of Knowledge in the Understanding, Grace in the Heart, and Holiness in the Conversation, in order to everlasting Life; and also to peruse this Piece without Prejudice, with Seriousness of Attention, and with Prayer to, and Dependence upon God, for his Blessing, to make it savingly profitable to their Souls: Which is also the sincere Desire and Prayer of one of the meanest Labourers in Christ's Vineyard.

J O H N T H O M S O N,

THE
DEDICATION,
TO THE

Young arising Generation of CHRISTIANS in this Colony ; and more especially the Children of *Presbyterian Dissenters* ; and also to all Parents and Governors of Families, this Performance is affectionately dedicated.

Dear Children, and Christian Friends ;

AS this Performance was at first composed chiefly and mainly with a View to your Profit and spiritual Edification, I think you have the best Title to the Dedication of it.

I have been now a Preacher of the Gospel these 36 Years, and now am become old and grey-headed, and know not how soon I may be called to give an Account of my Stewardship ; and accordingly I expect that this may, perhaps, be the last Attempt which I shall make in so publick a Manner; for the Advancement and Propagation of my Great Lord and Master's Interest in this World : And it would yield no small Comfort to me, if I should yet live to know that this little Performance, how mean soever in itself, should by God's Blessing, prove an effectual Mean of the Increase of Christian Knowledge, where it shall come. And, my dear Children and Friends, you are the only Party to whom I can look, and on whom I can depend, under God, for this desired Comfort. If you receive it kindly, and peruse and improve it

it diligently as you ought, and I earnestly request, desire, and obtest you to do; I hope both you and I shall have no small Matter of Thanksgiving and Praise to God; while your Souls reap the saving Profit; and poor worthless I the Comfort of these poor Endeavours and Labours.

O! my dear Friends and Children, I beseech you consider that you have immortal Souls, every one of you, which must and will, at Death, go either to Heaven or Hell, will be either crown'd with immortal Glory, or sink into everlasting Despair and Disgrace, and be tormented with unquenchable Flames, with the Devil and his Angels: Consider further, that your final Doom and eternal State depend on the Improvement which you shall make of your uncertain Time, longer or shorter in this Life, together with the Means of Knowledge and Grace, which God in his Providence affords for your Assistance, in working out your Salvation. God hath made you reasonable Creatures: Let me beseech you to act and behave as such, in the Management of your eternal Concerns. You have the Light of the Gospel, while others set in Darkness, under the Clouds of Heathenish Ignorance and Idolatry, or the gross Delusions of *Mahomet*, or the Superstition, Ignorance, Tyranny, Idolatry and Heresy, of the *Romish* Antichrist. O! consider what a fearful Hell, and how aggravated, will be your Portion, if through your own wilful supine Neglect you perish in your Ignorance, in a Land of Light: What shall it profit you if you should gain the whole World and lose your own Soul? Or what shall or can you give in Exchange for your Soul? And O! be careful not only to know, but also to practise the Truths of Christianity. If ye know these Things, happy are ye if ye do them; but without Holiness no Man shall see the Lord. Dear Souls! I could find in my Heart to multiply Words of this Kind, but for Fear of increasing the Charge of the Press, I shall therefore leave off to address you any further in my own Words, and conclude this Dedication with the Words of that faithful Servant of Christ, Mr. *Thomas Vincent*, in his Dedication of his very excellent Performance, viz. his Explanation of this same *Shorter Catechism*, which he dedicates to Masters and Governors of Families, belonging to his own Congregation, and to young ones, as following. Says he,

x *The D E D I C A T I O N.*

‘ S O M E dedicate their Works unto Lords and Ladies,
‘ or other great Persons, such as possibly I might find
‘ out, had I a Mind to seek; but as my Love is most en-
‘ deared to you, so my greatest Ambition is to be serviceable
‘ to your Souls. God by bringing Persons into your Fami-
‘ lies, hath given you a Charge of their Souls. Your Charge
‘ is great. And to be guilty of the Ruin of Souls is dread-
‘ ful. Happy shall we be if we be found faithful to our
‘ own and one-another’s Souls, in the great Day of Ac-
‘ counts. Too many even in our Nation and City perish,
‘ and run blind-fold to Hell, for Want of Knowledge. And
‘ the most are without Knowledge for Want of Instruction.
‘ And as no Way of Instruction doth convey clearer Light of
‘ distinct Knowledge in the Principles of Religion than the
‘ Way of catechising; so the Neglect of this in Ministers,
‘ and Masters of Families, is such a Sin of Unfaithfulness
‘ unto the Souls of them that are under their Charge, that
‘ all of us should take Heed that we have it not to answer
‘ for at the Appearance of our Lord. It is not sufficient
‘ for you to bring your Children and Servants to receive
‘ publick Instruction; but it is your Duty also to instruct
‘ them privately, and at home to examine them in their Cate-
‘ chism. I know no Catechism more full of Light than the
‘ *Shorter Catechism* of the late General Assembly, which be-
‘ cause in many Answers there are Things not easily to be
‘ understood by Beginners, therefore in this my Explana-
‘ tion of it, I have taken Paine to take abroad every Answer,
‘ and to open it in several Under-questions and Answers,
‘ and to confirm the Truths therein contained by Reasons
‘ and Scripture Proofs; which I have endeavoured to do as
‘ plainly and familiarly as I could; that every Thing therein
‘ might be the more intelligible to such as either learn or
‘ read it. Some chief Controversies I have touched upon,
‘ briefly propounding Arguments for the backing of the Truth;
‘ and not left Objections unanswered; which I have the ra-
‘ ther done that all of you, especially the more unexperi-
‘ enced and young ones, under you, might get some Armour
‘ against, every where preventing, Error. You know that
‘ some have committed the whole Explanation, so far as we
‘ have gone, unto Memory; how beneficial they have found
‘ this, others besides themselves can speak. Yet all have not
‘ that

that Strength of Memory; neither would I impose this Explanation to be learned without Book by all; yet this I advise, that you who are Masters of Families would set apart Time (twice, or at least once, every Week) to examine your Children and Servants in the *Assembly's Catechism*, taking Mr. Lee's excellent Method in the Way of asking Questions; which God hath made singularly useful in the diffusing much Light among young ones. And after they have given you the Answers without Book which are in the Catechism, that then you yourselves would read, or cause one of them to read, some Part of this Explanation on these Answers, so far as you can well go at a Time. And if each of them that can read should, both in your Families and in your publick Assemblies, have one of these Explanations in their Hands, to read along with them that read or publickly answer, they would the better attend and understand what is read or answered; which likewise, I apprehend, will exceedingly tend to their Profit; and that such as do this with Diligence, will (through God's Blessing) attain in a short Time much Proficiency in the best Knowledge; which is such a Jewel that none (methinks) should be contentedly without, when with less Labour than for other Jewels of inferior Value it may be obtained. This explanatory Catechism was chiefly, if not only for you, and the Use of such as are of my Congregation, which if it find Acceptation with, and prove beneficial to other Families, I shall rejoice. The more generally useful my poor Labours are, as it will tend so much the more to the Glory of my Great Master, so it will yield to myself the greatest Comfort, especially in a dying Hour. I shall take my Leave of you, tho' I be not departing from you, with the departing Exhortation of the Apostle, *Acts xx. 32.* *And now, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are sanctified.* Your earnest Soul's Well-wisher.

THOMAS VINCENT.

‘ *To the young ones of my Congregation; especially those that
 ‘ answer this explanatory Catechism, in the publick Assembly.*

‘ Should I leave you out of my Dedication, I might seem
 ‘ both injurious to you, for whose Sake chiefly the Book
 ‘ itself was composed; and injurious to my own Love which
 ‘ I have for you so many Ways endeared; whereby also I
 ‘ am strongly obliged to do all the Service I can for your
 ‘ Souls; your reciprocal Love is a great Joy. But the chief
 ‘ Obligation of all is the near Relation betwixt us; when
 ‘ I can write to you not as my Hearers only, but to many
 ‘ of you as my Children, and that I may say in the Words
 ‘ of the Apostle, *1 Cor. iii. 15.* (which I desire to speak,
 ‘ not to my own, but to the Praise and Glory of God,
 ‘ through whose Blessing alone it is that my Ministry, so
 ‘ mean comparatively, hath had this Effect) tho’ you should
 ‘ have ten thousand Instructors in Christ, yet have ye not
 ‘ many Fathers; for in Christ Jesus have I begotten you in
 ‘ the Gospel. My Endeavours are (as a Father to his Chil-
 ‘ dren) to feed you with Knowledge and Understanding, and
 ‘ that of, comparatively, the most excellent Things. Had
 ‘ you as large Understandings in the Secrets and Mysteries
 ‘ of Nature as the greatest and most wise Philosopher, *So-*
 ‘ *lomon* himself not excepted, yea Skill in all Languages un-
 ‘ der Heaven, and could speak with the Tongues of Men
 ‘ and Angels; yet all human Knowledge in the greatest
 ‘ Height and Improvement of it, would not be worthy to
 ‘ be compared and named the same Day with the Knowledge
 ‘ of Jesus Christ, and the Mysteries of Salvation with which
 ‘ I would acquaint you. You have seen the Light of the
 ‘ Moon, and some Lightness in the Stars, when the Cur-
 ‘ tains of the Night have been drawn over the Heavens;
 ‘ which Luminaries, upon the Rising of the Sun, with it’s
 ‘ more glorious Light, have disappeared and shrunk out of
 ‘ Sight into Darkness. Such is the Light of all human
 ‘ Knowledge compared with the Beams of divine Light
 ‘ which doth issue forth from the Sun of Righteousness. It
 ‘ is the Light of the Knowledge of the Will and Ways and
 ‘ Glory of God in the Face of Jesus Christ that I desire to
 ‘ hold forth unto you. The whole Scripture is full of this
 ‘ Light;

Light; but as in the Moon some Parts are clearer than others, so in the holy Scripture some Parts are more full of this Light; such are those Parts which contain the chief Things to be believed and known, to be done and practised, in order to Salvation. These Things are excellently reduced by the late Reverend General Assembly into Question and Answer, in their *Shorter Catechism*. I have been some Years instructing some of you; and, that you might the better understand what you there learn, I did, above four Years ago, begin this Explanation of it, which at first you had in Writing, and, upon your Desire, afterwards I put it, Sheet by Sheet, as you learned it, in the Press for you. The often Failures of the Printer have caused many Interruptions and Intercisions in the Work. Therefore having finished the Whole, I have now printed the Whole together, that we be not broken off upon that Account; which, as the Fruit of my Study, as a Token of most dear Love, I present unto you. And now, dear young ones, think not much in taking Pains in Learning [or in making yourselves well acquainted by often reading] that which hath cost me so much Pains in composing for you. Such of you as have not Time or Strength of Memory for the learning of it, I advise to the frequent reading of it; and where it is not read in your Families, that you often read it over alone. How profitable this will prove (through God's Blessing) Experience, in a short Time will shew. Hereby you will be able to look over the Heads of most of your Years in Knowledge. Which that you may be filled with, as with every Grace, is the Prayer for you to the Father of Lights, from whom cometh every good and perfect Gift, of yours in the sincerest Bonds.

T. VINCENT.

P. S. One Word more my dear Friends and Children, for your exciting and Encouragement, to a frequent and diligent Use of this, or any other such Help to Knowledge in the Doctrines of Faith or Principles of Religion; you will obtain more Knowledge by one Hour attentively spent in reading this or such other Book, than you will be reading or hearing ten of the best of Sermons. Tho' again, Sermons

have

xiv *The D E D I C A T I O N.*

have more sensible Influence on the quick'ning of Grace or spiritual Affections, and Practise of Duty. Now, I commend you and this little Book (which I would advise you to make your little *Vade Mecum*, or constant Companion) unto the Blessing and Protection of Divine Providence, and to the enlightening and sanctifying Influences of his Holy Spirit, and subscribe myself the sincere Friend of your spiritual and eternal Interests.

John Thomson.

A·N

A N

EXPLANATION

OF THE

Shorter Catechism, &c.

Q. 1. *WHAT is the chief End of Man?*

A. The chief End of Man is to glorify God, and enjoy him for ever. 1 Cor. 10. 31. Ps. 73. 25, 26.

Q. 2. *What are we to understand by the End of a Thing?*

A. Whatever any Person proposes to obtain by doing or making any Thing, that is his End. Thus, to obtain Food and Raiment is the End of Man's Labour. A comfortable Lodging is the End of a Dwelling-House. Ps. 107. 36, 37.

Q. 3. *What are we to understand by a chief End?*

A. What a Person mainly and principally intends is his chief End. Thus the getting of Riches is the covetous Man's chief End. Honour and Preferment is the ambitious Man's chief End. To glorify God and save his own Soul is the godly Man's chief End. Matt. 6. 19. Esther 5. 3.—Matt. 6. 20. 33.

Q. 4. *Are there any other Ends of a Person's Actions besides his chief End?* *A.* There are other less, or inferior Ends which are intended, but with less Earnestness: As for Instance, the covering our Nakedness, and the Defence of our Bodies from the Injury of the Weather are the chief immediate Ends of Cloathing; and a comely decent appearing to others is a less or inferior End of the same Cloathing. Prov. 25. 20. Exodus 28. Q. 5.

Q. 5. *What are we to understand by the chief End of Man?*

A. That which he ought mainly and chiefly to intend and aim at in all his Undertakings. *Luke 10. 42.*

Q. 6. *What are we to understand by Glory?* **A.** The Glory of a Person is his Dignity and Excellency, when it is made conspicuous or visible to others; as *Joseph* was made glorious in *Egypt*, by being advanced by *Pharaoh* to great Honour and Authority, for the Wisdom that was found to be in him. *Gen. 45. 13.*

Q. 7. *How many Ways may a Person be glorified?* **A.** A Person may be glorified two Ways, *viz.* either first, when he is advanced unto more Honour and Glory than he had before: Thus *Pharaoh* glorified *Joseph*; and thus the Saints are glorified in Heaven; and thus Christ, as Man, is glorified at the Father's right Hand. 2dly, When a Person's Glory and Excellency is acknowledged, manifested, and declared to others, tho' he be not made more glorious in himself than he was before: Thus God is glorified by his Creatures.

Q. 8. *Can Man glorify God both these Ways?* **A.** God cannot be glorified, as God, the first Way by any of his Creatures, because his essential Glory and Excellency is infinite, and cannot be increased; but he may be glorified the latter of these two Ways by his Creatures, *viz.* They may manifest his Glory to another, but cannot increase it. *Job 35. 7.*

Q. 9. *How many Ways may a Creature glorify God by manifesting his Glory?* **A.** Two Ways, first, objectively, secondly, actively.

Q. 10. *What is it to glorify God objectively?* **A.** A Creature glorifies God objectively, by giving Occasion to reasonable Creatures, when they behold them, to acknowledge the Wisdom and Power of God who made them: Thus the Heavens are said to glorify God, and the Skies to preach his handy Works. *Pf. 19. 1.* Thus the least Fly, Dust or Atom do glorify God, by giving Occasion to us when we behold them to acknowledge the Wisdom, Power and Goodness of their Maker; even as an ingenious curious Piece of Workmanship gives Occasion to acknowledge and praise the Skill and Dexterity of the Workman.

Q. 11. *What is it to glorify God actively?* **A.** A reasonable Creature may glorify God actively by acknowledging
and

and declaring his divine Perfections, which are manifested in and by his Works: Thus *David* and others in the Book of *Psalms*, &c. did and still do glorify God, by acknowledging and declaring his wonderful Works.

Q. 12. *How many Ways may a reasonable Creature actively glorify God?* A. Four Ways; first, by an inward Exercise of the reasonable Faculties and Affections of the Soul, acknowledging, loving, reverencing, and adoring God in all his divine Perfections, as manifested by his Works; and especially as revealed in his Word. *Pf. 1. 2.—77. 12.*

2dly, By improving all proper Opportunities, and suitable Occasions to declare unto others the Perfections and Glory of God; that they may also declare them unto others; that they may also acknowledge and declare the Glory of the same infinite and adorable God. *Pf. 78. 4, 5, 6.*

3dly, By a diligent and sincere Obedience to all his Commandments; thus, by our Practice, acknowledging his righteous Sovereignty and Authority over us and all his Creatures. *John 15. 8.*

4thly, By an humble, thankful, and chearful entertaining and submitting to all the various Dispensations of his Providence which we are exercised withal; striving to understand and obey the Voice and Call of God to us in and by these Dispensations. *Job 1. 21.*

Q. 13. *Can a Person that is in an unconverted State glorify God?* A. A Person unconverted may glorify God objectively, by giving Occasion to others to glorify God; as the *Egyptians* at the *Red Sea*. *Exod. 15. 1.*—Again, an unconverted Person may glorify God actively, in a rational Way, by acknowledging and declaring his Glory to others; as *Balaam* and *Nebuchadnazer* did. *Num. 23. 24. Chapters, Dan. 4. 37.* But it's the true Believer or converted Person only that can glorify God acceptably; because he only can act in this Matter from an inward Principle of true Grace, viz. true Faith, sincere Love, and godly Fear.

Q. 14. *Is it needful for a Christian's glorifying God acceptably to have the Glory of God continually in his Thoughts as his main and principal End in every Thing he is employ'd about?*

A. No. It is sufficient that a Person, in his designing or beginning any Business, propose to himself as his End, either the Glory of God expressly, or what bears a due Subordina-

tion to the same; and so continues to act and work without altering or changing his End, until he either finish, or for good Reasons desist from the Business he is engaged in; which is evident from the Husbandman in pursuing the Labour of his Farm. Yet still there is Need, first, to propose to ourselves the Glory of God as the principal End in all our Undertakings. 2dly, To have a frequent express View to this great End. 3dly, To watch against every Thing that stands in Opposition to it. 4thly, To be careful that nothing, or as little as may be, be neglected that hath a Tendency to promote it. *Psf. 16. 8. Prov. 3. 6.*

Q. 15. Why is the enjoying of God joined with the glorifying of him, as Part of Man's chief-End? A. The enjoying of God is joined with the glorifying of him as part of Man's chief End for three Reasons: First, Because the true Happiness of Man consists in the enjoying of God: 2dly, Because Man, by Reason of a con-created Principle of Self-love is under an irresistible Necessity of aiming at, seeking and desiring his own Happiness as, at least, a Part of his chief End. *Job 2. 4.* 3dly, Because God hath joined our active, sincere, gracious Endeavour to glorify God, which comprehends our whole Duty, and our true Happiness in enjoying him by an inseparable Connection, as appears by both the Promises and Threatnings of the Word, he will give Grace and Glory, and will withhold no good Thing from them that walk uprightly. *Psf. 84. 11.*

Q. 16. What is it to enjoy God? A. To enjoy God implies four Things: First, To have an Interest in his Love and Favour, and consequently, 2dly, To have him engaged to exert and put forth all his glorious Attributes, viz. His Power, Wisdom, Goodness and Mercy, &c. as far as is needful, to make us truly happy: 3dly, An actual employing of these Attributes for this Purpose: 4thly, That we are in some Measure sensible thereof; to which add, 5thly, That our Sense of this gives us true and solid Satisfaction, Contentment, Joy, and Pleasure, so that our Desires being satisfied therewith are so stay'd, that we cease to seek Happiness in any Thing besides or beyond it: However, we may have longing and panting Desires after further Degrees thereof. *Psf. 73. 25.—42. 1.—63. 1.*

Q. 17. *Who are happy in the Enjoyment of God?* **A.** All, and only, true Believers who are truly converted or born again. *John 3. 36.*

Q. 18. *Why are none others admitted to this Happiness?* **A.** First, because none but they have a Right to it; 2dly, none else are capable of it; 3dly, because it's not consistent with the Honour of God nor the Truth of his Word to admit any others into it. *John 3. 18.*

Q. 19. *When are Believers made thus happy in the Enjoyment of God?* **A.** As soon as Believers are converted they begin to enjoy God, and so to partake of this Happiness in Part; and at Death the Souls of Believers, being made perfect in Holiness, do immediately pass into Glory, and so are made as happy as they are capable in a separate State; and at the Day of Judgment, the Souls and Bodies of Believers being again united, they are put in full and complete Possession of this Happiness, viz. the Enjoyment of God in an immediate and perfect Manner, without Intermission, to all Eternity. *Pf. 32. 1. Pf. 73. 24. Matt. 25. 46.*

Q. 2. *What Rule hath God given to direct us how we may glorify God and enjoy him?* **A.** The Word of God which is contained in the Scriptures of the Old and New Testament is the only Rule to direct us how we may glorify God and enjoy him. *2 Tim. 3. 16.*

Q. 1. *Why are the Books of the Old and New Testament called the Scriptures?* **A.** They are called Scriptures by Way of Eminency, for all Writings good and bad are Scriptures; for the Word, Scripture signifies a Writing; but these Books of the Old and New Testament are more excellent than any other Writing in the World, therefore they are called Scriptures, as if none deserved that Name but they, and some Times they are called the Holy Scriptures, because they were given by the Inspiration of the Holy Spirit, *2 Pet. 1. 20, 21.* and also because they contain a perfect Rule of Holiness. *Pf. 19. 7.*

Q. 2. *Why are these Books called the Old and New Testament?* **A.** Because they contain two different Dispensations, or Administrations of the Covenant of Grace; which Covenant is also often called a Testament or Last Will, viz. of our Lord Jesus Christ the divine Testator, who confirmed this Covenant or Testament by his Death. *Heb. 9. 15.*

The first is called the Old Testament, because it contains that Administration of the Covenant of Grace that took Place before Christ's appearing in the Flesh ; and the other is called the New Testament, because it contains that Administration of the same Covenant of Grace that now takes Place since Christ came into the World, and will continue until his coming to Judgment. *Heb. 9. 15.*

Q. 3. Why are these Books called the Word of God?

A. Because God was and is the principal Author of them, they being all given by the Inspiration of his holy Spirit, who moved and directed the several Pen-men of them to commit to Writing what is contained in them, for the Benefit of his Church. *2 Pet. 1. 20, 21.*

Q. 4. How can it be truly said, that all the Scriptures are the Word of God, seeing there are so many Words of the Devil and wicked Men recorded therein? *A.* Because that however these Words, many of them, at first were spoken, some by the Devil and some by wicked Men, yet it was the Order and Appointment of God, and the Inspiration of his holy Spirit, that caused them to be recorded as a Part of his infallible Canon and Rule to his Church.

Q. 5. Is any Thing besides the Scriptures called the Word of God? *A.* The eternal Son of God, the second Person of the glorious Trinity, is also called the Word of God, *Rev. 19. 13.* but he is the essential Word ; or substantial Word ; but the Scriptures are the written Word. *1 Tim. 4. 5. Eph. 6. 17.*

Q. 6. How doth it appear that the Scriptures are the Word of God? *A.* The Scriptures manifest themselves to be the Word of God, by the Majesty of their Stile, their Purity, the Truth of their Predictions, their perfect Harmony, tho' written in different Ages, Places, and by different Persons, their Power to awaken, convince, and convert, &c. but the Holy Spirit making them the Mean of such Works, in the Hearts of the Children of Men, as requires a divine Power, such as subduing the stubborn Wills, renewing the Hearts, and changing the Inclinations, from Vice and Sin to Virtue and Holiness, doth most evidently and convincingly prove them to be the Word of God ; for otherwise the Holy Ghost would not use them as the ordinary Mean of his own proper Work. *Psf. 19. 7.*

Q. 7. *How can common People be assured that the Scriptures are truly translated out of their original Tongues, or Languages, in which they were first written?* **A.** Common People may be sure that the Scriptures are truly translated, in all Things that are necessary to Salvation, by several Reasons; as first, God's Care of his Church, which obligeth him to take Care of her, and to provide her with all necessary Helps. 2dly, There still are and have been many learned Men in the World, and in the Church, who were and are capable to compare Translations with the Originals, which would discover Mistakes in them if there were any of Moment, which appears by their discovering some in Things that do not affect the Substance of Religion. 3dly, The religious and tender Regard that the Church hath had in all Ages to preserve the Scriptures pure and uncorrupt. 4thly, Christ's Promise of the Assistance of his holy Spirit unto his Church, and Servants, in all Affairs and Duties necessary for their Edification and Safety. And finally, the Spite and Malice of Satan, and other Enemies of the Christian Religion, would, undoubtedly, have stirred up the Learned among them to discover Mistakes of Translations, in order to invalidate the Authority of them: And their having done nothing of this is a strong Argument for the Faithfulness of our Translations. Add to all these, that the various Translations of the Scriptures, in all Ages and Nations, do all agree in the Substance, and the little Punctillios in which they disagree do nothing affect either the Doctrines or Precepts of Christianity; so that common People have no more Reason to doubt of the Translation of the Scriptures, than of the Existence of *Rome*, or *London*, which they have never seen; because they cannot possibly be deceived in either, unless we would suppose a universal Combination in all who have been in these Parts of the World, or were acquainted with these original Languages, to deceive all the rest of Mankind, and to have Power to oblige all others to do the like; which is most pregnant with Absurdities. And moreover, all the intrinsic Characters which prove the divine Authority of the Scriptures, and particularly the last, are to be found in the Translations. *Matt. 5. 18. Eph. 2. 20, 21.*

Q. 8. *Is not Man capable to direct himself how to glorify God, and to obtain the Enjoyment of him without a Rule?*

A. Man by Reason of original Sin, is so blinded and by-
assed, that he is nowise able to direct himself in the Business
of glorifying God and obtaining the Enjoyment of him. *1*
Cor. 2. 14.

Q. 9. *Is there no other Rule but the Scriptures to direct us
in this great and momentuous Work?* *A.* All other Rules but
the Scriptures are weak, fallible, and imperfect, and so in-
sufficient for our Direction; but the holy Scriptures, and
they alone, are a full, perfect, and infallible Rule to direct
us. *Psf.* 19. 8. *Matt.* 22. 29.

Q. 10. *But are the Scriptures sufficient to direct us without
the Spirit?* *A.* The Spirit indeed is necessary as an inward
Guide and Instructor to help us to understand the Scriptures,
and to use this Rule aright; but he is to us not as a Rule,
but as an Help to understand the Rule; as a Schoolmaster
who teacheth Arithmetic is not the Rule, but only a Guide
and Help to the Scholar to understand it. *Psf.* 119. 18.
Luke 24. 45.

Q. 3. *What do the Scriptures principally teach?* *A.* The
Scriptures principally teach what Man is to believe concerning
God, and what Duty God requires of Man. *2 Tim.* 3. 16.
Eph. 2. 20.

Q. 1. *What is it that the Scriptures chiefly teach?*

A. What the Scriptures mainly and chiefly teach is ranged
under two main Heads, *viz.* First, What we are to believe
concerning God. *John* 5. 39. 2dly, What Duty God re-
quires of Man. *Psf.* 119. 105.

Q. 2. *But is not our natural Reason, or Light of Nature,
sufficient to teach us these Things?* *A.* The Light of Nature
may give some obscure and imperfect Instructions about some
of these Things; *Psf.* 19. 1. but the Scriptures teach them
clearly. *Psf.* 119. 105. Again, the Light of Nature is li-
able to many Errors and Mistakes, in respect of both Doc-
trines and Commandments; *Matt.* 22. 29. but the Scrip-
tures are infallible and sure. *Psf.* 119. 128. Again, the
Light of Nature cannot at all reach many Things which are
needful to be known and done in Order to Salvation; such
as concerning Christ a Saviour to lost Sinners, and Faith in
him; *John* 5. 39. but the Scriptures reveal all these Things
clearly. *2 Tim.* 3. 15.

Q. 3. *Are all Things that are taught and revealed in the Scriptures necessary to be known, by every Person, in Order to Salvation?* *A.* No. Indeed, every Thing that is revealed in the Scriptures is useful and profitable to the Church of God; and the more Knowledge of them we can attain, we are rendered capable of serving God in our Generation with the greater Advantage, to our own Comfort and the Instruction and Edification of others; *1 Tim. 4. 15. 2 Pet. 3. 18.* but it is not needful to the Salvation of every Christian to know all Things revealed in the Scriptures; otherwise none should be saved. In order to Salvation it's only needful, that a Person know and believe the main fundamental Doctrines of the Christian Religion, and the main fundamental Commandments, in order to Practice: But yet it's necessary, in order to Salvation, that Persons strive to grow both in Knowledge and good Works; otherwise his Knowledge is not of a saving Nature, nor his Practice gracious and acceptable to God. *Prov. 4. 18. Phil. 3. 13, 14, 15.*

Q. 4. *How many principal Parts are there in this Shorter Catechism?* *A.* There are Two principal Parts in it, the first begins with the following Question, and instructs us what we are to believe concerning God; the other begins at the Question, *What is the Duty which God requires of Man?* And accordingly instructs us concerning our Duty.

The First Part.

Q. 5. *WHAT doth this first Part of the Shorter Catechism teach us?*

A. It teacheth us concerning Four Things, viz. First, concerning the Nature and Attributes of God; 2dly, concerning the Persons of the God-head; 3dly, concerning the Decrees of God; 4thly, concerning the Execution of his Decrees.

Q. 4. *What is God?* *A.* God is a Spirit, infinite, eternal, and unchangeable in his Being, Wisdom, Power, Holiness, Justice, Goodness, and Truth. *John 4. 24. Job 11. 7. Jam. 1. 17. Ex. 3. 14. Ps. 147. 5. Rev. 4. 8. Ex. 34. 6.*

Q. 1. *How doth it appear that there is a God?* *A.* Our natural Reason, or Light of Nature, may fully and clearly convince us that there is a supreme Being, which we call
B 4
God,

God, when we consider his many wonderful Works of Creation and Providence. Even the smallest Insect, or Fly, could not be composed, or made to live, by any finite Power or Wisdom. The smallest Atom, or Sand, could not give Being to itself. The meanest Herb, or Vegetable, could not grow without divine Power. *Psf.* 148. throughout.

Again, there is such a manifold Excellency in the Scriptures, that they demonstrate and prove most evidently, that they owe themselves to this infinite Being as their principal Author; because no finite Being could compose such a Performance. *Psf.* 119. 96. *Eat*

3dly, It's only the holy Spirit, working with and by the Word, that doth reveal him in a Manner that is effectual to Salvation. *John* 16. 13.

Q. 2. *What is a Spirit?* A. A Spirit is a Substance that doth think, without Flesh, Bones, or bodily Parts. *Luke* 24. 39.

Q. *How many Sorts of Terms, or Designations, does God make himself known by in the Scriptures?* A. God makes himself known in his Word, most commonly, by three Sorts of Terms or Designations, viz. Names, Titles, and Attributes.

Q. 3. *What is a Name?* A. It is a Term given to a Person or Thing, when we speak of it, whereby it is known and distinguished from other Persons and Things which have not the same Name: thus the Names of Sun and Moon distinguish these Lights from one another, and from all other Things: The Name of *Peter* distinguisheth the Apostle so called from *Paul*, &c. To God's Names distinguish him from all other Beings.

Q. 4. *What Names doth God take to himself?* A. They are these; GOD, JEHOVAH, JAH, EL, ELOHIM, I AM THAT I AM, EL SHADAI. *Gen.* 1. 1.—17. 1. *Exod.* 3. 14.—6. 3. *Psf.* 68.

Q. 5. *What is a Title?* A. It is a Term importing some honourable Relation to some Place, Person or People, as King, Governor of such a Place, Duke, Earl, &c.

Q. 6. *What Titles doth God take to himself?* A. The Titles which God taketh to himself, and whereby he maketh himself known to his Church, are such as these, Lord or God of the whole Earth, The God of Heaven, The God of *Abraham*, The Creator of the World, &c. Q. 7.

Q. 7. *What is an Attribute?* *A.* An Attribute is a Term denoting a Perfection, Property or Excellency, as Understanding, or Reason, is an Attribute of Men and Angels; Extension, or to fill up Room or Place, is the Attribute of Matter or bodily Substance.

Q. 8. *How many Sorts of Attributes doth God reveal himself by in his Word?* *A.* By Two Sorts, viz. his communicable, and his incommunicable Attributes.

Q. 9. *What is a communicable Attribute?* *A.* A communicable Attribute denotes a Perfection or Excellency in God, which is resembled by some good Qualification or Endowment in his Creatures, and which is expressed by the same Word or Name; as Justice, Goodness, Holiness, Truth, &c. *Pf.* 103. 9.—147. 5.

Q. 10. *What is an incommunicable Attribute?* *A.* An incommunicable Attribute denotes such an Excellency in God as cannot, in any Propriety of Speech, be ascribed to a Creature, because it is not capable of it; as Infiniteness, Eternity, Unchangeableness, &c. *Pf.* 90. 2.

Q. 11. *What is it to be Infinite?* *A.* It is to be without Bounds or Limits. *Job* 11. 7.

Q. 12. *What is it to be Eternal?* *A.* It is to be without beginning or ending of Duration or Existence. *Pf.* 90. 2.

Q. 13. *What is it to be Unchangeable?* *A.* It is to be beyond all Possibility of Alteration, or Change of Nature or Condition. *James* 1. 17.

Q. 14. *How do the incommunicable Attributes of God stand related to his communicable Attributes?* *A.* The incommunicable Attributes of God are so related to his communicable Attributes, that they are all really in every one of them, and may truly be ascribed to every one of them; as for Instance, his Power is infinite, eternal, and unchangeable, so are his Holiness, Justice, &c. and by these incommunicable Attributes those which are called communicable differ from those good Qualifications, in the Creatures, which have the same Names, by which they are resembled, and on Account of which Man is said to be created after the Image of God; as for Instance, the Holiness of a Saint or Believer resembles the Holiness of God, but differs from it, because the Holiness of God is infinite, eternal, and unchangeable; but the Holiness of a Saint or Believer is not so.

Q. *Are there more Gods than one?* **A.** There is but one only, the living and true God. *Deut. 6. 4. Jer. 10. 10.*

Q. 1. *How doth it appear that there is but one God?* **A.** This appears from the Scripture, which testifies it in many Places expressly; and every where speaks of God as being but one; except when there is a Reference to the Plurality of Persons, which also are affirmed to be but one God. *Deut. 6. 4.* 2dly, The gross Absurdity and Inconsistency of the very Supposition of a Plurality of Gods do sufficiently prove that there is, yea that there can be but one God; for if there were more Gods than one, they would be either equal, and equally supreme and Independent, or unequal: If equal, then this plain Contradiction would follow, *viz.* that they could controul one another, being omnipotent; and that they could not controul one another; because nothing can controul Omnipotency.

Again, either each of this Plurality could act independently of the rest, and without their Concurrence, or not; if the first, then many Things could be brought to pass, independent of the Deity which acted not, which would prove them not to be God. If they could not act independently, but in Consort, then none of them would be omnipotent, and consequently not God; and if they were not equal in any Respect, the Inferior would not be God.

And moreover, two Omnipotencies could do no more than one, and yet could do twice as much. An infinite Multitude of Deities is no more absurd than Two or Three.

Q. 2. *How doth it appear that God is a living God?*

A. Because the Word declares him to be so; *Jer. 10. 10.* and because he is the principal Author of Life in all his living Creatures. *Acts 17. 28.*

Q. 3. *How is God the true God?* **A.** First, He is the true God in Opposition to all false Gods, Images and Idols: 2dly, Because He is the Fountain, and Author, and Revealer of all Truth. *Jer. 10. 10. Deut. 32. 4.*

Q. *How many Persons are there in the Godhead?*

A. There are Three Persons in the Godhead, the Father, the Son, and the Holy Ghost; and these Three are One God, the same in Substance, equal in Power and Glory. *1 John 5. 7. Matt. 28. 19.*

Q. 1. *What is meant by the Godhead?* **A.** By the Godhead

head is meant the Nature of God, or God himself, considered as possessed of his essential Perfections; but not considered as subsisting in three Persons. *Exod. 20. 2.*

Q. 2. *What is meant by a Person?* **A.** By a Person is meant a reasonable Being that is complete in its Order and Manner of Existence, and is not joined with any other to make it complete. For Illustration, a Man or a Woman is a Person; because, first, he is a complete Being, or Substance, having both the essential Parts which are ordain'd to make him up as one of the Order of Beings to which he belongs: 2dly, Because he is a reasonable Creature: But neither the Body nor the Soul apart is a Person: The Body is not a Person, because it is neither complete nor reasonable; and the Soul is not a Person, because, tho' it be reasonable, yet it's not complete without the Body: Yet an Angel is a Person, tho' he hath not a Body, because he is complete, having all that is ordained for him in his Kind or Order of Beings; and because he is reasonable. *2 Pet. 2. 5. Exod. 16. 26.*

Q. 3. *How can it be conceived that God is but One and yet Three? This seems to be inconsistent and contradictory.* **A.** God is One and Three in different Respects, *viz.* He is one in his Nature and essential Attributes, and therefore is truly said to be one God; but he is three in respect of three distinct personal Properties which are respectively peculiar to each of the three Persons, and therefore is also as truly said to be three Persons. *1 John 5. 7.*

Q. 4. *What are the personal Properties of these three Persons, by which they are personally distinguished from one another?* **A.** The personal Property of the Father is to beget a Son; the personal Property of the Son is to be begotten of the Father; and the personal Property of the Holy Ghost is to proceed from both the Father and the Son. *Pf. 2. 7. John 1. 14. John 15. 26. Gal. 4. 6.*

Q. 5. *Is every one of these Persons possessed of the whole Godhead or divine Nature?* **A.** The whole divine Nature, or all it's essential Attributes is completely in every one of them, being communicated to each of them; but every one's personal Property is peculiar to himself, and is not communicated, nor communicable, to any of the other; *i. e.* the Understanding, Will, Power, Wisdom, &c. are not only equal in them all, but also numerically the same, *viz.* there is but one divine

divine Understanding, one divine Will, one divine Power in all the three; but to beget belongs only to the Father; to be begotten belongs only to the Son; and to proceed from both belongs only to the Holy Ghost. But here we must note, that as this Doctrine of the holy Trinity is made known only by divine Revelation, so we must believe it, because the God of Truth hath declared it; but we cannot fully know or comprehend it; because God, concerning whom this Doctrine treats, is infinite and incomprehensible in his Nature and Manner of subsisting. *Job* 11. 7. We cannot comprehend the Union between our own Souls and Bodies, and yet we believe it; neither can we tell what joins or glews the Particles of Matter together; yet we believe it. Why may we not as well believe a Trinity of Persons in the Godhead, and an Unity of Essence, when God himself declares it to be so; and the whole Method of Grace display'd in saving Sinners presupposeth the Truth of it. *John* 20. 19. *Luke* 1. 45.

Q. 6. How doth it appear that the Son and the Holy Ghost are God, equal with the Father? *A.* Because the Scriptures, which reveal this Doctrine, ascribe the same Names, Titles, Attributes, Works, and Worship to each of them as to the Father. *John* 1. 1. *Isa.* 9. 6. *Cell.* 1. 16. *Matt.* 28. 19.

Q. 7. What are the Decrees of God? *A.* The Decrees of God are his eternal Purpose, according to the Counsel of his own Will, whereby, for his own Glory, he hath fore-ordained whatsoever comes to pass. *Eph.* 1. 4.

Q. 1. Wherein consists the Nature of a Decree? *A.* The Nature of a Decree consists in these Particulars:

First, An Intention, Purpose, or Resolution to do or bring to pass some Work, Blessing, or Event: Thus *Solomon* purposed to build the Temple. *1 Kings* 5. 5.

2dly, That before such a Purpose, Decree, or Intention be put on, the Person or Party is free, or at Liberty, either to do or forbear the Thing that is decreed; that he is under no Constraint or Necessity thereunto, but only, as he obligeth himself by his own voluntary and free Purpose and Resolution: Which was the Case of *Cyrus*. *Ezra* 1. 2.

3dly, It implies, that the Person decreeing doth exercise his Reason and Judgment, in putting on such a Purpose, in order to obtain some End which appears desirable. *Ezra* 6. 8, 9, 10, 11.

4thly,

4thly, It implies that the Person or Party decreeing hath Right and Power, and Authority, to put on and fulfil such an Intention, or at least thinketh so: That he hath Authority over the Thing decreed or intended, and the Persons concerned in the fulfilling of it, so far as concerns them: And therefore, both in sacred and prophane Writings, by Decrees are commonly understood the authoritative Acts of Kings and Emperors, or such as are invested with legislative Authority. *Ezra 1. 2.*

5thly, When such an Intention is put on, or such a Decree is made, there is an implicit concomitant Intention, that it shall not be altered nor made void. *Ezra 6. 11.*

Q. 2. *Hath God made many Decrees, or hath he comprehended all Things under one single Decree?* A. The Decrees of God, considered as they are in God, and his Act, are but one; but they are reckoned many, according to the Variety and Difference of the Things decreed. *Pf. 33. 11.*

Q. 3. *How may we know when to conceive the divine Decrees to differ from one another?* A. We may know when the divine Decrees do differ, or should be conceived to differ from one another, three Ways; first, When the Events decreed to come to pass do differ; thus the Decrees concerning the Creation of the World, and concerning the Redemption of Sinners, are truly conceived to be different Decrees.

2dly, When the Subjects of the Events decreed do differ, then the Decrees do also differ; thus the Decrees of Election and Reprobation do differ; however they are both included in the general Decree of Predestination. *Eph. 1. 4.*

Q. 4. *How are we to conceive of the Order of divine Decrees, which are prior, and which are posterior?* A. We think this one Rule may serve to direct us to conceive of the Priority and Posteriority of the divine Decrees, viz. when the State or Condition in which any Decree views it's Object or Subject is presupposed to be future, antecedently to the Decree that views it in that State or Condition, then the Decree which makes that State or Condition future is prior to that Decree which views it in that Condition, and so determines another Event concerning it: As, for Instance, the Decree of Election that views Man as future and in a fallen State, and so determines his Salvation, which is quite another Event concerning Man, is posterior to that Decree which
made

made his Existence and Fall future : By this Rule also the Decree of the End is prior to the Decree of the Means ; because the Decree of the Means views the End as already future ; and consequently the Decree of Election to Salvation is prior to the Decree concerning Christ the Mediator, and the Spirit's Application of his Benefits to us in our Regeneration ; but here it must be carefully noted and remembered, that it's not a Priority of Time, but only of Order, and of our Manner of Conception ; as we say Faith is prior to our Justification, because it's the Mean or instrumental Cause of it. *2 Thes. 2. 13.*

Q. 5. Hath God decreed every Thing that comes to pass ?

A. God brings nothing to pass in Time, by his Providence, but what he decreed or intended from Eternity to bring to pass. *Eph. 1. 11.*

Q. 6. Hath God decreed Sin ? *A.* Yes. God hath decreed Sin by a Decree of Permission, that is, he decreed not to hinder it. And further, he decreed to over-rule, bound, and order it for his own Glory ; for the Wrath of Man redounds to his Praise ; *Judas's* Sin was decreed and over-ruled to be the Mean of our Salvation. *Pf. 79. 10. Acts 4. 28.* Yet by this Doctrine God is not made the Author of Sin, because the Sinfulness of Sin is wholly from the Sinner, and what in Sin is from the Decree and Providence of God is intirely good. *Gen. 45. 8.*

Q. 7. Doth God decree any Thing but what he foreknows ?

A. God decrees nothing but what he foreknows ; but then he foreknows it because he hath decreed it, and because he knows his own Intention and Decree concerning it. *Acts 15. 18.*

Q. 8. Can any Thing come to pass that God hath not decreed ? *A.* No ; because nothing can come to pass unless God intend to bring it to pass. *Matt. 10. 29, 30.*

Q. 9. Is God's Decree unchangeable ? *A.* Yes ; because God himself is unchangeable ; and because all his Decrees, being made in infinite Wisdom, cannot be made better by Change. *Rom. 11. 33.* *N. B.* By the Decrees of God is meant nothing but his Intention, or Design, to bring Things to pass before he actually do it.

Q. 10. How doth God execute his Decrees ? *A.* God executeth his Decrees in the Works of Creation and Providence.

Q. 1. *What is meant by God's executing his Decrees?*

A. Hereby is meant his bringing to pass what he decreed or intended.

Q. 9. *What is the Work of Creation?* **A.** The Work of Creation is God's making all Things of Nothing, by the Word of his Power, in the Space of Six Days, and all very good. *Gen. 1. Chapter. Heb. 11. 3.*

Q. 3. *What is it to create?* **A.** It is to make a Thing out of nothing. *Gen. 1. 1.*

Q. 1. *How did God make all Things of nothing, when we are told he made Trees to grow out of the Earth, and made Man's Body of the Dust?* **A.** Although God made many Things in the latter five Days out of something which had a Being before, yet he is truly said to make all Things of nothing, or create them; first, because he put forth as great Power to make them as if he had made them immediately of nothing; 2dly, because what he made them of he had made it of nothing a little before. *Gen. 1. 27.*

Q. 2. *How did God make all Things?* **A.** By the Word of his Power; he commanded them to be, and immediately they were. *Pf. 148. 5.*

Q. 3. *How long was God in creating all Things?* **A.** Six Days. *Exod. 20. 11.*

Q. 4. *Could not God have made all Things in shorter Time?* **A.** Yes: He could have made all Things in one Moment as easily as in six Days.

Q. 5. *Why did God take six Days to make all Things in, and not more nor fewer?* **A.** To give us an Example to work six Days and rest on the Seventh, or Sabbath Day.

Q. 6. *When were the Angels made?* **A.** It is generally believed, that they were created on the first Day, when God made the Heavens.

Q. 7. *Why are the Sun and Moon called great Lights; when it is well known, that many of the Stars are greater than the Moon?* **A.** The Moon as well as the Sun is called a great Light, because, though it be less in Bulk than many of the Stars, yet it gives more Light to us than they all.

Q. 8. *How can it be said that God made all Things in six Days, when innumerable Things are yet daily made?* **A.** It's truly said that God made all Things, because he made the first Seed or Beginning of every Kind; and because he then made the

the Matter out of which every bodily Substance is daily formed.

Q. 9. *Did God make the Devil?* **A.** Yes. God made the Devil when he made the Angels; but then he was a good Angel. *Jude 6.*

Q. 10. *Are there more Devils than one?* **A.** There are Multitudes of Devils; but they are often spoken of in the singular Number; first, because they are all under one Chief or Prince; 2dly, because it is for the most Part not known when any diabolical Work is effected, by one or by many. *Matt. 25. 41. Mark 5. 15.*

Q. 10. *How did God create Man?* **A.** God created Man Male and Female, after his own Image in Knowledge, Righteousness, and Holiness, with Dominion over the Creatures. *Gen. 1. 26, 27, 28. Eph. 4. 24. Col. 3. 10.*

Q. 1. *On which Day of the Week was Man created?*

A. On the sixth Day, that is, on Friday. *Gen. 1. 26.*

Q. 2. *Why was Man last in creating, seeing he is the most excellent of the visible Creatures?* **A.** God deferred the Creation of Man until the last, that he might have a well ordered and well furnished Habitation at his first Entrance into the World: So he created Light and Food, before he made the Creatures which needed them. *Gen. 1. 9.—24.*

Q. 3. *Was both the Man and the Woman created on the same Day?* **A.** Yes; and the Reason why we have a distinct Account of the Woman's Creation at the Close of the second Chapter of *Genesis*, after the Institution of the Sabbath in the Beginning of that same Chapter; I say, the Reason of this is, because the inspired Historian, from the fourth Verse of that Chapter, as it were, turns back and gives a more particular Account of some Things which he had more briefly hinted at in the first Chapter; as may appear plain to any who will consider it in the reading of it.

Q. 4. *How was Man created after the Image of God, seeing God hath not bodily Parts?* **A.** By the Image of God, after which Man was created, we are not to understand any bodily Appearance; but rather the spiritual Nature, and the communicable and moral Perfections of God, of which there was a Resemblance in Man at his first Creation.

Q. 5. *Wherein did the Image of God in Man at first consist?* **A.** It did consist in several Things; as first, God is a Spirit,

Spirit, so also the Soul of Man is a Spirit, a reasonable thinking Substance; 2dly, God is possessed of all moral Perfections; such as Wisdom, Power, Holiness, Justice, Goodness, &c. so Man was furnished with a complete Stock of moral good Qualities, Graces, and Virtues, in as high a Degree as was necessary to enable him for his whole Duty, and to render him happy; and therefore the Believer is said to be renewed after the Image of God, in Knowledge, Righteousness, and Holiness. *Coll. 3. 10. Eph. 4. 24.* 3dly, God was pleased to make an additional Impression of his Image upon Man, in giving him Dominion over the Creatures; which is a faint Resemblance of his own absolute Dominion over all his own Works. *Gen. 1. 28.*

Q. 6. What did God make the Soul of Man of? A. God created the Soul of Man immediately of nothing.

Q. 7. Whether did God create the Soul of Man in the Body, or out of it? A. He created it in the Body; he created it by infusing it; and he infused it by creating it; he breathed into his Nostrils the Breath of Life, and he became a living Soul. Gen. 2. 7.

Q. 8. Whether are the Souls of Men now created immediately by God, or derived from their Parents? A. Some have alledged, that the Souls of Children are derived from the Souls of their Parents, without diminishing the Substance of the Parents Souls; as one Candle derives Light from another: But this Opinion is loaded with many absurd Consequences. The most rational Opinion is, that all Souls are immediately created by God, and at the same Time, and by the same creating Act, infused or implanted in the Body, when it arrives to a due Degree of Formation in the Womb to receive it. Hence God is called the Father of Spirits. And the Spirit is said to return to God who gave it at Death. Eccl. 12. 7.

Q. 11. What are God's Works of Providence? A. God's Works of Providence are his most holy, wise, and powerful preserving and governing all his Creatures; and all their Actions. Heb. 1. 3. Ps. 103. 19.

Q. 1. What are we to understand by the Providence of God? A. By the Providence of God we are to understand the Working and Efficacy of his omnipotent Power, which is put forth and employed in managing all Events that come to pass in the World. Matt. 10. 30.

Q. 2. *How many Ways does God exercise his Providence about his Creatures?* **A.** Two Ways; first, by preserving and upholding them in Being; 2dly, by over-ruling and governing them, and all their Actions and Motions. *Heb. 1. 3. Acts 17. 28.*

Q. 3. *Would not the Creatures which God hath made continue in Being, unless the Providence of God uphold them?* **A.** No: If God would withdraw his upholding Providence from all or any of his Creatures but for one Moment, they would immediately return to their primitive nothing; they would cease to be any more. *Heb. 1. 3.*

Q. 4. *How doth God govern his Creatures and their Actions?* **A.** God governs all his Creatures, and all their Actions, by his infinite Power, and unsearchable Wisdom, and perfect Holiness; so that every Thing works and comes to pass as he would have it, and is effectual to fulfil and accomplish all the holy and wise Ends which he proposeth in himself to accomplish by them, without either over-doing or falling short of his Design the least Hair's Breadth. *Exod. 12. 40, 41. Num. 14. 33, 34. compared with Deut. 1. 3.*

Q. 5. *Doth God's Providence concern itself with the sinful Actions of Men?* **A.** Yes: The most sinful Actions of the most sinful Men, are all ordered and over-ruled by God; yea, the very Actings of Devils are ordered by him, and made effectual Means of fulfilling his wise and holy Designs; as appears in the Conduct of *Joseph's Brethren*; and the Devil's afflicting *Job*; and tempting our Saviour in the Wilderness. *Job 1. Ch. Matt. 4. Ch.*

Q. 6. *Can none of God's Creatures act otherwise than as they are ordered and over-ruled by him?* **A.** No; because otherwise they would act independently of him, which is impossible. *Matt. 10. 29.*

Q. 7. *How then can Man be charged with Sin in disobeying his Will, seeing he can do nothing otherwise than as ordered by the holy and wise Providence of God?* **A.** Because Man's Motive and Design in committing Sin is not to comply with the Design of God's Providence, which is hid and secret; but to gratify his own sinful Inclination, contrary to God's Command, and his own Duty, which is or at least ought to be known to the Sinner, as is evident in the Instance of *Joseph's Brethren*. *Gen. 37. 5. compared with the Rest of that History.*

Q. 8. *How many Sorts of Works or Events does divine Providence bring to pass?* **A.** The Works of Providence may be variously divided or ranked; as first, The Works of Providence are either ordinary, common, and natural, or extraordinary, miraculous, and supernatural.

2dly, The Works of Providence respect either particular Persons, Families, or public Societies, viz. Countries, Churches, or Kingdoms.

3dly, Some Providences more immediately affect the Church of God, and some those that are without it.

Q. 12. *What special Act of Providence did God exercise towards Man in the Estate wherein he was created?*

A. When God had created Man, he entered into a Covenant of Life with him, upon Condition of perfect Obedience, forbidding him to eat of the Tree of Knowledge of Good and Evil, upon Pain of Death. *Gen. 2. 17.*

Q. 1. *What Place of the World was Man created in?*

A. Man was created in the Country of *Chaldaea* or *Mesopotamia*, not far from the Place where *Babel* was afterwards built. *Gen. 2. 8,—19.*

Q. 2. *What did God with our first Parents when they were created?* **A.** He placed them in a Garden, which he had planted and prepared for them, that they might keep it and dress it, and feed on the Fruit thereof. *Gen. 2. 15, 16.*

Q. 3. *Did God allow our first Parents to eat of all the Fruit that grew in that Garden?* **A.** No: He forbade them to eat of the Tree of Knowledge of Good and Evil, threatening them with Death if they should eat of it. *Gen. 2. 17.*

Q. 4. *Why was that Tree called the Tree of Knowledge of Good and Evil?* **A.** Because by eating of that Tree Man should come to know both Good and Evil in another Manner or Kind than he did before. *Gen. 3. 22.*

Q. 5. *How did our first Parents come to know Good and Evil by eating of that Fruit otherwise than they knew it before?* **A.** By eating that Fruit they came to know the Worth of Good by the Loss of it, and the Harm of Evil by the feeling of it; neither of which they did before. *Gen. 3. 7.*

Q. 6. *Was there any Virtue in the Fruit of that Tree to make the Eaters thereof wise?* **A.** It doth not appear that there was any such Virtue in it; but only as it was appointed

by God to be a Mean by which to try the Obedience and Constancy of our first Parents. *Gen. 2. 17.*

Q. 7. What is a Covenant? A. A Covenant is an Agreement or Bargain between or among two or more Persons, or Parties, about certain Articles which they agree upon. Gen. 31. 43.

Q. 8. How many Covenants are there? A. Two; the Covenant of Works, and the Covenant of Grace. Rom. 6. 14.

Q. 9. Is there not another Covenant, commonly called the Covenant of Redemption? A. Yes. John 6. 37.— 17. 6.

*Q. 10. Why is not this Covenant reckoned with the other Two, so as to make up the Number of three Covenants? A. Because this Covenant was not made with Man as the other two Covenants were; but between God the Father, and God the Son; or rather among all the Persons of the Godhead. *Pf. 40. 6, 7, 8.**

*Q. 11. When was this Covenant made? A. From all Eternity in the eternal Counsel of God; and is in Substance the same with the Decree of Election. *Eph. 1. 4.**

*Q. 12. What was the Covenant of Redemption about? A. It was an Agreement among the Persons of the eternal Godhead, and especially between the Father and the Son, concerning the Method of saving Sinners from Sin and Misery, by the Mediation, Obedience, and Sufferings of Jesus Christ in their Room. Hence, *1 Peter 1. 18, 19, 20.* Believers are said to be redeemed with a Price, which necessarily implies a Covenant between Buyer and Seller.*

*Q. 13. What need was there for the Covenant of Redemption before Man fell into a State of Sin and Misery? A. Because God foresaw that Man would fall, and so stand in Need of a Saviour. *Ezek. 16. 1.**

*Q. 14. What Covenant did God make with Man when he created him? A. It was a Covenant of Works. *Gal. 3. 12.**

*Q. 15. Why is it called the Covenant of Works? A. Because Works were the Condition of it on Man's Part. *Gal. 3. 12.**

*Q. 16. What Works did this Covenant require? A. It required perfect, personal, and perpetual Obedience to the whole Law. *Gal. 3. 10.**

Q. 17.

Q. 17. *Why is this Covenant called the Covenant of Life?*

A. Because Life or perfect Happiness and Eternal Blessedness was promised, as a Reward for the keeping of it. *Gal. 3. 12.*

Q. 18. *Hath this Covenant any other Names besides these Two?*

A. It is also called by the Apostle Paul, The Law, The Law of Works; because the Law of God was given as the Rule of the Obedience required. *Gal. 3. 12.*

Q. 19. *Why did God forbid our first Parents to eat the forbidden Fruit?* **A.** First, because it pleased him so to do. 2dly, That he might take a Tryal of their Obedience and Constancy. 3dly, That they might have daily Occasion to acknowledge God's Sovereignty and Dominion over them and all their Injoyments, *Job. 33. 13. 1 Ch. 29. 14.*

Q. 20. *Would they not have been obliged to obey God's Commandments if he had made no Covenant with them?* **A.** Yes.

Q. 21. *What Need then was there for a Covenant?* **A.** That Man might be more sensibly and effectually ingaged in his Obedience, by the Fear of threatened Punishment and Hope of the promised Reward, as well as the Apprehension of Divine Authority. *Gen. 2. 17.*

Q. 22. *Would there not have been a Punishment due for Disobedience, and a Reward for Obedience, if there had been no Covenant?* **A.** Yes; a Punishment would have been due for Sin; and Approbation and Continuance of God's Favour would have followed or accompanied Obedience, so long as they continued therein: But, first, their Sin and Punishment would not have been so much aggravated; 2dly, neither Sin nor Misery would have been intailed upon their Posterity; 3dly, without a Covenant they could not have expected Confirmation, but would have been always (for ought we know) in a State of Tryal and Uncertainty; nor could they, by their Obedience, intail any Privilege upon their Posterity. *Gen. 2. 17. Rom. 5. 12.*

Q. 23. *Was there any Time limited for the Tryal of our First Parents Obedience?* **A.** The Scripture is not express in this; nor is it needful for us to know, that Covenant being now unprofitable as a Way to Happiness: Yet the Nature of the Thing seems to imply, that the Promise of the Covenant did contain some good Thing which, without the Promise, could not have been expected, and that the fulfilling of the Condition must have a certain Time limited for it;

and, consequently, there must have been a certain Time limited for the Promise, without which it could never be expected or pleaded.

Q. 24. *Would any small Sin have been such a Breach of this Covenant as to render Happiness unattainable by it?* A. The smallest Transgression of this Covenant would have made it impossible to attain Happiness by it, because every Sin deserves God's Wrath and Curse; and because perfect Obedience was the Condition of it. *Gal. 3. 10.*

Q. 25. *Was not this Covenant very severe and rigorous, which would notice such small Transgressions?* A. No; because our First Parents were able to keep it, being perfect in Holiness; and moreover, they were obliged to perfect Holiness, on Pain of a Curse, before the Covenant was made; and, 3dly, the perfect Obedience required was in itself a Privilege and Pleasure, rather than a Bondage and Burden. *Psal. 19. 10. Matt. 11. 30.*

Q. 26. *What did God threaten our First Parents with if they should break this Covenant?* A. The Punishment threatened on the Breach of it was Death. *Gen. 2. 17.*

Q. 27. *How many Sorts of Death are there?* A. Three, viz. Temporal, Spiritual, and Eternal. *Gen. 7. 21. Eph. 2. 1. Matt. 25. 41.*

Q. 28. *What is Temporal Death?* A. The principal Thing implied in Temporal Death, is the Separation of the Soul from the Body; but it also takes in all the Miseries of this Life, such as Diseases, Sickness, Poverty, Hunger, and all Sorts of Temporal Calamity. *Job 14. 1.*

Q. *What is Spiritual Death?* A. It is the Separation of the Soul from God; and it consists principally in Two Things, viz. The Loss of God's Love and Favour, and all the blessed Effects of it; 2dly, the Loss of his Image, and all the unhappy Consequents thereof: The first takes in the Loss of Communion with God, to be under his Wrath and Curse, the Guilt of Sin, and so to be dead in Law; the second implies a total Want of all true Grace and good Qualifications, Inclinations, and Abilities; and to be filled with all evil Qualifications and Inclinations, whereby Sinners are backward to Duty, and prone to Sin. *Eph. 2. 3. Jer. 17. 9.*

Q. 29. *What is Eternal Death?* A. Eternal Death is the Separation of both Soul and Body from God in Hell Fire for ever, when all God's Enemies shall become both as wicked and as miserable

able as their reasonable Natures are capable. *Matt. 25. 41.*

Q. 13. *Did our First Parents continue in the Estate wherein they were created?* **A.** Our First Parents, being left to the Freedom of their own Will, fell from the Estate wherein they were created, by sinning against God. *Gen. 3. 6,—13. Eccl. 7. 29.*

Q. 1. *What is meant by the Freedom of Man's Will?* **A.** The Freedom of Man's Will is his doing any Thing, good or bad, knowingly and with his own Consent.

Q. 2. *How many Ways may a Person be said to be free, or to act freely?* **A.** A Person may be said to be free, or act freely, five Ways; first, when he is free either to Good or Evil, which he pleases; thus our First Parents were free before they fell, and thus the Devils were free before they revolted; thus, also, the holy Angels were free before they were confirmed: 2dly, A Person may be free to Evil only, but curable; thus fallen Man, unconverted, is free: 3dly, A Person may be free to both Good and Evil; thus true Believers are free; first, to Evil, through remaining Corruption; 2dly, to Good, by sanctifying Grace: 4thly, A Person may be free to Good unchangeably; thus the holy Angels and glorified Saints are free: 5thly, A Person may be free only to Evil incurably; thus the Devils and damned Souls of wicked Men are free.

Q. 3. *Was not Man's Fall necessary, by Virtue of God's Eternal Decree concerning it?* **A.** The Decree of God made Man's Fall eventually necessary; that is, it was unavoidable, because God had decreed it; as *Judas* betraying, and the *Jews* crucifying, our Saviour, was necessary on the same Account: Yet neither the Decree of God, nor the Unavoidableness of the Event, did excuse our First Parents from Sin; because neither the Decree, nor Unavoidableness of the Event were a Motive to them in committing that Sin: They sinned knowingly and willingly with their own Consent, and without any Regard to the Divine Decree, which they neither knew nor thought of; as *Judas*, *Pharaoh*, and *Joseph's* Brethren, sinned freely, tho' their Sin was unavoidable, and revealed in Part before. So the Sins of *David's* Children was not only decreed, but also foretold; yet that did not excuse nor extenuate their Sin; because they acted freely with their own Consent.

Q. 4. *How did the Freedom of our First Parents Will bring their first Sin to pass?* **A.** By their willingly and freely yielding to the Devil's Temptation to transgress, when they knew it to be contrary to their Duty, and God's express Command. *Gen. 3. 1,--6.* even as the Freedom of our Wills now yields to any Temptation to Sin, with this Difference, that we have an inward previous Inclination to Sin, which our First Parents had not. *Matt. 15. 19.*

Q. 5. *How was their Sin against God?* **A.** Because it was Rebellion against his Authority, a disbelieving his Threatning, a being discontent with the Condition in which God had placed them, a preferring the Devil's Lie to God's Truth.

Q. 14. *What is Sin?* **A.** Sin is any Want of Conformity unto, or Transgression of, the Law of God. *1 John 3. 4.*

Q. 6. *What is meant by Conformity to the Law of God?* **A.** When a Thing is done agreeable to the Law of God, it is said to have a Conformity to it; and when any Thing is done disagreeable to God's Law, then there is a Disconformity, or a Want of Conformity unto it.

Q. 7. *How many Ways may the Law of God be transgressed?* **A.** Two Ways, viz. by doing what the Law forbids, or omitting what it requires.

Q. 15. *What was the Sin whereby our First Parents fell from the Estate wherein they were created?* **A.** The Sin whereby our First Parents fell from the Estate wherein they were created, was their eating the forbidden Fruit. *Gen. 3. 6.*

Q. 1. *Wherein consisted the Sinfulness of that Sin?* **A.** In doing what God had so expressly forbidden. *Gen. 2. 17.*

Q. 2. *Would the eating of that Fruit have been a Sin, if God had not forbidden it?* **A.** No; because then it would have been as lawful to eat of it as of any other in the Garden.

Q. 3. *Was their eating it a very great Sin?* **A.** It was the greatest Sin that ever was, or ever could be committed by Man, all Things considered: It was a Breach of all the Commandments at once; it was a murdering of themselves and Posterity in Soul and Body to all Eternity; it was Ingratitude to God for all his Goodness; it was, against the clearest Knowledge, an Abuse of the greatest Measure of Grace; yea, it was a defacing and destroying the Image of
God

God in themselves and Posterity ; a Root of all Sin and Mi-
 sery to all Mankind in Time and to Eternity, if free Grace
 in Christ Jesus had not prevented. *Rom. 5. 12.*

Q. 16. *Did all Mankind fall in Adam's first Trans-
 gression?* **A.** The Covenant being made with *Adam*, not
 only for himself but for his Posterity ; all Mankind descend-
 ing from him by ordinary Generation, sinned in him, and
 fell with him in his first Transgression. *Gen. 2. 16. 1 Cor.*
15. 22.

Q. 1. *How was the Covenant made with Adam for his
 Posterity?* **A.** It was made in such a Manner as that his
 Posterity was bound in the same Manner as he was, and
 were to reap the Benefit of his keeping it, or suffer by his
 breaking as well as himself, or as if they had kept or broken
 it in their own Persons. *Rom. 5. 19.*

Q. 2. *How doth it agree with the Justice of God to reckon
 Adam's Posterity Sinners, for the Sin which they had no Hand
 in committing?* **A.** This agrees perfectly with the Justice of
 God ; because *Adam* was our Representative in making this
 Covenant ; and his Posterity would have reaped the Benefit,
 if he had kept it ; it is therefore most equal that we should
 suffer for his breaking it ; as it is just that the Son and Heir
 should pay the Father's Debt, by Bond, wherein he and his
 Heirs were bound. It's in all Nations reckoned just and e-
 qual, that the Children of Rebels lose their rebellious Pa-
 rent's Estates ; and why should it not be counted equal in
 this Affair, especially seeing the sovereign God and Judge of
 the whole World declares it to be so, both by his Word and
 Providence, while he lays many Afflictions, and Death itself,
 on Children who are capable of no other Sin but what is
 original ? *Rom. 5. 14.*

Q. 3. *Was the Lord Jesus Christ guilty of Adam's Sin?*
A. If *Adam* was saved, as it is believed, Christ was by Im-
 putation guilty of *Adam's* Sin, as well as the Sins of all his
 Elect, by the Father's Reckoning, and his own voluntary
 Susception in the Covenant of Redemption, and accordingly
 suffered the Punishment thereof ; *Isai. 53. 6.* but he was
 not guilty of *Adam's* Sin as we are by Virtue of the Cove-
 nant of Works ; because tho' he was of *Adam's* Posterity,
 yet not in a Way of ordinary Generation, but by an ex-
 traordinary and miraculous Conception by the Power of the
 Holy Ghost, *Luke 1. 35.*

Q. 17. Into what Estate did the Fall bring Mankind? A. The Fall brought Mankind into an Estate of Sin and Misery. Rom. 5. 12.

Q. 4. Are we in a good Estate or in a bad when we are born? A. In a bad Estate. Eph. 2. 3.

Q. 5. How is that Estate commonly called? A. It's commonly called a State of Sin and Misery.

Q. 6. How do we come to be in this bad Estate before we commit Sin? A. By the Sin and Fall of our first Parents, as above.

Q. 7. Is it any Harm to us to be in this Estate? A. Yes; there are two great Evils which we are under by being in it; first, the Sinfulness of it; 2dly, the Misery of it; while we are in it we can do nothing but Sin; Rom. 8. 7, 8. and we are in continual Danger of being cast into Hell-Fire. Eph. 2. 3.

Q. 18. Wherein consists the Sinfulness of that Estate whereinto Man fell? A. The Sinfulness of that Estate whereinto Man fell, consists in the Guilt of Adam's first Sin, the Want of original Righteousness, and the Corruption of his whole Nature, which is commonly called original Sin; together with all actual Transgression which proceed from it. Rom. 5. 10,—20. Eph. 2. 1, 2, 3. Matt. 15. 19. Rom. 8. 7, 8.

Q. 1. How many Kinds of Sin are there? A. Two, viz. original and actual. Rom. 5. 19. Matt. 15. 19.

Q. 2. What is original Sin? A. The Sin which we bring into the World with us.

Q. 3. How many Parts are there in original Sin? A. Three; first, the Guilt of Adam's first Sin; 2dly, the Want of original Righteousness; 3dly, the Corruption of our whole Nature.

Q. 4. What is to be understood by the Guilt of Sin? A. When a Person is justly chargeable with any Sin, he is said to be guilty of it, as when he hath committed Murder or Adultery. Gen. 42. 21.

Q. 5. Are we guilty of Adam's first Sin when we had no Hand in it? A. Yes; because he was our Head and Representative; and so we sinned in him, as Levi is said to pay Tythes in Abraham. Rom. 5. 19.

Q. 6. *Are we guilty of Adam's other Sins, or does the Guilt of his following Sins come upon us?* **A.** No; because when he committed his following Sins, he did not act as our Representative, or a public Person, as when he committed his first Sin.

Q. 7. *Is it any Damage to be under the Guilt of Adam's first Sin?* **A.** Yes; it makes us liable to the Wrath and Curse of God, and Hell Fire; even tho' he have no more Sin but that. *Eph. 2. 3.*

Q. 8. *What is the second Part of original Sin?* **A.** The Want of original Righteousness; that is, the Want of these heavenly and gracious Qualifications, which made up the Image of God in our first Parents when they were created, such as Knowledge, Righteousness, and Holiness. *Rom. 7. 18.*

Q. 9. *What Knowledge had our first Parents?* **A.** They had a perfect Knowledge of God, of his Works, of themselves, and their Duty to God, to themselves and one another. *Ecc. 7. 29.*

Q. 10. *What Righteousness had our first Parents?* **A.** Their Righteousness in a strict Sense, as distinct from Holiness, consisted in their Disposition for second Table Duties. *Micah 6. 8.*

Q. 11. *What was that Holiness which our first Parents had?* **A.** It was their Ability and Inclination to all Duties of the first Table.

Q. 12. *How may we otherwise clearly conceive of that original Righteousness?* **A.** We may conceive of it as consisting of these three Parts or Ingredients; first, a perfect Knowledge of their Duty; 2dly, a full Ability to perform it; 3dly, a perfect Good-will and Inclination to it.

Q. 13. *Are we by Nature altogether destitute of original Righteousness?* **A.** Although there be some Qualifications in Man by Nature, and in some more than others, which have the Appearance of moral Goodness; such as Equity, Honesty, an affectionate kind Temper, Meekness, &c. which dispose them for many good Offices towards their fellow Creatures in the Affairs of this Life; as we may observe among Robbers and Pirates a Kind of Justice, mutual Love and Faithfulness, &c. yet those seeming Virtues being founded in Enmity and Rebellion against God, are at the best but
Vice

Vice and Sin ; as the Justice which is exercised among Pirates and Robbers ; or as a Rebel joining with his lawful King's Enemy, and behaving faithfully in his Service ; so are the seeming Virtues of unconverted Men nothing but Vice and Sin, being founded in Rebellion against God, and Injustice to Him, in denying and refusing that Obedience and Subjection that is due to God their Creator and Sovereign. *Rom. 7. 8.*

Q. 14. What is the third Part of original Sin ? A. The Corruption of our whole Nature.

Q. 15. What is meant by the Corruption of our whole Nature ? A. The wicked Disposition of the whole Man, both in Soul and Body, to transgress God's Commandments, by neglecting Duty, or not doing it aright, or by doing what the Law forbids. Jer. 17. 9.

*Q. 16. How is original Sin conveyed from our first Parents unto us ? A. In general we say, that original Sin is conveyed from our first Parents to their Children, and from one Generation to another, by ordinary Generation, in like Manner as the Leprosy, and other hereditary Distempers and Defects are convey'd ; but the particular Manner of this Conveyance is not very easy to conceive or explain, so as to be understood by weak Capacities ; neither is it so needful to know the Manner of this Conveyance, as to be fully convinced of the Truth of it, and to know and put in Practice the Method of Cure prescribed in the Gospel or Word of God. As, when an House is set on Fire by any Accident, it's not Peoples Business to spend Time in searching or enquiring how it was kindled, but rather to use all Industry and Speed to put it out : Or if a Man or Child were seen a drowning, it's not the Business in such a Case to spend Time, enquiring how he fell into the Water, but rather, with all Speed, to pull him out and save his Life. *Psf. 51. 5. Job 14. 4.**

Q. 17. What is actual Sin ? A. It's the Sin which we commit after we are born.

*Q. 18. From whence doth actual Sin proceed ? A. It proceeds from original Sin, especially from the Corruption of our Natures, or wicked Inclinations of our Hearts. *Matt. 15. 19. Gen. 6. 5.**

Q. 19. How doth actual Sin proceed from the wicked Inclination of the Heart ? A. The evil Heart prompt us to do what

what God forbids, and to neglect what he commands; as for Instance, Covetousness in the Heart prompts us to wrong our Neighbour, and hinders us to supply the Want of the Poor and Needy. *James 1. 14.*

Q. 20. How many Sorts of actual Sins are there? A. All actual Sins are either of Omission or Commission.

Q. 21. What is the Sin of Omission? A. It is to omit or neglect what is commanded.

Q. 21. What is the Sin of Commission? A. It is to do what is forbidden.

Q. 22. How many Ways may we be guilty of the Sin of Commission? A. Three Ways, viz. in Thought, Word, and Deed.

*Q. 19. What is the Misery of that Estate whereunto Man fell? A. All Mankind by the Fall lost Communion with God, are under his Wrath and Curse, and so made liable to all the Miseries of this Life, to Death itself, and to the Pains of Hell for ever. *Gen. 3. 24. Eph. 2. 3. Gal. 3. 10. Rom. 6. 23. Matt. 25. 41.**

*Q. 1. What is Misery? A. Misery is to be in Want of what is good, desirable and comfortable, or to be under what is grievous, afflicting and tormenting. *Cor. 15. 19.**

Q. 2. Wherein doth the Misery of our fallen State consist? A. It consists in two Things; first, the Want of God's Love and Favour; 2dly, to be under his Wrath and Curse, his Anger and Revenge, together with all the dreadful Effects of both.

*Q. 3. What is the Harm of losing the Love and Favour of God? A. It is very great, because hereby a Person is shut out from all friendly Fellowship with God, and without all Expectation of any Good in this Life and that which is to come. *Jer. 17. 5, 6.**

*Q. 4. What is it to be under the Wrath and Curse of God? A. It is to be liable to every Sorrow and Calamity which the just Anger of a Sin-avenging God will prompt him to lay upon the guilty Sinner, here and hereafter. *Matt. 18. 33.**

Q. 5. What Miseries are Sinners liable unto in this Life? A. they are either inward or outward.

Q. 6. What are the inward Miseries due for Sin in this Life? A. They are Blindness of Mind, Hardness of Heart, strong Delusions, vile Affections.

Q. 7.

Q. 7. *What are the outward Miseries due for Sin in this Life?* A. All Adversities in our Enjoyments, Bodies, Names, Relations, &c. and at last Death itself.

Q. 8. *What is the Misery due for Sin in the World to come?* A. Everlasting Banishment from the comfortable Presence of God, and most grievous Torment in Soul and Body, without Intermission, in Hell Fire for ever. *Mark 9. 43, 44.*

Q. 9. *How doth it agree with the Justice of God to punish Sin, which is of a short Continuance, with everlasting Misery?* A. Because there is an infinite Evil in every Sin, being committed against a God who is infinite in Greatness, Goodness, Holiness and Justice, and therefore deserves infinite Punishment; and the Sinner, being finite, his Punishment cannot be made infinite otherwise than by being everlasting. And again, the Creature's Sufferings can never satisfy the infinite Justice of God fully. And lastly, the continuing Enmity of the damned Sinner's Heart deserves the Continuation of the Punishment.

Q. 10. *If all Sinners be punished with everlasting Punishment, then where is the Justice of God to punish great and small Sins, many and few, alike?* A. All Sins being against an infinite God have an Equal; that is, an infinite Evil in them in that Respect, and so will be punished with a Misery that is equally everlasting; yet as Sins are unequal in their Nature and Aggravations, they shall be punished with unequal Misery: The Misery of all will be equally everlasting; yet their everlasting Misery will not be equal in Degree. *Matt. 10. 15.*

Q. 11. *How doth it agree with the Mercy and Grace of God to punish Sin so severely?* A. God is sovereignly free in the Exercise of his Mercy, he bestows it on whom he pleases, and also withholds it as he pleaseth; therefore his punishing some justly to Everlasting rather illustrates than darkens the Glory of his Mercy towards those whom, for Christ's Sake, he pardons and saves. *Rom. 9. 18, 22, 23.*

Q. 20. *Did God leave all Mankind to perish in a State of Sin and Misery?* A. God having out of his mere good Pleasure, from all Eternity elected some to everlasting Life, did enter into a Covenant of Grace to deliver them out of the Estate of Sin and Misery, and to bring them into an
Estate

Estate of Salvation by a Redeemer. *Eph.* 1. 4. *Rom.* 9. 21, 22. *Rom.* 8. 3.

Q. 1. Are any of the Children of Men delivered out of the Estate of Sin and Misery? A. Yes; the Elect are delivered. *Rom.* 11. 7.

Q. 2. Who are they that are called the Elect? A. Those whom God hath chosen to eternal Life, from all Eternity, from among the Children of Men, when it was agreed between the Father and the Son, that the Son should come and suffer for the Redemption of Sinners. *Eph.* 1. 4.

Q. 3. Are there any saved but the Elect? A. No; because Christ died only for them; he only suffered for their Sins. *John* 10. 11, 15, 16.

Q. 4. How may we conceive of the Decree of Election according to both Scripture and Reason? A. We may conceive of the Decree of Election according to both Scripture and Reason, thus;

First, The great and eternal God, by his infallible Foreknowledge, fore-saw the whole Race of Mankind in their fallen State of Sin and Misery. *Acts* 15. 18. *Ezek.* 16. 4.

2dly, When he thus fore-saw them in their Sin he resolved in himself, he decreed or intended to extend his Mercy to some, but not to all, even to as many as he was pleased particularly to choose from among the rest, to make them eternal Monument of his Mercy and free Grace, leaving the rest justly to perish in and for their Sins. *Eph.* 1. 4. *Rom.* 9. 18, 21, 22, 23.

3dly, It was, in order to this, agreed and concluded by and among the Persons of the eternal Godhead, that this Work of the Redemption of the Elect should be laid upon the Son, and committed to him; and that accordingly he should at the appointed Time become Man, and in the Nature of Man do and suffer all that was needful for him to do, as a complete Saviour and Redeemer, for their Salvation. *Pf.* 40. 6, 7, 8. *Luke* 24. 25, 26, 27. *Isai.* 53. 4,—12.

4thly, It was then also, viz. from all Eternity agreed upon, that the Holy Ghost, the third Person of the same eternal Godhead, should concur to do his Part in bringing about this glorious Work, viz. that he should do all that is ascribed to him in the Scriptures in carrying it on, such as, first, to reveal by Inspiration to the Prophets, and inspired Penmen
of

of the Scriptures, all Things needful for the Church to know and do, in order to their eternal Salvation; 2dly, that he should do his Part in the miraculous Incarnation of the Son of God, or his Conception in the Womb of the Virgin *Mary*, together with his furnishing him, as Man, with an extraordinary Measure of all Gifts and Graces, fitting him for his mediatory Work; 3dly, his enabling and furnishing Gospel-Ministers, ordinary and extraordinary, with all necessary and suitable Gifts and Graces for their Work; 4thly, that he should co-operate with appointed Means in and upon the Hearts of his Elect, in an effectual Manner, for their saving Conversion, progressive Sanctification, and Perseverance in Faith and Holiness unto the End. *Ezek.* 36. 25, 26, 27. *Luke* 1. 35. *Isai.* 42. 1,—4. *Acts* 2. 16, 17, 18. *Jer.* 31. 31, 32, 33.

5thly, It was also then agreed, That the over-ruling Providence of the same eternal God should, in all Ages, effectually over-rule all Events that should come to pass in the World, in such a Manner as to bear a due Subordination to this great and glorious Design of saving Sinners by Jesus Christ; so over-ruling the external Circumstances of Christ's Sufferings, the Preaching of the Gospel, and all Means and Occasions of the Conversion and Edification of the Elect, that they shall all be effectual for bringing about the great End of their Salvation. *Gen.* 49. 10. *Dan.* 9. 24,—26. *John* 4. 4,—42. *Acts* 8. 26,—39.

The Sum of the whole is briefly this; that in the Decree of Election, or Covenant of Redemption, not only the Method of Salvation in general was concluded upon and established; but also all the Persons, Means, Occasions, the Times of their Conversion, and all the most in-innate Circumstances of their Life and Concerns were all unchangeably fixed and determined; as for Instance, the most minute Circumstances of *Paul's*, *Lydia's*, and the *Jaylor's* Conversion were all fore-ordain'd particularly, as well as Christ's Incarnation. *Acts* 13. 38.

So that we may see that the Decree of Election and Covenant of Redemption, are, for Substance, one and the same Thing; only, it is called a Decree because it is an Act of the one Sovereign, eternal God; and it is called a Covenant, and conceived under the Notion of a Covenant, because the Method

Method and Scheme of Man's Salvation was therein concerted and unanimously agreed upon, by and among all the three Persons of the one eternal Godhead; and because, by said Agreement every one of these Persons had his distinct Part of this glorious and mysterious Work assigned to him, according to the infinitely wise Oeconomy or Distribution thereof, as it is revealed in the Scriptures to the Church; so that we may see that the Doctrine of Election rightly understood, and fairly represented, is perfectly agreeable to both Scripture and Reason; neither doth it imply such Absurdities as the more Ignorant, and those who incline to the *Arminian* Scheme, do, in Mistake load it with. 2 Pet. 3. 16.

Q. 5. *How are the rest of Mankind who are not elected commonly called?* A. They are commonly called *Reprobate*; that is, rejected or refused, because they were passed by, when the Elect were chosen. Jude 4. 2 Pet. 2. 12. 1 Pet. 2. 8. Rom. 9. 22.

Q. 6. *Does it not seem as if this Doctrine doth represent God as partial and a Respector of Persons, in shewing more Kindness to the Elect than the Reprobate, when they deserved it not more than they?* A. If we consider aright, there is not the least Shadow of Partiality or Respect of Persons in this Affair; because all deserved to be damned; and God was not obliged to shew Mercy to any; and is a most free sovereign Giver of his Grace; and wrongs not them to whom he gives it not. Rom. 9. 18, 19, 20, 21, 22. Matt. 20. 13, 14, 15.

Q. 7. *Is it not true then that some say, viz. If a Person be elected he will be saved, whether he live holily or wickedly? And if he be not elected he cannot be saved, tho' he be never so holy?* A. None of these false, or rather inconsistent Assertions follow from this Doctrine rightly understood; because the Decree of Election inseparably joins Faith and Holiness, which are the Means, with Salvation which is the End; but these Assertions do separate them, and suppose that a Person who is not elected can be truly holy; and that an elect Person may continue and die without Faith and Holiness, both which is contrary to the Doctrine of Election; even as if one should assert that *Hezekiah* would have lived the fifteen Years which were added to his Life, tho' he ha

neither eaten nor drank, nor applied the Plaister to the Soyl.
2 Thes. 2. 13. Acts 27. 24. compared with 31.

And moreover, the Decree is secret as to the Persons elected; and the Rule of our Practice, *viz.* the Laws and Directions of the Word are revealed; therefore we should obey the revealed Rule, and let alone what is secret until it be discovered by the Event. When we are once sure that we truly believe and are converted, then we may be sure that we are elected, and shall be saved; and this will comfort us, and encourage us to persevere; and until then we ought not to pry into it; because there is no other Way of coming to the Knowledge of our being elected, but by our Sanctification and Conversion, suitably evidenced by an holy Life. *2 Pet. 1. 5,—10. Deut. 29. 29.* It would be ridiculous for the Farmer to say, If God give not the Blessing, it will be of no Effect to labour, and thus to desist from his Labour, because he foreknows not the Success, but rather to imitate the Lepers. *2 Kings 7. 4.*

Q. 8. How doth God save the Elect, or deliver them out of the Estate of Sin and Misery? A. The Method of the Salvation of God's Elect may be conceived to consist in these three principal Steps; first, the Incarnation and Mediation of Jesus Christ; 2dly, the Revelation of him; and all Things pertaining to our Salvation by the Gospel; 3dly, the effectual Application of it to us by the holy Spirit. *1 Tim. 1. 15. John 20. 31. Tit. 3. 5.*

Q. 9. What Covenant is it that is called the Covenant of Grace? A. It is a second Covenant which God offers to make with Sinners, in the Gospel, according to the Terms of which alone Sinners can be saved. *Isai. 55. 3. Matt. 11. 28, 29.*

Q. Is it not possible to be saved by the Covenant of Works? A. No; because now that Covenant is broken to us all, and we are all by Nature under the Curse of it; and because we are not able to fulfil it, either as to the Precept or Penalty. *Rom. 8. 3. Gal. 3. 10.*

Q. 10. Who are the principal Parties covenanting in the Covenant of Grace? A. God, and sinful fallen Man. *Isai. 55. 1, 2, 3. Matt. 11. 28.*

Q. 11. How can an holy and offended God and sinful guilty Man make a Covenant together? A. The Lord Jesus Christ,

Christ, according to Appointment and Agreement in the Covenant of Redemption, comes in as Mediator, or Midf-man, between an offended God and the guilty Sinner, to reconcile them together. *1 Tim. 2. 5.*

Q. 12. *What is the Condition of the Covenant of Grace?*

A. The main Condition of the Covenant of Grace is Faith in the Lord Jesus Christ. *John 3. 18.*

Q. 13. *Are there any other Conditions of the Covenant of Grace besides Faith?* A. True Repentance, and all saving Graces, may be reckoned Conditions of it in a large and improper Sense, because they are all Qualifications necessarily required in the Person covenanting; and likewise Holiness or good Works, in grown and adult Persons, is a necessary Condition of obtaining the Blessings promised in the Covenant. But Faith alone is the Condition of the Covenant in a strict and proper Sense, because by Faith we give Consent to the Terms of the Covenant and so enter into it, and into a covenanted State. *John 1. 12. Rom. 5. 1.*

Q. 14. *What is promised on God's Part in the Covenant of Grace?* A. Pardon of Sin and eternal Salvation, and all other Things which he sees to be good for us, in Time and to Eternity. *Heb. 10. 16, 17. Ps. 84. 11.*

Q. 15. *With whom doth God make the Covenant of Grace?* A. First, he reveals and offers to make this Covenant with all that hear the Gospel; 2dly, all the Members of the visible Church are in Covenant externally and by Profession, and particularly by Baptism. *Isai. 55. 1,—3. Jer. 3. 14.* but 3dly, the Covenant is really and spiritually made with the Elect only; because they only are enabled, by true Faith, to give a true and sincere Consent to the Terms of it: Then also is the Time when the Covenant is made between God and them. *Isai. 55. 3. Rom. 2. 29.—10. 10.*

Q. 16. *Can an elect Person give a sincere Consent to the Terms of the Covenant before he is converted?* A. No; because until then his Heart is at Enmity against God, and therefore cannot consent to a thorough Friendship and Reconciliation. *Rom. 8. 7, 8.*

Q. 17. *What is the Difference between the Covenant of Redemption and the Covenant of Grace?* A. The Covenant of Redemption was actually made from Eternity; but the Covenant of Grace is made in Time. *Eph. 1. 4.* 2dly,

the Persons of the Godhead and they only were the Parties covenanting in the Covenant of Redemption, but in the Covenant of Grace God is one Party and Man the other, and Christ is the Mediator, but not a principal Party. *John* 17. 6. 9. *Isai.* 55. 33. *Heb.* 12. 24. 3dly, The Covenant of Redemption had no Mediator, as it needed none, but the Covenant of Grace hath a Mediator, viz. the Lord Jesus Christ, who was appointed to that Office by the Covenant of Redemption. *John* 10. 18. *Heb.* 12. 24. 4thly, The main Condition of the Covenant of Redemption was the Obedience and Sufferings of Christ; but Faith is the Condition of the Covenant of Grace. *Isai.* 53. 10. *John* 3. 18.

Q. 18. *What is the Difference between the Covenant of Works and the Covenant of Grace?* A. The Covenant of Works was between Friends, but the Covenant of Grace is between Enemies, viz. those who were Enemies before. *Rom.* 5. 10. 2dly, The Covenant of Works had no Mediator, but the Covenant of Grace hath one. 3dly, The Covenant of Works was made with all Mankind, in Adam as our Representative, but the Covenant of Grace only with true Believers. *John* 3. 18. 4thly, In the Covenant of Works our first Parents acted as Representatives for Mankind, but in making the Covenant of Grace every one must consent and covenant for himself. *John* 3. 36. 5thly, In the Covenant of Works perfect Obedience was the Condition; but in the Covenant of Grace not Works, but Faith in Christ is the Condition. *Gal.* 3. 12. 6thly, The Covenant of Works could be broken and made void; but the Covenant of Grace is not so, it is an everlasting Covenant. *Isai.* 55. 3. 7thly, The least Sin made the first Covenant void as to the Promises; but the greatest Sin of the Believer cannot make void the Promises of the Covenant of Grace. *Gal.* 3. 10. 1 *John* 2. 1. 2 *Sam.* 23. 5.

Q. 19. *Doth Faith justify in the Covenant of Grace in the same Manner in which Works would have justified in the Covenant of Works?* A. No; for Faith justifies the Believer only as a Mean or Instrument, by which the Believer receives Christ and his Righteousness; but Works would have justified meritoriously. *Rom.* 4. 4, 5.

Q. 20. *Does not the Covenant of Grace require good Works?* A. Yes; but not in the same Manner, nor on the same

same Account: The Covenant of Works insisted on perfect Obedience, but the Covenant of Grace accepts of sincere Obedience tho' imperfect: The Covenant of Works would have justified for good Works; but the Covenant of Grace requires not good Works on that Account; but in Proof of Obedience, Gratitude, and the Fruits and an Evidence of true Grace. *Rom. 4. 4. James 2. 17. Matt. 3. 8.*

Q. 21. *Why is this Covenant called the Covenant of Grace?*

A. First to distinguish it from the Covenant of Works; *Rom. 11. 6.* 2dly, free Grace is the Spring of it's Continuance; *John 3. 18.* 3dly, all the Benefits of it come to the Believer in a Way of free Grace; *Isai. 55. 1.* 4thly, the Glory of free Grace is the great End of it. *Rom. 9. 23. Eph. 2. 7.*

Q. 22. *When is an elect Person delivered out of an Estate of Sin and Misery?* A. When he is truly converted, or when he truly believes or gives Consent to the Covenant of Grace. *Rom. 6. 14, 18. Eph. 2. 13—5. 8.*

Q. 23. *What Estate is he then brought into?* A. Into a State of Salvation; his Salvation is begun, and he is in the sure Way to obtain Salvation. *Tit. 3. 5.*

Q. 24. *How is that Estate otherwise called?* A. It's often called a State of Grace, by Way of Distinction and Opposition to a State of Sin and Nature: It's also called a State of Peace and Reconciliation, in Opposition to a State of Enmity against God. *Rom. 5. 1.—8. 7.*

Q. 25. *Is the Believer freed from all Sin when he is brought into a State of Grace and Salvation?* A. No; yet he is freed from the Guilt of Sin and Danger of Damnation. *Rom. 8. 1.* 2dly, he is freed from the Power, Dominion, and Service of Sin. *Rom. 6. 14, 18.* 3dly, He hath a sure Pledge of his being freed at last from all Sin and Misery; *Eph. 1, 13, 14.* but yet he is still under the Influence of remaining Corruption; 2dly, he is liable to Satan's Temptations; 3dly, to the Snares of the World; 4thly, to many Afflictions of Body and Estate, and Sorrows of Heart, while in this Life. *Rom. 7. 24. Ps. 34. 19.*

Q. 26. *Who is the Redeemer of God's Elect?* A. The only Redeemer of God's Elect is the Lord Jesus Christ, who being the eternal Son of God, became Man, and so was, and so continueth to be, both God and Man, in two distinct Natures and one Person for ever. *Rom. 9. 5. Luke 1. 35. Col. 2. 9. Heb. 7. 24.*

Q. 1. *What is meant by a Redeemer?* **A.** Any Person who pays a Price for another Person or Thing which hath been forfeited, or pledged, from the first Owner, or Proprietor, may be called a Redeemer; as when a Captive is bought, or redeemed, by a Price paid for him; or when an Estate or any Thing else is mortgaged or pledged for Debt, and another Person recovers the Pledge by paying the Debt; such a Person may be called a Redeemer. *1 Peter 1. 18, 19.

Q. 2. *Why is Christ called the Elect's Redeemer?* **A.** Because, by offering of himself a Sacrifice to satisfy divine Justice, he paid the Debt which they owed; and for which they were under an Arrest to divine Justice; so that the Justice of God hath nothing to crave of them, Christ having paid for them. Rom. 3. 24.

Q. 3. *What Debt did the Elect owe to divine Justice?* **A.** They owed a two-fold Debt to divine Justice, or broken Law and Covenant; first, a Debt of Satisfaction or Restitution, for the Sin or Offence which they were guilty of, and which laid them under the Curse, and made them liable to Hell Fire. Gal. 3. 10. 2dly, They owed a Debt of perfect Obedience, by Virtue of his Command and Covenant of Works, which our first Parents should have paid, in order to Happiness, and which the Elect could never have paid for themselves. Rom. 2. 13.—8. 3.

Q. 4. *Did Christ pay both these Debts for his Elect?* **A.** Yes; by suffering the Punishment due to them for their Sins, he paid the Debt of Satisfaction; Rom. 8. 3. and by his holy obedient Life he paid the Debt of Obedience, for his Elect, which the Covenant of Works required in order to Happiness; Gal. 4. 4, 5. the one is commonly called his passive Obedience, the other his active Obedience; by the first he purchased Pardon of Sin, and Freedom from the Curse; by the latter he procured a Right to Heaven and Happiness; by the first he suffered the Penalty of the broken Law; by the latter he obeyed the Precept or Command of it: He did all in the Elects Room and Name, which was required in the Covenant of Works, in order to Life and Happiness. Gal. 4. 5.

Q. 5. *Who is the Lord Jesus Christ?* **A.** He is the eternal Son of God, the second Person of the holy Trinity. John 1. 15.

Q. 6.

Q. 6. *Is Christ the Son of God in any other Respect than Angels and Men are the Sons of God?* A. Yes; the Angels are the Sons of God by Creation; and all true Believers are the Sons of God by Regeneration and Adoption; but Christ is the Son of God by eternal Generation; *Pf. 2. 7.* and in this respect He is the only begotten Son of God. *John 1. 14, 18.*

Q. 7. *Is Christ God?* A. Christ is God in all Respects, equal with the Father and the holy Spirit. *1 John 5. 7.*

Q. 8. *Is Christ any Thing else but God?* A. He is both God and Man. *John 1. 14.*

Q. 9. *Was Christ always both God and Man?* A. No: He was God from all Eternity; but he became Man when he was conceived in the Womb of the Virgin Mary. *John 1. 14.*

Q. 10. *Is Christ both God and Man now?* A. Yes; and will continue for ever to be both God and Man. *Heb. 7. 24.*

Q. 11. *How many Natures are there in Christ?* A. Two, viz. the Nature of God and the Nature of Man, or, the divine and human Nature.

Q. 12. *How many Persons are there in Christ?* A. Christ is only one Person. *Luke 1. 35. John 1. 19.*

Q. 13. *How can Christ be only one Person, when he hath two distinct Natures?* A. The Union of the two Natures into one Person, in Christ, is a Mystery which we are not able to comprehend; yet we must believe it, because the Word of God declares it, when it says, *The Word was made Flesh, and dwelt among us:* And we may be convinced that it's not impossible, because every one of us is made up of two Natures in one Person, viz. a Soul and a Body.

Q. 14. *Is the human Nature of Christ a Person?* A. No; it is united unto the divine Nature of Christ, or rather unto the divine Person, and is one Person with him. *Heb. 2. 14.*

Q. 15. *Was Christ's human Nature a Person before it was united unto Christ?* A. No; it had no Being before it's Union with Christ; it was conceived in personal Union with the Son of God; and therefore the Son of God is said, truly, to be conceived in the Womb of the Virgin Mary. *Luke 1. 35.*

Q. 16. *Do these two Natures in Christ continue to have the same essential Properties, as if they were apart?* A. Yes; so that all the Attributes and essential Properties of both Natures may be, and truly are, ascribed to the Person of Jesus Christ; as when we say the Son of God was crucified, the Man Christ is omniscient. *Acts 20. 28.*

Q. 22. *How did Christ, being the Son of God, become Man?* A. Christ the Son of God became Man, by taking to himself a true Body and a reasonable Soul, being conceived by the Power of the Holy Ghost, in the Womb of the Virgin Mary, and born of her, yet without Sin: *Heb. 2. 14, 16. Matt. 26. 38. Luke 1. 31. Heb. 4. 15.*

Q. 1. *How are the two Natures in Christ united?* A. The two Natures in Christ are united, not by any Composition or Mixture of the Two to make a Third, as Liquors or Powders are mixed; but by an Addition, or Assumption of a human Nature; that is, a human Body and a reasonable Soul, which had no Being before, into personal Union (not properly with the divine Nature; for that is equally in all the three Persons; but) with the Son, who was a distinct Person before, and from all Eternity. *Heb. 2. 14. John 1. 14.*

Q. 2. *Did the Son of God undergo any Change when he became Man, or was conceived in the Womb of the Virgin Mary?* A. He then underwent no intrinsic Change in his Nature or Person; but only an external and extrinsic Change, or a relative one; as when he created the World, he became a Creator which he was not before; or, as when our first Parents were first clothed, they underwent not an intrinsic Change, but only a Covering was superadded to their Bodies, which yet remained the same as before for Substance and Qualities.

Q. 3. *How was Christ conceived in the Womb of the Virgin Mary?* A. Not in a Way of ordinary Generation; but by the Power of the Holy Ghost; so that as he was Man he hath no Father, and as he is God he hath no Mother. *Luke 1. 35. Heb. 7. 3.*

Q. 4. *Had Christ any Sin when he was born?* A. None of his own; but he had all the Sins of his Elect upon him, having made himself Debtor to the Father's Justice for them. *Isai. 53. 4, 5.*

Q. 5. *Was there any Necessity that our Redeemer should be Man?* **A.** Yes; that he might be capable to fulfil the Law in our Nature and Name, as well as Room; which he could not have done if he had not become Man. *Rom. 8. 3.*

Q. 6. *Was it needful that our Saviour should be God?* **A.** Yes; because otherwise he could not have endured the infinite Burden of Wrath due for his Peoples Sins; and especially, because his Obedience would not have been of sufficient Dignity or Worth to satisfy divine Justice in our Room. *Heb. 10. 4, 5, 6.*

Q. 7. *Was it needful that our Saviour should be without Sin?* **A.** Yes; or else he could not have been acceptable to God, either as a Priest, or as a Sacrifice, as under the Law the Priests must be consecrated, and the Sacrifice must be without Blemish. *Heb. 7. 28.*

Q. 8. *Might not an holy Angel, if he had been incarnate, have been a sufficient Redeemer?* **A.** No; no finite Creature could be sufficient for this Work and Undertaking, because there was infinite Wrath to be endured; an infinite Price to be paid for our Redemption, and infinite Power to rescue us from the Power of Satan's Kingdom and our own Corruptions. *Heb. 7. 25.*

Q. 23. *What Offices doth Christ execute as our Redeemer?* **A.** Christ as our Redeemer executeth the Offices of a Prophet, of a Priest, and of a King, both in the Estate of Humiliation and Exaltation. *Acts 3. 22. Heb. 5. 6. Ps. 2. 6.*

Q. 1. *Was there any Need that our Saviour should be a Prophet, Priest, and King, to his Church?* **A.** Yes; the State of Sin and Misery that we are in, by Nature, requires that our Redeemer should execute all these three Offices.

Q. 2. *What Evil is there in our natural State, that requires our Redeemer to execute these three Offices?* **A.** Our Ignorance and Blindness requires a Prophet to instruct us. *1 Cor. 2. 14.* Our Guilt of Sin requires a Priest to atone and interceed for us. *Rom. 3. 23, 24, 25.* And our Corruptions and sinful Inclinations require a powerful King to subdue and govern us. *Ps. 45. 5.—110. 3.*

Q. 24. *How doth Christ execute the Office of a Prophet?* **A.** Christ executeth the Office of a Prophet in revealing to us, by his Word and Spirit, the Will of God, for our Salvation. *John 1. 18. 1 Pet. 1. 10, 11, 12. John 15. 15. John 20. 31.*

Q. 1. *What is the Work or Business of a Prophet?* A. A Prophet's Work or Business consists in two Things; first, To have the Mind and Will of God revealed to them in whatever Manner it pleaseth him to do it; 2dly, To make it known to others as God commands and directs. *Exodus 3. 14.*

Q. 2. *How many Sorts of Prophets are there?* A. There are two Sorts of Prophets, viz. Ordinary and Extraordinary; the Extraordinary are they who in an extraordinary and immediate Manner had the Mind of God revealed to them, that they might declare it to others; such as *Moses, Samuel, Isaiah, Jeremiab, &c.* these are they who are most commonly called Prophets in the Scriptures; the Ordinary are all those who are called in an ordinary and orderly Way to instruct the Church according to the Word, such as the *Levites* of old, and the Ministers of the Gospel under the New Testament. *I Cor. 14. 32.*

Q. 3. *In what Respect is Christ a Prophet to his Church?* A. Christ is the Great Prophet of his Church, in that he is the Author and Giver of all spiritual and saving Knowledge of Things belonging to the Kingdom of God: *John 1. 18.* It was he who by his Spirit inspired the Prophets of old; he inspired the Penman of the Scriptures: *2 Tim. 3. 16.* He preached the Gospel in his own Person when he was on the Earth: He poured out his holy Spirit on the Apostles, *Acts the 2d Chapter:* He hath appointed, and in all Ages sendeth forth his Ministers and Instructors to his Church, and furnisheth them with Gifts suitable for that Purpose. *Matt. 28. 19. I Cor. 12. 28.*

Q. 4. *What doth Christ reveal to his Church?* A. He reveals the Will of God. *John 17. 8.*

Q. 5. *What are we to understand by the Will of God which Christ reveals to his Church?* A. All Things which are needful to be known, believed, and done, in order to Salvation; such as the Doctrines and Principles of Religion, the Commandments of God, and whatever else is revealed in the Scriptures, for the Edification of the Church. *John 15. 15.*

Q. 6. *How many Ways doth Christ reveal the Will of God to us?* A. Two Ways, viz. by his Word, and by his Spirit. *John 14. 26.*

Q. 7. *What are we to understand by the Word?* A. By the Word we are to understand the holy Scriptures, together with all other external Means of Knowledge agreeable to them, and which are helpful to attain the Knowledge of God's Will; such as the preaching of God's Word, Sermon-Books, Instructions of Parents, Schoolmasters, &c. *Prov.* 8. 34.

Q. 8. *How doth Christ reveal the Will of God by his Spirit?* A. By opening the Eyes of our Understanding, and curing our spiritual Blindness, that we may be able to understand aright the Instructions that are given us in the Use of outward Means. *Psf.* 119. 18.

Q. 9. *Are all thus inwardly taught by the Spirit who are outwardly taught by the Word?* A. No; for many are outwardly taught by the Word, and thereby attain great Degrees of speculative Knowledge, who are never savingly enlightened. *Rom.* 2. 17. to the End of the Chapter.

Q. 10. *Are all who are taught by the Spirit taught also by the Word?* A. Yes; because the Word is God's appointed Mean of Knowledge with which the Spirit concurs; for Faith cometh by Hearing, and Hearing by the Word of God. *Rom.* 10. 17.

Q. 11. *Is every teaching of the Spirit of a saving Nature?* A. No; the holy Spirit often enlightens the Mind with the common Gift of Knowledge for Edification of others, while the Person is never savingly enlightened himself, as is clear in those who shall plead their prophesying in Christ's Name in vain at the Day of Judgment. *Matt.* 7. 22.

Q. 12. *Doth the Spirit reveal any Thing to the People of God that is not revealed in the Word?* A. All Things needful to be known in order to Salvation are revealed in the Word, and therefore the Spirit reveals nothing of this Kind without the Word; *Isai.* 8. 20. yet some Times the Spirit doth reveal to some of his eminent Servants some particular Events, which otherwise could not be known; as he did *Paul's* Imprisonment at *Jerusalem* before he went thither; *Acts* 21. 11. but as for Doctrines or Duties, there is now no Revelation of them without the Word; the Canon of Scripture being now finished and completed. *Rev.* 22. 18.

Q. 13. *What Need then is there for the teaching of the Spirit, seeing the Word contains all Things needful?* **A.** Although the Word contains all Things needful, yet there is as much Need for the Spirit's teaching inwardly as for the Word's teaching outwardly: The Word reveals the Things to be known; the Spirit cures our spiritual Blindness, and enables us to see or understand it in a saving Manner: Which may be illustrated by the Similitude of a blind Man shut up in a dark Cellar or Dungeon: In this Case, there are two Things needful to him in order to his having the Benefit of Sight; first, he must be brought out of the Dungeon to the Light; 2dly, his Blindness must be cured by some proper and effectual Medicine, or else the outward Light will be of no Use. Even so the clearest Light of outward Instruction will be of no saving Benefit to our Souls, until they be cured of their spiritual Blindness by the holy Spirit. *Pf. 119. 18. Luke 24. 45.*

Q. 14. *When is a Person thus savingly taught or enlightened?* **A.** When a Person is truly converted, or when a Work of sanctifying Grace is begun in the Soul, then such a Person begins to be savingly taught or enlightened. *Acts 26. 18.*

Q. 15. *Are none enlightened by the Holy Ghost but those that are converted?* **A.** As before, there is a common Enlightening by the Holy Ghost as well as by outward Means of Knowledge, both ordinary and extraordinary, which is sometimes given to unconverted Persons for the Edification of the Church, and Salvation of others, when they themselves who are thus enlightened may be Castaways, as *Balaam* and *Judas*.

Q. 16. *Is there any Difference between the Knowledge of a true Believer and a formal Professor in the Matters of Religion?* **A.** Yes.

Q. 17. *Wherein doth this Difference consist?* **A.** First, it doth not consist in this, that the true Believer doth know or believe any divine Truth or Doctrine which the unconverted Person doth not believe, or cannot know: For some unconverted Persons are more knowing, yea, more sound and orthodox in their Judgments than many real Converts who have but a small Measure of Knowledge, or are under Error or Mistake in circumstantial Points of Doctrine; as
may

may appear by the Instances of *Judas* and *Balaam*, compared with the penitent Thief, whose Knowledge could be but very weak and shallow. But,

18. 2dly, The Difference between sanctified and un sanctified Knowledge, about the same religious Truths or Doctrines, doth mainly consist in the following Marks or Characters ;

First, Sanctified Knowledge not only knows and believes, but also loves and delights in all the Truths which he discerns to be in the Word of God, even though they seem to threaten hard and heavy Judgments against the Person's self ; but the unconverted Person cannot do this ; he cannot love the Truths which thwart his corrupt Inclinations or threaten him with Misery, but hates them ; and if he could, he would believe the contrary ; like *Ahab* : *1 Kings* 22. 8. And *Stephen's* Persecutors. *Acts* 7. 54.

2dly, Sanctified Knowledge in Exercise has an effectual Tendency to increase Love to God and real Heart Religion, and engages the Person to pursue it with Earnestness ; but un sanctified Knowledge doth not so.

3dly, Sanctified Knowledge humbles the Believer ; the more this Knowledge increaseth, the more humble the Believer grows ; because, together with his Knowledge of other Things, the Believer sees more and more his own natural Unworthiness, his Guilt of Sin, the Corruption and Wickedness of his own Heart, and the Undeservedness of divine free Grace ; *1 Tim.* 1. 15. but un sanctified Knowledge puffeth up, and fills the Person with the Conceit of his own Attainments. *1 Cor.* 13. 2.—8. 1.

4thly, Sanctified Knowledge doth presuppose a begun Work of Regeneration in the Believer as a Spring and Fountain of the preceeding Marks ; so that a begun Work of saving Grace in the Heart, which is the first Principle of spiritual Life, is prior or before all Exercise of saving Knowledge, Faith, Repentance, or any other particular Grace ; I say, Regeneration is prior, or before all these in Order of Nature, tho' not of Time ; for as Regeneration opens the Eyes of the Understanding, so these Eyes being opened, begin to see as soon as they are opened : The opening the Eyes or curing the Blindness is the Cause of his seeing or knowing in a saving Manner ; and by Consequence is prior to it ; not in Time, but only in the Order of Nature. *Matt.* 13. 16.

Q. 19. *Is it not then dangerous to trust to our Knowledge when it doth not cause us to press more after practical Holiness; but rather encourageth to be more loose and careless?* A. Yes verily, not only because of the Disappointment that's likely to follow, but also because of the Aggravations which accompany and follow this Knowledge. *Luke 12. 47.*

Q. 20. *For what End doth Christ reveal the Will of God to his People?* A. For their Salvation. *Acts 26. 18.*

Q. 21. *Whose Salvation does Christ intend in revealing the Will of God?* A. Hereby Christ intends the Salvation of his Elect only. *Matt. 13. 15.*

Q. 22. *Is the Salvation of any but the Elect intended in the preaching of the Gospel?* A. God, by his Command to preach the Gospel, requires all Ministers, both to intend and endeavour, to promote the Salvation of all to whom they preach, indefinitely. God also requires all who hear the Gospel, to propose, intend, and endeavour their own Salvation, by obeying the Call of the Gospel; yea, and to move and encourage their fellow Creatures to put on and follow the same Intention. *Acts 17. 30.* And further, the Gospel truly promises Salvation to all who do not refuse it, but comply with Christ's Proposals: *Mark 16. 15, 16.* So that the true and proper Cause of the Perdition of Gospel Sinners, *viz.* the direct meritorious Cause, is not the Decree of Reprobation, or Non-election, but their own Obstinacy; because they will not come unto Christ, that they may have Life: *John 5. 40.* And is it not just in Christ to intend not to save but condemn all whom he foresees will be obstinate? *Ezek. 3. 7.*

Q. 25. *How doth Christ execute the Office of a Priest?* A. Christ executeth the Office of a Priest, in his once offering up himself a Sacrifice to satisfy divine Justice and reconcile us to God, and in making continual Intercession for us. *Heb. 9. 28.—2. 17, 25.*

Q. 1. *What is the Work or Business of a Priest?* A. The Work and Business of a Priest consists in two main Branches, *viz.* First, To offer up a Sacrifice to an angry and offended God; and 2dly, to pray and interceed with him for Pardon and Reconciliation to the Offender, for whom he offers the Sacrifice. *Heb. 5. 1.—7. 25.*

Q. 2. *What is the Meaning and Use of a Sacrifice?* **A.** For the right Understanding of this, there are several Things needful to be explained; as first, a Sacrifice supposeth, that the Person for whom the Sacrifice is offered hath offended the Deity to whom it is offered. *1 Sam. 26. 19.* 2dly, It presupposeth, that the Offender deserveth to die for his Offence. *Num. 25. 13.* 3dly, That the Deity offended hath declared his Willingness to be reconciled to the Offender, provided that another **Wight or Creature**, such as will be acceptable to the offended Deity, be brought and put to Death in the Offender's Room; *Lev. 4. 20.* This substituted Creature is called a Sacrifice; so that a Sacrifice properly and strictly taken, signifies one living Creature put to Death in the Room and for the Offence of another. 4thly, A Sacrifice implieth, that it should not only be put to Death but also be consumed in Whole, or in Part, to signify that the Offender deserves to be destroyed, and perish to all Intentions and Purposes. *Gal. 3. 10.* 5thly, It implies, that there should be an Holiness or Dignity in the Thing that is sacrificed, whereby it is meet and worthy to appease the Anger of an offended Deity; this Sanctity or Dignity the typical Sacrifices of old received from the Altar. *Matt. 23. 19.* 6thly, It implieth, that the Priest or Person who offereth the Sacrifice, be not only at Friendship with the offended Deity, but also appointed by the Deity to this Office. *Heb. 5. 4.*

From all which we may learn, That the Sacrifices which were appointed by God of old, did not at all satisfy the Justice of God, nor reconcile him to Sinners; *Heb. 10. 4.* but were only Figures and Shadows, to point out to the People of God the only worthy, great, and atoning Sacrifice which Christ was to offer up to God when the Fulness of Time should come; *Heb. 10. 1.* and in this Sense, especially, the Law was our Schoolmaster to lead us unto Christ, that we might be justified by Faith. *Gal. 3. 24.*

Q. 3. *What may we observe in the leuitical Sacrifices that was typical of the Sacrifice which Christ offered for our Sins?* **A.** Almost all the Circumstances which were of divine Institution were typical of something relating to Christ's Sufferings for us; but there are three essential Ingredients, especially to be observed in all the leuitical Sacrifices as typical

pical of the Sacrifice which, Christ offered for us, viz. the Priest, the Altar, and the Sacrifice, by which Christ was typified in a special Manner.

Q. 4. Did all these three Types represent Christ in one and the same Respect? A. No; Christ our Redeemer was typified by the levitical Priests under one Consideration, he was typified by the Sacrifice under another Consideration, and by the Altar under a Third.

Q. 5. Under what Consideration was Christ typified by the levitical Priest? A. Christ as our High Priest, as he was typified by the levitical Priests, is to be considered as our Emanuel, both God and Man in one Person; Heb. 2. 17. the Meaning of which is this, Christ as both God and Man did actively concur, and did consent, with both divine and human Will, to the Sufferings which he underwent in his human Nature. John 10. 18.

Q. 6. How is Christ to be considered as our Sacrifice, typified by the levitical Sacrifices? A. As our Sacrifice, he is to be considered only as Man; that is, he suffered for us only in the human Nature: For Christ as God was not capable of suffering. 1 Pet. 2. 24.

Q. 7. How is Christ to be considered as an Altar? A. Christ as the Altar in this Sacrifice, is to be considered as God; for understanding of which, it's to be observed, that in the levitical Sacrifices the Altar had a two-fold Usefulness or Service; one was to bear up the Sacrifice while consuming with Fire: Thus it typified Christ in his divine Nature, sustaining the human Nature from sinking under the Load of divine Wrath laid on him for our Sins: Another Use of the Altar was, to sanctify the Sacrifice, that is, to give it a Dignity which it had not of itself: Matt. 23. 19. In this Respect it typified Christ as God, who, by his personal Union with the human Nature, communicated to it an infinite Worth or Dignity, and, by Consequence, unto the Sufferings which he endured in it: For, by Virtue of this Union, the Man Christ who suffered, was God; and these Sufferings, tho' in the finite human Nature, were the Sufferings of a Person who was and is God; and consequently, tho' but of a finite Continuance, were of infinite Worth, Dignity, and Merit; and so were sufficient to atone for our Sin, which were of an infinite Malignity and Evil. Heb.

Q. 8. *For what End did Christ offer up himself a Sacrifice, or suffer in our Room?* **A.** His End was to satisfy the offended Justice of God, and reconcile us to him. *Rom. 5. 9, 10.*

Q. 9. *How did Christ's Sufferings satisfy divine Justice?* **A.** Because Christ offered or gave all to divine Justice, in our Room, which it could crave from us, viz. to suffer the full Punishment due to us for our Sins. *Rom. 8. 3.*

Q. 10. *How did Christ's Sacrifice reconcile us to God?* **A.** By removing all Ground of Controversy and Quarrel that was between God and us. *Rom. 5. 10.*

Q. 11. *For whom did Christ suffer?* **A.** Tho' Christ's Sufferings were of as much intrinsic Worth as would render them sufficient to save all Mankind; yet his Design and Intention was only for the Elect, his Sheep whom the Father gave him, and for whom alone he interceeds. *John 10. 15.—17. 9.*

Q. 12. *What is the other Part of Christ's priestly Office?* **A.** It is to make Intercession. *Heb. 2. 17.*

Q. 13. *What is it to interceed?* **A.** It is to plead the Cause of another, with a Person to whom he hath not Access, or Liberty to plead for himself.

Q. 14. *What are we to consider in Christ's Intercession?* **A.** In Christ's Intercession we may consider, first, the Intercessor Christ Jesus; 2dly, with whom he interceeds, viz. God the Father, and in him the whole Godhead, considered as offended; 3dly, the Party for whom he interceeds, viz. the Elect, his Sheep for whom he died; 4thly, what Benefits he interceeded for unto them, viz. Pardon of Sin, eternal Life, and all good Things of Time and Eternity, which he hath purchased for them; 5thly, what Plea or Argument Christ useth in pleading, viz. the Father's Promise in the Covenant of Redemption, together with his own Merit and Purchase for them, by doing and suffering all that he undertook on their Behalf; all which are plainly observable in the 17th Chapter of *John's Gospel.*

Q. 15. *Have we any Instances of Christ's Intercession upon Record?* **A.** Yes; especially Three, viz. His Prayer for *Peter*, for those who crucified Him, and for his whole Elect, or Church Militant, who were then in the World, or were to come. *John, Chap. 17.*

Q. 16. *In which Nature doth Christ interceed?* **A.** He interceeds in both Natures; but we can most easily conceive of his Intercession in his human Nature; because there is a greater Similitude, Parity, and Proportion, between his acting in our Nature and our own Actings, than between his Actings in the divine Nature and ours. *Heb. 5. 7.*

Q. 17. *How long will Christ continue to interceed?* **A.** Until all the Elect obtain, and be put in full Possession of the Happiness which he purchased for them. *Heb. 7. 25.*

Q. 18. *Is Christ's Intercession always successful?* **A.** Yes; because the Father's Promise and his own Merits make it necessary that it should be so. *Isai. 53. 12.*

Q. 26. *How doth Christ execute the Office of a King?* **A.** Christ executeth the Office of a King in subduing us to himself, in ruling and defending us; and in restraining and conquering all his and our Enemies. *Pf. 110. 3. Isai. 33. 22. 1 Cor. 15. 25.*

Q. 1. *What is the Work or Business of a King?* **A.** The Work and Business of a King when he is in Possession of his Kingdom, is to rule and govern his Subjects, and to defend and protect them from their Enemies.

Q. 2. *What is Christ's Kingdom?* **A.** Christ's Kingdom is his Church. *Isai. 33. 22.*

Q. 3. *What Right hath Christ to be King over his Church?* **A.** He hath a seven-fold Right;

First, By original Property, as he is Lord, Owner, and Proprietor over all the World, equal with the Father and the Holy Ghost. *John 1. 3.*

2dly, As he is the Father's only begotten Son, and Heir of all Things. *Pf. 2. 7.*

3dly, By his Father's Gift, and free Donation; the Father hath given his Church to him, to be his Kingdom. *Pf. 2. 6.*

4thly, By the Father's Appointment; the Father hath appointed him to be King over his Church. *Pf. 2. 6.*

5thly, By Purchase; Christ hath purchased his Church to be a Kingdom to himself. *Acts 20. 28.*

6thly, By Conquest; Christ conquers and subdues his Church to himself; of Rebels and Enemies, he makes them cordial Friends, willing and loyal Subjects. *Pf. 110. 3.*

7thly, By Risque; he risques his Church from the Kingdom and Power of Satan, and their own Lusts. *Acts* 26. 18. *Eph.* 2. 1.

Q. 4. *How manifold is Christ's Kingdom?* A. Two-fold, viz. his Kingdom of Grace, and his Kingdom of Glory; his Kingdom of Grace is his Church Militant, and his Kingdom of Glory is his Church Triumphant.

Q. *How manifold is Christ's Kingdom of Grace?* A. Two-fold, viz. his visible Kingdom, and his invisible Kingdom. *Rom.* 2. 28.

Q. 5. *How doth Christ execute his kingly Office over his visible Kingdom?* A. Christ executes his kingly Office over his visible Kingdom, or Church, in several Particulars;

First, By calling and gathering a visible Church to himself out of the World, by the Ministry of the Gospel. *Matt.* 28. 19.

2dly, By giving them Laws, viz. the Scriptures to rule and guide them in the Way of their Duty. *2 Tim.* 3. 15, 16.

3dly, By appointing an external Government and Officers in his Kingdom, with Authority to exercise Government over and among his Subjects, as well as administering the Word and Sacraments for their Edification; all which are imply'd in the Titles of Bishops and Pastors, which are given to Gospel Ministers in the Scriptures. *Acts* 20. 28. *Eph.* 4. 11.

5thly, Christ exerciseth a providential Government over his Church, and over the World for his Church's Sake. *Ijai.* 33. 22. *Eph.* 1. 22.

Q. 6. *What is Christ's invisible Kingdom?* A. Christ's invisible Kingdom are all real Christians, or true Believers on Earth. *Rom.* 2. 28.

Q. 7. *How doth Christ execute his kingly Office towards his invisible Kingdom?* A. Christ executeth his kingly Office towards his invisible Kingdom, and towards every one of them in particular, by sending forth his holy Spirit, to work with and by his Word and Ordinances in their Hearts; so making them effectual, first, for Conversion and subduing of their Hearts to himself, and then for sanctifying them more and more, inwardly disposing them and strengthening them for Duty, fortifying them against Temptations and

inward Corruptions, and at last giving them a complete Victory over all their Enemies. *Pf.* 110. 3.—73. 24. *John* 15. 2. *Eph.* 6. 11. *John* 10. 29.

Q. 8. *What is the first Part of Christ's kingly Work towards his invisible Kingdom?* *A.* It is to subdue them to himself, by Conversion or Regeneration. *Pf.* 110. 3.

Q. 9. *What is the next?* *A.* To rule and govern them by his Word and Spirit working in their Hearts. *1 Cor.* 3. 6, 7.

Q. *What is the third Branch of Christ's kingly Office?* *A.* To protect and defend them. *Isai.* 54. 17.

Q. 10. *What Enemies doth Christ defend his People or Kingdom from?* *A.* First, from the Temptations of Satan. *Heb.* 2. 18. 2dly, From the World and it's Snares. *1 Cor.* 10. 13. 3dly, From the sinful Motions and Inclinations of their own Hearts. *Rom.* 6. 14. 4thly, From Death. *1 Cor.* 15. 26.

Q. 11. *How doth Christ defend us from those Enemies?* *A.* Partly by restraining them from assaulting us, *Job* 1. 12. partly by enabling us to resist them. *Eph.* 6. 11.

Q. 12. *But are not true Believers often overcome and foiled by their spiritual Enemies? How then doth Christ defend them?* *A.* Christ, as he is King of his Church, doth not, nor is he obliged so to defend, even true Believers, as never to suffer them to be overcome, or foiled, by their spiritual Enemies; for true Believers are often so far overcome as to be led Captive under Sin and Satan; *Rom.* 7. 14. but there are two Advantages that shall be surely forthcoming for the Believer, by Virtue of Christ's kingly Office; first, That the final Victory shall be assuredly, at last, on the Believer's Side; *Rom.* 16. 20. 2dly, All these Foils and temporary Victories, which Believers Enemies obtain against them, shall work together for their eternal Good at last. *Rom.* 8. 28.

Q. 13. *How doth Christ defend Believers from Death, seeing they must all die?* *A.* Christ, by his Providence, defends them from Death 'til they be prepared for it; and he frees them altogether from the Sting, the Curse that is in Death, as it is a Punishment of Sin; so that when Death comes to the Believer, it comes not as an Enemy, but as a Blessing from God, a Friend to conduct him to Glory. *Phil.* 1. 21. *1 Cor.* 15. 55, 56, 57. *Q. 27.*

Q. 27. *Wherein did Christ's Humiliation consist?* **A.** Christ's Humiliation consisted in his being born, and that in a low Condition, made under the Law, undergoing the Miseries of this Life, the Wrath of God, the cursed Death of the Cross, in being buried, and continuing under the Power of Death for a Time. *Luke 2. 7. Gal. 4. 4. Isai. 53. 3. Matt. 27. 46. Phil. 2. 8. 1 Cor. 15. 4. Acts 2. 27.*

Q. 1. *What is meant by Christ's Humiliation?* **A.** By Christ's Humiliation is meant his passing from a State of Glory and Happiness into a State of Sorrow and Disgrace. *Phil. 2. 6, 7.*

Q. 2. *How could Christ, being God unchangeable, pass from a State of Blessedness into a State of Misery and Sorrow?* **A.** Christ, by his Humiliation, underwent no Change in his divine Nature; but only, by assuming the human Nature into personal Union with himself, by his mean Conception and Birth, the Person, who before was the glorious and blessed God, and Son of God, became a mean and sorrowful Man, and Son of Man as to his human Nature, which he was not before; and in the mean Time, as to his divine Nature, he continued to be the same glorious and blessed God as before. *Rom. 9. 5.*

Q. 3. *What was the first Step of Christ's Humiliation?* **A.** The first and greatest Step of Christ's Humiliation was, his being conceived in the Womb of the Virgin *Mary*, and being born of her. *Luke 1. 31. Gal. 4. 4.*

Q. 4. *Wherein doth the Greatness of Christ's Humiliation in his Conception and Birth appear?* **A.** It appears in several Things; as

First, In that he condescended to be conceived at all, and so become a Man; *John 1. 14.* He who was the Creator became a Creature; the eternal God became an Infant of Days; the omnipotent *Jehovah* became a feeble helpless Child; he who feeds the Ravens submitted to be fed by the Womb and Breast of a feeble Woman; the holy and incomprehensible God to be inclosed in the Womb of a sinful Woman.

2dly, There were many Circumstances in his Conception and Birth, which shew the Deepness of his Humiliation and Abasement, such as the Poverty of his Parents, the Mean-

ness of his Entertainment at his Birth, &c. *Luke 2. 7.*

Q. 4. What was the second Step of Christ's Humiliation?

A. It was his being made under the Law, both the Precept and Penalty, both moral and ceremonial; tho' he was the great and sovereign Potentate and Law-giver of the whole Universe. *Gal. 4. 4.*

Q. 5. What was the third Step? *A.* The third Step

was his undergoing all the Miseries of this Life, such as the sinless Infirmities of the Flesh, Persecution, Reproach, the Temptations of the Devil, Hunger, Thirst, Weariness, &c.

Isai. 53. 3.

Q. 6. What was the fourth Step? *A.* The fourth

Step was Death, with all the bitter, tormenting, disgraceful Circumstances of it, as recorded by the four Evangelists.

Q. 7. What was the fifth Step? *A.* The fifth Step

was his enduring the Wrath of God in his Soul, for the Sins of his People. *Isai. 53. 5, 6. Matt. 26. 38.*

Q. 8. What was the sixth Step? *A.* The sixth Step

was his being buried, and continuing under the Power of Death until the third Day. *1 Cor. 15. 4.*

Q. 9. What Death did Christ die? *A.* The Death of

the Cross. *Matt. 26. 45.*

Q. 10. On what Day of the Week was Christ crucified?

A. On the sixth Day; that is, on Friday. *John 19. 31.*

Q. 11. Was there any Necessity that Christ our Redeemer

should be thus humbled? *A.* Yes; for by being thus humbled he fulfilled the Law in the Room of his People. *Gal.*

4. 4.

Q. 28. Wherein doth Christ's Exaltation consist? *A.*

Christ's Exaltation consisteth in his Rising again from the Dead on the third Day, in ascending up into Heaven, in sitting on the right Hand of God, and in coming to judge the World at the last Day. *1 Cor. 15. 4. Mark 16. 19.*

Eph. 1. 20. Acts. 17. 31.

Q. 1. What is meant by Christ's Exaltation? *A.* By

Christ's Exaltation is meant his being raised and advanced from a mean and low Condition unto a more happy and honourable State. *1 Pet. 3. 22.*

Q. 2. Is Christ exalted in both his Natures? *A.* No;

Christ is exalted only in his human Nature; for the divine Nature is still unchangeably the same. *John 1. 1.*

Q. 3.

Q. 3. *How many Steps are there in Christ's Exaltation?*

A. There are four remarkable Steps therein; first, his rising from the Dead; 2dly, his ascending up into Heaven; 3dly, his sitting on the right Hand of God; 4thly, his judging the World at the last Day. For Proof, see the *Q. Wherein consisteth Christ's Exaltation?*

Q. 4. *On which Day of the Week did Christ arise from the Dead?* **A.** He arose on the first Day, early in the Morning. *Matt. 28. 1.*

Q. 5. *How long did Christ's Body lie in the Grave?* **A.** A Part of three Days; that is to say, Part of Friday, all Saturday, and Part of the Sabbath Morning. *Luke 23. 54.* compared with *Ch. 24. 1.*

Q. 6. *Did Christ rise again with the self same Body that was buried?* **A.** Yes.

Q. 7. *Was there any Difference in Christ's Body when he arose, from what it was when he died and was buried?* **A.** It was the very same in Substance, but different in Quality; it was changed from mortal and corruptible to immortal and incorruptible. *Rom. 6. 9.*

Q. 8. *How long was Christ on the Earth after his Resurrection before his Ascension?* **A.** He was forty Days. *Acts 1. 3.*

Q. 9. *What is meant by Christ's sitting on the right Hand of God?* **A.** Christ's sitting at, or on the right Hand of God is not to be understood as if, God had either right or left Hand; but hereby is meant two Things, viz. First, the great Honour and Dignity with which Christ in his human Nature is glorified; 2dly, the great Power and Authority with which he is invested. *Eph. 1. 22.*

Q. 10. *What is Christ doing now in Heaven?* **A.** He is interceding for his Church. *Heb. 7. 25.*

Q. 11. *When will Christ come to judge the World?* **A.** At the Last Day, or Day of Judgment. *Acts 17. 31.*

Q. 12. *Will Christ appear in his human Nature as Judge?* **A.** Yes; that both his Friends and Enemies may see him in his Glory with their bodily Eyes; to the unspeakable Joy of his Friends; and the Terror and everlasting Confusion of his Enemies. *Rev. 1. 7.*

Q. 29. *How are we made Partakers of the Redemption purchased by Christ?* **A.** We are made Partakers of the Redemption purchased by Christ by the effectual Application of it to us by his holy Spirit. *Tit. 3. 5.*

Q. 1. *What are we to understand by the Redemption purchased by Christ?* A. All the Benefits and good Things that Christ hath procured for his Church by his Mediation. Rom. 8. 32. *Isai.* 55. 3.

Q. 2. *Why are these Benefits called a Redemption?* A. Because Christ paid a Price for them, and by this Price redeemed his Church from Sin and Misery. *Tit.* 2. 14.

Q. 3. *What is meant by applying this Redemption?* A. Hereby is meant it's being actually made ours, or our obtaining an actual Right unto it, and in Part being put in Possession of it. *Tit.* 3. 5. *John* 1. 12.

Q. 4. *Whose Work is it to apply this Redemption to the People of God?* A. This Work belongs peculiarly to the holy Spirit. *Tit.* 3. 5. *2 Thes.* 2. 13.

Q. 5. *How doth the Spirit apply to us the Redemption purchased by Christ?* A. The Spirit applieth to us the Redemption purchased by Christ, by working Faith in us, and thereby uniting us to Christ, in our effectual Calling. *Eph.* 2. 8. *Eph.* 3. 17.

Q. 6. *To whom doth the Spirit apply the Redemption purchased by Christ?* A. It is effectually applied only to the Elect. *Acts* 13. 48. *Rom.* 11. 7.

Q. 7. *How doth the Spirit perform this Work?* A. By working Faith and all other Graces in them. *John* 6. 63.

Q. 8. *When doth the Spirit work true Faith in the Elect?* A. When they are effectually called or savingly converted. *Gal.* 1. 15.

Q. 9. *Doth the Spirit use any Means when he applies this Redemption to the Elect, or works Faith in them?* A. Yes; he makes Use of the Word Ordinances, and Ministry of the Gospel, for this Purpose. *Acts* 26. 18.

Q. 10. *Are all who hear the Gospel made Partakers of this Redemption?* A. No; but only those in whom the Spirit makes the Gospel effectual for their Conversion or effectual Calling. *1 Cor.* 3. 7.

Q. 11. *Are any made Partakers of this Redemption but they who hear the Gospel?* A. They who hear not the Gospel, and know not the Lord Jesus Christ, nor believe in him, cannot be saved; though they be never so diligent to live according to the Light of Nature or the Laws of the Religion which they profess; for there is no Salvation in any other besides Jesus Christ. *Acts* 4. 12. *Eph.* 2. 12. Q. 7.

Q. 7. *What Kind of an Union is it by which Believers are united to Christ?* **A.** It is a spiritual and a mystical Union. *John 15. 1,—7.*

Q. 8. *How is this Union spiritual?* **A.** It is wholly of a spiritual Nature; the holy Spirit is not only the efficient Cause or Worker of it, but also the Bond of it on Christ's Part; and true Faith, which is a spiritual Grace wrought in us by the Spirit of God, is Bond of it on the Believer's Part. *Rom. 8. 9. Eph. 3. 17.*

Q. 9. *How is it a mystical Union?* **A.** Because it is hidden and remote from our Senses, it cannot be discovered by the Light of Nature; but by the Word; and can only be experimentally discerned, and feelingly, by those who are sanctified or converted. *1 Cor. 2. 12.*

Q. 10. *How doth the Spirit unite Christ and the Believer together?* **A.** Because it is the same holy Spirit which dwells and acts in Christ as Man, that dwells and acts in the Believer; in Christ as the Head, and in the Believer as a Member of the same mystical Body. *Eph. 4. 15, 16. 1 Cor. 3. 16, 17.—6. 17.*

Q. 11. *How doth Faith unite Christ and the Believer together?* **A.** Faith unites Christ and the Believer together federally, or by Way of mutual Covenant; because it is the Condition of the Covenant of Grace; so that when a Person truly believes in Christ, Christ and he are bound together by the Bonds of a mutual, undissolvable Interest in one another. *Cant. 2. 16.*

Q. 1. *What is effectual Calling?* **A.** Effectual Calling is the Work of God's Spirit, whereby, convincing us of our Sins and Miseries, enlightening our Minds in the Knowledge of Christ, and renewing our Wills, he doth persuade and enable us to embrace Jesus Christ as he is freely offered to us in the Gospel. *2 Thes. 13. Acts 2. 37.—26. 18. Ezek. 36. 26. John 6. 44. Phil. 2. 13.*

Q. 1. *How many Sorts of Calling are there?* **A.** There are Two, viz. effectual and ineffectual. *Matt. 22. 14.* the first is, when the Spirit of God concurs with the Word, and makes it effectual, as it did with *Lydia*: The ineffectual Calling is when a Person is outwardly called by the Word, the Spirit not going along with it to make it effectual. *Heb. 4. 2.*

Q. 2. *Hath this Work any other Name?* **A.** It is called also Conversion, Regeneration, or the new Birth, the new Man, the new Creature, &c.

Q. 3. *What is the Reason or Meaning of such a Variety of Names?* **A.** Every one of these Names contributes to assist us rightly to apprehend the Nature and Properties of this supernatural and spiritual Work; as,

First, It's said to be a Calling, *2 Tim. 1. 9.* to denote, that it's a dealing with a reasonable Creature; that it commonly, when it comes, is in Concomitancy with the outward Call of the Word; and thirdly, to teach us, that before Conversion we are at a great Distance from God, and need a loud, that is, a powerful Call.

2dly, It's called effectual, because it works in a powerful, effectual, and irresistible Manner. *Cart. 1. 4. John 6. 37.*

3dly, It's called Conversion, or turning, to denote, that by Nature we are turned away from God; and that by this Work we are turned, as it were about, with our Faces towards God again. *Isai. 55. 7. Ezek. 33. 11.* The Word Conversion signifies a turning about.

4thly, It's called Regeneration, *Tit. 3. 5.* or, the new Birth, to teach us, that by Nature we are wholly destitute of spiritual Life or Grace; as a Person receives the whole Beginning of his natural Being by his natural Generation and Birth; and to denote the Universality of the Change on the whole Man.

5thly, It's called a Resurrection or quick'ning from Death, to denote, that we are wholly dead in Sin, and that infinite Power is needful to quicken us. *Eph. 2. 1.*

6thly, It's called the new Creature, *2 Cor. 5. 17.* to denote the infinite Power by which it is produced; and that there is no previous Matter of Grace to work upon; Creation being a making a Thing out of nothing; and it's called New, to denote the Excellency of the Work, and that it's not natural, but wholly new to us.

7thly, It's called the new Man, to denote the Universality of the Change in Soul and Body. *Eph. 4. 24.*

8thly, It's called Circumcision of the Heart, *Rom. 2. 28.* in Allusion to the Sacrament of Circumcision, to denote, that it implies Mortification of Corruption and in-dwelling Sin.

9thly,

9thly, It's called Sanctification, 2 *Thef.* 2. 13. to denote, that the Person is fitted and set apart for an holy Use and Service.

10thly, and lastly, It's called a Washing or Cleansing, to denote, that the Person is, at least in Part, freed and cleansed from the vile Pollution and inherent moral Defilement of Sin, and wicked Inclinations; and so all the other Names and Phrases, whereby this Work is expressed in Scripture, do serve to illustrate the Nature and Properties of it.

Q. 4. *Whose Work is effectual Calling?* A. It is the Work of the holy Spirit. *Tit.* 3. 5.

Q. *Why is this Work ascribed unto the holy Spirit rather than to the Father or the Son?* A. This Work is not ascribed unto the holy Spirit so as wholly to exclude the Father and the Son; but only to denote, that according to the divine Oeconomy or Distribution of the several Parts of the Work of Man's Redemption, this Part of it in Scripture is ascribed to the Holy Ghost; as the sending of Christ is ascribed to the Father; the coming of Christ is ascribed to the Son. *John* 3. 18.

Q. 5. *Wherein doth the Nature of this Work consist?* A. For Help to understand the Nature of this Work; besides the sound and plain Description of it above, we shall here subjoin this following Description, *viz.* It is a supernatural and saving Work of the holy Spirit of God, in, or upon, the Heart of an elect Sinner, in Concurrence with the Word, or outward Means; whereby there is a thorough and universal, but an imperfect Change wrought in the whole Man, whereby he is renewed after the Image of God, in Knowledge, Righteousness, and Holiness, and thereby is enabled more and more to die unto Sin, and live unto Righteousness.

Q. 6. *What are the gracious Exercises of Soul whereby this Work or Change may be discovered?* A. The gracious Exercises of Soul whereby this Change may be discovered are various, as there are various Graces and various Occasions to exercise these Graces; but they may be all reduced, either as Branches, or Concomitants and Effects, unto these four principal Exercises; first, Conviction of Sin and Misery; 2dly, a Knowledge of the Offer of the Mercy of God in Christ, in the Gospel; 3dly, the renewing of the Will
and

and Inclination of the Heart, to comply with the Will of God and Offer of his Grace on Gospel Terms; 4thly, as the Result of the former three together, the Person is persuaded to embrace Jesus Christ; that is, to give his free and cordial Consent to the Terms of the Covenant of Grace, as revealed and offered in the Gospel.

Q. 7. *Are all who are convinced of Sin effectually called?*

A. No; for there are some Convictions of a common, and some of a saving Nature. *Acts 2. 37.* compared with *Acts 7. 54.*

Q. 8. *What is common Conviction?* A. It is such as a Person may have without any saving Grace, and consequently may come short of Salvation, as *Saul*, and *Judas*, and *Felix*, &c.

Q. 9. *What is saving Conviction?* A. It is an Exercise of saving Grace, which is always effectual to Salvation. *Acts 2. 37.*

Q. 10. *Are there any distinguishing Marks whereby a Person may know if his Convictions be of a saving Nature?*
A. Yes.

Q. 11. *Would it not be of great Use to know these Marks?*
A. Yes, undoubtedly; for two Reasons especially; first, lest common Convictions be mistaken for saving Grace; 2dly, lest saving Convictions be slighted, as if they did afford no Ground of Comfort.

Q. 12. *What are these distinguishing Marks?* A. They are such as these; first, saving Convictions possess the Soul with a deep Sense of the Vileness, Baseness, and Hatefulness of Sin, as hateful to God and contrary to his holy Law, his lovely Nature and Attributes, principally his Holiness and Justice; *Psf. 51. 4. Luke 15. 18. Job 42. 6.* but common Convictions only alarm the Soul with the Danger of the Wrath and Curse of God, and the Misery that Sin exposeth unto. *Acts 24. 25.*

2dly, Saving Convictions are always accompanied with Grief and Hatred of Sin, on Account of it's Vileness, and our own Vileness on Account of it; the Person loaths himself on Account of it; *Isai. 64. 6.* but in common Convictions, the Grief and Hatred of Sin is only on Account of the dangerous Consequences of it, either as to this Life or that which is to come; as appeared in the *Israelites. Psf. 78. 34,—37.*
3dly,

3dly, Saving Convictions are always accompanied with, and in Part proceed from, Love to God and Holiness; and to the Saints for their Holinesses Sake; together with an earnest Desire to be freed from the Power and Service of Sin, and Inclination to it; *Rom. 7. 24.* but in common Convictions there is no Love to Holiness for its own Sake, but only for the expected Reward; they love and esteem the Saints more for their Happiness than for their Holiness.

4thly, The saving Convictions may take their Rise and Beginning from some particular actual Sin; yet they rest not there, but trace their actual Sins, and follow them up to the Fountain Head, viz. the in-dwelling Wickedness of the Heart and Corruptions of their Nature; they have a feeling, Heart-wounding Sense of the Truth of the divine Testimony concerning the Deceit and Wickedness of their own Hearts; *Jer. 17. 9.* but common Convictions are commonly confin'd to actual Transgressions, without affecting the Heart with inherent Corruptions, or Sins of the Thought. *Rom. 7. 9.*

5thly, Saving Convictions continue as an habitual Ingredient of the Believer's gracious Exercises through the whole Course of his Life; they are not extinguished, but rather increased, by the comforting Discovery of the Favour of God, and his Reconciliation to them: *1 Cor. 15. 9. 1 Tim. 1. 15.* Though their Terrors and Fears may abate, and remove; yet their humbling Sense of their own Vileness and Unworthiness will increase in Proportion to their Sense of God's Love and Mercy; *Ezek. 16. 61, 62, 63.* but common Convictions are commonly at an End as soon as the Person obtains the Hope of Mercy and Pardon. Common Convictions and their concomitant Terrors rise and fall together; but saving Convictions remain when the Terrors are gone.

Q. 13. *Is there any Difference between Convictions and Terrors of the Law?* A. Though Convictions, both common and saving, are often accompanied with Fears and Terrors of God's Wrath; *Pf. 87. 15.* yet they are quite different in their Nature; for the very Nature of Conviction consists in a Sense of Sin and Misery, which affects the Soul with a serious Concern and Grief; but Terrors are those uneasy tormenting Impressions which are made on the Mind,
by

by the Apprehension of the Danger of divine Wrath that is due for Sin. The Degree of Conviction consists in the Clearness and Strength of the Person's Persuasion of his sinful state; but the Degree of Terror ariseth from the apparent Unavoidableness and Greatness of deserved Wrath; so that when the Danger appears avoidable, the Terrors will be but weak, though the Convictions be strong and clear: Hence it is, that it's not the Degree of Conviction, but the Want of a Prospect of Deliverance from deserved Punishment that drives Persons to Disgrace; as appears in the Cases of *Judas* and *Peter*: Their Convictions were equally strong and clear, but their Terrors were not so. The Case of our Lord and Redeemer when under the Terrors of his Father's Wrath, as well as the near Prospect of it, makes what is here advanced clear, beyond all Contradiction or Doubt: For the Terrors of God's Wrath for our Sins were heavy on his Soul, so as to cause him to sweat great Drops of Blood; and yet he could be under no Conviction of Sin in his Conscience, being perfectly innocent and free from Consciousness of Guilt of his own contracting.

Q. 14. *From whence do common Convictions arise?* A. Sometimes from a natural Conscience alone, sometimes from the common Work of the Spirit exciting the natural Conscience: Instances of the first Sort seem to be *Cain*, *Judas*, *Saul*, and *Stephen's* Persecutors, and the *Gentiles*. *Rom. 2. 14.* Instances of the other Sort may be *Felix*, and *Agrippa*, &c. for in the former Instances the natural Conscience acting according to it's natural Power, was and is sufficient to excite in itself, or receive Convictions from the offered Occasions, without the Spirit's acting as a Convincer; but in the latter Instances there seems to have been more than a natural Conscience at Work; because the Persons, viz. *Felix*, and *Agrippa*, were more affected than the whole Multitudes beside, and we doubt not but Satan, when permitted, is as industrious as he can to introduce all Irregularity and Extravagancy into the Convictions of awakened Sinners, whether their Convictions be of a common or saving Nature. *1 Pet. 5. 8.*

Q. 15. *What is the Difference between legal and evangelical Convictions?* A. As the Phrase is commonly used, I take the Distinction to be much of the same Import with the

the Preceding; but according to the genuine Import and obvious Meaning of the Words, I would rather understand by legal Convictions, those which arise, or are excited in Peoples Minds, for their Transgressions of the Law of God which they have transgressed, according to *Rom. 3. 19, 20.* and by evangelical Convictions I would understand those which arise, or are excited in Peoples Minds, for disobeying or not complying with the Gospel, according to what is held forth in the Discourse which is commonly bound up with our Confession of Faith; which Discourse is intituled, *The Practical Use of saving Knowledge.*

Q. 16. When is a Person properly said to be convinced?
A. When he is persuaded to believe and lay to Heart any Truth which he did not know, believe, or lay to Heart, according to the Weight, Worth, or Momentousness of the Matter; he is then properly said to be convinced. *Acts 18. 28. Tit. 1. 9.*

Q. 17. Are common Convictions necessary to prepare a Sinner for Conversion? *A.* No; altho' such common Convictions may be, by the over-ruling Providence of God, an Occasion of Conversion; as un sanctified Knowledge, Gifts, providential Emergencies, yea great and heinous Sins may; as is likely was the Case of *Manassah*, and the Thief on the Cross; yet those Convictions cannot prepare the Heart for Conversion; that is, they neither cleanse the Heart from any Degree of in-dwelling Sin, nor furnish it with any Qualification that is spiritually good; the Heart being and remaining still at Enmity with God, notwithstanding of these common Convictions, until converting Grace subdue it; nor are they necessary, because converting Grace overcomes all Opposition, as it did in *Paul*, *Acts 9. Ch.* and the Multitude, *Acts 2.*

Q. 18. Are the Terrors of the Law, i. e. despairing Thoughts about Salvation, necessary to prepare for Conversion?
A. If by the Terrors of the Law be meant the Want of all Hopes of Salvation by the Law or Covenant of Works, or by any thing that we can or may do for ourselves; in this Sense the Terrors of the Law are absolutely necessary to Conversion; for, by the Deeds of the Law shall no Flesh be justified and by Grace we are saved; *Rom. 3. 20. Eph. 2. 8.* but this is not to despair in the proper Sense of the Word,

Word, which excludes Hope of Relief from every Quarter : But if by the Terrors of the Law be meant a simple Despairation about Salvation ; that is Thoughts or Fears that there is no Salvation for us at all ; then we say, that altho' such despairing Thoughts do often accompany Convictions both common and saving ; yet neither are they necessary, nor are they good in themselves or useful, but rather sinful and hateful, being contrary directly to the Exercise of true Faith, which always implies a Persuasion of God's Willingness to save Sinners on Gospel Terms. Although all should believe that there is no Salvation without Faith and Repentance ; but this is not properly to despair, for the most assured Christian believes this : And Despair, in the true Notion of it, excludes Hopes from every Quarter, according to the Degree in which it prevails. *John 20. 27. Mark 5. 36.*

Q. 19. What is the second gracious Exercise whereby effectual Calling is discovered ? A. The second gracious Exercise is, the Mind's being enlightened in the Knowledge of Christ, that is, the Knowledge and Belief of the Offer of the Mercy of God in Christ on Gospel Terms. John 17. 3.

Q. 20. What Knowledge of Christ is required and imply'd in effectual Calling ? A. The Knowledge required in effectual Calling implies a Knowledge of Christ as to his Natures and Person, what he hath done and suffered for his Church, what he hath purchased for them, the free Offer which he makes of himself and his Benefits, and what are the Terms of the Covenant of Grace, upon which these Benefits are offered ; in short, there is imply'd a Knowledge of all the fundamental and necessary Doctrines of Faith. John 17. 3.

Q. 21. Cannot a Person be saved unless he have a distinct Knowledge of these Things ? A. The more distinctly a Christian knows these Things, he is capable to act Faith in Christ with the greater Clearness and Comfort ; yet a distinct Knowledge of of all these Things is not necessary ; as is plain in the Instance of the Thief on the Cross : And yet, some Measure there must be to enable to act Faith in Christ ; for, How can a Person believe in Christ who doth not know him ? How can he trust in him if he knows not that he is
able

able and willing to save him? How can he by Faith apply Christ's Merits, unless he know that he died, and for what End? But we must acknowledge, that it's not easy to declare what is the lowest Measure of Knowledge of these Things, that may be sufficient to enable a Person to believe in Christ for Justification and Salvation; nor is it so profitable to know the least that is sufficient, as to strive to grow in Knowledge, that we may have an Evidence that what we have is sanctified and saving. 2 Pet. 3. 18.

Q. 22. *Will Ignorance of these Things condemn a Person if he be otherwise innocent and righteous in his Life?* A. Though a Person be never so innocent to outward Appearance; yet without the Knowledge of Christ, and Faith in him, he will perish; because his original Guilt, in-dwelling Corruption, and actual Transgressions, tho' they be thought small and few, will still lie upon him for Want of an Interest in Christ: This Interest he cannot have without Faith; and he cannot believe in him unless he know him in some Measure as revealed in the Gospel: Rom. 10. 14. 2 Thes. 1. 8. And this Ignorance will be most inexcusable in those who enjoy the Means of Knowledge and neglect them.

Q. 23. *What Measure of Knowledge of those Things is necessary?* A. As much at least as will render a Person capable, in a rational understanding Way, to believe in or embrace Christ as an all-sufficient, willing Saviour, on his own Gospel Terms. John 9. 36, 37, 38.

Q. 24. *Are all who have the Knowledge of these Things effectually called?* A. No; many have the Knowledge of them, in an high Degree, who are not effectually called. Rom. 2. 18. John 13. 17.

Q. 25. *Is there any Difference between the Knowledge of these Things, in one who is effectually called, and one who is not effectually called?* A. Yes; as you may see by turning back and reading what is said on the Questions concerning Christ's prophetic Office.

Q. 26. *What is the third gracious Exercise whereby a Person's effectual Calling is, or may be discovered?* A. It is the renewing our Wills. Pj. 110. 3.

Q. 27. *How is the Will renewed in effectual Calling?* A. The Will is conformed unto the Will and Law of God;

so that from Hatred of God and Holiness, the Believer is so changed, that he sincerely loves both : From Love to and Delight in Sin, he now hates and shuns it : *Ezek. 36. 26, 27. Rom. 7. 22.* Instead of trusting to his own Righteousness, he utterly renounceth it, having no Hope of Salvation on Account of it ; and is humbly and thankfully willing to be beholden to free Grace, on any Terms God pleaseth. *Phil. 3. 8, 9.*

Q. 28. *What is the fourth gracious Exercise of a Person effectually called ?* **A.** It is to embrace Jesus Christ, as he is freely offered to us in the Gospel. *John 1. 12.*

Q. 29. *What is it to embrace Jesus Christ ?* **A.** It is to accept of him as an offered Saviour, with our whole Heart and Affections ; and to give up ourselves wholly to him, as our Prophet, Priest and King ; that we may be his and he ours, to all Intents and Purposes. This is the great and principal Act of justifying Faith, which whosoever doth deliberately perform, he is certainly effectually called, hath a sure Covenant Right unto all the Blessings of Christ's Kingdom, and shall certainly be saved. *Rom. 6. 13. John 1. 12.*

Q. 32. *What Benefits do they that are effectually called, partake of in this Life ?* **A.** They that are effectually called, do partake of Justification, Adoption, and Sanctification, and the several Benefits which in this Life do either accompany or flow from them. *Rom. 8. 30. Eph. 1. 5. 1 Cor. 1. 30.*

Q. 1. *What Benefits are Believers, or those that are effectually called, made Partakers of ?* **A.** They are so many in Number that they cannot be reckoned ; *Pf. 139. 18.* and for Value they are so great that they cannot be esteemed by us according to their Worth. *Eph. 3. 8.*

Q. 2. *How may these Benefits be ranked ?* **A.** Some of them are received in this Life, some at Death, and some after Death, viz. at the Resurrection. *Pf. 73. 24.*

Q. 3. *What Benefits do Believers receive in this Life ?* **A.** The principal Benefits received in this Life, are Justification, Adoption, and Sanctification.

Q. 33. *What is Justification ?* **A.** Justification is an Act of God's free Grace, whereby he pardoneth all our Sins, and accepteth us as righteous in his Sight, only for the

the Righteousness of Christ imputed to us, and received by Faith alone. *Rom.* 3. 24. *2 Cor.* 5. 21. *Rom.* 5. 19. *Gal.* 2. 16.

Q. 1. *What is meant by Justification?* A. By Justification is properly meant, and most commonly, a Judgment, or Sentence of a Judge or Court of Judicature, authoritatively declaring, that the Person judged is free from any Offence, or Transgression, which was or might be alleged against him: *Deut.* 25. 1. It is of a Meaning directly opposite, or contrary to Condemnation.

Q. 2. *How many Things doth an Act of Justification imply?* A. It doth imply these six Things; first, the Person who is justified; 2dly, a Judge to call to an Account and pronounce the Sentence; 3dly, a Law which the Person was obliged to keep, and by which he is judged; 4thly, a regular and judicial Inquiry into the Person's Conduct; 5thly, the Discovery of the Person's Innocency; 6thly, an authoritative Declaration of his Innocency so discovered.

Q. 3. *What is understood by Justification, in a religious Sense, as it is one of the Benefits of Redemption?* A. By Justification, in this Sense, we understand an Act of God's free Grace, &c. as above.

Q. 4. *How many Ways may a Person be conceived to be justified before God?* A. Two Ways, viz. by Works, or by Grace, or by Faith. *Gal.* 3. 12.

Q. 5. *How do these two Ways of Justification differ?* A. They differ especially in two Things; first, in the State of the Person before passing the Sentence; the one is in himself innocent, as our first Parents would have been, if they had kept the Covenant of Works; *Gal.* 3. 12. the other is guilty of Transgression; *Rom.* 4. 5. 2dly, in the Foundation on which the Sentence or Judgment stands, which as to the one is the Person's own Innocency; but as to the other, is the imputed Righteousness of Christ the Surety, who hath fulfilled the Law in his Room. *Gal.* 2. 16.

Q. 6. *Which of these Ways is a Believer justified?* A. He is justified by Grace, or by Faith, that is, by the imputed Righteousness of Christ his Surety. *Rom.* 2. 21, 22.

Q. 7. *Is there none justified by Works?* A. No; by the Decree of the Law shall no Flesh be justified. *Rom.* 3. 20.

Q. 8. *What is the Reason of this ?* **A.** Because all are Sinners, and so Debtors to infinite Justice ; and none is able to give full Satisfaction or make Restitution. *Micah 6. 7.*

Q. 9. *How is the Justification of a Believer an Act of Justice, seeing God freely pardons his Sin ?* **A.** The Believer's Justification is an Act of Justice in God, because in Justice God must (to speak with Reverence) pardon the Believer's Sins, because he hath received full Satisfaction from Christ by his suffering in the Believer's Room. *1 John 1. 9. Rom. 8. 3, 4.*

Q. 10. *How is it an Act of Grace or Mercy ?* **A.** Because the Believer pays none of his own Debt, but hath it all freely forgiven him ; and because it was Grace that contrived the Method ; and also it's Grace to accept of Satisfaction from Christ in the Sinner's Room. *Eph. 2. 4,—8.*

Q. 11. *What is the meritorious Cause of the Believer's Justification ?* **A.** The Ground and meritorious Cause thereof, the Plea which the Believer hath to plead, and which Christ his Intercessor pleads for him, in order to obtain Justification, is the Righteousness of Christ. *Rom. 3. 21, 22.*

Q. 12. *What is meant by the Righteousness of Christ ?* **A.** Hereby is meant his Obedience to the Law in our Room. *Gal. 4. 4, 5.*

Q. 13. *Hath Christ any other Righteousness besides his Obedience to the Law ?* **A.** Yes ; Christ, as God, is possessed with an essential Righteousness, which was and is from Eternity, and is the same with the Righteousness of the Father and the holy Spirit. *Pf. 92. 15.*

Q. 14. *Are Believers justified by this Righteousness ?* **A.** No ; but by the Righteousness of his Obedience, which as Man and Mediator he performed. *Gal. 4. 4.*

Q. 15. *How manifold is Christ's Obedience ?* **A.** Two-fold, *viz.* his active and passive Obedience. His active Obedience is his obeying God's Commandments, and doing all that they require. *Pf. 40. 8.* His passive Obedience is his suffering the Punishment due for our Sins : *Phil. 2. 8.* By the former he fulfilled or obeyed the Commands or Precepts of God's Law ; by the latter he fulfilled, or endured the Penalty.

Q. 16. *How doth this two-fold Obedience differ from one another ?* **A.** The one consisted in doing Duty, the other in suffering the Punishment of Sin. **Q. 17.**

Q. 17. *What Part of Christ's Life made up his active Obedience, and what other Part made up his passive Obedience?*

A. We are not to conceive of this Matter, as if one Part or Transaction of Christ's Life was wholly made up of Sufferings, and another wholly of doing Duty; for there was active Obedience in his greatest Sufferings, and passive Obedience in those Passages of his Life and Conduct, wherein he was most active: We are then to conceive, that the Whole of his Obedience to the Law of God, from his Conception to the Grave, had both active and passive Obedience in it; it was passive, as it was a Punishment of our Sin, for him to be at all subject to the Law: *Gal. 4. 4.* And his Sufferings had active Obedience in them, in that he actively and voluntarily gave himself up unto them. *John 10. 17, 18.*

Q. 18. *Are both these Parts of Christ's Obedience imputed unto us for Pardon?* **A.** Our Redemption is often spoken of in Scripture as if it wholly consisted in Deliverance from Sin and Misery, by a Figure whereby a Part is taken for the Whole; tho' Heaven and Happiness is also couched up therein; *Matt. 1. 21.* In like Manner Christ's passive Obedience is also often spoken of, as if it contained the Whole of Christ's Righteousness which is imputed to us, yet not excluding his active Obedience, but rather including it; *1 John 1. 7.* yet it is only his passive Obedience, or Obedience considered as passive, that is, imputed to us for Justification or Pardon. The Fruit or Effect of his active Obedience, or of his whole Obedience considered as active, is a Right to Heaven and Happiness, and all that is comprehended in the following Benefit of Adoption. *Rom. 8. 17.*

Q. 19. *Are not good Works also imputed for Justification?* **A.** Not at all; for the Believer can have no good Works before he be justified; and Justification being perfected in an Instant upon a Person's believing, the good Works which follow, can have no Influence on the Justification which is past; tho' they may serve as the proper Marks and Fruits of it. *Eph. 4. 8, 9.*

Q. 20. *What is meant by Christ's Righteousness being imputed to us?* **A.** By the Imputation of Christ's Righteousness we understand, that God in his dealing with the Believer doth reckon Christ's Obedience to the Believer's Account, as if the Believer had performed it for himself; as a

Creditor when he receives Payment of a Debt, from the Surety, he reckons with the principal Debtor as if he had paid his own Debt. *Isai. 53. 4,—8.*

Q. 21. *How doth Faith receive Christ's Righteousness? Or, How doth the Believer receive Christ's Righteousness by Faith?* **A.** As in the Gospel God offereth to pardon our Sins, and so to justify us on Christ's Account, if we will believe; that is, if we will consent to this Gospel Way of Salvation; so when we consent to be thus pardoned on Christ's Account, then we receive both Christ and his Righteousness; we receive Christ to be our Saviour, and we receive his Righteousness to be ours, in God's Account or reckoning with us: And from this main Act of saving Faith it hath the Title of justifying Faith; because by this Act of Faith, the Believer lays Hold on, and receives Christ and his Righteousness, which is the alone meritorious Cause of our Justification. *Rom. 3. 24, 25.*

Q. 22. *How can we be justified both by Christ's Righteousness, and by Faith?* **A.** We are justified by Christ's Righteousness, and by Faith, in very different Respects, viz. by Christ's Righteousness, as the meritorious Cause of our Justification; *Rom. 3. 24.* but we are justified by Faith as an Instrument, or Mean, whereby the Believer receives, or is made Partaker of, Christ's meritorious Righteousness: *Rom. 4. 5.* Even as a Rebel may be said to be pardoned by the King's Mercy offered on certain Terms contained in a written Pardon sent to him, and also by accepting of those Conditions; for, if he would not accept of these Conditions he would remain unpardoned; because the Pardon is conditional until the Malefactor accept of the Conditions; but as soon as he accepteth of the Conditions, then the conditional Pardon passeth into an absolute one, because the Condition is fulfilled; which is the Case of all conditional Proposals and Offers among Men. *1 Kings 2. 36.*

Q. 23. *Does no other Grace nor good Work concur, as a Cause in our Justification?* **A.** Neither other Graces nor good Works can concur as Causes in our Justification, having Influence thereupon; first, because neither of these can merit Pardon; 2dly, because neither of them can be active or instrumental in receiving Christ's Righteousness: Good Works cannot, because by them we receive nothing directly from

from God, but rather give unto him, *viz.* Obedience and Glory thereby; and because our Justification is perfected by Faith before we can perform any good Works: Neither can other Graces; because none of them have the Righteousness of Christ for their proper Object; as, for Instance, Repentance hath Sin for it's proper Object about which it is employ'd, and the whole Godhead as the Object to which the true Penitent turneth. Again, Love to God receiveth nothing from God, but giveth itself, Soul, and Affections to God. Charity hath not Christ's Righteousness, but our Neighbour as it's proper Object; and giveth Submission to God's Law. Humility hath ourselves and God's Excellencies for it's proper Object, and giveth Glory to God: And so we may say of all the other saving Graces of the Spirit, they have their proper Objects, and their proper Exercises, about or upon them: But only justifying Faith, or Faith in Jesus Christ, is capable to be so exercis'd or employ'd about him, as to receive him and his Righteousness for Justification or Pardon, by acting Consent to Gospel Proposals.

For Illustration, a loving Bride may have various Exercises, suitable to her Prospect of her being joined in Marriage with such or such a Person as an Husband, such as Love to his Person, Fear of disobliging him, Trouble and Sorrow for his Absence, or any thing that threatens a Disappointment; but it's only the Consent given, in Compliance with a Proposal of Marriage, that gives the Bride a Right unto the Bride-groom as her legitimate Husband; *i. e.* when this Consent is duly declared: Even so, it is the sincere Consent of the Heart of a Sinner to Christ's Proposals, that gives him an Interest in Christ as his spiritual Bride-groom: The Concurrence of Christ's Consent, signified in his Gospel-Offer, and the Sinner's sincere Consent in accepting these Offers, being all that's needful to make up this spiritual Marriage Covenant between Christ and him. *Isai. 55. 3.*

Q. 34. *What is Adoption?* **A.** Adoption is an Act of God's free Grace, whereby we are received into the Number, and have a Right to all the Privileges of the Sons of God. *John 1. 12. Rom. 8. 17.*

Q. 24. *What is the Meaning of the Word Adoption?* **A.** By Adoption is meant the taking in of an Alien, Stranger, or any one that is not by Birth a Child of the Family,

and giving him a Right to the Privileges of a Child, as if he were a Child by Birth. *Gal. 4. 7.*

Q. 1. When is the Believer adopted? A. When he is converted, when he believes in Christ, and so is justified. *John 1. 12.*

Q. 2. Whether is a Believer justified or adopted first? A. They both come together, the Righteousness of Christ procures both, and the same Act of Faith intitles to both; for we are all the Sons of God, by Faith in Jesus Christ. *Gal. 3. 26.*

Q. 3. How is Adoption an Act of free Grace? A. In the same Respect that Justification is: It is also an Act of Justice, for the same Reason that Justification is.

Q. 4. Whether is it Christ's active or passive Obedience, that procures Adoption to the Believer? A. It is his active Obedience; or his Obedience considered as active. *Gal. 4. 5.*

Q. 5. Is Christ's active Obedience imputed to us, and received by Faith alone for Adoption? A. Yes; in the same Manner as his passive Obedience for our Justification. *Gal. 3. 26.*

Q. 6. How many Ways may a Person be a Child of God? A. Three Ways; first, by Creation; *Luke 3. 38.* 2dly, by visible Church Membership; *Exod. 4. 22, 23.* 3dly, by true Grace; thus only true Believers are the Children of God. *Gal. 3. 26.*

Q. 7. How many Ways are true Believers the peculiar Children of God? A. Two Ways, viz. by Regeneration, *1 Pet. 2. 1.* and by Adoption., *John 1. 12.*

Q. 8. Whether is Regeneration or Adoption first? A. Neither is before the other in respect of Time; yet Regeneration may be reckoned first in Order of Nature, as being the first Spring and Fountain of all saving Grace implanted in the Believer. *Eph. 2. 1.*

Q. 9. What Benefits or Privileges have the adopted Children of God a Right to? A. They are made Heirs of God, and joint Heirs with Christ, and consequently have a Right to all Advantages that can be expected from a loving, wise, and omnipotent Father; all that Christ our Redeemer and elder Brother hath purchased; all that our great and manifold Necessities call for, in Respect of Estate and Inheritance; in Respect of Provision and Nourishment, of Edu-
cation

education and Learning, becoming our heavenly Father, who is absolute Lord and Proprietor of the whole Universe. 1 Cor. 3. 21, 22, 23.

Q. 35. *What is Sanctification?* A. Sanctification is a Work of God's free Grace, whereby we are renewed in the whole Man, after the Image of God, and are enabled more and more to die unto Sin, and live unto Righteousness. 2 Thef. 2. 13. Eph. 4. 23, 24. Rom. 6. 4. 6.

Q. 1. *What is it to be sanctified?* A. It is to be set apart from a common to an holy Use. Exod. 20. 11.

Q. 2. *What is this Sanctification which is reckoned one of the Benefits of Christ's Redemption?* A. It is in Substance the same with effectual Calling, only it differs in this, that effectual Calling denotes the Beginning of a Work of Grace in the Heart; but Sanctification denotes the Continuance, Progress, Increase, and Perseverance of the same Work. Phil. 1. 6. 2 Pet. 3. 18.

Q. 3. *Why is Sanctification called a Work, whereas Justification and Adoption are called Acts?* A. Because these are completed in a Moment, when a Person believes in Christ; but Sanctification hath a Beginning and a gradual Progress before it be brought to Perfection; which requires Time. Phil. 1. 6.

Q. 4. *Whose Work is Sanctification?* A. It is the Work of the holy Spirit, concurring with the Word or outward Means, and making them effectual. 1 Cor. 3. 7.

Q. 5. *Is Sanctification a Work of Justice?* A. It is a Work both of Justice and Mercy, in the same Respect that Justification and Adoption are Acts of Justice and Mercy. Tit. 3. 5.

Q. 6. *Wherein doth the Nature of Sanctification consist?* A. It consists in a spiritual Change of the whole Man, both Soul and Body, from Sin to Holiness. Eph. 4. 24.

Q. 7. *Whether is a Person justified or sanctified first?* A. These Benefits being both saving and inseparable, it is needless to inquire curiously which is first; yet it's plain, that as to Time there is neither first nor last between them, but that Justification, Adoption, and the Beginning of Sanctification, which is the same with effectual Calling, are all in the same Moment of Time bestowed upon the Believer. 1 Cor. 6. 11.

Q. 8.

Q. 8. *Is a Person freed from all Sin when he is sanctified?* **A.** No, he is only freed from the reigning Power of Sin; but not perfectly from sinful Inclinations. *Gal. 5. 17.*

Q. 9. *Wherein do Justification and Sanctification differ?* **A.** Justification frees us from the Guilt of Sin, or Liableness to Punishment; but Sanctification frees us from the reigning Power of our sinful Inclinations; 2dly, by the former we are reconciled unto God, by the latter we are conformed to his Image; the former makes an outward and relative Change of our State; but the latter makes an inward Change on our Nature and moral Dispositions; 3dly, Justification is perfected in an Instant; but Sanctification hath a Beginning and gradual Progress; 4thly, Justification admits of no Degrees; but Sanctification doth; that is, one Believer is not more justified than another; but he may be more sanctified than another. *1 Cor. 6. 11.*

Q. 10. *What is meant by being renewed after the Image of God?* **A.** By this is meant the Believer's being furnished with those Graces and good Qualification whereby he is made, in some Measure, to resemble God himself. *Eph. 4. 24.*

Q. 11. *What is it to die unto Sin?* **A.** To die unto Sin implies two Things, viz. first, the daily, gradual weakening, resisting, and subduing our in-dwelling Sin, or corrupt Inclinations; 2dly, our forbearing, abstaining from, and watching against, actual Sin of all Sorts; in short, it's the same with Mortification. *Rom. 8. 14.*

Q. 12. *What is it to live unto Righteousness?* **A.** It is to grow in the Exercise of every Grace, and Practice of every good Work. *John 15. 3. 2 Pet. 3. 18.*

Q. 36. *What are the Benefits which do either accompany or flow from Justification, Adoption, and Sanctification?* **A.** The several Benefits which do either accompany or flow from Justification, Adoption, and Sanctification, are Assurance of God's Love, Peace of Conscience, Joy in the Holy Ghost, Increase of Grace, and Perseverance therein to the End. *Rom. 5. 1. Rom. 14. 17. Prov. 4. 8. 1 Peter 1. 5.*

Q. 1. *Is it possible for a true Believer to be infallibly assured of God's Love, or his own gracious State?* **A.** Yes; a true Believer may, without extraordinary Revelation, come

to be infallibly sure of the Love of God, of his gracious State, and consequently, of eternal Salvation; by being enabled to see in himself the sure Marks and Signs of true Grace, unto which the Promise of Salvation is made. When the Believer is sure that he is truly converted, he may be as sure that he shall be saved; because God hath promised it. *2 Pet. 1. 10. John 10. 29. Rom. 8. 1.*

Q. 2. Are all true Believers assured of their own Salvation? *A.* No; some are never fully assured thereof in this Life; and those who are, may, and often do fall under many Doubts and Fears, through Temptations, Backsliding, Unwatchfulness, carnal Security, &c. *Isai. 50. 10. Ps. 88. throughout.—77. 1,—12.*

Q. 3. Have all true Believers Peace of Conscience at all Times? *A.* No; many true Believers are exercised with Trouble, Disquiet, and Terrors of Conscience. *Ps. 51. 1,—5. Ps. 38. 1,—5.*

Q. 4. What is Conscience? *A.* Conscience is that Power or Faculty of the Soul, which God hath given every Man, whereby he is capable of observing his own good or ill Conduct, and to condemn or justify himself as he finds Reason for it. *Rom. 2. 14. 2 Cor. 1. 12.*

Q. 5. What is Peace of Conscience? *A.* When the Conscience bears Witness in a Person's Favour, or doth not accuse him. *Rom. 2. 14.*

Q. 6. Are all that have Peace of Conscience true Believers? *A.* No; many have a false Peace, and some have a true Peace that's well grounded. *2 Cor. 1. 12.*

Q. 7. What is a false Peace of Conscience? *A.* When the Conscience forbears to accuse, or condemn, when there is just Ground of Accusation. *Ps. 73. 4.*

Q. 8. For what Reasons, or on what Grounds, ought the Conscience to accuse or condemn a Person? *A.* In general, the Conscience has just Cause to condemn, either when the Person's spiritual State is bad and dangerous, or when his Conduct is sinful, or both. *Rom. 2. 3, 4, 5.*

Q. 9. When is a Person's State bad and dangerous? *A.* While he is unconverted, and under the Guilt of Sin. *Rom. 3. 19.*

Q. 10. When is a Person's Conduct sinful? *A.* When it is disagreeable to the Law or Word of God, either as to
the

the Matter or Manner of what he does. 1 *John* 3. 4.

Q. 11. *Is a false Peace dangerous?* A. Yes; for while it continues, it keeps the Soul from seeking a true Peace; as the proud Pharisee and foolish Virgins. *Matt.* 25.

Q. 12. *What is the Cause of a false and ill-grounded Peace?* A. There are many Causes thereof, such as Ignorance of the holy Nature and Law of God. *Rom.* 7. 9. Ignorance of a Person's Self as to his natural, sinful, miserable State; Self-flattery, Want or Neglect of Self-examination, carnal Security, Conceit of Self-righteousness, Satan's Cunning and Malice, and whatever may hinder the Conscience to act it's Part with Vigour and Impartiality. *Gal.* 6. 3.

Q. 13. *What is true Peace of Conscience?* A. When the Conscience upon good Grounds bears Witness in a Person's Favour. 1 *John* 3. 20, 21.

Q. 14. *What is a good and sufficient Ground for the Conscience, to justify a Person, or bear Witness in his Favour?* A. First, when the Conscience can and doth bear Witness, on good Ground, that the Person's spiritual State is good, then the Person hath a well-grounded Peace, as to his State. *Rom.* 7. 25.

15. 2dly, When the Conscience can and doth bear Witness, that his Behaviour and Conduct are such as God himself will and doth approve of, then the Person hath a true Peace, as to his Conduct and Behaviour. 2 *Cor.* 1. 12.

3dly, When the Conscience can and doth bear Witness to both these, then the Person hath true Peace of Conscience as to both.

Q. 16. *When is there Ground sufficient for the Conscience to bear Witness, that the Person's State is good?* A. When the Person is, by Faith, reconciled to God, *Rom.* 5. 1. and so is brought into a State of Grace.

Q. 17. *When does the Conscience become able, actually, to bear Witness or Testimony to this?* A. When the Person becomes truly sensible that he hath truly believed, or does truly believe in Christ; that is, when he is able, by Self-examination or Reflection, to discern that he hath true Faith, or any other true Grace. 2 *Tim.* 1. 12.

Q. 18. *When is there Ground for the Conscience to bear Witness, that the Person's Actions and Conduct are such as*
 God

God doth approve of? A. When they are agreeable to the Law of God, *Job* 1. 1.

Q. 19. *When is the Conscience able to bear Witness to this?* A. When a Person by an impartial comparing of his Conduct with the Law of God, finds it to be agreeable thereunto. *1 John* 3. 11.

Q. 20. *Is it needful for a Christian's true Peace of Conscience, as to his Conduct and Actions, that they be, in all Things, agreeable to the Law of God?* A. No? if he sincerely endeavours to conform his Actions and Behaviour to the Law of God, altho' he come short of Perfection, yet his Conscience may approve of his Behaviour, and give him Peace, by relying on Christ's Righteousness, for Pardon of his short-comings: This is to be understood as applicable to the true Believer only; and not at all to an unconverted Sinner, or formal Professor. *1 John* 2. 1.

Q. 21. *May a Person have true Peace of Conscience as to his Estate, while he hath not Peace as to his Behaviour?* A. First, a true Believer may have Peace of Conscience as to his State, when he hath not Peace as to some particular Sin which he is guilty of, until he repent of it, and by Faith apply the Blood of Christ for Pardon. *John* 13. 10. This was applicable to *David, Hezekiah, Peter, &c.* before they repented particularly of their particular Sins, which are recorded concerning them. But,

22. 2dly, A Person cannot have true Peace of Conscience as to his spiritual State, unless he have also Peace as to the Sincerity of his habitual Endeavour to order his Life and Actions in the Fear of God; or at least sincerely resolve in the Strength of God's Grace so to do; because such a Practice or Resolution is absolutely necessary, as a Mark and inseparable Concomitant of a justified State. *Psf.* 119. 4, 5.

23. 3dly, When a true Believer falls into any Sin, which causeth him to doubt of his spiritual State, he is not only deprived of Peace of Conscience, as to that Sin, but also as to his State and whole Behaviour; until the Clouds be dispell'd by the renewed Exercise of Faith in the Blood of Christ, as well as Repentance for his Sin. *Psf.* 51. 1.

Q. 24. *May a Person have true Peace of Conscience, as to his Actions and Behaviour, while he hath not true Peace,*

(not

(*nor perhaps Ground for it*) as to his *spiritual State*? *A.* First, a Person cannot have true Peace of Conscience either as to his habitual Behaviour, or as to any particular Action or Conduct, without true Peace as to his spiritual State towards God; because true Peace of Conscience in any Respect presupposeth Peace with God, and implies a Sense of it. *Rom. 5. 1.* Yet,

2dly, A Person may have a Peace of Conscience that is true in it's Kind, in Respect of a Sin or Sins which he is not guilty of, tho' suspected of or charged with them, such as *Abimelech* had with Respect to *Abraham's* Wife, thinking her to be his Sister; but such a Peace tho' it be well-grounded, and sincere and true in it's Kind, yet, it hath nothing to do with that Peace of Conscience which is one of the saving Benefits of Christ's Redemption, which, as before observed, still presupposeth the Person to be at Peace with God, and implies, that the Believer hath a Sense of it.

Q. 25. What is that Joy of the Holy Ghost, which is reckoned one of the Benefits of Christ's Redemption? *A.* It is a spiritual Joy arising from a Sense of God's Love and Favour; it's called the Joy of the Holy Ghost, because the Holy Ghost excites it in the Soul. *Rom. 14. 17. Gal. 5: 22. 1 Pet. 1. 8.*

Q. 26. How is this Joy distinguished from carnal Joy? *A.* By several Marks; as first, carnal Joy hath carnal Motives; 2dly, it is selfish; but the Joy of the Holy Ghost eyes the Glory of God, and the Good of others Souls as well as our own. *1 Thes. 2. 19.* 3dly, This Joy increaseth Humility, Love to God and Holiness, Hatred and Watchfulness against Sin; but carnal Joy hath no such Effects. *Acts 9. 31.*

Q. 27. Have true Believers always Joy in the Holy Ghost? *A.* No; but only when they have the Sense or Evidence of God's Love and Favour. *1 Pet. 1. 8.*

Q. 28. Do all true Believers always increase in Grace? *A.* True Believers do not always sensibly increase in Grace; yet they are always desirous to increase in it, according to the Measure in which their Grace is in Exercise; and generally, still some Grace is on the thriving Hand, tho' not discerned, while other fade and languish as to their Exercise. *Prov. 4. 8. Solomon* grew in Experience when his other Graces were under a Decay. *Ecc. 2. 9.* *Q. 29.*

Q. 29. *Will all true Believers certainly persevere unto the End?* **A.** Yes; because they are kept by the Power of God unto Salvation. *1 Pet. 1. 5.*

Q. 30. *May not a true Believer fall from a State of Grace, and so perish?* **A.** No; a true Believer may fall into many gross and scandalous Sins, but cannot fall totally from the Habits, Seeds, and State of Grace.

Q. 31. *What is it that makes the Believer's State so sure and firm?* **A.** Several Things; as first, the Unchangeableness of God's Love towards them. *John 13. 1.* 2dly, His declared Purpose. *John 10. 29.* 3dly, The sure Covenant of Grace. *2 Sam. 23. 5.* 4thly, The Merits of Christ. *John 10. 15.* 5thly, His Intercession. *John 17. Ch.* 6thly, The constant In-dwelling of the Spirit preserving and maintaining implanted Grace. *1 Pet. 1. 5. 1 John 3. 9.*

Q. 32. *How then comes it to pass that true Believers are under so great Fears and Terrors, if their State be so sure and safe?* **A.** Because, tho' it be so, yet the Believer cannot see nor discern the Foundation upon which the Certainty and Safety of his State is built. *Pf. 116. 3.—88. 1.*

Q. 33. *What hinders the Believer to see the Safety of his State?* **A.** The Weakness of some Grace, particularly of Faith, *Matt. 14. 31.* the Strength of in-dwelling Corruption, frequent Backsliding, and Short-comings in Duty, remaining Unbelief, Satan's Temptations, and unbelieving Suggestions, &c. do often hinder the Believer to see clearly the Truth and Reality of his own Grace, and the Certainty of his own Salvation. *Pf. 116. 11.—31. 22.*

Q. 37. *What Benefits do Believers receive from Christ, at Death?* **A.** The Souls of Believers are, at their Death, made perfect in Holiness, and do immediately pass into Glory; and their Bodies being still united to Christ, do rest in their Graves until the Resurrection. *Heb. 12. 23. 2 Cor. 5. 1. Phil. 1. 23. Luke 23. 43. 1 Thes. 4. 14. Isai. 47. 2.*

Q. 1. *Shall all Men die?* **A.** It is appointed for all Men once to die; *Heb. 9. 27.* excepting some who were exempted from Death by a peculiar Favour from God; *Heb. 11. 5.* and all that Generation which shall be upon the Earth at the coming of the Day of Judgment; who then, tho' they shall not die, yet they shall undergo a Change equi-

equivalent to both Death and Resurrection; that is, they shall be rendered immortal and incorruptible. *1 Cor. 15. 51. 1 Thes. 4. 17.*

Q. 2. Why are not Believers delivered from Death, seeing they are freed from the Punishment of Sin? A. Tho' Death and all the Miseries of this Life be in their own Nature the Punishment of Sin; yet by Virtue of Christ's Mediation all Afflictions, and Death itself, are changed from a Curse into a Blessing; and are made the Means of furthering the Believer's Happiness; and moreover, they shall be delivered from Death itself at the Resurrection. *Rom. 8. 28. 1 Cor. 15. 26.*

Q. 3. How are Believers made perfect in Holiness, at Death? A. First, their Souls are freed from their Bodies, which were the Occasions and Incentives to all sensual Lusts and Inclinations; 2dly, they are perfectly freed from all the corrupt, sinful Inclinations of the Soul; 3dly, they are furnished with a complete Stock of sanctifying Grace, and confirmed unchangeably in Possession of them, whereby they are enabled to serve and enjoy God in a perfect Manner. *Heb. 12. 23. 1 Cor. 5. 1,—4.*

Q. 4. Do the Souls of Believers go immediately to Heaven, after Death? A. Yes. *1 Cor. 5. 1.*

Q. 5. Is there no Purgatory after Death? A. No; Purgatory is a Popish Fiction.

Q. 6. How are the Bodies of Believers said to remain united to Christ, when in the Grave they are separated from their own Souls? A. They are truly said to be and continue united to Christ while in the Grave; because they are still a Part of Christ's mystical Body, whereof he is the Head; which Part he will take Care of, and raise it up at the last Day; even as Christ's own Body was not dis-united with Christ's Person, when it by Death was separated from his Soul, and laid in the Grave; the personal Union and Relation still continued, it was still the Body of Jesus. *John 20. 12.*

Q. 7. Where is the Place of Glory into which the Souls of Believers pass, after Death? A. It is in the highest Heavens, where Christ in his human Nature is glorified, at the Father's right Hand. *Acts 7. 55.*

Q. 8. *How many Heavens are there?* **A.** There are commonly reckoned three, viz. First, the lowest, where Fowls and Clouds fly; the second, where the Sun, Moon, and Stars are placed; *Gen. 1. 17.* the third is the highest, the Place of the Blessed, where God is manifested in his Glory, where Christ is glorified in his human Nature, where glorified Saints and holy Angels are, unless when they are sent to minister to the Saints on Earth; and where all the Saints shall dwell in Glory to Eternity. *1 Thes. 4. 17.*

Q. 9. *Where is Hell, or the Place of the damned?* **A.** It is thought to be in the Bowels or near the Center of the Earth; for it is still spoken of in Scripture, yea and by Heathens, as being beneath or below; hence it is called Inferni. *Deut. 32. 22.*

Q. 38. *What Benefits do Believers receive from Christ at the Resurrection?* **A.** At the Resurrection Believers, being raised up in Glory, shall be publickly acknowledged and acquitted in the Day of Judgment, and made perfectly blessed in the full Enjoying of God to all Eternity. *1 Cor. 15. 43. Matt. 10. 32. 1 John 3. 2. 1 Thes. 4. 17.*

Q. 1. *What is meant by Resurrection?* **A.** The Word signifies a Rising again; but it is commonly used to signify the general Rising of the Dead out of their Graves at the last Day. *Matt. 22. 23.*

Q. 2. *Will the very same Bodies be raised up, that died?* **A.** Yes; the very same. *Matt. 27. 53.*

Q. 3. *How or by what Power shall they be raised?* **A.** By the Almighty Power of God. *Matt. 22. 29.*

Q. 4. *Will both the Righteous and the Wicked be then raised?* **A.** Yes; but not alike soon; for the Dead in Christ shall rise first. *1 Thes. 4. 16.*

Q. 5. *Will there be any Alteration in Mens Bodies from what they were when they died?* Yes; they shall be all raised incorruptible and immortal, with their Senses in the highest Perfection. *1 Cor. 15. 42.*

Q. 6. *Will there be any Difference between the Bodies of the Righteous and the Wicked?* **A.** Yes; the Bodies of the Righteous shall rise in Glory and Honour, vigorous and lively, and perfectly fitted to be an everlasting Habitation for happy Souls, and to be employ'd in all the Services called unto in that State of perfect Happiness. *1 Cor. 15. 43.* But the

Bodies of the Wicked will be raised in Shame, Disgrace, and Contempt, and only fitted to endure Torment and Pain, in all their Members and Senses, without Ease or Intermission for ever. *Dan. 12. 2. Matt. 25. 41.*

Q. 7. What will become of the Saints when they are raised from the Dead? A. First, they shall be set on Christ's right Hand, and shall be openly acknowledged and acquitted, or justified, by Christ the Judge. *Matt. 25. 34.* 2^{dly}, They shall be his Assessors, joining him in judging evil Angels and wicked Men. *1 Cor. 6. 2, 3.* 3^{dly}, They shall be received into Glory, and made perfectly happy, in seeing and enjoying God, to all Eternity. *Matt. 25. 46.*

Q. 8. Are there not many Objections against the Doctrine of the Resurrection? A. Yes; but the Resurrection of Christ from the Dead, who died and rose again to prove all the Doctrines of Christianity, may be enough to confront and confute them all; seeing it is both a Proof and an Earnest of the Resurrection of the same Body; as a Miracle it proves, all the Doctrines which Christ taught, and this among the rest; and as an Earnest and Example, it is a sure Pledge, seeing the Resurrection of Believers, who are Members, must be of the same Certainty and Kind with the Resurrection of Christ their mystical Head. *Rom. 8. 11. John 5. 28.*

The second Part of this Catechism.

Q. 1. WHAT is the second principal Thing that the Scripture teacheth? A. The second principal Thing which the Scripture teacheth, is the Duty which God requireth of Man.

Q. 2. What is meant by Duty? A. Whatever any Person is justly obliged to do, is his Duty.

Q. 3. What is the Duty which God requireth of Man? A. The Duty which God requireth of Man, is Obedience to his revealed Will. *Micah 6. 8.*

Q. 1. What is imply'd in Obedience? A. In Obedience is imply'd, first, That a Person do what is commanded; 2^{dly}, That he do it for this Reason, because he is commanded; for although a Person do what is commanded, yet if he

he do it not because he is commanded, it is not truly Obedience. 1 Sam. 15. 22.

Q. 2. *What is the revealed Will of God?* A. It is his Law or Commandment.

Q. 3. *Hath God any other Will, besides his revealed Will?* A. Yes; his secret Will, which is his Decree or Intention. Exod. 4. 21.

Q. 4. *Is Man obliged to obey the secret Will of God?* A. Man is not obliged to obey the secret Will of God; nor is it possible for him to do it; because it is secret, and he doth not know it: Deut. 29. 29. And if he knew it, yet it layeth him under no Obligations to it; for it's not a Command to oblige others, but only a Purpose or Intention, obliging, as it were, the Purposer himself, viz. God himself; as is plain in the Case of Peter's denying Christ; tho' the Event was fore-told, yet that laid no moral Obligation on him to deny Christ; but was rather a Warning to the contrary.

Q. 5. *What is the Difference between God's revealed Will, and his secret Will?* A. The main Difference is this; God's revealed Will contains what he commands, wills, or requires us to do; but his secret Will contains what he intends or resolves to do, or bring to pass himself, either immediately or mediately, by second Causes: As for Instance; God's revealed Will to Pharaoh, was a Command to let Israel go; but his secret Will imply'd, that he should not let them go; that is, he intended that Pharaoh should not let them go, viz. when he was first commanded. Another Difference is, God's secret Will is not designed for a Rule to us, though we know it; as in the above Case of Peter.

Q. 6. *Doth not then God's revealed Will and his secret Will often disagree and oppose one another?* A. No; they only appear to do so, by Reason of our weak Apprehensions; for, by God's revealed Will, he only intends to lay Man under a moral Obligation to such a Duty, yet the Command implies no Intention in God concerning Man's performing that Duty; but by his secret Will, or Will of Intention, he effectually wills the Thing intended; that is, he intends that the Thing shall surely come to pass; but hereby lays no Obligation or Duty on the Creature to be active or not active in bringing it to pass; but leaves the

Creature, if rational, to be directed and determined by his Command, or revealed Will, as in the above Instance of *Pharaoh*; by his Command he intended to lay an Obligation on *Pharaoh's* Conscience, and so make it his Duty to let the People go; but in the mean Time he did not intend that *Pharaoh* should obey the Command and let the People go, but rather he intended the contrary. Now there is no Opposition or Inconsistency here; God intended to lay an Obligation on *Pharaoh* to do a Duty, but did not intend that *Pharaoh* should do that Duty. God commanded *Pharaoh* to let the People go, but did not intend *Pharaoh* should do it. This is plain, in the Case of all Sins, God commands all Men to keep his Commands perfectly; but it's most absurd to say, that he intends that we all shall keep them perfectly.

Q. 40. *What did God at first reveal to Man, for the Rule of his Obedience?* A. The Rule which God at first revealed to Man, for his Obedience, was the moral Law. *Rom. 2. 14.*

Q. 1. *What is a Law?* A. A Law is a Command, or a Collection of Commands, given from a Ruler or Superior, to a Subject or Inferior. *Exod. 20. 1. Gen. 47. 26.*

Q. 2. *What is the Law of God?* A. It is his Command to his reasonable Creatures, and particularly to Man, requiring Obedience. *Micah 6. 8.*

Q. 3. *What is needful to make a Law justly binding?* A. It's needful, first, That the Thing commanded be lawful for the Person commanded to do; 2dly, That the Law-giver have just Right and Authority to require Obedience in what's enjoind; 3dly, That the Law or Command be duly published or made known to the Party commanded, so that he may know it, unless it be his own Fault. *Rom. 2. 14.*

Q. 4. *What Law did God give to Man at first?* A. God gave a two-fold Law to our first Parents, viz. the moral Law, and a positive Law not to eat the forbidden Fruit. *Gen. 2. 17.*

Q. 5. *What is the moral Law?* A. That is the moral Law which is contained in the Ten Commandments. *Exod. 20. Ch.*

Q. 6. *What is a positive Law?* A. That is a positive Law that requires something which is not a Duty, unless and until

until it be expressly required; as, the forbearing to eat the forbidden Fruit would not have been a Sin, if God had not expressly forbidden to eat it.

Q. 7. *What is the Difference between the moral Law, and positive Law?* **A.** The Difference lies chiefly in these Things;

First, The moral Law, is a native and necessary Consequence of our being created, by God, reasonable Creatures, of the natural Relation we stand in to God, as his Workmanship, his Property, his natural Subjects, depending on him for Being and Sustentation; as also our Relation to one another as fellow Creatures. We are obliged to love, honour, and obey God, because he gave us our Being, because we belong to him, and depend upon him. *Acts 17. 24,—29.* We ought to honour and obey our Parents, because we owe our Being, Education, and Maintenance, to them under God. *Mal. 1. 6.* But a positive Law, or Commandment, depends on the free Will of the Law-giver; so that he may either give or not give such a Law, as he thinks fit; and consequently,

2dly, What the moral Law requireth is our Duty, whether it be expressly commanded or no; but what a positive Law requires is no Duty, unless it be expressly required; which is the Case of Circumcision, and all the ceremonial Law. *Gen. 17. 10.*

3dly, The moral Law is unchangeable; *Matt. 5. 18.* but the positive Law is changeable, and has been changed. *Acts 15. 24.*

4thly, The moral Law binds all according to their Stations and Relations; but a positive Law binds only some, as the Law-giver pleaseth. Thus the judicial Law was not binding upon the Heathen.

5thly, It's a Sin to be ignorant of the moral Law, tho' we have no Opportunity to learn it by outward Means; *Rom. 2. 12.* but it's no Sin to be ignorant of a positive Law, unless we have some Opportunity to know it.

Q. 8. *How can it be a Sin to be ignorant of the moral Law, when we have no Opportunity to learn it by outward Means?* **A.** This is on a double Account; one is, because there is something of this Law, by Nature, ingraven on our Hearts; *Rom. 2. 14.* another Reason is, because our first

Parents had a perfect Knowledge of it, which they forfeited and lost by the Fall; and this Forfeiture is both our Sin and our Loss, as well as theirs; it's a Part of our original Sin; and therefore our natural State is called a State of Darkness. *Acts 26. 18. Eph. 5. 8.*

Q. 9. When did God give the moral Law our first Parents? A. At the very first Moment of their Creation. Gen. 1. 27.

*Q. 10. How did he give them it, or reveal it unto them? A. It was written, as it were, on their Hearts at their Creation; that is, being reasonable Creatures, furnished with a clear Understanding and piercing Judgment, they were able to discover their Duty to God, themselves, and their Neighbours, by considering the Relations which they stood in; and accordingly, this Law is said to be still written on the Gentiles Hearts. *Rom. 2. 14, 15.**

*Q. 11. Was it given to our first Parents, or written on their Hearts, in the same Number of Commandments, as it is now among us, or as it was delivered on Mount Sinai? A. No; the Manner of the writing of the Law on the Hearts of our first Parents was this, viz. they being reasonable Creatures, and endowed with a perfect Gift of Understanding, were thereby rendered capable to discern, and as it were, read all their Obligations to every Duty ingraven on the Relations which they stood in to God, themselves, and their fellow Creatures; something whereof still remains; according to *Rom. 1. 20.—2. 15.**

Q. 12. Is the moral Law binding on us still? A. Yes; because it is unchangeable.

*Q. 13. Is it still written on Mens Hearts? A. Yes; but by Reason of the Ignorance and Blindness of our Mind's contracted by the Fall, the writing of the moral Law by Nature, on our Hearts; is so blotted and obscured, that we are not capable, clearly, to read and know what is contained in it; that is, our Reason and Understanding is now so weak, that we are not able to see all the Obligations we are under, or Duties we owe to God, to ourselves, and one another. *Eph. 4. 17, 18.**

*Q. 41. Wherein is the moral Law summarily comprehended? A. The moral Law is summarily comprehended in the Ten Commandments. *Deut. 10. 4.**

Q. 1. *Seeing the perfect Knowledge of the moral Law cannot be attained by the Light of Nature since the Fall, how can Man know his Duty required in that Law?* **A.** God hath made Provision for this Want to his Church many Ways, and by many Helps, and particularly by summing up this Law in Ten Commandments, which he spoke and delivered to his Church from Mount Sinai, and wrote them on two Tables of Stone; and which are recorded in the Twentieth Chapter of the Book of *Exodus*.

Q. 2. *Did God give the Ten Commandments to all Mankind?* **A.** No; but only to the Children of *Israel*. *Pf.* 147. 19, 20.

Q. 3. *Is it a Sin in the Gentiles, or those who have not the Ten Commandments to transgress the moral Law, when through invincible Ignorance they do not know it?* **A.** Those who know not the revealed or written Law, or Ten Commandments, are guilty of Sin when they act contrary to them, for several Reasons; first, because it is a Sin in them to be ignorant of them; this is a Part of their original Sin; 2dly, because they are, in many Particulars, guilty of acting contrary to what they know by the Light of Nature; 3dly, because they might know more of the moral Law than they do, by improving their natural Capacity as well as they might. *Rom.* 2. 14, 15.

Q. 4. *How many Ways may the moral Law be considered?* **A.** It may be considered four Ways; first, as it is only a Law requiring Obedience to God as a Law-giver; as it was to our first Parents before the Covenant of Works was made; 2dly, It may be considered as a Covenant of Works; thus it was to our first Parents, after the Covenant was made, and before they fell; 3dly, It may be considered as a broken Covenant of Works, requiring Satisfaction or Suffering for the Breach of it, as well as perfect Obedience to its Precepts; under this Consideration all Mankind are under it by Nature; 4thly, It may be considered as an Appendage to the Covenant of Grace, as a Directory or Rule to the Believer, to direct him in a holy Walk, without obliging him to suffer Punishment for the Breach of it.

Under the first Consideration, its Obligation is perpetually binding on all Mankind, not only before the Covenant of Works was made, but also before and after the Fall; yea,

and after Conversion ; for in all these Conditions it was and is Man's Duty to obey the Law of God, and is Sin to transgress it : In this Sense it seems to be taken, *Rom. 7. 12.* the Law is holy, &c.

But under the other three Considerations, the moral Law is only binding during the several Conditions, or States of Man, to which these several Considerations are adapted, respectively, as before hinted ; and, consequently, our first Parents were under the moral Law before the Covenant of Works was made, under the first Consideration only ; but this was not long. Again, they were under the same moral Law, during the Time between making and breaking the Covenant of Works, under the first and second Consideration ; that is, both as a Law, and as a Covenant of Works : In this Sense the Law seems to be taken, *Gal. 3. 12.* the Law is not of Faith ; but the Man that doth them, shall live in them.

Again, after the Fall, our first Parents, and all their Posterity, by Nature, are under the Law, *viz.* the moral Law, under the first and third Consideration, *viz.* as a broken Covenant of Works, as well as a Law ; that is, they still are obliged to obey it, which is the first Consideration ; and they are under the Guilt of breaking it, which is the third Consideration : In this third Consideration, the Apostle *Paul* takes the Law, in his Disputings and Reasoning against the Possibility of Justification by the Law ; particularly *Rom. 3. 19.*

Again, fourthly, All true Believers are freed from the moral Law, as to the second and third Consideration ; that is, as a Covenant of Works, whole or broken, by Jesus Christ ; but still they are under it in the first Consideration ; that is, as God's Creatures and natural Subjects they are bound to obey it : And further, they are brought and laid under the same moral Law under the fourth Consideration, *viz.* as an Appendage to the Covenant of Grace ; that is, as a Consequence of their Reconciliation to God, or their Justification by Faith in Christ, they are obliged to obey the same moral Law, as a Rule and Directory of their Christian Walk, without being liable to Condemnation for their Short-comings, according to *Rom. 6. 15, 16.—8. 1.* We must still also remember, that the Believer remains unchangeably under the moral Law in the first Consideration,

viz.

viz. as they are God's Creatures and Subjects; as may be gathered plainly from 1 John 2. 1.—*These Things write I unto you, that ye sin not. And if any Man sin, &c.*

Q. 5. *Are Mankind under the moral Law in any Respect after this Life?* A. Yes; they still remain under the moral Law in the first Consideration; and also come under it, under what we may call another new, or fifth Consideration, *viz.* with respect to the Elect or glorified Saints, as a Covenant of Grace, perfectly fulfilled as to all the Articles and Terms of it; and with respect to the Demand, a Covenant of Works fully executed as to its most righteous Penalty. That they remain under the moral Law under the first Consideration is plain, because it's still their Duty to love God in Heaven, and a Sin to hate him in Hell.

Q. 6. *Under which of these Considerations was it given on Mount Sinai?* A. The giving of the Law, on Mount Sinai, being an Administration of the Covenant of Grace to a People externally in Covenant with God; the Law was then, undoubtedly given, under the fourth Consideration, *viz.* as an Appendage to the Covenant of Grace explicitly; yet implicitly taking in the first Consideration, *viz.* as the Law of the Sovereign Law-giver. So much the Preface to the Ten Commandments doth plainly imply; for, as it was then given, it imply'd a conditional Offer, to free every one of them from the Law under the third Consideration, *viz.* as a broken Covenant of Works, and to receive them in, under the fourth Consideration, *viz.* as an Appendage to the Covenant of Grace: So much his declaring himself to be their God, that is, their covenanted God, and Redeemer, doth import.

Q. 7. *Did God give any other Laws to the Children of Israel, but the Ten Commandments?* A. God gave them two other Sorts of Laws, *viz.* the ceremonial Law and the judicial Law; both which were positive Laws.

Q. 8. *What is the ceremonial Law?* A. The ceremonial Law contains all those Commandments which concern the external Manner of religious Worship, such as Circumcision, the Passover, Sacrifices, holy Days, clean and unclean Meats, &c. chiefly contained in the Book of *Leviticus*. Lev. 27. 34.

Q. 9. *What is the judicial Law?* **A.** The judicial Law contained all those Precepts whereby they were to regulate their civil and worldly Affairs of Justice between Man and Man.

Q. 10. *What Relation do the ceremonial and judicial Laws bear to the moral Law?* **A.** The moral Law was given as an Appendage to the first Table of the moral Law, and contains a Regulation of the Externals of religious Worship suitable to those Times, for the Instruction of the Church in the Knowledge of the Messias, or Saviour, who was to come; and the judicial Law was given as an Appendage to the second Table, for their better Direction and Assistance in managing civil Affairs and Matters of Justice.

Q. 11. *Are these Laws, or any of them, binding now under the Gospel?* **A.** No; the ceremonial Law was abrogated by the Coming, especially by the Sufferings, of Christ; who, being the Thing signified and pointed at in them, there was no more Use for them as Types and Shadows; the Substance being now manifested. *Heb. 7. 12. Acts 15. 24, 28. Gal. 3. 25.—5. 1,—4.*

Q. 12. *Is it lawful to use any of these Laws now?* **A.** It is not lawful to observe the ceremonial Law, or any Part of it, now; because that would imply, that Christ is not yet come; which is contrary to the Gospel: And as for the judicial Law, it is not now binding as a Law; but if any Kingdom or Commonwealth should agree to make it, or any Part of it, a Part of their civil Constitution, there would be no Sin in so doing; yet we do not read of any Countries doing so.

Q. 42. *What is the Sum of the Ten Commandments?* **A.** The Sum of the Ten Commandments is, to love the Lord our God with all our Hearts, with all our Souls, with all our Strength, and with all our Mind; and our Neighbour as ourselves. *Matt. 22. 37, 38, 39.*

Q. 1. *What is meant by the Sum of the Ten Commandments?* **A.** Herchy is meant a short, general, and comprehensive Expression of them in few Words. *Rom. 13. 9.*

Q. 2. *How many Parts are there in the Sum of the Ten Commandments?* **A.** Two; the first is in these Words; *To love the Lord our God with all our Heart, with all our Soul,*
with

with all our Strength, and with all our Mind; the Second in these Words; *And our Neighbour as ourselves.*

Q. 3. *What doth each of these Parts contain or teach?*

A. The first contains our Duty to God; the second our Duty to our Neighbour.

Q. 4. *How many Tables are there in the Ten Commandments?* A. Two.

Q. 5. *Why is this Division of the Ten Commandments called two Tables?* A. Because they were at first written by God on two Tables of Stone, on Mount Sinai. *Exod. 24. 12.—32. 16.*

Q. 6. *How often were the Ten Commandment written on Tables of Stone?* A. Twice. *Deut. 10. 4.*

Q. 7. *How came they to be written twice?* A. Because Moses brake the first two Tables, when he saw the Idolatry of the Children of Israel. *Exod. 32. 19.*

Q. 8. *Why did he break them?* A. To convince the Children of Israel, that they had broken their Covenant with God, and made it void as far as they could, by their Idolatry, contrary to the very Letter of the second Commandment, and contrary to their solemn Promise. *Deut. 5. 27, 28.*

Q. 9. *Was it a Sin in Moses to break those Tables?* A. It doth not appear to have been a Sin; but rather a Transport of real and holy Indignation against their abominable Idolatry; as his severe Execution on the Offenders was. *Exod. 32. 27.*

Q. 10. *Who made the first Tables?* A. God himself. *Exod. 32. 16.*

Q. 11. *Who made the Second?* A. Moses, at God's Command. *Exod. 34. 1.*

Q. 12. *Why were the Ten Commandments written on Stone?* A. To teach us the durable, unchangeable Nature of the Law that was written thereon. *Matt. 5. 18.*

Q. 13. *Why did God write them himself?* A. To teach us that our Hearts are so hard, that none can write these Laws on them but he, by the Finger of his Almighty Power. *Ezek. 36. 25.*

Q. 14. *Was there any Thing else typical or instructive in that solemn Transaction?* A. Yes; several Things; first, the first two Tables serve to represent the Covenant of Works

Works with our first Parents without a Mediator, as God made the first Tables without *Moses's* Ministry; the breaking the first Tables, on Occasion of *Israel's* Idolatry, doth denote the Unprofitableness of the broken Covenant of Works to Sinners as a Way to Happiness: God's commanding *Moses* to make the second two Tables signifies, that Christ, whom *Moses* typified, was appointed the Mediator of the Covenant of Grace: God's writing the Law on the Tables made by *Moses*, denotes God's making the Covenant of Grace with his People, in or by Christ Jesus the great Mediator: The second Tables so made, and written, denote the Covenant of Grace made with his People in Christ: These Tables being kept safe from breaking in the Ark, denotes the Stability of the new Covenant of Grace, which cannot be made void by Believers Sins, as the first was: *Moses's* pleading with God for *Israel*, and God hearkening to him, denotes or typifies the Intercession of Christ, and the Efficacy thereof. All these and many more profitable Lessons may be learned from these solemn Transactions at Mount Sinai. 2 Cor. 3. 3. Heb. 10. 1.

Q. 15. How many Commandments were written on the first Table, and how many on the Second? A. There were four Commandment on the First, and six on the Second.

Q. 16. What doth the first Table teach us? A. Our Duty to God.

Q. 17. What doth the second Table teach us? A. Our Duty to Man, or to our Neighbour.

Q. 18. Why is our whole Duty to God and our Neighbour expressed by that one Affection of Love? A. Because Love is the most noble Affection of the Soul; and where Love is wanting no Duty can be sincere. 1 John 4. 8. Matt. 6. 1. John 12. 6.

Q. 19. What is it to love with all our Heart, with all our Soul, with all our Strength, and with all our Mind? A. This strong Manner of expressing and describing our Love to God denotes, first, that our whole Man with all our Powers should be employed in exercising and evidencing this Love of ours to God; 2dly, That our Love to him should be in the highest and most superlative Degree. Ps. 73. 25. 3dly, That our whole Love should be placed upon God mainly, so as our Love to other Things may not diminish

minish our Love to him ; we should love him so as if we loved nothing else ; 4thly, Our Love to all other Objects should be kept in due Subordination to our Love to God. *Matt.* 10. 37. *Phil.* 3. 18.

Q. 20. *What is it to love our Neighbour as ourselves ?*
 A. It implies that our Love to our Neighbour be as honest, true, and sincere, as to ourselves. *Rom.* 12. 9.

Q. 21. *Are we obliged to love our Neighbour with the same Degree of Love as ourselves ?* A. No ; because our Love to ourselves, or Good-will to our own Well-being, is essential to our Natures and reasonable Constitution ; and therefore is still necessary, in some Kind, in the highest Degree ; but our Love to our Neighbour is not so. *Job* 2. 4. *Matt.* 16. 26.

Q. 22. *Is not Self-denial, Mortification, and withdrawing our Love from the World, and the dearest Enjoyments of it, contrary to Self-Love ?* A. Those Graces and Exercises are indeed opposite to carnal Self-love, but they rather evidence and feed our lawful, spiritual Self-love, and Good-will to our own true Happiness, in the Enjoyment of a good Conscience and the Favour of God, in the Way of Duty. *Matt.* 18. 8, 9.—16. 25.

Q. 23. *Are we obliged by the moral Law to love all our Neighbours with an equal Degree of Love ?* A. No ; we ought to love our Neighbours with different Degrees of Love, according to the different Relations we stand in ; as for Instance, a Man ought to love his own Wife above others ; his own Children above Strangers ; 2dly, according to the different Degrees of Worth or Merit we apprehend to be in them : Thus we ought to love a godly Person more than an ungodly one, a virtuous Person more than one who is vicious. *Prov.* 5. 18. *Psf.* 16. 3. Hence brotherly Love among Christians, as some Way differing from Christian Charity to all Men, is recommended as a Duty. *Heb.* 13. 1.

24. 2dly, In Point of Gratitude, we ought to love those who are kind and beneficent more than those who are less so, or it may be injurious, unless they excel in other Respects ; thus David loved Jonathan. *2 Sam.* 1. 26.

Q. 25. *Who are the Neighbours which we ought to love ?*
 A. All Mankind, good and bad, gracious and graceless,
 Friends

Friends and Enemies, Benefactors and most Injurious ; in short, all but those who, we are sure, are in a State of irreconcilable Enmity against God ; such as Devils and damned Souls. *Matt. 5. 44.*

Q. 26. Doth not this Love, being rational, always suppose and require, that we apprehend something in those we love that is worthy of our Esteem and Love ? A. Yes ; or else it would be impossible for us to love them.

Q. 27. What Worth can be apprehended in a vicious ungodly Person to render him worthy of our Love ? A. All the Children of Men, that are in the Land of the Living, have these Things worthy of our Esteem and Love, viz. First, something of the Image of God in their reasonable Natures ; 2dly, a Capacity of being made active Instruments of God's Glory in the World ; 3dly, a Capacity of being made happy in the Enjoyment of God's Favour, being prepared thereunto by converting Grace ; and consequently, 4thly, a Capacity of being made fellow Members with ourselves of the mystical Body of Christ, and fellow Heirs of eternal Glory ; besides many particular, natural, and acquired Endowments, which render them capable to be useful in their Generation.

Q. 28. In what Respect should we love our Neighbours as ourselves ? A. Our Love to ourselves is not to be the Pattern or Standard of our Love to our Neighbour, as to the Degree of it ; for this is perhaps impossible in any State ; nor, 2dly, is every Love to ourselves a just Pattern of our Love to our Neighbour ; but only that Love to ourselves which is lawful and right ; nor, 3dly, should our Love to our Neighbour oblige us to use the same Labour and Industry to advance his Benefit as our own : But first, our Love to our Neighbour should be as to ourselves, in Truth and Sincerity ; it should prompt us to sympathise unfeignedly with him in every Condition, rejoicing in his Prosperity, condoling with him in Adversity ; 2dly, such as may be effectual to prompt us to endeavour the Advancement of his true and lawful Interest, according to our Power, without Prejudice to ourselves and others ; 3dly, this Love should engage us willingly to undergo Loss or Expences as to worldly Interest, when there is a reasonable Prospect of a greater Advantage thereby to our Neighbour than the Loss we sustain, in Proportion

portion to both our Necessities compared together. In Sum, whatever we may lawfully desire our Neighbour to do for us, we should in Love do the same for them in the like Case; for this is the Law and the Prophets. *Matt. 7. 12.*

Q. 29. *Is the moral Law of any Use now to Man, when he cannot perfectly keep it?* A. Yes; it is of manifold Use; because thereby he is instructed to know what is Duty and what is Sin; thereby he may be convinced of his own Inability to keep it perfectly by Reason of the Corruption of his Nature; thereby he may be convinced of the Holiness of God's Nature, of his own Guilt and Danger of Wrath, his Need of a Saviour; and so be persuaded to flee to Christ as a Saviour; and also to render him inexcusable if he do not; to stir him up to Thankfulness for Christ the Redeemer; cheerfully to embrace him as such; and to love and obey him thankfully. *Rom. 7. 7. Gal. 3. 19.*

Q. *Are there any more Duties commanded, or Sins forbidden in the Ten Commandments, than what are expressly mentioned in them?* A. Yes; all Duties and Sins are either expressly or implicitly commanded in them, with all the Occasions, and moral Concomitants, and Causes of both; for the right Understanding of which, we will here insert the Rules laid down in the larger Catechism, composed by the *Westminster Assembly*:

Rule 1. The Law is perfect, and bindeth every one to a full Conformity in the whole Man unto the Righteousness thereof, and to intire Obedience for ever, so as to require the utmost Perfection of every Duty, and to forbid every Degree of Sin. *James 2. 10. Matt. 5. 21. to the End.*

R. 2. That it is spiritual, and so reacheth the Understanding, Will, Affections, and other Faculties of the Soul, as well as Words, Works, and Gestures. *Rom. 7. 14. Deut. 6. 4.*

R. 3. That one and the same Thing is in divers Respects required and forbidden in several Commandments. *Col. 3. 5. Prov. 1. 19.*

R. 4. That as where a Duty is commanded, the contrary Sin is forbidden; *Matt. 4. 9, 10.* and where a Sin is forbidden, the contrary Duty is required; *Matt. 5. 44.* so where a Promise is annexed, the contrary Threatning is included; and where a Threatning is annexed, the contrary Promise

Promise is included. *Exod.* 20. 12. *Prov.* 30. 17. *Jer.* 8. 7.

R. 5. That what God forbids, is at no Time to be done: *Job* 36. 21. What he commands is always our Duty: *Deut.* 4. 9. And yet, every Duty is not to be done at all Times. *Num.* 9. 5.—10. 11.

R. 6. That under one Sin or Duty, all of the same Kind are forbidden or commanded, together with all the Causes, Means, Occasions, Appearances thereof, and Provocations thereunto. *Matt.* 22,—28. *Heb.* 10. 24. *1 Thes.* 5. 22.

R. 7. That what is forbidden or commanded to ourselves, we are bound, according to our Places, to endeavour that it may be avoided or performed by others, according to their Places. *Exod.* 20. 10. *Josh.* 24. 15. *Gen.* 18. 19.

R. 8. That in what is commanded to others, we are bound, according to our Places and Callings, to be helpful to them; *2 Cor.* 1. 24. and to take Heed of partaking with others in what is forbidden. *1 Tim.* 5. 22. *Eph.* 5. 11.

Q. 30. Doth the moral Law require of us Repentance, Faith, and other Gospel Graces and Duties? A. Yes; in several Respects; as first, by the moral Law, or by our natural Relation to God, as our Maker and Lawgiver, we are obliged to obey all his Commandments and Injunctions, whether moral or positive; thus the Children of *Israel* were under a moral Obligation to obey the ceremonial and judicial Laws while they were in Force. *Lev.* 27. 34. 2dly, By the first Table we are commanded to perform all Duties of Religion and Piety towards God, which undoubtedly requires Faith and Repentance, and all Gospel Duties; 3dly, we being under the Dispensation of the Covenant of Grace, and consequently obliged to submit ourselves to the moral Law as an Appendage to the Covenant of Grace, this necessarily implies, that Faith and Repentance, which are necessary Terms of that Covenant, are required of us by the moral Law, which is given us as an universal Rule of all our Behaviour, so far as it implies Sin or Duty; 4thly, without Faith and Repentance it is not possible to give that sincere Obedience to the moral Law which it requires; these being principal and essential Branches of sanctifying Grace, without which it is impossible to give sincere Obedience to the moral Law. *Heb.* 11, 6.

Q. 43. *What is the Preface to the Ten Commandments?*

A. The Preface to the Ten Commandments is in these Words; *I am the Lord thy God, who brought thee out of the Land of Egypt, and out of the House of Bondage.* Exod. 20. 1.

Q. 1. *What is a Preface?* A. It is any Discourse going before a main Subject to make Way for it.

Q. 2. *What is the Scope and Design of this Preface?*

A. The main Design of it is to make a deep Impression of some of the strongest Reasons, (which oblige the People of God to Obedience to his ~~Words~~) on their Minds. Deut. 6. 9.

Q. 3. *How many Reasons for this Purpose are there in this Preface?* A. Three; first, because the Lawgiver is the Lord Jehovah, importing his divine Perfections and Sovereignty; 2dly, because he is his People's covenanted God, whom by their own Consent and Agreement they are obliged to obey; 3dly, because he is their Redeemer from Sin and Misery, and therefore in Point of Gratitude they are obliged to obey him.

Q. 4. *How do these Reasons appear to be in this Preface?*

A. Because in it God declares himself, first, to be the Lord, that is, the absolute Sovereign; 2dly, to be his People's God; 3dly, because their Deliverance from *Egyptian Bondage* was an eminent Type of their Deliverance from Sin and Misery.

Q. 45. *Which is the first Commandment?* A. The first Commandment is, *Thou shalt have no other Gods before me.*

Q. 1. *What is the direct and distinct Scope of each of these four Commandments of the first Table?* A. The direct and proper Scope of the first Commandment is, to direct and oblige the People of God to give religious Worship to a right Object, viz. God alone, as the only Lord God, as their God and Redeemer, and to no other; the Scope of the second is to oblige them to give such Worship as he himself doth prescribe, and no other; the Scope of the third is to oblige us to worship God in that serious, reverent, and devout Manner which he requires, and no other; the Scope of the fourth is to oblige us to worship him at such Times and Seasons as he hath appointed in his Word, either expressly or implicitly, and no other; this is not to set apart any rated Time as holy, without a Warrant from the Word of God. 1 Kings 12. 33.

Q. 46. *What is required in the first Commandment?*

A. The first Commandment requireth us to know and acknowledge God to be the only true God, and our God, and to worship and glorify him accordingly. *Deut. 26. 17. Matt. 4. 10.*

Q. 1. *What should we know concerning God?* **A.** We should know God in all Respects as he hath made himself known by his Works, and in his Word. *1 Chron. 28. 9.*

Q. 2. *What is it to acknowledge God?* **A.** It is to own, by Speech and Behaviour, that we know and believe concerning him as he is revealed in his Word. *Matt. 10. 32.*

Q. 3. *What is it to worship God?* **A.** It is to give that religious Honour and Respect to him that is due.

Q. 4. *What is it to glorify God?* **A.** It is to make his Glory known to others as much as we can, and by our whole Conduct to evidence the inward Esteem and Regard of our Hearts towards him. *Ezek. 33. 31.*

Q. 5. *How many Ways ought we to worship God?* **A.** Two Ways; with inward and outward Worship. *Rom. 10. 10.*

Q. 6. *What inward Worship should we give unto God?* **A.** We should remember and meditate upon him with Reverence, we should highly esteem him, adore, love, chuse, desire, fear, trust, and delight in him above all Things; and in Sum make him the Object of all our religious Exercises. *Matt. 22. 37.*

Q. 7. *What outward Worship should we give to God?* **A.** Prayer, Praises, Hearing the Word, using the Sacraments, and all other Worship which he hath appointed. *Pf. 95. 1.*

Q. 8. *Should we perform all these Duties to God as our covenanted God?* **A.** Yes. *Matt. 4. 10.*

Q. 9. *How can the Wicked, and those that are not in Covenant with God, worship him as their covenanted God?* **A.** First, it's our Sin if we be not in Covenant with him; 2dly, we ought to make him ours by chusing him; 3dly, though we cannot worship him as our covenanted God, yet it's our Duty, because he hath commanded it, and hath a Right to require it. *Isai. 55. 8.*

Q. 47. *What is forbidden in the first Commandment?* **A.** The first Commandment forbiddeth the denying or not

worshipping and glorifying the true God, as God and our God; and the giving that Worship and Glory to any other which is due to him alone. *Pf. 14. 1. Rom. 1. 21. Pf. 81. 10, 11. Rom. 1. 25.*

Q. 1. *What are the Sins forbidden in the first Commandment?* A. The Sins forbidden in the first Commandment are many; but they may be reduced unto some general Ranks; such as Ignorance, Atheism, Idolatry, Prophanity, &c. in short, whatever implies an Omission of the Duty required, or doing any Thing in Opposition to it.

Q. 48. *What are we especially taught by these Words [Before Me] in the first Commandment?* A. These Words [Before Me] in the first Commandment teach us, That God who seeth all Things, taketh Notice of, and is much displeas'd with, the Sin of having any other God. *Ezek. 8. 5, 6. to the End of the Chapter.*

Q. 1. *What is the Meaning or Import of these Words, [Before Me] in this Commandment?* A. They import, That it is a very great Aggravation of the Sin of having any other God besides the true God; that it is committed in his Sight and Presence, and consequently in Contempt of him who is an omniscient, an omnipotent, and a jealous God.

Q. 49. *Which is the second Commandment?* A. The second Commandment is, *Thou shalt not make unto thyself any graven Image, or any Likeness of any Thing, that is in the Heavens above, or in the Earth beneath, or that is in the Waters under the Earth: Thou shalt not bow down thyself unto them, nor serve them; for I the Lord thy God am a jealous God, visiting the Iniquities of the Fathers upon the Children unto the third and fourth Generation of them that hate me: And shewing Mercy unto Thousands of them that love me, and keep my Commandments.* *Exod. 20. 4, 5, 6.*

Q. 50. *What is required in the second Commandment?* A. The second Commandment requireth the receiving, observing, and keeping pure and intire, all such religious Worship and Ordinances as God hath appointed in his Word. *Deut. 32. 46. Matt. 28. 20. Deut. 4. 15. 16.*

Q. 1. *Is there any Difference between Worship and Ordinance?* A. Yes; every appointed Worship is an Ordinance; but every Ordinance is not Worship. Worship is an Exercise wherein we have God for our Object, as Prayer,

Praises, &c. but we may be exercised about an Ordinance when we make not such near Approach unto God, as resting from Labour on the Lord's Day, abstaining from unclean Meats under the Law: They are called Ordinances because they are ordained of God; but they are not Worship because God is not the Object of our Exercise about them: The annual Sabbaths, and Priests Garments, &c. were Ordinances. *Num. 10. 8. Job 38. 33.*

Q. 2. *What is it to receive Religious Worship and Ordinances?* **A.** It is to acknowledge and submit to the Institution and Authority of them. *Rom. 4. 11.*

Q. 3. *What is it to observe them?* **A.** It is to conform our Practice to them. *Exod. 12. 17.*

Q. 4. *What is it to keep them pure?* **A.** It is to keep them from being corrupted or mixed with any uninstituted Rite or Ceremony.

Q. 5. *What is it to keep them intire?* **A.** It is to keep up the Ordinance in all it's Parts, and not to neglect or drop any Part, as the Papists do the Cup in the Lord's Supper. *Deut. 12. 32.*

Q. 6. *Hath not the Church Authority to appoint Ceremonies of Worship which are not appointed in the Word?* **A.** The Church may appoint Ordinances or religious Ceremonies about the Circumstances of Worship, such as Time, and Place, an Hour Glas to measure the Time, decent Tables, Linens and Vessels for the Lord's Supper; but she hath no Power to appoint Ceremonies of a spiritual Signification, or which are to be a Part of religious Worship. *Deut. 12. 32.*

Q. 7. *What is the Sin which is most directly forbidden in this Commandment?* **A.** It is Idolatry.

Q. 8. *What is the Difference between the Idolatry forbidden in the first Commandment, and that which is forbidden in the Second?* **A.** Idolatry against the first Commandment implies a worshipping a wrong Object, *i. e.* a false God; but Idolatry against the Second implies the worshipping of God by an Image: An Instance of the first was *Achab's* worshipping the Gods of the Nations; an Instance of the latter was *Aaron's* Calf, as also *Jeroboam's* Calves at *Dan* and *Bethel*.

Q. 9. *Is it lawful to make Images at all?* **A.** It is not lawful to make any Image of God, or any Person of the holy Trinity, nor of Angels, nor of the Spuls of Men, because

because it's impossible to represent them by any bodily Shape, or Appearance; yet it is lawful to represent them by Emblems or Hieroglyphicks, as painted Cherubims in *Solomon's Temple*, and as Vice, Vertue, and Time may be represented; 2dly, it is lawful to make Images of Men and Beasts, and other Creatures, for civil Uses, Ornament, or innocent Amusement, out of the Worship of God, *Matt. 22. 20.* 3dly, it is thought, by some judicious Divines, unlawful to make an Image of Christ's human Nature; because such an Image cannot be a Representation of the divine Person; and because it is in Danger of being abused to Superstition; and further, because it can be of no lawful Use in religious Worship; for it's certainly unlawful to convert any Image unto a religious Use.

Q. 51. *What is forbidden in the second Commandment?*

A. The second Commandment forbiddeth the worshipping of God by Images; or any other Way not appointed in his Word. *Deut. 4. 15, 16.—12. 29.*

Q. 1. *Why is it a Sin to worship God by Images?* A. Because it's impossible to represent him by an Image; and because it's a great Affront and Dishonour cast upon God, to pretend or presume to represent him by any created corruptible Thing. *Rom. 1. 23. Acts 17. 29.*

Q. 2. *Is it a Sin to use any Thing in the Worship of God which he hath not commanded?* A. It is undoubtedly a Sin, and a Breach of this Commandment, to use any Thing, Action, or Ceremony, in the Worship of God, as a Part of it, which he hath not commanded, or as a representative Sign of something spiritual. But Things, Actions, or Ceremonies, which are without Signification, and which are for Conveniency or Decency, as a Pulpit, a Sand Glass, a Table and Linens for the Eucharist, a Font or Basin, &c. are lawful; but not to be imposed as necessary. *Deut. 12. 32.*

Q. 3. *How is this Sin of using uninstituted and significant Ceremonies in the Worship of God commonly called?* A. It's commonly called Superstition.

Q. 4. *What is Superstition?* A. It is Superstition to pay a religious Regard to any Thing, Time, Person, or Action, which God doth not require. *2 Kings 18. 9.*

Q. 5. *May this Commandment be broken any other Way but these two, viz. Idolatry and Superstition?* A. Yes;

many Ways, as by neglecting or prophanely using any Part of commanded Worship, or any of the Appurtenances thereof: Thus the Temple was prophaned by *Achus*, and the Sacrifices by *Eli's* Sons.

Q. 52. *What are the Reasons annexed to the second Commandment?* A. The Reasons annexed to the second Commandment are God's Sovereignty over us, his Propriety in us, and the Zeal he hath for his own Worship. *Psf.* 95. 2, 7.—45. 7. *Exod.* 34. 13, 14.

Q. 1. *How many Reasons for keeping this Commandment are contained in it?* A. Three.

Q. 2. *What is the first Reason?* A. God's Sovereignty over us.

Q. 3. *What is meant by Sovereignty?* A. Hereby is meant his absolute Dominion over us and all his Creatures.

Q. 4. *What Words of the Commandment express this Reason?* A. It is expressed in these Words, *I the LORD*, importing Dominion and Authority.

Q. 5. *What is the Second?* A. The second Reason for keeping this Commandment is his Propriety in us, that is, his Right or Claim to us, and all our Obedience, by Covenant.

Q. 6. *What Right hath God to his People's Obedience?* A. He hath a manifold Right thereunto; but particularly these two should be remembered, viz. his Right by Redemption and Purchase, and by Covenant and voluntary Agreement. *Tit.* 2. 14. *Deut.* 26. 17, 18.

Q. 7. *In what Words of this Commandment is God's Right to his People or Propriety in them expressed?* A. In these Words, *Thy God*; thereby signifying, That he is his People's God in another Manner than he is the God of those who are not in Covenant with him. *Isai.* 63. 19.

Q. 8. *What is the third Reason for keeping this Commandment?* A. The third Reason is the Zeal which he hath for his own Worship.

Q. 9. *What Words of this Commandment do express God's Zeal for his own Worship?* A. It is expressed in these Words, *I am a jealous God, visiting the Iniquities of the Fathers upon the Children, unto the third and fourth Generation of them that hate me; and shewing Mercies unto Thousands of them that love me and keep my Commandments.*

Q. 10.

Q. 10. *What is the Difference between Zeal and Jealousy?*

A. Zeal denotes the Keeness and Earnestness of Desire and Concern for the Thing which we love ; but Jealousy denotes our earnest and deep Dissatisfaction and Displeasure with any Person or Thing which we know or suspect to oppose our obtaining what we are zealous for ; Zeal and Jealousy commonly go together, the former quickens the latter when there is Occasion ; Zeal respects the Good desired, and Jealousy respects what may hinder our obtaining it. *Phineas* was zealous for the Glory of God, and that quickened his Jealousy against *Zimri* and *Cozbi*. *Num.* 25. 6.

Q. 11. *What are we to understand by God's visiting the Iniquities of the Fathers upon the Children?* A. We are to understand his punishing the Children for the Parents Transgressions.

Q. 12. *How doth this agree with Ezek. 18. where it is said, the Son shall not die for the Father's Sin?* A. That of *Ezekiel* is to be understood of Children who forsake their Parents Sins and walk uprightly ; but this Threatning is against those Children who by imitating their Parents wicked Example make themselves guilty : It doth also import, that God by Way of just Punishment on such wicked Parents, will often permit their Children or Posterity to be corrupted by, and follow the wicked Example of such Parents ; and so, by one Judgment on such wicked Children, punish both Parents and Children for the Sin which they are both guilty of ; thus he punished the Sins committed in *Manassah's* Time, in and by him, in the Time of *Jehoiakim*. *2 Kings* 24. 4.

Q. 13. *How are Children said to be punished for Parents Sins when both are guilty?* A. God may be truly said to punish the Sins of Parents in their Children, when, by Way of Punishment on the Parents, he suffereth the Children to degenerate, and then punisheth them, as appears plain in the Instances of *David's* Children, particularly *Ammon* and *Ab-salom*.

Q. 14. *Why are the Love and Hatred of God expressly menticed in this Commandment in the Promises and Threatning contained therein?* A. Not only because true Love to God is the Spring of all acceptable Obedience, and Hatred or want of Love, is the Cause of all Disobedience ; but also

because the Truth and Sincerity of our Love to God doth much appear in our Care and Zeal for the Purity of his Ordinances and Institutions, the Observation whereof is required in this Commandment.

Q. 53. *Which is the third Commandment?* A. The third Commandment is, *Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.*

Q. 1. *What is understood by the Name of God?* A. By the Name of God is meant, every Thing whereby he maketh himself known. *Pf. 19. 1.*

Q. 2. *What is it to take the Name of God in vain?* A. It is to use it to no good Purpose, or to prophane it. *Pf. 139. 20.*

Q. 54. *What is required in the third Commandment?* A. The third Commandment requireth the holy and reverend Use of God's Names, Titles, Attributes, Ordinances, Words and Works. *Deut. 28. 28. Rev. 15. 3. Isai. 6. 3. Mal. 1. 11. Ps. 138. 1. Job 36. 24.*

Q. 1. *What are God's Names, Titles, Attributes, &c.?* A. See the Question, *What is God?*

Q. 2. *What is understood by God's Ordinances?* A. Whatever he hath appointed to be observed; and especially his own Worship, and what relates thereunto, as Prayer, Praises, the preaching of the Word and Sacraments. *Lev. 18. 4.*

Q. 3. *What is meant by God's Word?* A. Hereby is especially meant the holy Scriptures.

Q. 4. *What is meant by God's Works?* A. All Things that he hath made and his Providence about them. *Pf. 77. 12.*

Q. 55. *What is forbidden in the third Commandment?* A. The third Commandment forbiddeth all prophaning or abusing of any Thing whereby God maketh himself known. *Mal. 1. 6.—12.*

Q. 1. *How is this Commandment most commonly broken?* A. It is commonly broken many Ways; as first, by prophane cursing and swearing; 2dly, by all needless mentioning of the Name of God, as when a Person in a trifling Surprise, says, *God bless me*, not considering what he says, &c. 3dly, by lusty Lots, that is, such Games and Recreations as are either wholly or in Part made up of Lots, as
Cards

Cards and Dice, 4^{thly}, making a Jest, or breaking a Jest, on the holy Scriptures, or any Scripture Phrase, or any Thing that is of a sacred Nature; 5^{thly}, by Charms, and all superstitious Observations; 6^{thly}, all formal, careless, and lifeless Performance of religious Worship; 7^{thly}, speaking contemptuously of, or mocking Religion or religious Persons, or sacred Things, besides many other Ways too tedious here to mention. 2 Sam. 16. 5. Jer. 23. 10. Ester 3. 7. Isai. 22. 13. Deut. 18. 10, 11. Ps. 1. 1.

Q. 2. *Is it a Sin to swear by Faith, Conscience, or any other Thing when the Name of God is not mentioned?* A. There is a double Sin in swearing by any Creature in common Discourse; first, it's Idolatry against the first Commandment, making a God of the Thing we swear by; 2^{dly}, it's a Sin against this Commandment, while hereby we prophane his Name; that is, his Creatures, which are a Part of his Name. Matt. 23. 16, 21.

Q. 3. *How many Sorts of Oaths are there?* A. There are three Sorts of Oaths, viz. an assertory Oath, to confirm a Truth; 2^{dly}, a promissory Oath, to confirm a Promise; 3^{dly}, a Vow, which is a Promise made to God, as *Jephthah* did.

Q. 4. *What is the Difference between a promissory Oath and a Vow?* A. A promissory Oath obligeth us to Man, as the Party to whom we swear, and who can remit or make void the Obligation of it; as if I swear to give or pay a Sum of Money to any Person; but a Vow binds us to God, and he alone can remit it: In a Word, God is both Party and Witness; but in a promissory Oath God is Witness but not a Party. 1 Sam. 21. 11.—17. Ps. 66. 13.

Q. 5. *Wherein lies the Sin of prophane Cursing?* A. To curse others or ourselves, in common Discourse, is wicked and abominable several Ways; it's a prophaning God's Name with a Witness, making it subservient to our prophane capricious Humours; it's directly contrary to the Law of Charity, and the Love which we owe to ourselves and others; in Jest it's prophane, with a Witness; and if in Earnest, it's a sinful taking Vengeance as much as we can; if in the Name of the Devil, or any Thing but God, it's Idolatry; while we make a God of the Thing by which, or in whose Name we curse; if in God's Name, it's a monstrous

Affront

Affront to the Almighty, while we call on him to avenge every trifling Offence, or to gratify every sinful passionate Resentment. James 9. 10. 15.

Q. 6. May a Person be guilty of another's prophane Cursing or Swearing? A. Yes; when he is the sinful Occasion of it by Provocation or any other Way. Judges 17. 2.

Q. 7. What is Perjury? A. It is the swearing of a false Oath of any Kind. Matt. 26. 60. Zech. 5. 4.—
12. 17.

Q. 8. Is it Perjury when a Person swears to an Untruth when he thinketh it to be true? A. It's a Degree of Perjury; because he could not justly swear unless he were sure.

Q. 9. May a Person become guilty of Perjury after he hath sworn who was not guilty in swearing? A. In an assertory Oath he cannot; but as to a promissory Oath or Vow he may, when he doth not fulfil it, tho' at first he intended to do it. Ezek. 17. 19. Eccl. 5. 4.

Q. 10. Are all promissory Oaths binding? A. No Oath binds to that which is, or proves to be unlawful or impossible; then the Perjury is wholly in making such an unlawful Oath, if it was so when made; but if it became unlawful or impossible after the Promise was made, then it becomes void of Course; as for Instance, a Military Oath to a Captain or General, ceaseth to bind when the Officer is laid aside and divested of his Authority.

Q. 11. Can any Thing loose the Obligation of a promissory Oath when once binding? A. Yes; first, when contradicted by a Superior, having Authority in this very Thing, as in Num. 31. and consequently minor Children promising Marriage, or any other Thing not in their Right to promise; such a Promise when contradicted by the Parents ceases to bind. In such a Case the Sin is in making such a Promise, not having Right to make it good; 2dly, When the Qualification or Relation to the Party to whom the Oath is made, upon which the Oath is founded, ceaseth or is changed, as in the above Instance of an Oath to an Officer in an Army; 3dly, when the Promisee, or he to whom the Promise is made, remitteth his Claim; 4thly, when by some unforeseen Event the Thing becomes impossible to the Promiser, as the Death
of

of a Bride or Bridegroom, engaged together by mutual solemn Promise, makes such Promise void.

Q. 12. *Is it lawful to make Vows?* A. Yes; and also Duty in many Cases. *Pf. 76. 11.*

Q. 13. *How many Sorts of lawful Vows are there?* A. There are two Sorts; first, when the Thing vowed is our Duty, whether we vow it or no, as *Jacob's Vow* was, *Gen. 28. 21.* 2dly, When the Thing is lawful in itself, but not Duty until it be vowed; as to abstain from Wine in order to avoid Drunkenness, as the *Rehabites* did. *Jer. 35. 2. 19.*

Q. 14. *In what Case is it a Christian's Duty to vow?* A. In two Cases especially; first, in the Use of the Sacraments, which in their Nature are Vows, and which are appointed to be a Means to make our Obligations to Duty more sensibly and effectually binding on our Consciences. *1 Cor. 11. 23,—29.* 2dly, It's the Duty of every Christian to bind themselves to God in Secret, by a solemn and serious Dedication of themselves to God and his Service. *Rom. 6. 16.* This is what is called personal covenanting.

Q. 15. *But is it not better not to vow, than to vow and not pay?* A. This is to be understood of Vows about Things indifferent in their Nature; but in Respect of Things which are our Duty already, it's best to vow tho' we should not be able personally to keep or fulfil them; because God hath commanded it, *Pf. 76. 41.* and not to do it, implies a renouncing or refusing to be obliged to our Duty: It's in some Sort equivalent to all particular Sins; it's a renouncing God's Authority over us; it's a rejecting the Covenant of Grace; it's a debarring ourselves of a most suitable Help to quicken to Duty, and to fortify us against Temptations to Sin: And finally, it's a seeking and keeping an open Door to Sin with less Checks of Conscience; which is most dangerous. More of this when we come to the Sacrament of the Lord's Supper.

Q. 16. *Wherein consists the Sinfulness of lufory Lots, more than other Games that are commonly reckoned lawful?* A. The Sinfulness of lufory Lots consists mainly in Two Things; first, in that Lots, in their very Nature, imply an immediate Appeal to Divine Providence for Determination in a doubtful Case; which, again, implies religious Worship; which ought to be done or gone about in a serious Manner.

Now

Now to invoke or call upon God to determine these Cases by his immediate Providence, which our Choice and lufury Fancy makes doubtful, is to take his Name, *i. e.* his Providence, in vain; as for Instance, to put Divine Providence to it, to determine whether I or my Antagonist shall have Cards of a better Character or Dignity. This is certainly inconsistent with the Reverence which we ought to exercise towards the Providence of God which over-rules all, even the minutest Events, and that in an Exercise which is appointed by God to determine Cases which cannot be determined otherwise by the Skill of Reason; for the Lot is cast into the Lap, but the Determination of it is of the Lord. *Prov. 16. 33.*

2dly, The Evil of lufury Lots appears also in this, that they carry a constant Provocation and Temptation to profane Irreverence towards divine Providence, in Respect of the Determination which it gives; for Instance, in playing at Cards, how apt are Persons to begrudge their Antagonists good Luck, as they call it, and to murmur at their own bad Luck, in shuffling and dividing the Cards; yea, how often do profane Spirits, on these Occasions, go the prodigious Length of cursing or damning their bad Luck or Fortune: Neither is it morally possible for even the more reserved Tempers to restrain themselves from some Degrees of Murmuring at what they call bad Luck, when they meet with it; which what is it but a blasphemous censuring of divine Providence for an Event which their own lufury Humour and Fancy hath made, in a Sort, necessary. I may add,

3dly, That the Ruin of Estates and Families by Gaming, is, almost without Exception, procured by these Games which are made up of lufury Lots in some Form or other, in Whole or in Part; which plainly says, that both the Winners and Losers are beforehand possessed with a groundless presumptuous Hope of the best Luck in their Games; or otherwise Gamesters would more frequently venture their Money or Estates at such Games or Exercises as depend, in the main, on Skill or Strength, or both, and not upon uncertain Chance; it's uncertain at least to us: I say, the universal Choice of Gamesters doth demonstrate, that they are, on some Account or other, more in Love with lotary Games than

than others; otherwise they could not so generally jump in their Choice. And I cannot see any Thing at all in those lusory Games which doth thus determine their Choice, but only the groundless presumptuous Hopes that all Parties encourage themselves with, of better Luck or Fortune than their Opposites. And what is the true and plain Meaning of this, but that divine Providence will be kinder to them than their Antagonists.

Q. 17. *Wherein consists the Sinfulness of Charms, Prognostications, and superstitious Observations?* A. Altho' we could not demonstrate the intrinsic Sinfulness of these, as I may call them, diabolical Delusions and Deceits; yet they are so plainly condemned in Scripture, as being an Heathen Idolatrous Practice, that this should be sufficient to deter every tender Christian from all Fellowship with these unfruitful Works of Darknes. *Isa. 47. 13. Deut. 18. 9,—14.* But further, we may see, that in all Practices of this Kind, there is an Endeavour, Desire, and Expectation, either to discover some Secret which we cannot discover by any lawful, that is, any natural and ordinary Mean or Method, or to obtain the bringing to pass some Event for which the natural and ordinary Means are not in our Power; and therefore, Persons who apply themselves to such Practices, do use such Means, Actions, or Ceremonies, as have no natural Aptitude or Virtue either for the Discovery of the Secret, or bringing to pass the desired Event; and by Consequence, they have a Dependence upon some invisible Power or Agent to concur with their superstitious Rites for granting their Desire: This Power must be either Divine or Diabolical; Divine it cannot be, because the Practice is contrary to his Word; and therefore it must be Diabolical, and so the Practice must be a worshipping of the Devil, altho' the poor deluded Souls do not think so. This is clearly confirmed from *Acts 16. 18.*

Q. 56. *What is the Reason annexed unto the Third Commandment?* A. The Reason annexed to the Third Commandment is, that, however the Breachers of this Commandment may escape Punishment from Men, yet the Lord our God will not suffer them to escape his righteous Judgment. *1 Sam. 2. 12. 17. 22. 29. 3. 13. Deut. 28. 58.*

Q. 1. *What is meant by God's not holding a Person guiltless?* **A.** By this is meant that he will hold him guilty for it; 2dly, it's imply'd, that as there is more Sin and Wick- edness in Sins against this Commandment than People com- monly apprehend, so the Punishment will be more severe than is commonly expected. *Deut. 28. 28.*

Q. 2. *Are Persons more ready to escape Punishment from Men for Sins against this Commandment, than for other Sins?* **A.** Yes, for these Reasons; first, because human Laws are commonly less severe against Sins of the first Table, than Sins of the second; 2dly, because Self-Interest doth not prompt Persons to prosecute or inform against Sinners of this Kind, as against Sins against the second Table; which are commonly a sensible Injury to some, who are hereby promp- ted to prosecute for the same: 3dly, It is too common, that those who are intrusted with the Execution of the Laws, are too notoriously guilty of Sins against this Commandment, that it cannot be probably expected that they will punish others with a just Severity: 4thly, There are so many Ways of taking God's Name in vain, besides prophane cursing and swearing, which are not cognizable by any civil Authority, nor can there be any Law made against them; such as insin- cere formal worshiping of God, and bringing in his Name in common Discourse, without due Reverence; that of Course the Guilty do, for the most Part, escape Punishment from Men.

Q. 4. *What Judgment will God punish this Sin with?* **A.** Sometimes he punisheth it with temporal Judgments, as he did the *Israelites*, *Amos 9. 5.* but certainly he will pu- nish it with imminent Vengeance in Hell, if true Repen- tance prevent not.

Q. 57. *Which is the Fourth Commandment?* **A.** The Fourth Commandment is, Remember the Sabbath Day to keep it holy; Six Days shalt thou labour and do all thy Work, but the Seventh is the Sabbath of the Lord thy God; in it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattle, nor the Stranger that is within thy Gates: For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day; wherefore the Lord blessed the Sabbath Day and hallowed it.

Q. 58. *What is required in the fourth Commandment?*

A. The fourth Commandment requireth the keeping holy to God such set Times as he hath appointed in his Word, expressly one whole Day in seven to be an holy Sabbath unto himself. *Deut. 5. 12.*

Q. 1. *What is the direct and main Scope of this Commandment?* **A.** It is to oblige us to set apart all such Times for his Worship as he hath appointed for this Purpose.

Q. 2. *What Time hath he appointed for his Worship?* **A.** He hath expressly appointed one whole Day in seven.

Q. 3. *59. Which Day of the seven hath God appointed to be the Weekly Sabbath?* **A.** From the Beginning of the World to the Resurrection of Christ, God appointed the seventh Day of the Week to be the Weekly Sabbath; and the first Day of the Week ever since, to continue to the End of the World, which is the Christian Sabbath. *Gen. 2. 3. 1 Cor. 16. 3. Acts 7. 20.*

Q. 4. *How doth it appear from Scripture that the Sabbath is changed from the seventh to the first Day of the Week?* **A.** It appears thus; first, our Lord finished the Work of Redemption by rising from the Dead on that Day.

2dly, All the Meetings which Christ had with his Apostles after his Resurrection, of which the Day of the Week is recorded, was on the first Day. *John 20. 19, 26.*

3dly, The pouring out of the Spirit on the Day of Pentecost, was on the first Day of the Week, *Acts 2.* being the fiftieth Day from the Morrow after the Sabbath; *Lev. 23. 16.* and it's worthy Observation, that the Disciples were met by themselves, and therefore not on Account of that Yearly Solemnity; and yet it was for religious Worship, which was not usual on working Days, therefore they were observing or sanctifying the first Day Sabbath.

4thly, When ever the Day of the Week is mentioned on which Christians met by themselves for publick Worship; as *Acts 7. 20.* it was on the first Day of the Week.

5thly, Collections for the Poor are ordered to be on the first Day of the Week in the Churches of *Corinth* and *Galatia.* *1 Cor. 16. 1.*

6thly, The Lord's Day, *Rev. 1. 10.* can be no other but the first Day of the Week.

7thly,

7thly, The universal Practice of all Christian Churches, in and from the earliest Ages of Christianity, doth shew, that they derived this Practice from the Apostles, and consequently it must be of divine Institution.

Q. 5. *At what Hour of the Day doth the Sabbath begin?*

A. When the natural Day begins, viz. at Midnight, when the Sun begins to ascend towards our Meridian, which is the universal Custom of reckoning all the World over, excepting at Sea. *Matt. 28. 1.*

Q. 6. *Why not in the Evening, according to Gen. Ch. 1.*

The Evening and the Morning was the first Day, &c. and according to Lev. 23. 32.? A. Because the Commandment requires one of the seven natural Days of the Week, which cannot begin but at Midnight, according to the Reckoning of all Mankind. And *Moses* in *Gen. 1.* naming the Evening before the Morning makes nothing to the contrary more than the Order in which he names *Noah's Sons* proves, which was eldest or youngest. And that in *Lev. 23. 32.* relates to a particular anniversary Sabbath, which by it's beginning on the Evening of the ninth Day of the Month, did in that Respect difference it from all other Days or Festivals; and also proves it not to have begun with the Beginning of the natural Day, and by Consequence it did not begin when the Weekly Sabbath began.

Q. 7. *How doth the Change of the Sabbath to the first*

Day of the Week consist with the Unchangeableness or Morality of the fourth Commandment? A. Very well; because though this Command be moral as to the Substance of it; yet there is something in it, as it was given to the *Israelites*, that is positive and changeable.

Q. 8. *In what Respect is this Command moral and un-*

changeable? A. It is moral and unchangeable; first, that Man should worship God; 2dly, that some Part of our Time should be set apart for that Purpose; 3dly, that Men should associate themselves, and join together in the Worship of God; 4thly, that God and not Man hath Right and Authority to appoint the Time for divine Worship, and all the Things relating to it; 5thly, that God having declared that one Day in seven should be perpetually observed for his Worship, it's a moral Duty to observe it accordingly; 6thly, God having declared which Day of the seven should be

be kept holy for his Worship; it's a moral Duty to observe that particular Day which he doth chuse.

Q. 9. *What is there in this Commandment that is of a positive and changeable Nature?* A. It's positive that one Day in seven, and not one Day in 5, 6, or 10, be appointed; 2dly, it's positive that the first, or last, or any other Day of the Week be appointed; 3dly, it's positive that a whole Day, and not a Half, or so many Hours, be appointed.

Q. 10. *Is all that is in this Commandment changeable actually changed?* A. No; God hath altered the Day from the last Day of the Week to the first; but hath not altered the Proportion of Time from a seventh Part to any other Proportion.

Q. 11. *Are we to expect any other Alteration of the Sabbath?* A. No; because the divine Rule or Canon for Doctrine, Worship, and Practice is now finished, and cannot, or shall not be altered until Christ's second coming: *Rev. 2. 24, 25.*

Q. 60. *How is the Sabbath to be sanctified?* A. The Sabbath is to be Sanctified by an holy resting all that Day; even from such worldly employments and Recreations as are lawful on other Days, and spending the whole Time in publick and private Exercise of God's Worship; excepting so much as is to be taken up in the Works of Necessity, and Mercy. *Exod. 20. 8. Neb. 13. 15—22. Luke 4. 16. Acts 20. 7. Matt. 12.—31.*

Q. 1. *What is it to sanctify?* A. It is to set apart any Person or Thing from a common to an holy Use or Employment; and to apply it to that holy Use to which it is set apart. *Exod. 29. 44.*

Q. 2. *Which of these Ways ought we to sanctify the Sabbath?* A. The latter Way, viz. by applying it to that holy Use to which it is set apart by God in this Commandment.

Q. 3. *How many Ways ought we to sanctify the Sabbath?* A. Two Ways, viz. first, by an holy resting from worldly Employments; 2dly, by being employ'd in religious Exercises.

Q. 4. *Are there not some worldly Exercises or Employments lawful on the Sabbath Day?* A. Yes; there are four Sorts of worldly Employments which are lawful on the

Sabbath; first, Works of Necessity; such as eating and drinking, and quenching of Fire; 2dly, Works of Mercy; such as relieving Man or Beast in Distress; 3dly, Works of Piety, such as travelling to the Place of publick Worship; 4thly, Works of Decency, such as putting on clean Cloaths when we go to publick Worship. *Exod. 16. 23, 24. Matt. 12. 10, 11, 12. Matt. 12. 5.*

Q. 5. Are all Recreations sinful on the Sabbath Day? A. All worldly Recreations are sinful; because they mar an heavenly Frame, and hinder religious Exercises, which ought to be our chiefest Delight, and most pleasant Recreation to our Souls on that Day. *Isai. 58. 13.*

Q. 6. Is taking a Refreshment by Sleep on the Sabbath Day a Sin? A. Moderate Sleep is necessary; but we should beware of indulging ourselves therein, to the Prejudice of the Work of the Day.

Q. 7. What religious Exercises should we employ ourselves in on the Sabbath? A. In all the religious Exercise which he hath appointed, and we are capable of, as we have Opportunity, in publick, private, and secret; and, that so as one Duty may not hinder another; so as secret may not hinder private, and that neither secret nor private may hinder publick. *1 Cor. 14. 40.*

Q. 8. What is imported in remembering the Sabbath Day? A. It imports a remembering God's Command to keep it.

Q. 9. When should we remember it? A. We should remember it before it comes, when it is come, and after it is past.

Q. 10. How should we remember it before it comes? A. By preparing our Hearts for it, and the Duties of it; and by a prudent ordering all our worldly Affairs, so as they may least hinder or distract us in our Sabbath's Work when it comes. *Neh. 13. 19, 21.*

Q. 11. How should we remember the Sabbath when it comes? A. By a diligent, sincere and serious addressing ourselves to the successive Performance of all the Duties of the Day in Season and due Order; and a watchful guarding against every Thing that may hinder, interrupt or distract us in or from these Duties. *Isai. 58. 13.*

Q. 12. How should we remember the Sabbath after it is past? A. By serious Meditation on those Subjects which

we were employ'd about during the Sabbath; and by a penitent Reflection on our short-comings; together with a sincere Resolution to be more watchful and punctual in sanctifying succeeding Sabbaths.

Q. 61. What is forbidden in the fourth Commandment?

A. The fourth Commandment forbiddeth the Omission or careless Performance of the Duties required; the prophaning the Day by Idleness, or doing that which is in itself sinful; or by unnecessary Thoughts, Words, or Works, about worldly Employments or Recreations. *Ezek. 22. 26. Amos 8. 5. Mal. 8. 15. Ezek. 23. 38. Jer. 17. 24.*

Q. 1. How many Ways may this Commandment be broken?

A. Five Ways especially; first, by a sinful Neglect of the Duties required; 2dly, by a careless Performance of them, when we do not, or dare not altogether neglect them; 3dly, by Idleness, Laziness, and Sloth, using it only as a Day of Ease for our Bodies, to render them fitter for worldly Business; 4thly, by unnecessary Employment about worldly Business; 5thly, by Thought, Words, or Actions, that are in themselves sinful.

Q. 2. What Works of Necessity may be done on the Sabbath Day? *A.* Such Works as cannot be done or put by before the Sabbath come, nor will bear Delay 'til the Sabbath be over, without considerable Damage or Danger, such as working of Malt, managing a Ship under Sail, and putting out Fire in a House.

Q. 3. What makes a servile Work necessary on the Sabbath Day? *A.* When it is necessary without Delay, in order to prevent or remove Damage or Danger to our Persons or Concerns; as for Instance, the Use of Medicine for Health, or making up the Gap of a Fence to preserve Corn from being destroyed.

Q. 4. Will the Prospect of Gain make a Work necessary on the Sabbath? *A.* No; because to make lawful Gain is the Business of working Days. *Neh. 13. 21.*

Q. 5. Is it lawful to do a Work on the Sabbath that is become necessary by our own Neglect or Default? *A.* Yes; in that Case the Sabbath is prophaned, not by doing the necessary Work, but by neglecting before-hand to prevent or remove the Necessity.

Q. 6. *Is it lawful to take Wages for doing Works of Necessity for the Advantage of others on the Sabbath?* A. Yes; If the Work done may be justly reckoned as so much done in the ordinary Way of one's getting his daily Bread; as when a Physician is employed on the Sabbath to visit or give Medicines to a sick Person.

Q. 7. *What is the principal End of resting from servile Work on the Sabbath?* A. The great End is, that we may be capable and have Leisure to spend the Day in serving God.

Q. 8. *Upon whom doth the Care of sanctifying the Sabbath chiefly lie?* A. All should be careful to sanctify the Sabbath; but such as have Rule or Jurisdiction over others are especially obliged not only to sanctify it themselves, but also to see to the due Sanctification of it by all under their Jurisdiction: Such as Parents, Masters, Ministers, Magistrates. See the Command itself.

Q. 62. *What are the Reasons annexed to the fourth Commandment?* A. The Reasons annexed to the fourth Commandment are God's allowing us six Days of the Week for our own Employment, his challenging a special Propriety in the Seventh, his own Example, and his blessing the Sabbath Day. *Exod. 20. 9.—11.*

Q. 1. *Why doth God add so many Reasons to oblige us to sanctify the Sabbath?* A. Because we are so much inclined one Way or other to break it. *Mal. 1. 13.*

Q. 2. *How many Reasons are there expressed in the fourth Commandment to engage us to keep it?* A. There are four principal Reasons expressed for this Purpose.

Q. 3. *What is the first Reason?* A. The first Reason is the Equity of it; which appears in the great Bounty which God exerciseth in dividing of our Time between himself and us; in that he allows us six Days of the Week, and reserves but one to himself, when he might have reserved more. *Exod. 20. 9.*

Q. 4. *What is the second Reason?* A. The second Reason is the peculiar Property or Claim which he makes to the seventh Day as his own in a peculiar Manner. *Exod. 20. 10.*

Q. 5. *Wherein doth the Force of this Reason lie?* A. It lies in this, that to spend the Sabbath in doing our own com-

common and worldly Business would be a sacrilegious robbing God of his Right and Property.

Q. 6. *What is the third Reason?* A. The third Reason is God's own Example in the Creation of the World; in that he wrought six Days, and resteth the Seventh; as an Example for our Imitation. *Exod. 20. 11.*

Q. 7. *Which is the fourth Reason?* A. The fourth is, because God blessed the Sabbath and sanctified it; that is, set it apart for his own Worship and Service; peculiarly for the Commemoration of his Works of Creation; and a Mean of spiritual Blessings to us in our conscientious sanctifying of it. *Exod. 20. 11.*

Q. 8. *Are the holy Angels obliged to sanctify the Sabbath?* A. First, Things that are secret belong unto the Lord; and therefore seeing God hath not, in his Word, revealed to us what he requires of Angels in relation to the Sabbath, it's not our Business curiously to enquire or pry thereinto; but secondly, we may rationally judge, that what is purely moral in this Command is binding on Angels, according to their Capacity and Station. *Pf. 38. 7.*

Q. 9. *Is there any Force in these Reasons, especially the last, for sanctifying the first Day of the Week?* A. Yes; there is great Force in them all to oblige us to keep the first Day of the Week; because, first, it's still one Day in seven that we are obliged to sanctify; and the other six remain to us: Again, he claims the same Property in the first Day now, as in the seventh before; 3dly, we are to commemorate the Creation now as well as before; 4thly, God's appointing the first Day is as binding now as it was for the Seventh before. *Acts 20. 7.*

Q. 10. *Is there any other Reason for keeping the first Day of the Week besides what was for keeping the Seventh of old?* A. Yes; because now we are called to commemorate the glorious Work of Redemption which was finished on the first Day of the Week by his Resurrection from the Dead on that Day; and all our Gospel Worship hath some Respect to that Work which was finished on that Day. *Acts 20. 7.*

Q. 11. *Are there any other Reasons for our careful sanctifying the Sabbath besides what is expressed in this Commandment?* A. Yes; there are other strong Reasons for it; first, the Weekly Sabbath is a Pledge of our eternal Sabbath in Hea-

ven. *Heb.* 4. 7. 2dly, It's our, principal Season for enjoying the Ordinances and Means of Grace, and our improving them in order to our being prepared for Glory: *Acts* 20. 7. 3dly, It's the principal Season for improving and cultivating spiritual Communion with God; *Pf.* 27. 4. and for our receiving our stated Portions of spiritual Food, viz. the sincere Milk of the Word; *Pf.* 84. 1. 4thly, the thriving or decaying of Religion in the spiritual Exercise of it, depends much on our Care to sanctify the Sabbath, or our Neglect of it. 5thly. Great Promises are made to the due sanctifying the Sabbath; and awful Threatning denounced against the Prophaners of it; *Isai.* 58. 13, 14. 6thly, God hath discovered his great Displeasure against the Breach of the Sabbath in all Ages by awful surprizing Judgments; 7thly, he hath also signally countenanced and rewarded the due and careful sanctifying the Sabbath, both by temporal Blessings and spiritual Communications; the Apostle *John* was employed in spiritual Exercises, *Rev.* 1. 10. on the Sabbath when the Revelation, at least, the Beginning of it was made unto him. And it may be questioned, whether there be any serious Christians, of any Standing in the World, who have not tasted so much of the Goodness of God, in the conscientious Sanctification of the Sabbath, as hath constrained them to esteem it an heavenly and delightful Privilege, rather than an irksom Bondage and Confinement. *Pf.* 122. 1. —84. 1.—42. 4.—43. 3, 4.

Q. 12. *Is it a Duty to observe any other Days as holy besides the Weekly Sabbath?* A. When God by his Providence, smiling or frowning, calls upon us to observe a Day of Humiliation or Thanksgiving; the Call of such a Providence, enforced by the Example of the Church of God in all preceding Ages, should be conscientiously observed and obeyed; *Isai.* 22. 12, 13. but we think, that no Man nor Church hath Authority or Power to set apart any Day returning in a stated Order, as Monthly or Yearly, to be kept holy; because God only is Lord of our Time; and he only hath Right to prescribe the Time of his own Worship. All the Festivals of the Jews were of divine Institution: And *Jeroboam* is expressly found Fault with, for prescribing a Day which he had devised out of his own Heart. *1 Kings* 12. 32, 33. Occasional Days are to be thought not of human

human but divine Institution ; because by the Providence of God we are called to the Observation of them ; and the Rules of the Church, together with the Magistrate when Christian, are the most proper Judges, when there is such a Call. *Ezra* 8. 23. *Neh.* 9. 21. *Acts* 13. 2, 3.

Q. 63. *Which is the fifth Commandment ?* A. The fifth Commandment is, *Honour thy Father and thy Mother, that thy Days may be long on the Land which the Lord thy God giveth thee.*

Q. 64. *What is required in the fifth Commandment ?* A. The fifth Commandment requireth the preserving the Honour, and performing the Duty, which belongeth to every one in their several Places and Relations ; as Superiors, Inferior, or Equals. *Eph.* 5. 21. *Rom.* 12. 20. *1 Peter* 2. 17.

Q. 1. *What is the Scope of this Commandment ?* A. It is to teach and oblige every one to all Duties that they owe to one another, by Virtue of the various Stations and Relations which they stand in to one another ; so that all the Injunctions and Exhortations to relative Duties which are contained in the whole Scriptures, and particularly in the Epistles of *Paul* and *Peter*, are only particular Explications and Applications of this Commandment to its various Subjects ; as for Instance, *Eph.* 6. 1. &c.

Q. 2. *Who are meant by Father and Mother ?* A. More directly, all Superiours ; and indirectly, all Relatives.

Q. 3. *How many Ways may one be superiour to another ?* A. Many Ways ; as first, in Authority ; 2dly, in Age ; 3dly, in Gifts ; 4thly, in Character.

Q. 4. *How many Ways may one be superiour to another in Authority ?* A. Three Ways more especially, viz. in Families, in the Church, and in the State ; and in general, in all organised Societies.

Q. 5. *Why are all Superiours called Parents ?* A. Parents are mentioned, because the Relation between Parents and their Children is most natural ; and domestic Relation is the Spring and Foundation of all other Relations among Men : Again, Superiors are called Parents, to teach us the mutual Love that should be among all Relations. Superiors and Inferiors are, in some Sort, as Parents and Children ; and Equals are as Brethren and Sisters. *Gen.* 2. 8.

Q. 6. *What is meant by Honour?* **A.** All due Respect in Heart, Speech, and Behaviour. 1 Pet. 3. 8.

Q. 7. *Are Superiors obliged by this Commandment to perform relative Duties to Inferiors?* **A.** Yes; all Relations are mutual, and imply an Obligation to mutual Love and Duty. Eph. 6. 4, 9.

Q. 65. *What is forbidden in the fifth Commandment?* **A.** The fifth Commandment forbiddeth the neglecting, or doing any Thing against the Honour or Duty belonging to every one in their several Places and Relations. Matt. 15. 4,—6. Ezek. 34. 2,—4.

Q. 1. *How many Ways may this Commandment be broken?* **A.** Three Ways, viz. by Neglect of relative Duties; Matt. 15. 6. 2dly, by not performing them in a right Manner; Exod. 21. 10. 3dly, by acting contrary to them, as Absalom did. Prov. 30. 17.

Q. 2. *What are the Relations which lay a Foundation for relative Duties?* **A.** They are many and various, according to the various Kinds of Associations and Societies of the Children of Men, such as Families; 2dly, civil Societies; 3dly, Churches or religious Societies; besides Armies, Incorporations, Schools, &c. In Families there are four principal Relations, viz. Husband and Wife, Parents and Children, Fraternity, and among fellow Servants. In State or civil Societies, between Magistrate and Subject, among Subjects and among Magistrates. In the Church, between Officers and common Members, among common Members, and among officers.

Q. 3. *Doth not each of these Relations oblige to their respective Duties?* **A.** Yes; undoubtedly.

Q. 4. *Doth not true Christianity much consist in the due Discharge of relative Duties?* **A.** Yes; there can be no true Christianity without a conscious Discharge of them.

Q. 5. *What is the Reason why Professors come so far short in these relative Duties?* **A.** The great and chief Reason of this is, first, the Want of the true Love and Fear of God; 2dly, the Want or Weakness of true Love and Esteem of those we are related unto, according to the Nature and Degree of the Relation; 3dly, Pride or Want of true Christian Humility. Mal. 2. 14, 15, 16. Matt. 5. 32. Eph. 6. 9.

Q. 6. *How do the Love and Fear of God help us in the Discharge of relative Duties?* **A.** They exceedingly quicken and prompt us to the Performance of them; because of our Desire to please, and Aversion to offend the God whom we both love and fear, even when these Duties are disagreeable to our Humours and Inclinations. *Gen. 39. 7.—9.*

Q. 7. *How doth the Love of our Relations help us in relative Duties?* **A.** Experience teacheth, That Love to any Person is the most powerful Incentive to do every Thing that we think profitable or acceptable to the Person we love, as appeared in *Jonathan's Love to David, and Ahasuerus's Love to Esther.*

Q. 8. *How doth our Esteem of a Person help us to the Performance of relative Duties?* **A.** Because it possesseth us with a kindly agreeable Persuasion such a Person hath a Right to have such Duties performed to him. *Gen. 18. 6.*

Q. 9. *How can we love or esteem a Person when we think he hath nothing in him worthy of our Love or Esteem?* **A.** Every Person, even the most mean and vicious, hath something worthy of both our Love and Esteem; viz. something of the Image of God, a Capacity to become the Servant of God, and a Consort to us; and moreover, the Relation which such a Person stands in to ourselves lays the Foundation of both Love and Esteem, tho' we judge them unworthy of either; which appears evidently in the natural Affections of Parents to their Children, and of near Relations to one another, even where there is least Worth or Merit; as in the Instance of *David's Love to Absalom.* *2 Sam. 18. 33.*

Q. 10. *What Esteem can we have for a Relation that is obstinately wicked and undutiful?* **A.** We may and ought to esteem such, because they are in such a Relation to us, viz. of Wife, Child, Brother, &c. and consequently are capable of becoming more comfortable to us by Reformation than a Stranger or Alien; as appears from the Parable of the prodigal Son.

Q. 11. *Doth not Humility contribute to the Discharge of relative Duties?* **A.** Yes; two Ways; first, it restrains us from thinking ourselves too good to do any Thing whereby we may profit or please our Neighbour, in an honest and lawful Way, though he be never so mean and despicable; 2dly, it helps us to think others worthy of the Duty which we owe them. *John 13. 14, 15.*

Q. 12. *Is it lawful for a Person to seek his own Honour?*

A. Yes; if he do it in a right Manner, and for a right End.

Q. 13. *What is the right Way for a Person to seek his*

own Honour? A. The only Way is the Practice of true Piety and Vertue. *Prov. 12. 24.—22. 29.*

Q. 14. *For what Ends may we ought we to seek Honour?*

A. In seeking Honour to ourselves we ought to eye the Honour and Glory of God: For true Honour, which always presupposeth true Vertue, doth of Necessity stand in Subordination to God's Glory; 2dly, we may seek Honour in the Practice of Vertue, in order to recommend Vertue and Piety to others by our Example; this also is in Subordination to God's Glory; 3dly, we may seek true Honour in Order to advance our own Happiness, seeing it is an Essential of true Happiness, both here and hereafter; and is promised by God to such as fear and honour him. *Prov.*

Q. 15. *Is all true Honour founded in Piety and Vertue?*

A. Yes; all other Honour is but an airy Shadow. The Honour of this World that comes by Riches, Authority and an high Station, without true Piety and Vertue, will prove but Dishonour and Disgrace at last; as in the Instance of *Haman. Esther 7. 10.*

Q. 16. *Is Humility a Duty required in this Commandment?*

A. True Christian Humility is two-fold; the one consists in a low Esteem of ourselves compared with God; and belongs to the first Commandment; *Gen. 18. 27.* the other is a just Moderation of our Esteem of ourselves when compared with our fellow Creatures, or fellow Christians, whereby we are preserved from a vain Conceit of ourselves, to the despising of others: This Branch of Humility belongs to this Commandment. *Rom. 12. 3.*

Q. 17. *What Commandment is Pride a Breach of?*

A. The Pride that is more directly levelled against God is a Breach of the first Commandment; such as the Pride of *Pharaoh, Shenachreb*; but the Pride whereby we sinfully prefer ourselves to our fellow Creatures, as that of the proud Pharisee, is directly against this Commandment.

Q. 18. *Wherein doth this Pride consist?*

A. It consists in a vain Conceit or Esteem of ourselves, on Account of what we have or can do, in Comparison of others whom we think

think we excel, and whom we despise, because they are inferior to us in our Opinion. 1 Cor. 4. 7.

Q. 19. *Are there not several Sorts of Pride?* A. Yes; there are as many Sorts of Pride as there are Things to be proud of.

Q. 20. *What are Persons most commonly proud of?* A. Persons are apt to be proud of any Thing which they have, or think they have, that's valuable in their Esteem; such as Beauty, Strength, Riches, a good Temper, Gifts, Learning, Wisdom, &c.

Q. 21. *Is not Pride a dangerous Vice?* A. Yes; for in a peculiar Manner it engageth the Almighty to be an Adversary. God resisteth the Proud, but he giveth Grace to the Humble.

Q. 66. *What is the Reason annexed to the fifth Commandment?* A. The Reasons annexed to the fifth Commandment is a Promise of long Life and Prosperity, as far as it shall serve for God's Glory and their own Good, to all such as keep this Commandment. Deut. 5. 16. Eph. 6. 23.

Q. 1. *Is this a temporal or spiritual Promise that is made to the Keepers of this Commandment?* A. It is a temporal Promise in its most direct and literal Sense.

Q. 2. *Hath not this Promise a peculiar Respect to the Children of Israel?* A. Yes; for God in his infinite Wisdom thought fit to encourage his People to Obedience to his moral Law, with temporal Promises, because such Motives were agreeable to that Dispensation of the Covenant of Grace, wherein temporal Things were used as Types of spiritual and eternal Things; and so the Land of Canaan was a Type of Heaven. Heb. 3. 18. compared with Ch. 4. 11.

Q. 3. *How is that Promise an Encouragement to us under the Gospel?* A. It is an Encouragement both in a temporal and spiritual Respect; because that by Virtue of this Promise, the conscientious Observers of this Command may assuredly expect outward Prosperity as far as is consistent with God's Glory and their Good; and also, that if God shall think fit to withhold these temporal good Things from them, he will make them up with spiritual and eternal Blessings; and whatever Measure of temporal Blessings they are
sa-

favoured with, less or more, they may expect God's Blessing with them; whereas those who disobey this Command have no Ground to hope for any of those Advantages, unless they repent and reform.

Q. 4. Have there been any remarkable Instances of God's fulfilling this Promise to the Obedient of this Commandment, or the imply'd Threatening against the Disobeyers of it? A. Yes; Noah's Sons are an eminent Instance of both; besides many others unrecorded, that have been taken Notice of; neither is there any Thing more commonly remarked in common Providence than disobedient Children's meeting with Afflictions in this World; and that in such a Manner as to be a legible Punishment of their Disobedience to their Parents; particularly what follows upon their despising their Parent's Authority and Council in disposing of themselves in Marriage: It's also often observed, that they who by Disobedience to their Parents have been a Grief of Heart unto them, have also themselves suffered much Sorrow from the Ingratitude and Disobedience of their own Children.

Q. 67. Which is the Sixth Commandment? A. The sixth Commandment is, Thou shalt not kill.

Q. 68. What is required in the sixth Commandment? A. The sixth Commandment requireth all lawful Endeavours to preserve our own Life and the Life of others. Eph. 5. 28. 1 Kings 18. 4.

Q. 1. What is the Scope of this Commandment? A. The Scope thereof is to oblige us to all lawful Endeavours to preserve and maintain the Life and Comfort of ourselves and others. 1 Sam. 19. 2.

Q. 2. Is all killing or taking away of Man's Life sinful? A. No; the taking away of Man's Life in the Execution of Justice or lawful War, or necessary Self-defence is lawful. Num. 35. 16. Jude 11. 32. 2 Sam. 2. 23.

Q. 3. How many Ways should we endeavour to preserve our own and our Neighbours Lives? A. Two Ways; first, by doing what's in our Power to preserve the same; and 2dly, by avoiding, removing, or preventing whatever hath a Tendency to hurt it. 1 Sam. 11. 11.

Q. 4. How should we endeavour to preserve our own and our Neighbour's Life and Comfort? A. By using all proper Means and Industry to provide and apply suitable Means for this

this Purpose ; such as Meat, Drink, Lodging, Apparel, &c. for ourselves and those who depend on us ; and by promoting the same in others by Counsel and Assistance as we are able, and have Opportunity. *Ijai. 58. 6, 7.*

Q. 5. What are those Things which we should avoid or prevent, as having a Tendency to hurt our Neighbour's Life or Comfort ? *A.* All sinful Passions, revengeful Thoughts, Devices, Worde and Actions ; all Occasions and Temptations tending to that Purpose, all violent Assaults, Quarrelling, or Fighting, all provoking Words and Gesture of that Nature. *Matt. 5. 22, 23, 24.*

Q. 6. Is it lawful to fight or go to War in any Case ? *A.* Yes ; if the Cause be just ; if there be no other Way to maintain it ; and if it be of such Moment as to justify the visible endangering of so many Mens Lives, which always accompanies such Commotions. *Jude 11. 32.*

Q. 7. Can a War be just and lawful on both Sides ? *A.* No ; for one at least of the contending Parties must be in the Wrong ; for what is right cannot be opposite to right.

Q. 8. Is it lawful to fight Duels ? *A.* No ; unless by Way of necessary Self-defence ; because it is a presumptuous exposing of both Parties Life to visible Danger.

Q. 9. Is it necessary that every particular Person, that is engaged in a War, know certainly that the Cause is just which he fights for, before he engage in it ? *A.* It is necessary, that the principal Engagers or Undertakers of such an Enterprize know, upon certain Grounds, that the Cause is just, and the War unavoidable and necessary ; otherwise they are guilty of all the Blood-shed that is committed in it : But it is not necessary, that every private Person, or those who are under the Command of others, should be certain of the Justice of the Cause. It is sufficient for the Satisfaction of the Conscience of such, that, according to the best Intelligence they can obtain of the Matter, they believe it to be just ; otherwise very few could bear Arms in the justest War with a good Conscience ; because they have not Access to know, nor are they competent Judges of the Affairs of Kingdoms and States, nor the Springs of publick Movements ; and therefore are in Conscience often obliged to act by an implicit Faith in this Matter, under the Direction and Conduct of their Commanders ; unless they know or be strongly persuaded

suaded in their Judgment that the Cause is unjust; as in the Case of *David's War with the Ammonites.* 2 Sam. 10, and 11. Chapters.

Q. 69. *What is forbidden in the sixth Commandment?*

A. The sixth Commandment forbiddeth the taking away of our own Life or the Life of our Neighbour unjustly, and whatsoever tendeth thereunto. *Acts 16. 28. Gen. 9. 6.*

Q. *How many Ways may this Commandment be broken?*

A. Three Ways, in Thought, Word, and Deed.

Q. 1. *How is it broken by Thought?* A. By inward Anger, Malice, revengful Thoughts. 2 Sam. 13. 20.

Q. 2. *How is it transgressed in Words?* A. By reproachful provoking Speeches. *Matt. 5. 22.*

Q. 3. *How is it transgressed in Deeds?* A. By unlawful killing, passionate striking, quarrelling, robbing, and taking away the Means of Life or Defence; or by refusing or neglecting to afford them Help when it is in our Power. *Prov. 24. 11, 12.*

Q. 4. *Why is the greatest Sin of the Kind expressed in this Commandment, whereas the least of the Kind is expressed in the Third?* A. To teach us that there is but a gradual Difference between the least Sin, such as causeless Anger and Murder; that we may learn to esteem all Sins of the Kind to be a Degree of Murder, and so deserves the same Kind of Punishment from God; however they be not cognisable by human Courts. *Matt. 5. 22.*

Q. 5. *Doth this Commandment relate only to the temporal or natural Life?* A. No; it must be extended to the spiritual and eternal Well-being of ourselves and others, and so, by Analogy, requires us to advance our own and our Neighbour's spiritual and eternal Happiness; and forbids all Things of a contrary Nature and Tendency; and so much the more strongly and pressingly, as the Soul and Life to come are more precious than this present temporal Life. *Lev. 19. 17.*

Q. 6. *Why are there not Reasons to enforce this and the following Commandments, as well as those that went before?*

A. The Pleasure of God ought to sanctify us as a sufficient Reason, if there were no other to be given; yet this one Reason seems to be obvious, viz. because the Odiousness of the Sins forbidden in these latter Commands is more ob-

vious to the Remains of Nature's Light, than of the Sins against the former; and by Consequence there is not so much Need of exprefs Reasons to enforce them. *2 Kings 8. 13.*

Q. 70. *Which is the seventh Commandment?* A. The seventh Commandment is, *Thou shalt not commit Adultery.*

Q. 71. *What is required in the seventh Commandment?* A. The seventh Commandment requireth the Preservation of our own and our Neighbour's Chastity, in Heart, Speech, and Behaviour. *Matt. 5. 28. Col. 4. 6.*

Q. 1. *What is the Scope of this Commandment?* A. The general, direct, and main Scope of this Commandment, is to restrain us from all sinful or unlawful Pleasures, and to regulate us in the Use and Enjoyment of those that are lawful. *Rom. 13. 14.*

Q. 2. *What Pleasures are unlawful?* A. All such Pleasures as are simply forbidden are unlawful; such as Unclean-ness, Gluttony, Drunkenness.

Q. 3. *What Pleasures are lawful?* A. All those which are allowed in the Word; which also have a Tendency to advance the End of our being; as the Pleasure of moderate Eating and Drinking inclines us to use the appointed Means of preserving our Lives, strengthening our Bodies, and so render them capable of the Service for which they are designed. *Isai. 58. 7.*

Q. 4. *What Regulations do we stand in Need of to regulate our lawful Pleasures?* A. In the Use of lawful Pleasures these Rules are to be observed;

R. First, We should always exercise ourselves in the Use of lawful Pleasures so far, only, as they may be reasonably judged to contribute or be subservient to the End of our Being, and to forward the Business and Duty we are called unto; as for Instance, we should allow ourselves the Pleasure of Eating and Drinking, so far, and no more than we may reasonably judge conducive to our Fitness for the Business we are engaged in; and what is more is Intemperance; viz. Gluttony or Drunkenness. *1 Cor. 10. 32.*

R. 2. We should observe the proper Season for these Pleasures, so as not to spend that Time in them, which by the Command or Providence of God we are called to spend in other Exercises, as for Instance, in a Day of fasting, or Hu-

Humiliation, we should not take the same Liberty which at other Times is lawful. *Isai. 22. 13.*

R. 3. We should beware of gratifying our own sensual Inclinations to the Prejudice of the Necessities of others; as for Instance, we should not feed so plentifully or delicately in Time of Famine as in Time of Plenty, tho' the Necessity of our Bodies seems to require it; that we may spare some Supply to those that are in greater Want. *Isai. 58. 7.*

R. 4. We ought to bound our lawful Pleasures so as in the Use of them we may not be a stumbling Block to others, giving them Occasion to think us prophane or voluptuous. *Rom. 14. 15, 21.*

R. 5. We ought to take Care, that by indulging ourselves in lawful Pleasures we do not hurt or mar our own, or our Families Interest, by spending Time or other Expences more than our worldly Substance or Estate may well afford, or the hindering Deeds of Charity to the needy: *Luke 15. 13. and the rich Glutton.*

R. 6. We ought also beware lest our indulging ourselves in sensual Pleasures should mar our spiritual Frame of Heart; or hinder us in spiritual Duties and Exercises of Religion: *Luke 31. 24.*

Q. 5. *What is the Duty which this Commandment most directly and expressly points at?* A. It is Chastity; as the Sin forbidden therein is Unchastity.

Q. 6. *What doth the Chastity which is required in this Commandment imply?* A. It implies an holy Purity in the Frame of the Heart, Modesty and Decency of Speech on all Occasions; a modest Comeliness in all our Gestures; and a chaste Behaviour in all our Conversation. *1 Thes. 4. 4. Job 31. 1. Col. 4. 6. 1 Pet. 3. 2.*

Q. 7. *Wherin should this Chastity of our Hearts appear?* A. First, in our Care to entertain no Thought which hath a Tendency to stir up Wantonness in our Inclinations; 2dly, when such Thoughts arise we should presently crush and reject them, with a holy Indignation against them, as being abominable in their Nature; 3dly, when there is a Necessity of our Thoughts being employ'd about such Things as are indecent to be plainly spoken of, or which are apt to raise impure Motions in carnal Minds, we should strive against such carnal Motions. *2 Cor. 7. 1.*

Q. 8. *Wherein should our Chastity in Speech, or Modesty and Decency in Words, appear?* **A.** This should appear in our daily Use of decent, modest, and comely Expressions, even when we are called to speak of what bears an Uncomeliness, and Indecency in it's Nature; avoiding all coarse, prophane, broad Terms, or Words, which are usual among prophane, morose Persons; endeavouring to cover such Subjects, when necessary to be talked of, with a Veil of as decent and comely Expressions as the Matter will allow of; many Instances of which we have in Scripture, which we ought to take Pattern by; 2dly, not at all to speak of such Things without Necessity; 3dly, to discourage and discountenance, as much as we can, all immodest and indecent Language; 4thly, to strive against the infecting, irritating Influence and Impressions of such prophane Discourse, when we cannot avoid the hearing of it. *Eph. 5. 4.*

Q. 9. *How should this Chastity appear in our Conversation and Gestures?* **A.** Our Chastity in Conversation and Gestures should appear, in ordering the Whole of our visible Conduct, so as that it may not give any Indication of an unclean, lustful Inclination, Desire, or Design; but rather on the contrary, an Aversion from and Resolution against all Things of that Kind. *Gen. 39. 7,—12.*

Q. 72. *What is forbidden in the seventh Commandment?* **A.** The seventh Commandment forbiddeth all unchaste Thoughts, Words, and Actions. *Matt. 15. 19.—5. 28. Eph. 5. 3.*

Q. 10. *How many Ways may this Commandment be broken?* **A.** Three Ways, viz. in Thought, Word and Deed.

Q. 11. *How is this Commandment broken in Thought?* **A.** Every Thought that hath a Tendency to encourage Wantonness, or proceeds from such an inward Inclination, is a Breach of this Commandment. *Matt. 15. 19.*

Q. 12. *How is it broken by Words?* **A.** Many Ways; but in general, every Word or Expression that hath a Tendency to excite Lust, or that hath a Tincture of a lustful Heart, is a Breach of it. *Matt. 12. 35.*

Q. 13. *How is it broken by Gestures?* **A.** When the Gesture is such as discovers a light, wanton, unstead, lustful Heart: *Isai. 3. 16.*

Q. 14. *How is this Commandment broken by Actions?* **A.** It is broken many Ways by Actions, both with and without the

gross Acts of Uncleanness; which it would be indecent to mention. *Eph. 5. 12.*

Q. 15. What are the gross Acts of Uncleanness which are forbidden in this Commandment? A. Some are more contrary to Nature, and some more agreeable to it.

Q. 16. What are those which are contrary to Nature? A. Sodomy, Bestiality, and abominable Fellowship with Devils, in human Shape; which are all so odious, that it's enough to name them. *Gen. 19. 5. Rom. 1. 26, 27.* Again, Bigamy, Polygamy, and Incest, which are contrary to the Light of Nature also. *Mal. 2. 15. 1 Cor. 5. 1.*

Q. 17. What are these Acts of Uncleanness which are not so contrary to the Light of Nature? A. There are commonly reckoned four Sorts, *viz.* Fornication, Adultery, Concubinatus, and Whoredom; the first is between unmarried Persons, the second is when one or both Parties are married, the third is between a married Man and an unmarried Woman, habitually, as if she were his Wife, the fourth is of one Man with a Plurality of Women, or of one Woman with a Plurality of Men.

Q. 18. Were Incest, Polygamy, or Concubitus, lawful under the Law? A. No; they were all unlawful, because contrary to the moral Law and marriage Covenant: *Mal. 2. 15. Matt. 19. 5.* But the strict Laws of Wedlock not being clearly understood in these Ages, it pleased God to connive so far at these Things, being Sins of Ignorance, as not severely to animadvert upon them; which is clear in the Instance of *Lot. Lev. 18. Ch.* throughout.

Q. 19. Are there any other Ways of breaking this Commandment, besides what have been mentioned? A. Yes; many Ways whereby both single and married Persons may be guilty: Married Persons by indecent, excessive, and unseasonable Use of the Marriage Bed; or any Way that's opposite to a grave, serious, religious Frame of Heart, or disagreeable to the Duty of Marriage: *1 Cor. 7. 5.* And unmarried Persons may be guilty of sinning against the Laws of Chastity by various Ways of gratifying their lustful Inclinations; which I forbear to mention.

There are almost innumerable Ways of breaking this Commandment, by all Sorts and Stations of Persons; such as Levity, Idleness, needless gadding abroad, Wantonness,

indecent and unseasonable Conversation with Persons of different Sexes, promiscuous Dancing, light, prophane, or obscene Songs, Discourse, obscene Pictures, light and gaudy Apparel, Stage Plays, Gluttony, Drunkenness, with many others which might be mentioned.

Q. 20. Is there not some general Rules whereby we may easily know when this Commandment is broken? A. Yes; when a Person complies with his own sensual Inclination so as to be thereby married or hindered in the Performance of any Duty, either of the first or second Table, or so as to marr the habitual, serious Frame of Heart, which ought always to be carefully maintained; he is then guilty of breaking this Commandment; the Design whereof is not only to restrain from unlawful Pleasures; but also to bound and regulate our lawful ones, so as to keep them in a due Subordination to our Duty, to the Glory of God, and our own and others eternal Interest. *1 Cor. 10. 32. Ps. 119. 96.*

Q. 21. When may a Person be truly said to be drunken? A. There are Degrees of Drunkenness; but when a Person is rendered less capable of using or exercising his Reason in the Management of any Business, whether worldly or religious; or becomes incapable of governing his own Humour or Temper, then he may be said to be so far drunken. Isai. 5. 11.

Q. 22. Is it lawful to eat or drink merely to gratify Appetite, or Inclination, when we cannot say that any Necessity of the Body requires it? A. The wise and good God hath furnished us with natural Appetites, and a Capacity of conceiving sensible Pleasure when these Appetites are gratified; but then, both these Appetites and the Pleasure of gratifying them are appointed for further Ends, viz. to refresh and strengthen the Body, and to render the whole Man more disposed for the Business of Life; we being naturally, by these Appetites disposed with Pleasure to partake of these Things which are appointed and adapted for that End: And it is known by universal Experience, that the Gratification of our natural Appetites in Moderation, cheareth the Mind, and addeth to it's Contentment by the Pleasure which the Person conceiveth therein, by removing that Uneasiness which always and unavoidably accompanies an ungratified Appetite, as well as strengtheneth our Bodies by Nourish-

ment and Refreshment: Whence we conclude, that it is lawful to gratify our natural Appetites in Moderation, even when the Body is not under any sensible Necessity thereof, as by eating moderately of pleasant Fruit, drinking of pleasant Drink, or by gratifying any of our other Senses with what's agreeable; as the Ear by grave innocent Musick, the Smell by agreeable Savours, or, the Eyes with innocent entertaining Sights: And therefore we find, that the great Lawgiver expressly alloweth of such lawful moderate Pleasure in partaking of the Comforts of this Life; *Deut.* 12. 15. *Prov.* 6. 7. the like may be said of Decency of Apparel, and lawful Recreations: Only there is Need to take great Care, first, that the Matter and Kind of the Pleasure be lawful in itself; 2dly, that the Measure thereof be moderate; 3dly, that it be seasonable and well-timed; 4thly, that it be without Offence or Stumbling to others. *Rom.* 14.—21.

Q. 23. *What are we to think of the many changeable Fashions and costly Trimmings of Cloaths, which are of no Use to the Body but only to be looked upon by others?* A. First, no Doubt but there is much Sin committed by the Vanity and Prodigality of Apparel, as well as by other Branches of Prodigality. *Isai.* 3. 15,—24.

2dly, It's also acknowledged, that the great Variety and Change of Fashions have their Rise chiefly from the vain, prodigal Fancies, and Imaginations, of the Children of Men.

3dly, The Light of Nature, and common Sense of Mankind, testifies, that there is a Difference to be made between what is decent and comely and what is indecent and uncomely, in the Fashions and Modes of Apparel. *Isai.* 3. 16,—24.

4thly, There are innumerable Modes and Fashions of Apparel, which are in themselves indifferent and alike lawful; which appears from the many different Fashions of different Countries, and the Change of Fashions in all Countries.

5thly, For a Person to affect Singularity in Things which are in themselves indifferent is sinful in itself; because it implies a condemning and censuring of others for what is lawful; a proud preferring our own Fancy to all others without Ground; it occasions many unprofitable, and often sinful Remarks, by Spectators who cannot forbear remarking what appears

appears strange and singular; and especially this is hurtful in religious Assemblies, by occupying and diverting the Beholder's Thoughts from their proper Business; and, finally, it implies great Pride in the Heart, as if the Person thought himself more worthy to be observed than all others. And therefore,

6thly, Although the Change and Variety of Fashions of human Apparel is both a Fruit and Indication of the Vanity of human Fancy; yet we think it not only lawful, but also Duty to conform to the Fashion that most prevails, so far as is convenient to ourselves; provided a due Regard be had to our Age, Station, Character, and the Rules of Gravity, Modesty, and Humility. 2 Sam. 13. 18.

Q. 73. Which is the eighth Commandment? A. The eighth Commandment is, *Thou shalt not steal.*

Q. 74. What is required in the eighth Commandment? A. The eighth Commandment requireth the lawful procuring and furthering the Wealth and outward Estate of ourselves and others. 1 Tim. 5. 8. Lev. 25. 35.

Q. 1. What is the Scope of this Commandment? A. The main and direct Scope of this Commandment is, to regulate us in the Management of our Estates and Possessions, so as we may do justly by ourselves and others, in Respect of these Things. Micah. 6. 8.

Q. 2. Does the Law of God give a lawful Property to a Person in the Things which he possesseth? A. Yes; if he obtain them lawfully; otherwise there could be no Stealing or Injustice committed, in Respect of these Things. Job 1. 3.

Q. 3. How may a Person obtain a just Property in worldly Things? A. A just Property in worldly Things is commonly obtained one of these four Ways, viz. First, by Inheritance or Bequeathment; 2dly, by Donation; 3dly, by Purchase; 4thly, by Conquest, in a just War. Gen. 25. 6, 7. 2 Chron. 14. 15. Gen. 25. 10.

Q. 4. Is it lawful to seek to be rich? A. Yes; provided, first, that the Means be lawful; 2dly, if Moderation be used in our Endeavours; 3dly, if it be not to the unjust Disadvantage of our Neighbour; 4thly, if we desire not Riches for their own Sake; but that thereby we may be in a Capacity to serve God, and our Generation, with Advantage.

Q. 5. *How should we conduct ourselves as to our Estates ?*

A. We should first be prudently and moderately industrious in the Use of lawful Means, to get or increase our Estates; as *Jacob* did in *Laban's* Service; 2dly, we should make a liberal, and yet a frugal Use of what we have, for the supplying our Necessity, and maintaining the Comfort of our Lives; and to be careful to preserve from Loss what by the Bounty of divine Providence we are favoured with; 3dly, we should contentedly, cheerfully, and patiently suffer Loss, when Providence sends it in our Way. *Prov.* 10. 4. *Ecc.* 5. 17. *Job* 1. 21.

Q. 6. *How should we advance the worldly Estate of our Neighbour ?* **A.** By all lawful Means in our Power, and which are consistent with our own just Interest; as by Counsels, by lending or giving, according to our Ability and our Neighbour's Necessity; by paying just Debts, and fulfilling Contracts, in such Manner and Season as may be most for their Advantage. *Prov.* 3. 27, 28.

Q. 7. *Are we obliged to endeavour the Advan. ag^e of all our Neighbours alike ?* **A.** No; the different Relations, and Degrees of Necessity, of Worth and Merit, of Interest we have in them, and the Charge we have of some more than others, do oblige us to make a Difference, so as to take more Care and Pains to advance the Interest of some more than others. *1 Tim.* 5. 8.

Q. 75. *What is forbidden in the eighth Commandment ?* **A.** The eighth Commandment forbiddeth whatsoever doth or may unjustly hinder our own or our Neighbour's Wealth, and outward Estate. • *Prov.* 21. 15. *Leph.* 4. 28.

Q. 1. *Is any other Sin besides stealing forbidden in this Commandment ?* **A.** Yes; Under-stealing is forbidden, every Thing that tends to the Disadvantage, either of our own or our Neighbour's outward Estate. *Deut.* 22. 4. *Exod.* 23. 4.

Q. 2. *What are the common Ways of breaking this Commandment, with Respect to our Neighbour ?* **A.** The most of the common Ways of breaking this Commandment may be reduced unto these Three, viz. Robbery, Theft, and dishonest Gain.

Q. 3. *What is Robbery ?* **A.** It is a forcible taking away from our Neighbour what is his. *Lev.* 19. 13.

Q. 4.

Q. 4. What is Theft? *A.* It is the taking away, or using any Thing belonging to our Neighbour without his Knowledge, and to his Prejudice, *Prov. 30. 9. Eph. 4. 28.*

Q. 5. How many Sorts of Theft are there? *A.* Two, *viz.* stealing from a private Person, and from the Public; if it be from the Church it is called *Sacrilege*, if from the State, it is called *Peculatus*.

Q. 6. What is dishonest Gain? *A.* It is dishonest Gain, when a Person, under the Colour of Law or Justice, wrongs his Neighbour's Interest, by taking from him what he hath no Right to; which may be done more Ways than can be numbered; as *Over-reaching* in Bargains, taking Advantage of our Neighbour's Ignorance, or Necessity; *Oppression*, vexatious *Law-suits*, biting *Usury*, unlawful Employments, *Gaming*, unjust *Weights* or *Measures*, &c. *Deut. 25. 13.*

Q. 7. Is all Usury sinful? *A.* Usury is very liable to be abused unto Sin, and Usurers are very often guilty of Sin by it; but moderate Usury is not sinful; for it was allowed by God, expressly, to the Children of *Israel* in their Dealings with Strangers; and there is the same Reason for it as for taking Rent for Lands or Houses. If I make Gain of another Man's Money, it is reasonable that an equal Proportion of that Gain should be to him whose Money it is: And if all Men thought Usury simply unlawful by this Commandment, and would act accordingly; then the greatest Part of the Money which is in the World, which is so convenient a Medium of Exchange in Commerce, must lie by and be useless; for who would think himself obliged to venture his Money, which is his just Estate, on the Danger of a Loan, without all Prospect of Gain; whereas Money lent on moderate Interest is gainful both to Borrower and Lender. *Deut. 23. 20.*

Q. 8. Is it lawful to be Surety for another? *A.* In some Cases it is, and in some not. *Prov. 17. 18.—22. 6.*

Q. 9. When, or in what Cases, is it lawful? *A.* When the Sum is not so great as to hurt our own or our Families Interest, if we should be obliged to pay it; or if we be under an Obligation, in Point of Gratitude or otherwise, equivalent to the Sum we are bound for; or thirdly, if upon due Examination of Circumstances we have Ground to be-

lieve that we might safely lend the same Sum if we had it.
Philemon 18.

Q. 76. *Which is the ninth Commandment?* A. The ninth Commandment is, *Thou shalt not bear false Witness against thy Neighbour.*

Q. 77. *What is required in the ninth Commandment?* A. The ninth Commandment requireth the maintaining and promoting of Truth between Man and Man; and of our own and our Neighbour's good Name, especially in Witness-bearing. *Zech. 8. 16. 3 John 12. Prov. 14. 19.*

Q. 1. *What is Truth?* A. When our Words agree with our inward Thoughts, and also with the real State of the Thing spoken of. *Lev. 19. 11.*

Q. 2. *Should we always speak Truth?* A. We should never speak any Thing but Truth; but we are not obliged to speak all the Truth at all Times, but rather often to forbear it. *2 Sam. 16. 2.*

Q. 3. *Why is Truth so necessary?* A. It is necessary on several Accounts; particularly, because God, who is a God of Truth, hath endowed us with the Faculty of Speech, thereby to render us capable easily and readily to communicate our Thoughts to one another, and so to help one another to the Knowledge of such Things, as we have not Access to know immediately ourselves; and so render us capable to be useful and helpful to one another in all Things relating to this Life, and that which is to come; which Usefulness and mutual Serviceableness would be entirely marred and overset, if there were not a moral Obligation on all to speak Truth; for how could we exercise any Trust in one another's Truth or Veracity, if there be not a moral Obligation on all to exercise it.

Q. 4. *What is a good Name?* A. It is a good Character, or good Report, of commendable Qualifications or Actions. *3 John 12.*

Q. 5. *How should we maintain or promote our own good Name?* A. First, by an inoffensive, vertuous, pious Behaviour in all Things; 2dly, by a careful avoiding every Thing that hath the Appearance of Evil; 3dly, by taking all due Methods to wipe off any Reproach or Slander that may be cast upon our good Name; 4thly, by Repentance and Reformation to recover it, when by Misbehaviour we
have

have wounded or blemished it. *Phil. 4. 8. 1 Ths. 5. 22.*
2 Sam. 19. 26. 2 Chron. 33. 15. *It's good Name?*

Q. 6. *How should we promote our Neighbour as far as in*
A. First, by speaking to their Commendat 2dly, by vut-
 Truth we can; when there is just Occasion;
 dicating them from Reproach and Slander, when it is in our
 Power to do it; 3dly, by concealing their Faults, Weak-
 nesses and Infirmities, when there is no Necessity to divulge
 them, and when the concealing of them is not likely to be
 to the Damage or Preiudice of others; 4thly, by rejecting
 and discouraging ev Reports when there is not sufficient
 Grund to believe them. *Gen. 40. 14. compared with 23.*
42. 12. Deut. 19. 16, 19. Ps. 15. 3.

Q. 7. *When is our maintaining Truth and a good Name*
more especially called for? *A.* In Witness-bearing; that is,
 when in a solemn Way, either by civil or ecclesiastical Au-
 thority we are called to bear Witness to the Truth; or are
 any way concerned in such Inquiries, whether as Witnesses,
 Jurors, Advocates, Recorders, Judges, &c. *Deut. 25. 1.*

Q. 8. *Is a Person obliged to bear Witness against a Per-*
sons good Name when the Truth goes against him? *A.* In that
 Case he ought to bear true Witness; although he should not
 do it with the same Pleasure as if he could witness for him.

Q. 9. *How is the Practice of speaking Truth commonly*
called? It's commonly called Veracity; which signifies the
 Honesty and Sincerity of our Words, as being agreeable to
 the Thoughts or Sentiments of our Hearts; whereas Verity
 denotes the Agreement of what is said with the real State of
 the Thing spoken of.

Q. 10. *What is necessary to make the Words of our Mouths*
and the Thoughts of our Hearts agree honestly and sincerely?
A. First, our Words should be plain, and free from all
 known Ambiguity and Equivocations; 2dly, our sincere De-
 sign should be that the Party to whom we speak should un-
 derstand them in the same Sense in which we understand
 them ourselves; 3dly, that we pretend not more Certainty
 of Knowledge than really we have.

Q. 78. *What is forbidden in the ninth Commandment?*
A. The ninth Commandment forbiddeth whatsoever is pre-
 judicial to Truth, or injurious to our own or our neighbour's
 good Name. *Lev. 19. 16. Ps. 15. 3.*

Q. 1. *How many Ways may this Commandment be broken?*
A. Many Ways, as first, by speaking Falshood instead of Truth; 2dly, by not speaking Truth when we ought; 3dly, by not representing the Truth fairly, but to the Disadvantage of a just Cause; 4thly, by speaking Truth equivocally, or in Words of a doubtful Meaning.

Q. 2. *What is the Difference between a Lie and an Untruth, or Falshood?* **A.** A Lie, properly so called, is when the Words spoken are contrary to the Thoughts of the Speaker; 1 Kings 13. 18. and it is contrary to Veracity; but an Untruth is contrary only to Truth or Veracity; and may be spoken in Mistake, when the Speaker knows no better; and which in some Cases may be without Sin, viz. when the Speaker hath rational Probability for the Truth of what he says; as when a probable Lie, or Falshood, is believed and told again for Truth. 2 Kings 7. 6.

Q. 3. *How many Sorts of Lies are there?* **A.** There are commonly reckoned three Sorts of Lies, viz. a malicious, or a pernicious Lie, when a Person hath a wicked End in speaking it; which is the Case of a false Witness against a just Cause or Person; as the false Witnesses against Naboth and our Saviour.

2dly, An officious Lie is, when a Person lies for a good End; as *Rahab* did. *Josh.* 2. 4, 5.

3dly, When a Person lies to make the Company merry.

Q. *Are all Lies sinful?* **A.** Yes; because they are contrary to the Laws of Veracity and Truth, to the End of Speech, and Sincerity of Conversation. *Col.* 3. 9. *Matt.* 12. 32.

Q. 4. *Is it not lawful to tell a Lie to save a good Person's Life?* **A.** No; because we should not do Evil that Good may come; and because there is more Evil in the Sin of Lying than in the greatest Suffering; and thirdly, if the Almighty pleaseth to save a Person's Life, he can do it without the Help of our Lies.

Q. 79. *Which is the tenth Commandment?* **A.** The tenth Commandment is, *Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any Thing that is thy Neighbour's.*

Q. 80.

Q. 80. *What is required in the tenth Commandment?*

A. The tenth Commandment requireth a full Contentment with our own Condition; with a right and charitable Frame of Spirit towards our Neighbour and all that is his. *Heb. 13. 5. 1 Tim. 6. 6. Rom. 12. 29.—13. 4, 5, 6.*

Q. 1. *What is the Scope of this Commandment?* A. The direct Scope of it is to regulate the inward Thoughts and Frame of our Heart with Respect to our own and our Neighbours Interest and Concerns of all Kinds. *Jer. 4. 14.*

Q. 2. *How doth this Commandment differ from the preceding five, especially from the seventh and eighth, seeing it forbids the same Sins?* A. The other five immediately give Rules for our outward Conduct; mediately, and by Consequence to the inward Frame and Thoughts of our Heart; but this Commandment doth directly and immediately regulate the inward Frame and Thoughts, and more mediately and by Consequence our outward Behaviour. *Rom. 7. 7.*

Q. 3. *Is it possible for a Person to exercise a full Contentment with his own Condition in this Life?* A. No; yet it is our Duty; as neither is it possible to keep perfectly any of the Commandments, yet it's our Duty. *Eccl. 7. 29.*

Q. 4. *Is it a Sin to sorrow under Affliction?* A. All Sorrow under Affliction is not sinful, but that which is excessive, or that is accompanied with Murmuring or Discontentedness with the Providence of God towards us. *Job. 1. 22.*

Q. 5. *Is it a Token of Discontent to seek to better our Condition?* A. No; if our Endeavours be lawful and moderate. *Psf. 50. 15.*

Q. 6. *What is the charitable Frame of Spirit towards our Neighbour which this Command requires?* A. To be so well affected towards him as sincerely to rejoice in his Welfare, and to condole with him in his Adversity, when we are neither Gainers nor Losers by either. *Rom. 12. 15.*

Q. 81. *What is forbidden in the tenth Commandment?* A. The tenth Commandment forbiddeth all Discontentment with our Estate, envying or grieving at the Good of our Neighbour; and all inordinate Motions and Affections to any Thing that is his. *1 Kings 21. 4. 1 Cor. 10. 10. Gal. 5. 26. Rom. 7. 7. Deut. 5. 21.*

Q. 1. *What is the Sin that is directly and mainly forbidden in this Commandment?* A. It is the inherent Corruption of the inner Man, together with the first Risings and Workings of it in the Heart, about worldly Employments, or whatever may affect our own or our Neighbour's Contentment or Discontentment. *Rom. 7. 23.*

Q. 2. *Is it a Sin in all Cases to grieve at our Neighbour's Prosperity or to rejoice at his Adversity?* A. Yes; in what is really his Prosperity and Adversity; yet we have Reason rather to grieve at his Prosperity and Success in sinful Purposes; because in such Cases, what is commonly reckoned Prosperity is really Adversity; and what is reckoned Adversity is really Prosperity, if rightly improved; besides that Success in sinful Courses is for the most Part, if not always, to the unjust Disadvantage of others, and their Disappointment is to others just Advantage; as appeared eminently in the Destruction of the *Egyptians* in the Red Sea. , *Prov. 24. 17.*

Q. 82. *Is any Man able perfectly to keep the Commandments of God?* A. No mere Man since the Fall is able in this Life perfectly to keep the Commandments of God; but doth daily break them in Thought, Word, and Deed. *Eccl. 7. 20. 1 John 1. 8.*

Q. 1. *What is meant by mere Man?* A. Hereby is meant one that is not more than Man; Christ is truly a Man, but not a mere Man.

Q. 2. *What is the Reason that no Man is able perfectly to keep God's Commandments?* A. Because of the Want or Weakness of Grace, and the Strength of natural Corruption and sinful Inclination, both which are in themselves Breaches of God's Commandments, as well as the Root of all actual Transgression. *Rom. 7. 7. to the End of the Chapter.*

Q. 3. *How can it be a Sin to break God's Commandments, when we are not able to keep them?* A. Our Obligation to Obedience doth not depend on our Ability; but upon the just Authority of the Lawgiver, and the Equity of the Obedience required. *Rom. 8. 8.*

Q. 4. *But how can it be equal in God to require of us what we are no Ways able to give?* A. Because God gave us sufficient Ability in our first Parents, which we lost in them; and our Want of that Power is one great Part of original Sin. *Gen. 1. 26. 27. 28. 29. 30. 31. 32.*

Q. 5.

Q. 5. *Have we any Power at all to keep these Commandments now?* **A.** By Nature we have no Power to keep them acceptably; for the carnal Mind is Enmity against God; and by Regeneration the true Believer hath Power to keep them sincerely, tho' not perfectly, which is accepted through Christ Jesus, tho' it could not be accepted in itself.

Q. 6. *How many Ways do we break God's Commandments?* **A.** Three Ways; in Thought, Word, and Deed.

Q. 7. *Is there any Sin in our good Works?* **A.** Yes; our best Work, while unconverted are simply sinful in the Sight of God; because they proceed from corrupt Principles, and not from a Principle of sanctifying Grace, viz. Faith, Love, &c. *Rom. 19. 23. Matt. 12. 35.*

Q. 8. *But is there Sin in the good Works of the godly?* **A.** Yes; our best Works are not so perfect, nor done so well as the Law requires. *Isai. 64. 6.*

Q. 9. *Would it no be better for unconverted Persons to forbear good Works seeing there are Sin in them?* **A.** No; because to do what is in itself sinful, or to neglect a commanded Duty is a much greater Sin than to forbear what is sinful, or to perform what is commanded, tho' never so imperfectly.

Q. 10. *Is there any Good at all in the good Works of unconverted Persons?* **A.** Yes; a great deal; for, first, they contract less Guilt than if they did them not; 2dly, these good Works of unconverted Sinners are as serviceable to Mankind as if the Doers were converted; yea, thirdly, when they appear to be done sincerely they tend to the Glory of God; because then an external Regard is paid to his Law and Authority, and so may have the Use of a good Example to others; all which are evident in the Acts of Charity and Mercy performed by wicked Men. *Cyrus and Artaxerxes*, tho' heathen Idolaters, yet their good Works for the Church of God were of great Use to it.

Q. 83. *Are all Transgressions of the Law equally heinous?* **A.** Some Sins in themselves, and by Reason of several Aggravations, are more heinous in the Sight of God than others. *Ezek. 8. 6, 13. 1 John 5. 16. John 19. 11.*

Q. 1. *What makes one Sin more heinous than another?* **A.** The Nature and aggravating Circumstances of some Sins make them more heinous than others.

Q. 2. *What are these Aggravations which cause some Sins to be more heinous than others?* **A.** They are chiefly these four; first, the Nature of the Sin; thus Perjury is worse than a simple Lie; Murder is worse than an angry Word; 2dly, the Quality of the Person offending; thus the Sin of a knowing experienced Person is worse than the like Sin in an ignorant Person; the Sin of a Minister, or Magistrate, is worse than the like Sin of a common Person; 3dly, the Quality of the Party offended, thus it's a greater Sin that's committed immediately against God, than against Man; against a Person in Authority, in Church or State, than against a private Person; 4thly, the Circumstances of Time, Place, Company, Occasion, Temptation, &c. thus a Sin on the Lord's Day is worse than the like Sin on a working Day.

Q. 84. *What doth every Sin deserve?* **A.** Every Sin deserves God's Wrath and Curse, both in this Life and that which is to come. *Gal. 8. 10.*

Q. 1. *Will the Punishment of all Sins be equal?* **A.** Some will be punished with more Severity, and some with less, according to the Degree of Merit. *Matt. 10. 15.*

Q. 2. *Is not God's Wrath infinite, how then can it be less or more on the Sinner?* **A.** It will be infinite in Duration; but finite in Degree, in Proportion to the Capacity and Guilt of the Sinner.

Q. 3. *Is it just to punish Sin that is finite, and of a short Continuance, with infinite, that is, eternal Punishment?* **A.** All Sins have an infinite Evil in them, as they are against an infinite God, his Holiness, Justice, Goodness, &c. and therefore deserve infinite Punishment, which a finite Creature is not capable of enduring all at once, but only endless Duration.

Q. 4. *How did the finite short Continuance of Christ's Suffering in his finite human Nature fulfil the Penalty of the Law, or fill up the Room of the everlasting Suffering, which the Elect deserved?* **A.** The infinite Worth of Christ's Person did fully compensate the Shortness of Time, and render Christ's Sufferings, tho' but of a short Continuance, fully equivalent, in the Sight of divine Justice, to the everlasting Sufferings of mere Men; and therefore, God the Father declared himself to be well pleased with Christ as a Redeemer;

Mat.

Matt. 3. 17. and also, by giving him a full Discharge in his Resurrection from the Dead.

Q. 5. But could not the Mercy of God pardon Sin without a Satisfaction? A. No; God can only exercise his Mercy in a Way that's consistent with the Honour of his Holiness, Justice, &c. which all require, that the Penalty of his broken Law be fulfilled either on the Sinner or a sufficient and approved Surety in his Room; so much may be inferred from John 3. 18. God so loved the World that he gave his only begotten Son, &c. plainly implying, that no other Satisfaction could be sufficient.

Q. 6. Wherein doth the Misery consist which Sin deserves? A. It consists in a total Want of all Comfort and Satisfaction; and in such a Burden of Torment, Anguish, Misery, and Sorrow, as the poor guilty Creature is capable to endure, without End, without Ease, without Mitigation, and without Intermission, in both Soul and Body, to all Eternity.
Matt. 25. 41.

Q. 85. What doth God require of us, that we may escape his Wrath and Curse due to us for Sin? A. To escape the Wrath and Curse of God, due to us for Sin, God requireth of us Faith in Jesus Christ, Repentance unto Life, with a diligent Use of all outward Means, whereby Christ communicateth to us the Benefits of Redemption. *Acts* 20. 21.
Prov. 2. 1,—5.

Q. 1. Doth Faith in Jesus Christ, Repentance unto Life, and the Use of outward appointed Means, satisfy the Justice of God, or fulfil the Penalty of the broken Law? A. No; yet they are the Terms and Conditions, by the Performance of which, by the Gospel Promises, we may hope for the Benefit of Christ's Obedience, which he performed to the Law of God, in Behalf of all those, who, by Grace and Assistance of the holy Spirit, are enabled truly to perform them. *John* 3. 18. *Acts* 2. 37.

Q. 86. What is Faith in Jesus Christ? A. Faith in Jesus Christ is a saving Grace, whereby we receive and rest upon him alone for Salvation, as he is offered to us in the Gospel. *Heb.* 10. 39. *John* 1. 12. *Gal.* 2. 16. *Phil.* 4. 9.

Q. 1. Is every Kind of Faith sufficient to entitle us to the Redemption and Merits of Christ? A. No; but only that Faith which is of a saving Nature. *Acts* 8. 13.

Q. 2. *How many Sorts of Faith are there?* **A.** There are four Sorts of Faith, *viz.* an historical Faith, a Faith of Miracles, a temporary Faith, and a saving Faith; the first is to give Credit to a Truth upon the Credit of a divine Testimony; *James 2. 19.* the 2d is, when a Person endowed with the Gift of working Miracles, and by Inspiration, knowing in what Case or Instance he should improve the divine Power for that Purpose, he then trusts and depends on the divine Revelation, and so works the Miracle by speaking or doing as he is directed by Inspiration; as *Moses* wrought Miracles in *Egypt*; and as *Joshua*, *Samuel*, and the Apostles; the 3d is, when a Person not only gives Credit to a divine Truth, but also submits to the Profession and eternal Order of true Religion, as *Simon* the Sorcerer did; *Acts 8. 9.* the 4th is, a saving Faith, *viz.* the main Condition of the Covenant of Grace, by which the true Believer becomes entitled unto Christ, and all the Benefits of the Covenant of Grace. *John 3. 18.*

Q. 3. *How is that Faith that is given to a Truth on the Credit of a divine Testimony commonly called?* **A.** It' commonly called a divine Faith.

Q. 4. *Is there any other Faith but that which is divine?* **A.** There is a human Faith, and there is also a diabolical Faith; a human Faith is to believe a Man's Testimony, concerning any Thing which he relates, which may deceive us, either through Design or Mistake; as when the King of *Jericho* believed *Rahab*, and *Pharaoh* believed *Abraham*, concerning *Sarah*. *Gen. 12. 19.*

Q. 5. *What is a diabolical Faith?* **A.** It is when Credit is given to the Devil's Testimony, either immediately as our first Parents did, as Heathens did to their Oracles, and as Witches do to their Familiars, or correspondent Devils; or mediately, as when Credit is given, or Dependence is exercised upon Charms, Spells, Inchantments, or any Ceremony of Witchcraft.

Q. 6. *Is there any other Way whereby Assent is given to Truth, or what is taken for Truth, but Faith?* **A.** Yes; various Ways; some certain, and some uncertain.

Q. 7. *What certain Ways are there?* **A.** First, when we know the Truth of an Assertion by immediate Intuition, or the immediate Testimony of our own Understanding, if
I may

I may call it so, as when we know that every Thing is bigger than any Part of itself, or that twice three make six ; 2dly, when we know any Thing by our Senses ; as when we know that the Sun is up when we see it ; or 3dly, when we draw an evident Conclusion from evident and clear Premises, as when we are persuaded that there is a God, because we are sure there is a World, and that the World could not make itself, and therefore must have a Cause or a Maker, and because we are sure that he who made the World is omnipotent, and consequently God ; this Kind of certain Assent from such sure rational Grounds is called Science, or Knowledge, as distinguished from Faith. *Pf. 19. 1. Rom. 1. 20.*

Q. 8. What uncertain Ways are there of giving Assent unto what is supposed to be Truth ? *A.* When we judge a Thing to be so because of the Likelihood or Probability of it for uncertain Reasons, as when we judge a Person will live long because he is healthy and lives temperately ; this Kind of Assent is called Opinion.

Q. 9. Can a divine Faith ever be mistaken ? *A.* No ; but we may think our Faith to be divine when it is not, *viz.* either when we think the Testimony to be divine when it is not as those who believed the false Prophets ; or when a divine Testimony is misunderstood ; as the Jews did the Prophecies concerning the Messias, and the Laws concerning Marriage and Divorce ; and as the Papists understand the Prophecies concerning Antichrist, the sacramental Words, *This is my Body*, with Multitudes of other Scriptures, which they wrest to their own Destruction. *2 Peter 3. 16.*

Q. 10. Is every divine Faith of a saving Nature ? *A.* No ; a divine Faith gets this Character, not from it's saving Nature, nor from any Fountain of saving Grace, from whence it proceeds, but only from the Reason or Argument which persuades the Person to believe so and so, *viz.* the infallible Testimony of God, which even Devils and wicked Men are constrained to believe whether they will or no. *James 2. 19.*

Q. 11. Why is a temporary Faith called by that Name ? *A.* Because those who have it are liable to fall away from their Profession ; tho' such do not always actually fall away for want of a suitable Temptation ; *Matt. 13. 21.* whereas a saving Faith never faileth altogether.

Q. 12. What is the Difference between an historical Faith

and a temporary Faith? *A.* Historical Faith only convinceth of the Truth, but doth not persuade to take on a Profession; the Devils have historical Faith and so had *Agrippa*; but a temporary Faith prevaileth a little further, viz. to take on a Profession, as *Simon Magus*, the stony Ground Hearers, and all unconverted Persons, while such.

Q. 13. *Is the Faith of Miracles of a saving Nature?*

A. No; for some have had it who were not saved as *Judas*; and those mentioned in *Matt. Ch. 7.* so may be said of all extraordinary Gifts, as Prophecy, Tongues, which without sanctifying Grace are not saving.

Q. 14. *Wherein doth the Nature of saving Faith consist?*

A. It consists, first, in an affectionate believing all saving Truths, so far as they are known and understood; 2dly, a cordial embracing, and deliberate complying with all the Proposals of the Gospel, and particularly of Christ as a Saviour, as he is offered in the Gospel; and 3dly, a relying on Christ and his Promise so received, for Justification, Sanctification, and eternal Life. *John 1. 12.—14. 2.*

Q. 15. *Are all who thus embrace Christ and believe his Gospel certainly saved?* *A.* Yes; because the Promise of the Gospel says so. *Mark 16. 16.*

Q. 16. *Are any saved who do not thus believe?* *A.* None who are come to the Years of Discretion and Exercise of their Reason; for thus also the Gospel declares. *Mark 16. 16.*

Q. 17. *How are Children, Fools, and demented Persons saved, who are not capable of such rational Acts?* *A.* Such being capable of regenerating or sanctifying Grace, may be saved by the effectual Application of Christ and his Benefits to them, by the holy Spirit, in their Sanctification, though they be not capable of bringing forth the sensible Fruits and Evidences thereof in their Words, or Lives, for Want of the Exercise of Reason. *Mark 10. 14.*

Q. 18. *But is not Faith necessary in all that are saved?*

A. Though Infants cannot exercise Faith; yet sanctifying Grace, which contains the Seed, Root, and Habit of Faith, is accepted by God, as the fulfilling the Terms of the Covenant of Grace in them.

Q. 19. *Can any believe in Christ who never heard or knew any Thing of him?* *A.* No; for Faith must come by Hearing, and Hearing by the Word of God. *Rom. 10.*

Q. 20. *How doth saving Faith differ from a temporary Faith?* **A.** In several Things; first, saving Faith is an Effect of the saving Work of the Spirit, viz: Regeneration; none who is unregenerate can believe in a saving Manner; 2dly, true Faith purifieth the Heart, and reformeth the Life universally, though not perfectly; *James 2. 17.* 3dly, true Faith maketh and keepeth the Believer humble; it excludeth boasting; yet this is not so to be understood as if true Faith were absolutely inconsistent with all Degrees of Pride, but only that reigning Pride hath no Place in him, as is clear from the Instances of *David* in numbering the People, *Hizekiah* in vauntingly shewing his Treasures, and *Paul* was in Danger to be lifted up with the Abundance of Revelation. 4thly, True Faith enableth the Believer to do three Things which no unconverted Person can possibly do, viz.

First, It enables him not only to believe revealed known Truths, but also embrace and love them, even when they seem most terrible and contrary to Self-interest, as the Threatnings of the Law to those who are afraid of falling under them; he believes the divine Law to be not only binding because of the divine Authority of it; but also to be most equal and just. *Psf. 19. 10.*

2dly, True Faith enables the Believer to embrace and accept of the Offers; to consent and comply with the Proposals, Terms and Conditions of the Gospel, cordially and freely, without Exception; even those that are most contrary to carnal Interest and Inclination. *Psf. 119. 14.—73. 24.*

3dly, It enables him to rely on Christ Jesus alone; and his Promises, not only for Justification, but also for Sanctification and Freedom from the Power, Service and Defilement of Sin. *1 Cor. 1. 30. Psf. 149. 2.*

Q. 21. *Why cannot an unregenerate Person perform these Acts?* **A.** Because they are both above the Power, and directly contrary to the prevailing Byass of unsanctified Nature. *Rom. 8. 7, 8.*

Q. 22. *How doth this appear?* **A.** In many Particulars; take this one for all, viz. an unsanctified Person cannot take Christ for his spiritual King, and so submit his whole Man to his Kingdom and Government; he cannot bound his carnal polluted Affections to love what Christ loves, and commands him to love, and to hate what he hates and com-

mands him to hate; and so cannot Subject his Heart to his Government. *Rom. 8. 7, 8. Luke 19. 14, 27.*

Q. 23. *Is it saving Faith, if I believe, That Christ died for me? Or that I shall be saved through Christ?* **A.** To believe thus on good Ground is, undoubtedly, an Act of saving Faith; it is an Act of that Reliance or Reçumbancy, which is the third main Act of saving Faith; but if there be not a sure rational Ground according to the Scripture, to believe so would be but Presumption and Self-Flattery. *Matt. 7. 26.*

Q. 24. *Are good Works any Part of Faith?* **A.** Good Works are a native and necessary Fruit and Effect of true Faith, but not a Part of it. *James 2. 18.*

Q. 25. *Does every true Believer certainly know that he hath true Faith?* **A.** No; a true Believer's Faith, and other Graces also, may be so weak, and born so down with Doubtings, Temptations, and other Corruptions, that he may not certainly know that he hath true Faith, yea, may think that he hath none. *Psf. 31. 22.*

Q. 87. *What is Repentance unto Life?* **A.** Repentance unto Life is a saving Grace, whereby a Sinner out of a true Sense of his Sin, an Apprehension of the Mercy of God in Christ, doth, with Grief and Hatred of his Sin, turn from it unto God, with full Purpose of, and Endeavour after, a new Obedience. *Acts 11. 18.—2. 27. Jer. 3. 22.—31. 18. Ezek. 36. 31. Isai. 16. 17.*

Q. 1. *Is there any Repentance that is not unto Life?* **A.** Yes; *Saul, Judas,* and the Damned in Hell, repent, but not unto Life; many wicked Persons repent, but do not reform.

Q. 2. *Whether is Faith or Repentance in Exercise first?* **A.** They are never separate when they are true. *Acts 20. 21.*

Q. 3. *What are the Exercises of true Repentance?* **A.** The Exercises of true Repentance may be reduced unto these seven Particulars; first, a true Sense of Sin, viz. original Corruption and actual Transgression; 2dly. Sorrow for it; 3dly, Hatred of it; 4thly, Self-abasement, or a Dis-esteem of ourselves on Account of it; 5thly, Self-loathing; 6thly, a sincere and candid Confession; 7thly, sincere Resolutions and Endeavours of a Reformation. *Psf. 51. John 21. 17. Psf. 101. 3.—119. 104. 1 Tim. 1. 15. Job 42. Job 4. 6. Psf. 38. 4, 5.—32. 5. Isai. 55. 7.*

Q. 4.

Q. 4. *What is the proper Object of Repentance?* **A.** Sin is the proper Object of Repentance, or the Thing that it is exercised about. *Matt. 9. 23.*

Q. 5. *What is the Difference between true Repentance and that Repentance which is not saving?* **A.** They differ in several Things; as first, true Repentance, in all the Exercises of it, views Sin in it's Vileness and Baseness, as well as with Respect to it's dangerous Consequences; it convinceth the Sinner of it's Vileness; it causeth him to sorrow for it's Vileness, it loaths it's Vileness; it hates it for it's Vileness; it confesseth it's most hateful and loathsome Circumstances; it resolves and endeavours to forsake it for it's Vileness. *Pf. 73. 22. Isai. 64. 6.*

2dly, True Repentance takes in all Sins, small and great, secret and open, in Thought, Word, and Deed, original and actual. *Pf. 19. 12, 13.*

3dly, True Repentance is a permanent Grace; it is a constant Ingredient in all the Christian's gracious Exercises. *Tim. 1. 15.*

Q. 6. *Can a Person truly repent, and yet still continue in the Practice of any Sin?* **A.** No; for if he continues in the Practice of it, knowing it to be Sin, he doth not truly hate it. *Pf. 119. 113.*

Q. 7. *May a Person be guilty of a Sin after he hath repented of it?* **A.** A Person may relapse into the Sin which he hath truly repented of, but will not allow himself in it. *Rom. 7. 19.*

Q. 8. *Can a Person truly repent of one Sin while he truly repents of another?* **A.** When a Person allows himself in any one known Sin, it's an Evidence that he doth not truly repent of any; because the Vileness of Sin, which is it's Sinfulness, is common to all Sin; and therefore all known Sin is vile in the View of the true Penitent's Eyes. *Pf. 119. 113.*

Q. 9. *Is an Apprehension of the Mercy of God in Christ any Part of true Repentance?* **A.** It is not properly a Part of Repentance; yet it is an inseparable Companion of it; and so is actual sincere Reformation. *Acts 3. 19.*

Q. 88. *What are the outward Means whereby Christ communicateth to us the Benefits of Redemption?* **A.** The outward and ordinary Means whereby Christ communicateth to us the Benefits of Redemption are his Ordinances, especially the Word, Sacraments, and Prayer; all which are

made effectual to the Elect for Salvation. *Matt.* 28. 19, 20. *Acts* 2. 42, 46, 47.

Q. 1. *What is an Ordinance?* A. Whatever God ordains or commands to be done. *Luke* 1. 6.

Q. 2. *What Ordinances hath God appointed in his Word to be Means of Grace?* A. The special and principal Means ordained for this End are these three, *viz.* the Word, Sacraments, and Prayer.

Q. 3. *Is the Use of these Means sufficient for Salvation?* A. The diligent Use of these Means are sufficient in their Kind, or in their own Place as Means; but of themselves they cannot be effectual. *1 Cor.* 3. 7.

Q. 4. *What is needful to make them effectual?* A. The Blessing of God and the Working of his Spirit with these Means, are needful to make them effectual to Salvation.

Q. 89. *How is the Word made effectual to Salvation?* A. The Spirit of God maketh the reading, and especially the preaching of the Word, an effectual Means of convincing and converting Sinners, and building them up in Holiness and Comfort through Faith unto Salvation. *Acts* 26. 18. *2 Tim.* 3. 15. *Rom.* 1. 16.

Q. 1. *Is the Word a suitable Mean of Salvation to Sinners?* A. Yes; which appears in that it contains a perfect System or Collection of all Things suitable to work upon our reasonable Faculties in Order to persuade us to do what God requires of us in Order to our Salvation; therein we have all Doctrines necessary for our Instruction; Precepts for our Direction and Obligation to Duty, Promises for our Encouragement, Threatenings to scare us from Sin, good Examples for our Imitation, bad ones for our Caution, Instances of both Mercy and Judgment for Encouragement and Warning.

Q. 2. *How doth the Spirit make the Word effectual for our Salvation?* A. By working with the Word upon our Hearts, and making it effectual, first, for our Conviction and Conversion, and then for our progressive Sanctification and Comfort. *Psf.* 19. 7.

Q. 90. *How is the Word to be read and heard that it may be effectual to Salvation?* A. That the Word may become effectual to Salvation we must attend thereunto with Diligence, Preparation, and Prayer, receive it with Faith and
Love,

Love, lay it up in our Hearts, and practise it in our Lives. *Prov* 8. 34. *Pf.* 119. 18. *1 Pet.* 2. 1, 2. *Heb.* 2. 4. *2 Thes.* 2. 10. *Pf.* 119. 11. *Jam.* 1. 25.

Q. 1. How is the Word to be used, that it may be effectual to Salvation? *A.* The ordinary Ways of using the Word are the reading and preaching of it.

Q. 2. Whose Business is it to read the Word? *A.* All that can read ought to read it in private and secret; and all ought to learn to read, if it be any Way in their Power, for their own Instruction; *Deut.* 6. 8, 9. but none ought to read it in Publick but such as are orderly appointed thereunto. *Heb.* 5. 4. *John* 10. 1.

Q. 3. Whose Business is it to preach the Word? *A.* It is only the Business of such who being found by Examination and Trial to be duly qualified; are appointed and ordained to that Work by the Ministers of the Gospel in an orderly Way. *1 Tim.* 3. 2. *2 Tim.* 2. 2.

Q. 4. How should Persons conduct themselves with Respect to the reading and preaching of the Word, that it may be effectual to Salvation? *A.* In order to this there is something necessary by Way of Preparation, something in Time of Hearing, and something after the Exercise is over.

Q. 5. What is needful by Way of Preparation? *A.* Meditation, and Prayer for a Blessing, as also an Endeavour to compose ourselves, our Thoughts, and other Business, that they may not distract our Thoughts. *2 Chron.* 30. 19.

Q. 6. What is needful in Time of Hearing? *A.* A Seriousness of Frame, diligent Attention, a receiving the Truth with Faith and Love, and a striving to lay up as much of it in our Hearts as we can. *Pf.* 119. 11. *Heb.* 2. 1.

Q. 7. What is needful afterwards? *A.* Seriously and frequently to meditate upon it; to confer about it as Opportunity offers; to pray for a Blessing upon it; and especially to reduce it unto Practice in our Lives. *James* 1. 25. *Matt.* 7. 24.

Q. 8. Is it lawful to hear all that call themselves Ministers of the Gospel? *A.* No; we should be satisfied, that they are orderly sent; that they are not Intruders into that Office, without Orders or Approbation of the Church; and that they have not forfeited their Character by Misbehaviour, nor are under Censure on that Account; and, accordingly,

the Credentials of Strangers should be enquired for, and looked into. *1 Thes. 4. 7.*

Q. 9. *Ought we to believe all that the orderly Ministers preach?* A. No; we should believe nothing as a religious Truth, or Principle of Faith, but what is evidently founded on the Scriptures, and we ourselves see it to be so, like the noble Bereans, *Acts 17. 11.* who searched the Scriptures, to prove *Paul's* Doctrine; lest we be deceived by the false Doctrines of Ministers, who have been orderly called, as many have been in all Ages; and moreover, though the Doctrine be true, yet if we see not it's Foundation in the Word, it's but a human Faith to us. *Acts 20. 30. 1 Thes. 2. 13.*

Q. 10. *What Use are Ministers for, if we are not to believe them?* A. They are to help us to understand the Scriptures, which we ought to believe and obey, *Neh. 8. 8.* even as a Scholar, learning Arithmetick from his Master, is not obliged to take what his Master says for his Rule, merely because his Master says so; but to take his Master's Help and Instructions to understand the Rules which must be observed by the Master as well as the Scholar. *Isai. 8. 20.*

Q. 11. *What is the best Help to remember the Word, and to prevent forgetting it?* A. Besides what is above directed to, before and in Time of Hearing, these Things following are to be carefully observed and practised; first, frequent Meditation and Revolution of what we have heard; 2dly, frequent Conference and Discourse; 3dly, frequent Prayer; 4thly, conscientious Practice. *Deut. 6. 8, 9.*

Q. 12. *What is the Reason that the Word is so much and so soon forgotten?* A. There are several Reasons for this; first, because it's but little understood; 2dly, because it's not heard with due and serious Attention; 3dly, nor with Love and Affection; 4thly, nor seriously and frequently meditated upon; nor 5thly, is it made Matter of frequent Conference and Discourse; and lastly, because it's not conscientiously practised.

Q. 91. *How do the Sacraments become effectual to Salvation?* A. The Sacraments become effectual Means of Salvation, not from any Virtue in them, or in him that doth administer them, but only by the Blessing of Christ, and the working of his Spirit in them, that by Faith receive them.

1 Pet. 3. 21. Matt. 3. 11. 1 Cor. 3. 6, 7. 1 Cor. 12. 13.

Q. 1. *What is the Meaning of the Word Sacrament ?*

A. The Word Sacrament is an ancient military Word, used among the Romans, signifying a solemn Oath which the Soldiers took to be true to their Generals; afterwards it was used, by ecclesiastical Writers, to signify any holy Mystery, and particularly the sealing Ordinances of Baptism and the Lord's Supper, and that very fitly, because by receiving of these Seals we are solemnly engaged to be the Lord's and to stand by him as faithful Soldiers, fighting under his Banner, against all his and our Enemies.

Q. 2. *Have the Sacraments any Virtue in themselves to justify, sanctify, or save Persons ?* A. The Sacraments have no Virtue in themselves, or from the Persons who administer them, more than the Word. Matt. 3. 11.

Q. 3. *What makes the Sacraments effectual to Salvation ?* A. The same that makes the Word effectual, viz. the Blessing of God, and the Working of his Spirit.

Q. 4. *Is the Benefit of the Sacraments confined to the Time of receiving them ?* A. No; God may, and doth, when he pleaseth, make them effectual in his own People, by his holy Spirit working those Graces in their Hearts which are necessary to apply the Blessings represented by them; as appears in those who are converted long after they are baptised. 2 Tim. 2. 25.

Q. 5. *Are the Sacraments necessary to Salvation ?* A. No; they are necessary as a Part of our Duty when we have Opportunity to receive them; but not so as if Salvation could not be obtained without them. Luke 23. 43.

Q. 92. *What is a Sacrament ?* A. A Sacrament is an holy Ordinance, instituted by Christ; wherein, by sensible Signs, Christ and the Benefits of the new Covenant of Grace are represented, sealed, and applied to Believers. Gen. 17. 7, 10. 1 Cor. 11. 23,—26.

Q. 1. *Wherein doth the Nature of a Sacrament consist ?* A. It consists in this, viz. That there is an outward and visible Sign appointed to represent Christ and his Benefits to those who are capable to understand it. 1 Cor. 11. 22.

Q. 2. *How many Parts are there in a Sacrament ?* A. There are two Parts, viz. the outward and visible Sign, and the inward and spiritual Blessing, represented by it.

Q. 3. *How many Parts are there of the outward Sign?*

A. There are three Parts, viz. the sacramental Elements, the sacramental Actions, and the sacramental Words. 1 Cor. 11. 23, 26.

Q. 4. *What is meant by the Elements?* **A.** Hereby is meant the sensible bodily Substance that is used in the Sacrament, viz. Water in Baptism, and Bread and Wine in the Lord's Supper.

Q. 5. *What is meant by sacramental Actions?* **A.** Hereby is meant those Actions which are performed according to Christ's Institution in the Administration of the Sacraments.

Q. 6. *What is meant by sacramental Words?* **A.** Hereby are meant those Words which the Minister pronounceth in the Administration of the Sacrament according to Christ's Institution.

Q. 7. *By whom are the Sacraments to be administered?*

A. By the Ministers of the Gospel. Matt. 28. 19.

Q. 8. *By whom are the sacramental Actions to be performed?* **A.** In Baptism, only by the Minister; in the Lord's Supper, partly by the Minister and partly by the Receivers.

Q. 9. *For what Use are the Sacraments appointed?* **A.**

They are appointed chiefly for four Uses, viz. first, to represent Christ and his Benefits; 2dly, to exhibit or make an Offer of them; 3dly, to seal the Covenant of Grace, or the Believer's Interest in these Benefits; 4thly, to apply them to the believing Receiver. 1 Cor. 11. 23, 26.

Q. 10. *How many Ways may the Sacraments be considered?*

A. They may be considered three Ways, or in a three-fold Capacity, viz. first, as an outward Sign to represent Christ and his Benefits, which are invisible; 2dly, to seal the Covenant of Grace; 3dly, as a Mean to convey and apply to Believers the Benefits therein represented.

Q. 11. *Do the Sacraments equally seal the Benefits of the Covenant to all who receive them?* **A.** Of their own Nature as external Means and Ordinances, they seal or make sure the Benefits and Blessings of the Covenant conditionally to all that receive them; and to sanctified Receivers, or true Believers, they seal these Benefits absolutely, by Virtue of the Condition of the Covenant being fulfilled in them, or by them.

Q. 12. *Do the Sacraments seal or confirm any Thing besides the Benefits of the Covenant to Believers?* A. Yes; they seal and confirm the Believer's or Receiver's Obligation to the Duties of the Covenant; for they seal the whole Covenant, which is mutual. Gen. 17. 10.

Q. 13. *How do the Sacraments apply the Benefits of the Covenant of Believers?* A. They apply them by representing to the Believer's Understanding Christ and his Benefits; 2dly, by being made effectual Means of begetting or strengthening Faith in the Believer, concerning Christ's Love and Willingness to save him on Gospel Terms; 3dly, by moving him to comply with these Terms, by the Consideration of his Love thus visibly represented to the Eye; 4thly, by bearing home upon their Consciences the Sense of their Obligations to live as becomes those who are devoted to Christ by a sealed Covenant: These Things the Sacraments do instrumentally, as Means with and by which the Spirit works; who is the principal Agent.

Q. 13. *What are the Sacraments of the new Testament?* A. The Sacraments of the new Testament are Baptism and the Lord's Supper. Matt. 28. 19.—26. 26, 27.

Q. 1. *How many Sacraments are there?* A. Two, viz. Baptism and the Lord's Supper.

Q. 2. *What were the Sacraments of the old Testament?* A. The Sacraments of the old Testament, in the Room of which these succeed, were Circumcision and the Passover.

Q. 3. *Were there any more Sacraments under the old Testament but these two?* A. Many of their Ceremonies, particularly their Sacrifices, did imply the Nature of a Sacrament; but these two are most commonly reckoned the Sacraments of the old Testament; because none of the rest are succeeded by new ones in their Room.

Q. 4. *Doth not the Church of Rome hold more Sacraments besides Baptism and the Lord's Supper?* A. Yes; they hold five more, viz. Ordination, Confirmation, Penance, Marriage, and extreme Unction.

Q. 5. *Why are these rejected by Protestants?* A. Because they were not instituted by Christ to be Sacraments. Deut. 12. 29, 32.

Q. 6. *What is Ordination?* A. It is their ordaining their Clergy to their Office.

Q. 7. *What is Confirmation?* **A.** It is the Bishops praying for a Blessing upon young ones when they appear before him, and can repeat the Lord's Prayer, the Creed, &c.

Q. 8. *What is extreme Unction?* **A.** It is the Priest's anointing the the Sick at the Point of Death.

Q. 94. *What is Baptism?* **A.** Baptism is a Sacrament, wherein the washing with Water, in the Name of the Father, and of the Son, of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the Benefits of the new Covenant of Grace, and our Engagement to be the Lord's. *Matt. 28. 19. Rom. 6. 4. Gal. 3. 27.*

Q. 1. *How many Sorts of Baptism are mentioned in Scripture?* **A.** Four Sorts, viz. first, the ceremonial Washings or Baptisms of the Jews; *Heb. 9. 10.* 2dly, the Baptism of Martyrdom; *Matt. 20. 22.* 3dly, the Baptism of the Holy Ghost; *Matt. 3. 11.* 4thly, the Baptism which is one of our Gospel Sacraments. *Matt. 28. 19.*

Q. 2. *What is the Baptism of Martyrdom?* **A.** When Persons shed their Blood for the Truths of the Gospel, as Christ and his Apostles did.

Q. 94. *What is the Baptism of the Holy Ghost?* **A.** It is the conferring the Gifts of the Holy Ghost in an extraordinary Manner, as the Apostles and others were gifted.

Q. *How is Baptism administered?* **A.** By washing the Person baptised with Water, in the Name of the Father, of the Son, and of the Holy Ghost.

Q. 4. *Whether should the Person to be baptised be dipped or sprinkled?* **A.** Either is valid when done; but we judge sprinkling to be more agreeable to the primitive Institution and Practice; first, because the Word Baptise is used in Scripture to signify Actions which could not be performed by dipping; as, the washing of Pots and Tables; *Mark 7. 4.* in the Original it is Baptisms of Pots and Tables; 2dly, because it appears neither probable, nor morally possible, for the few Apostles to dip or plunge three thousand Persons in one Day; and as it's probable, in one Fore-noon, *Acts 2. 41.* compared with *Ch. 3. 1.* 3dly, the spiritual washing by the Blood of Christ is plainly represented by sprinkling, and, Christ's Blood is called the Blood of Sprinkling; *Heb. 12. 24. Ezek. 36. 26. Heb. 10. 22.* 4thly, the dipping of young Children and sick Persons in cold Water in our Northern

thern Climates could not be safe without a Miracle, which is most unreasonable to expect at all Times when Persons are baptised ; neither could it consist with the Laws of Decency and Modesty to oblige Persons to strip in Company of others, composed of both Sexes.

Q. 5. *Who should administer Baptism ?* A. Only Gospel Ministers. *Matt. 28. 19.*

Q. 6. *What is the Element to be used in Baptism ?* A. Pure natural Water.

Q. 7. *What is the sacramental Action to be performed in administering Baptism ?* A. Besides the Consecration of the Element ; the Minister is to sprinkle or pour Water on the Face or Forehead of the Person, in a Manner and Form of Washing ; and in the mean Time to say, *I baptise thee in the Name of the Father, the Son, and of the Holy Ghost.*

Q. 8. *What doth the Water signify ?* A. It signifies two Things, *viz.* first, the Blood of Christ, by the Merit of which our Sins are pardoned ; 2dly, the Spirit of Christ in his sanctifying and cleansing Operations on the Heart. *1 John 1. 7. Tit. 3. 5.*

Q. 9. *What is the Use of Baptism ?* A. It's principal Uses are these ; first, to signify and seal our Ingrafting into Christ, or our spiritual uniting with him ; 2dly, to signify and seal the Pardon of our Sins, and partaking of all the Benefits of the Covenant ; 3dly, to signify our solemn Dedication to be the Lord's, and to live in all Things according to the Laws of the new Covenant of Grace ; 4thly, by Baptism a Person is solemnly received and entered a Member of the visible Church. *Acts 2. 41, 47.*

Q. 10. *Is the Sign of the Cross to be used in Baptism ?* A. No ; because it was not appointed by Christ nor his Apostles.

Q. 11. *What is meant by baptising in the Name of the Father, of the Son, and of the Holy Ghost ?* A. The pronouncing of these Words signifies two Things ; first, that the Minister hath Authority and Commission from God, Father, Son, and Holy Ghost, to baptise ; 2dly, that the Person baptised is dedicated unto and entered in Covenant, at least externally, with the Father, Son, and Holy Ghost ; and by Consequence, that he renounceth the infernal Trinity, *viz.* the Devil, the World, and the Flesh. *Rom. 6. 22. Col. 2. 11, 12, compared with Ch. 3. 9—10.*

Q. 95. *To whom is Baptism to be administred?* **A.** Baptism is not to be administred to any that are out of the visible Church, 'til they profess their Faith in Christ, and Obedience to him, but the Infants of such as are Members of the visible Church are to be baptised. *Acts 2. 38, 39. Gen. 17. 10. Col. 2. 11, 12.*

Q. 1. *Who have a Right to be baptised?* **A.** First, the Children of visible Members who are orderly, and not under Censure; 2dly, visible Professors, who for Want of Opportunity, Neglect, or mistaken Notions of their Parents, have not been baptised in their Infancy; 3dly, those who have been intirely without the visible Church, when they profess their Faith in Christ, and Obedience to him.

Q. 2. *How doth it appear that Children have a Right to Baptism?* **A.** First, because the Children of Professors are within the Covenant; 2dly, Children have Need, and are capable of all that is signified by Baptism; 3dly, Circumcision, in the Room of which Baptism succeeds, was by God's exprefs Command administred to Children; 4thly, whole Households without Exception were baptised by the Apostles, as the Jailor's, *Cornelius's, Stephanas's, &c.* which must include Children; 5thly, when *Peter* exhorted the Multitude to be baptised, *Acts 2d Ch.* as a Motive thereunto he tells them, that the Promise was to them and their Children, *viz.* the Promise made to *Abraham*; which plainly implies, that as the Promise made to him at the Institution of Circumcision, did entitle his Children to both the Ordinance and Promise; so the same Promise being applied to Baptism as a Motive thereunto doth also entitle Children of Believers to Baptism, which is (as I may say) our Gospel Circumcision; 6thly, let us suppose (which in itself was possible) that when Christ, *Matt. 28. 19.* commanded his Apostles to baptise all Nations; I say, let us suppose that Christ had then commanded them to go and circumcise all Nations; and so Circumcision should have been continued, and not Baptism instituted; in that Case, can any imagine that Children would have been excluded more than they had been before, seeing the great Design was to enlarge, rather than straiten the Privileges of his Church: And seeing Baptism is the very same with Circumcision, as to the Thing signified, it's plain that it should extend in like Manner unto the Children

Children of professing Christians, as Circumcision did. 1 Cor.

7. 14.

Q. 3. *Have any Children a Right to Baptism but those who are born of visible Members of the Church?* A. In my Judgment, all Children who are so under the Jurisdiction of professing Christians, as to depend on them for Education, have a Right to Baptism; or rather, their Owners and Masters have a Right on their Behalf; because, first, such Owners, Masters, or Governors, are certainly their Parents, in a religious as well as a civil, though not in a natural Sense; 2dly, because the Right of Education, rather than the natural Acts of Generation and Birth, is the moral, rational Foundation of the Right of Baptism; 3dly, because the Christian Owners of such Children whose Parents are, or were without the Church, are under an indispensable Obligation to give them Christian Education; 4thly, it's the common Way in the Church, when the Children of scandalous Persons are admitted to Baptism, some of their Friends who are orderly, and willing to engage for their Education are taken for Sponsors; which confirms and presupposeth the Truth of the second Reason; 5thly, the Scripture Instances of baptising whole Families, which are commonly brought for Proof of Infant Baptism, make us much for the Proof of baptising such Children of unbelieving Parents, then in the Jurisdiction of believing Masters; seeing Households of any Note were as much, if not more, made up of Servants of all Sizes and Ages, as of natural Children; 6thly, by the divine Command all Male Servants, as well as native *Israelites*, were to be circumcised: And if by that Command which enjoined Circumcision, having the Promise annexed, the Children born of Christian Parents are to be baptised, according to the Reasoning of the Apostle *Peter*, *Acts 2.* which none but Baptists dispute; by the same Parity of Reason Children, Servants, or Slaves, though of unbelieving Parents, are to be baptised, as well as the Male Children of Infidels, or Heathens, were to be circumcised, when they came under the Jurisdiction of an *Israelite*; and therefore it must be a very great Sin in those who have Children-servants of an unbelieving Extraction, to neglect the Instruction of the Adult, or the Baptism and Education of the Younger; seeing, by the Providence of God, they are intrusted with the

Charge

Charge and Care of their Souls, as well as their Bodies, it's pertinent here to remember how the Almighty remarked it to Abraham's lasting Commendation, that he knew that Abraham would command, not only his Children, but also his Household (which was mostly made up of Servants) after him, that they should serve the Lord. Gen. 18. 19. compared with Gen. 17. 14.

Q. 4. Why is not Baptism administered oftener than once?

A. Because by it Persons are entered into the Church, which can be done but once; the *Israelites* were circumcised but once; neither is the Repetition of Baptism commanded as of the Lord's Supper.

Q. 96. What is the Lord's Supper? **A.** The Lord's Supper is a Sacrament, wherein, by giving and receiving Bread and Wine, according to Christ's Appointment, his Death is shewed forth; and the worthy Receivers are, not after a corporal nor carnal Manner, but by Faith, made Partakers of his Body and Blood, with all his Benefits, to their spiritual Nourishment, and Growth in Grace. *1 Cor. 11, 23,—26. 1 Cor. 10. 16.*

Q. 1. Why is this Ordinance called the Lord's Supper?

A. Because he instituted it in the Night in which he was betrayed, immediately after the Passover Supper; and to distinguish it from a common Supper. *1 Cor. 11. 20, 21.*

Q. 2. Is this Ordinance known by any other Name? **A.**

Yes; it is called the Lord's Table, because the Lord appointed it to be a spiritual Meal; it's called, the Communion, because it is a Mean of spiritual Communion between Christ and Believers, and among Believers themselves; it's called the Breaking of Bread, because the breaking the sacramental Bread is one of the sacramental Actions; *Acts 2. 42.* and it's called the Eucharist; because it should be accompanied with Thanksgiving; it's also called, the Cup of Blessing, because the Wine as well as the Bread is blessed, consecrated, or set apart from a common to a sacred Use by Prayer. *1 Cor. 10. 16.*

Q. 3. Why did Christ appoint this Ordinance immediately after the Passover? **A.** To teach us that the Passover was now abrogated; and this Ordinance appointed in it's Room.

Q. 4. How many Parts are there in this Ordinance?

A. There are two Parts in it, as in every true Sacrament,

viz. the outward sensible Sign, and the invisible spiritual Thing, which is signified by the outward Sign.

Q. 5. *What is the outward Sign in the Lord's Supper?*

A. There is a three-fold Sign in this Ordinance, viz. the Elements, the Actions and the Words.

Q. 6. *What are the Elements?* A. Bread and Wine.

Q. 7. *What is signified by these Elements?* A. The Bread signifies the Body, and the Wine the Blood of Christ.

Q. 8. *Is there any Resemblance between these Element and the Body and Blood of Christ?* A. Yes; in several Particulars; first, the Corn must be threshed, and the Grapes pressed, to prepare them for our Use, as Christ's Body was bruised and his Blood shed, to prepare them to be fed upon by us. *Isai. 53. 5.*

2dly, As Bread and Wine thus prepared are exceeding useful and necessary to our natural Lives, for Nourishment and Strength, and Refreshment and Comfort; so the Body and Blood of Christ are nourishing and strengthening to our Souls, for quickning and increasing our Graces, in Order to make us fruitful in good Works. *John 6. 53.—56.*

3dly, As a man receiving, feeding upon, and digesting the Bread and Wine is needful, in Order to our reaping Benefit by them; so it is needful, that by Faith we receive and feed upon the Body and Blood of Christ, in Order to our spiritual Nourishment and Growth in Grace. *John 6. 53.*

Q. 9. *What are the sacramental Actions?* A. The sacramental Actions are two-fold, viz. some performed by the Minister, and some by those who receive the Sacrament.

Q. 10. *What are the sacramental Actions performed by the Minister?* A. They are Four, viz first, he taketh the Elements in his Hand; 2dly, he blesteth them; 3dly, he breaketh the Bread; 4thly, he distributeth both the Elements, one after another, to the Communicants.

Q. 11. *Are these four Actions equally significant in this Sacrament?* A. No; the first two are only preparatory to constitute the Ordinance, and to set apart the Elements, and give their Signification; for before the Elements be set apart, there is no Difference between them and common Bread and Wine; but by the Blessing they are set apart to a sacred Use, and are made actual Signs of Christ's Body and Blood; and accordingly the two sacramental Actions which

follow, *viz.* the breaking the Bread and distributing it and the Wine, are to be considered as representing the Sufferings of Christ, and his offering or giving himself to Believers to be spiritually fed upon. *John* 6. 54, 55.

Q. 12. *Are the Bread and Wine changed into the Body and Blood of Christ?* A. No; no such Thing; only, according to Christ's Appointment, they are made sensible Signs to represent Christ's Body and Blood; but in themselves they are still Bread and Wine. *1 Cor.* 11. 26, 27, 28. they are changed in their Use, but not in their Nature.

Q. 13. *Do the Bread and Wine that remain after the Sacrament is over, continue to be sacred Signs of Christ's Body and Blood?* A. They immediately return to their common Use; and are to be looked upon as common Bread and Wine.

Q. 14. *What are the sacramental Actions of the People?* A. The main and principal sacramental Actions of the People in this Ordinance are two, 1^{ly}, to receive the Elements from the Minister, either immediately, or mediately; 2^{dly}, to eat the Bread and drink the Wine. *1 Cor.* 11. 23,—26.

Q. 15. *Is it necessary that every Communicant receive the Elements immediately from the Minister?* A. No; it is sufficient that they who are next to the Minister receive the Elements from him, and hand them along; this appears to have been the Manner which Christ used at his first appointing this Ordinance, when he commanded them all to drink of it, which seems to imply, that all did not immediately receive the Cup out of his own Hand; nor would the Posture they were in admit, that he should give it to every one out of his own Hand. *John* 13. 23.

Q. 16. *What is the most justifiable Posture for Communicants to be in when they receive the Elements?* A. A decent Table Posture, such as is most in Use in the Part of the World where we dwell; this having been the Posture in which Christ and his Disciples were, at the first Institution of this Ordinance. *Luke* 22. 19. *Mark* 14. 18. *Matt.* 26. 20. *John* 13. 4. compared with Verse 23.

Q. 17. *But does not kneeling imply a greater Degree of Reverence?* A. The most acceptable Reverence is to cleave close to Christ's Example and Institution; all other Reverence is but Will-worship. And to kneel before the Elements, as

appointed Signs of Christ's Body and Blood can hardly be cleared from Idolatry, forbidden in the second Commandment; especially if we consider, that the Custom of kneeling at the Sacrament was introduced into the Church of Rome as a Consequence of the Doctrine of Transubstantiation, by *Honorius* the Second, in the Beginning of the thirteenth Century. Surely, there was as much Reverence due to our Lord from his Disciples at the first Institution of this Ordinance, as now is due from us; especially if we consider, that the Example of Christ and his Disciples contains the very Institution of this Ordinance as we should observe it, as is plain from 1 Cor. 11. 23.

Q. 18. *What is signified by Communicants receiving the Elements into their Hands?* A. Hereby is signified their receiving Christ, with all his Benefits; together with their hearty Consent to all the Terms of the Covenant of Grace; of which this Ordinance is a Seal; which Receiving is the chief Work of saving Faith. *John 6. 56.*

Q. 19. *What is signified by their eating the Bread and drinking the Wine?* A. Hereby is signified their applying Christ and all his Benefits by Faith unto their own Souls, in a Manner suitable to all their Wants and Necessities, viz. for Pardon of Sin, Increase of Grace, Strength against Temptations, and the Increase of good Fruits in an holy Life; as our Bodies are nourished and strengthened, by our bodily Food eaten and digested, for every suitable Work and Employment. *John 15. 2.*

Q. 20. *Is Christ's real Body and Blood actually present in the Sacrament?* A. Christ's Body and Blood are not locally or corporally present; yet they may be said to be spiritually present to the worthy Receiver; that is, the worthy Receiver doth really by Faith feed upon them; that is, by acting Faith in Christ's Sufferings, as represented by these Symbols, their Grace and spiritual Strength is maintained and increased. They may be said to be sacramentally present not only to Receivers, but also Spectators; by which no more is meant, but, that by the outward Signs, there present, Christ's Body and Blood are represented to the Mind. In short, the Body and Blood of Christ are present in this Sacrament, in the same Manner that his Blood is present in Baptism.

Q. 21. *What are the sacramental Words used in this Ordinance?* **A.** They are the same which we have recorded in the Gospels, and in 1 Cor. 11. 23,—26. which serve to set forth the End, Nature and Use of this Ordinance.

Q. 22. *How are we to understand these Words, THIS IS MY BODY, &c.?* **A.** We are not to understand them in a proper but in a figurative Sense; as when it is said, *the Cup is the new Testament*; and as in *Gen. the seven good Bars are seven Years*; that is, they signify, or are a Sign of such or such Things: So Christ's Words, *This is my Body*; this is a Sign or visible Representation of my Body.

Q. 23. *Is there no Change then made on the Elements by the Words of Consecration?* **A.** There is no intrinsic Change wrought upon their Nature, but only as to their Use; as in Baptism, by Consecration the Element of Water is set apart from a common to a sacred Use, viz. to be a Sign of Christ's Blood.

Q. 24. *Why is this Ordinance to be often repeated?* **A.** First, because Christ hath commanded it; 2dly, because we often need the Benefit of it.

Q. 25. *What are the Ends and Uses of this Ordinance?* **A.** First, that we may commemorate Christ's Death therein, and so have all our Graces quickened, which the Remembrance of his dying Love hath a native Tendency unto; 2dly, to renew and confirm our Covenant with God, and increase the Sense thereof on our own Hearts; 3dly, to engage us to more and more Constancy and Faithfulness, in the Exercise of covenanted Obedience; 4thly, to strengthen our Faith in Christ, and all the Promises of the Gospel. 1 Cor. 11. 26. Ps. 50. 5.

Q. 97. *What is required of them that would worthily partake of the Lord's Supper?* **A.** It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their Knowledge to discern the Lord's Body, of their Faith to feed upon him, of their Repentance, Love, and new Obedience; lest, coming unworthily, they eat and drink Judgment to themselves. 1 Cor. 11. 28, 29. 2 Cor. 13. 5. 1 Cor. 11. 31. 1 Cor. 10. 16, 17. 1 Cor. 5. 7, 8.

Q. 1. *Is it the Duty of all Christians to come to the Lord's Table?* **A.** Yes; it is the Duty of all that are capable to examine themselves, and to discern the Lord's Body; but then they ought also to prepare for it; lest they partake unworthily. 1 Cor. 11. 28.

Q. 2. *Ought Ministers to admit all who are willing to partake of it?* **A.** No; but only such who in Judgment of Charity may be thought in some Measure prepared for it. *Matt. 7. 6.*

Q. 3. *Who are to be excluded?* **A.** Two Sorts, viz. the grossly ignorant, and the scandalous or prophane. *Matt. 7. 6.*

Q. 4. *What Degree of Knowledge is sufficient for a Person's Admission?* **A.** Such a Measure as may be thought sufficient to enable him to discern the Lord's Body, to examine himself concerning his spiritual State and Concerns, and to understand the Meaning of what he is going about; less than this makes him unworthy to be admitted. *1 Cor. 11. 29.*

Q. 5. *What Degree of Sinsfulness in Conversation renders a Person unworthy to be admitted?* **A.** When Persons are known to allow themselves in the Practice of any known Sin, or have been guilty of any scandalous Offence, and have not given suitable Evidence of Repentance. *1 Cor. 5. 9, —13.*

Q. 6. *Is it every Person's Duty to come to the Lord's Table whom the Ministers or Officers of the Church cannot exclude for Ignorance or scandalous Sin?* **A.** As above; it is no Doubt his Duty to come; but it is also his Duty to come prepared; lest he come unworthily: And though we cannot say, that it is a Person's Duty to stand back when he knows himself unprepared, yet we think that it's a greater Sin to come altogether unprepared, than to stand back; because, in such a Case, if he comes, he with a Witness prophanes these holy Things, and contracts the Guilt of the Body and Blood of the Lord.

Q. 7. *But what then is a Person's Duty in such a Case? Whether should he be advised to come or stand back?* **A.** Even in that Case it is his indispensable Duty, if possible, to prepare and come; for if it be not gross Ignorance which he labours under, which is supposed not to be the Case, his Want of Preparation must consist in Obstinacy and Unwillingness to comply with the Terms of the Gospel; for if he can, or doth sincerely consent to, and comply with the Terms, he is, in the Main, prepared to partake worthily; but if he will not consent to these Terms, he is wilfully unprepared, and so would but mock God to his Face, if he come, in making an outward Shew to seal a Covenant which

he hath never sincerely consented unto. In that Case his staying away is his Sin; because he is commanded to come; but his being unprepared is a far greater Sin: And if he come thus totally unprepared, it's, as before, a presumptuous mocking of God, and a prophaning of his holy Things.

Q. 8. *Is it not then the Duty of a Person to stay away, in such a Case, rather than to come to the Lord's Table, and so to prophan this holy Ordinance by coming unprepared, seeing the least of Evils is to be chosen?* A. It cannot be said to be his Duty to stay back even in that Case; because it's a direct Disobedience to Christ's Command to shew forth his Death; yet, to come altogether unprepared is a greater Sin. And although the least of Evils is to be chosen, yet the Evil of Sin is never to be chosen, but the opposite Duty, which we ought both to know and to chuse; which if we do not, it's our Sin, whether we know it or no. *Luke 12. 47.*

Q. 9. *Is not then a Person's Case very lamentable, difficult and perplexing, when he hath an Opportunity of coming to the Lord's Table, and finds himself altogether unprepared for it? He appears to be under an unavoidable Necessity of sinning; if he comes unprepared, he sins by prophaning the Ordinance; if he comes not, he sins by disobeying the Command: What shall he do in such a Case?* A. First, it's true the Case is truly lamentable; but, first, the Fault is intirely his own; because he should be prepared and so come; 2dly, there is at such Occasions still some Time of Warning, in Order to prepare, which if it be neglected, and misimproved, the Sin is still the greater; 3dly, as above in an understanding Person, the Want of Preparation doth mainly consist in the Obstinacy and Unwillingness of the Heart to comply with the Terms of the Covenant of Grace; and therefore he is the wilful Cause of the Lamentableness, Difficulty and Perplexedness of his own Case: Let him but truly and sincerely comply with Gospel Proposals, and immediately he is prepared in the Main, and may safely come and seal that Covenant which he hath consented unto, and so, at once, all his Difficulty and the Lamentableness of his Case shall be removed; for Christ saith, *He that cometh unto me I will in no wise cast out*; 3dly, there is a dangerous practical Mistake, which many, too too many labour under, in relation to this Affair, which is the Spring and Cause of their unhappy Necessity.

cessity of sinning on such Occasions; and which, if it be not removed, will undoubtedly prove the fatal Cause of their eternal Ruin: And it is this;

When a Sacrament Time comes, Professors will have some serious Thoughts and Consideration within themselves, whether they had best come to the Lord's Table or no; or whether they be prepared for it or no; and perhaps will set about the Exercise of religious Duties with more Seriousness than their ordinary and habitual Custom is at other Times; and accordingly will come or not come to the Lord's Table, as they think safest; which is so far good and commendable: But their Exercise in these Duties is such as if they thought them necessary only, or at least, chiefly in Order to be prepared for this Ordinance as the chief End of them; not seriously considering or calling to Mind, that these Duties and Qualifications, wherein a Christian's Main and chief Preparation for this Ordinance consists, are also absolutely necessary, in order to be prepared for Death, Judgment, and Eternity; which they know not how soon they may come upon them; and therefore, in the habitual Course of their Life, they are far less careful to live pious and godly, by Way of Preparation for Death, than they are about a Sacrament Time to prepare for that Ordinance; not considering that the daily and habitual Practice of true serious Piety, by Way of Preparation for Death and Judgment, is unspeakably more necessary, more safe, and more profitable, than such short and unconstant Starts, by Way of Preparation for the Lord's Table; and the Neglect thereof unspeakably more dangerous; especially, considering that such Starts of Endeavours to prepare for this Ordinance, if they be not follow'd up with a constant, habitual, serious Practice of true Holiness in all the Parts thereof, can neither prepare for Death nor for the Sacrament itself; and so will most fatally deceive all that trust to it. So that the only safe Way of acting so as not only to avoid the Sin of neglecting this Ordinance, and also of unworthy partaking of it; but also to avoid the Sin and Damage of dying unprepared and in a State of Enmity against God, is to resolve, and deliberately to engage, in the Practice of true Piety and Righteousness in all the Parts of it; even though we have no near View of an Opportunity of coming to the Lord's

Table; and by so doing, in Sincerity, we shall be in a constant habitual Preparation, both for Death and for this Ordinance, when an Opportunity offers: *For blessed is he whom his Lord when he cometh shall find so doing.* And what is further necessary, by Way of actual Preparation, will be rendered more easy and delightful: And moreover, hereby we shall be habitually prepared for our latter End: And finally, all that unhappy and unavoidable Necessity of sinning, by either coming to the Lord's Table or staying back from it, shall be happily and effectually removed; yea, and our circumstantial or gradual Defects in our actual Preparation shall be surely pardoned; according to *Hezekiah's* intercessory Prayer. *2 Chron. 30. 18, 19.*

Q. 10. *Have not Christians much Need to take Pains in preparing for the Lord's Table, before they approach unto it?*

A. Yes; lest they come unworthily, and so incur the Guilt of the Body and Blood of the Lord. *1 Cor. 11. 27.*

Q. 11. *What is required of a Christian by Way of Preparation for this Ordinance?* A. In order to be duly prepared for this Ordinance two Things are mainly required, *viz.* Self-Examination, and Excitation of Grace unto lively Exercise.

Q. 12. *What should we examine ourselves about?* A. Especially about these five Things, *viz.* first, concerning our spiritual State, whether we be in a State of Grace or Sin; 2dly, concerning our actual Sins and Transgressions; 3dly, our spiritual Wants and Necessities; 4thly, our Ends and Designs in coming to the Lord's Table; 5thly, our Graces and Qualifications; to which add, 6thly, our Faithfulness and Unfaithfulness in keeping Covenant with God in Time past.

Q. 13. *Should a Person who doubts that his spiritual State is bad, come to the Lord's Table?* A. Yes; if this be his Sorrow and Trouble, and he earnestly desires to have his State changed and mended; then he ought to come that he may get his Doubts removed; for such Sorrow and Desires, if they be sincere, are the Exercises of true, though weak Grace: *For blessed are they that hunger and thirst, &c.* But if the Person can be easy under these Doubts, and hath not earnest Desires, nor exerciseth earnest Prayer, to have his State changed and mended, it's indeed a very bad Sign that he

is yet in the Gall of Bitterness and Bond of Iniquity ; and so a Stranger to true Grace, and so altogether unprepared for this Ordinance, and would contract great Guilt in coming to it thus unprepared.

Q. 14. When a Person upon Self-Examination finds, or greatly fears, that he is altogether unprepared, what is then his direct and proper Duty ? *A.* In such a Case his main and proper Work and Business is, with all Speed and Earnestness to get his State changed for the better.

Q. 15. What is mainly required of a Sinner, that he may get his State changed for the better ; that is, that he may be delivered from a State of Sin and Misery ? *A.* The Scripture is very plain and clear in this, and the Sum of what it directs unto is this, let him believe in the Lord Jesus Christ, that is, let him give his deliberate, sincere, and hearty Consent to the Terms and Proposals of the Gospel ; and particularly, let him accept of Christ as his Redeemer in all his Offices, and with all his Benefits, and dedicate himself to him, to be taught, saved, governed, and disposed of by him ; which if by the Grace of God he be enabled to do, he shall thereby be brought into a State of Grace, and have a sure Interest in Christ ; and so, in the Main, be prepared for the Lord's Table, and enabled to Seal his Covenant with Christ, and to feed upon him by Faith.

Q. 16. Would not personal Covenanting be of Service in managing the grand Affair of our Souls, as well as prepare us for the Lord's Table ? *A.* Yes ; undoubtedly, if sincerely gone about.

Q. 17. How is this Business of personal covenanting with God to be gone about ? *A.* What we call personal covenanting is nothing else but a solemn, serious, explicit, or express transacting with God in secret, wherein the Christian expressly declares to God, that he gives his sincere and hearty Consent to all the Terms and Proposals of the Gospel, viz. that he take Christ to be his complete Redeemer in all his Offices and with all his Benefits ; that he takes God the Father to be his Father in Christ, and the Holy Ghost to be his Sanctifier and Guide ; and accordingly gives up and dedicates himself to be ruled and disposed of in all Things according to his Sovereign Will and Pleasure. *Gen. 28. 21. Rom. 6. 13.* See more of this in the Orphan's Legacy.

Q. 18.

Q. 18. *What are the Advantages of personal covenanting?*

A. When this spiritual Transaction between Christ, or between God in Christ, and a sincere, humble, penitent Soul is gone about in a sincere Manner, the Advantages thereof are both many and great; first, it affords a sensible Ground of Claim to, and Reliance on the Lord Jesus Christ, for all Things necessary for Life and Godliness, for Time and Eternity; 2dly, and consequently it strengthens his Reliance on the faithful Promises of the Covenant; 3dly, it confirmeth and increaseth the Christian's Sense of the Obligations to strict practical Godliness; 4thly, it exceedingly fortifies against Temptations of every Sort; 5thly, it's a great Help, Support and Comfort in the Hour of Affliction, Temptation, Desertion, and against the Terrors of Death; 6thly, it's a great Help and Step towards the full Assurance of Faith; 7thly, it greatly furthers a Christians Preparation for the Lord's Table.

Q. 19. *How doth our examining ourselves concerning our spiritual State contribute to prepare us for coming to the Lord's Table?* **A.** Thus; if upon Examination we find good Ground to conclude well of our spiritual State, then we can come to the Lord's Table with an holy Boldness and Triumph of Faith, which will quicken and invigorate all our Graces: If we find Ground to fear that our State is not good, this will natively quicken our Industry to make sure of Conversion, and so to get our Fears and Doubts removed; but and if upon Examination we think we have Ground to conclude, that we are yet in our Sins, and unconverted, this will natively stir us up and alarm us of our Danger, that with Speed we may flee from the Wrath to come, and by Faith to lay Hold on Christ; and surely, in this consists the main Part of our Preparation: And if it should not have this Effect upon us, yet it may deter us from prophaning the Ordinance by unworthy communicating.

Q. 20. *How doth our examining ourselves concerning our Sins contribute to our Preparation for the Lord's Table?* **A.** By stirring us up to Repentance, to have fresh Recourse to the Blood of Christ for Pardon, and to quicken and renew our Purposes and Resolutions of Reformation, new Obedience and Watchfulness against Sin for the future. All which are most suitable Exercises of Soul on such Occasions.

Q. 21. What Sins should we examine ourselves about?

A. All Sins, so far as our Knowledge and Memory can reach; but especially our Sins against Light, Conviction, and against former Engagements, and whatsoever Aggravations of Sin we are conscious of to ourselves; and, above all, the indwelling Sin and Lufts of our Hearts, and particularly our Darling Sins and predominant Lufts.

Q. 22. How doth our examining ourselves concerning our spiritual Wants and Necessities contribute prepare us for this Ordinance? *A.* By exciting us to a Soul-affecting Sense of these Wants, and so prompting us to apply to Christ by earnest Prayer, that according to his Promise and Covenant he would seasonably supply us; which is also a most suitable Exercise of Soul at the Lord's Table.

Q. 23. How doth the Examination of our Graces contribute to our Preparation for this Ordinance? *A.* Because hereby we come to know, in a feeling Manner, in what Frame and Condition our Graces are, whether thriving or languishing, and consequently what Course to take most suitable to our present Need.

Q. 24. But what if upon Examination we see Cause to fear, or even to conclude, that we have no Grace? *A.* As before, concerning our spiritual State, if we are content and easy under this Apprehension, it's a shrewd Sign we are without Grace altogether; and then, unless we are resolved to perish, we must labour to bring home the awakening Thoughts of our deplorable Condition unto our Consciences, in order to stir ourselves up to flee in Earnest from the Wrath to come: But, on the other Hand, if our Apprehension of the Want of Grace be our Burden and Grief, and be accompanied with earnest Desires, Prayers, and Endeavours after it; it's a good Sign that we have Grace begun in us, that it is real, though but weak: *For blessed are they that hunger and thirst after Righteousness, for they shall be filled.*

Q. 25. What Graces should we examine ourselves about?

A. There are eight Graces especially, which we ought to examine ourselves about, because they are required to be in Exercise on a sacramental Occasion, *viz.* Knowledge, Faith, Repentance, Love to God, and our Neighbour, which is commonly called Charity, Thankfulness, holy Desires, and Resolutions of new Obedience.

Q. 26.

Q. 26. *Why is it needful to have Grace excited by Way of Preparation for this Ordinance?* **A.** Because the spiritual Part of all the divine Worship which is called for in this Ordinance, consists in the Exercise of the Graces of the Spirit, and particularly of these Graces mentioned; and the more lively they are in Exercise, the more pleasing it is to God, and the more profitable and comfortable it is to ourselves.

Q. 27. *What Course must we take in order to get our Graces excited unto lively Exercise?* **A.** These four Means are especially useful for this Purpose; first, reading, and hearing God's Word read and preached, as also other pious Books; 2dly, serious Meditation on suitable Subjects; 3dly, serious, earnest, and frequent Prayer; 4thly, serious religious Conference and Discourse.

Q. 28. *If after all our Endeavours to excite our Graces they still remain dead and lifeless, what is our Duty in that Case? Shall we come forward or stay back?* **A.** If we be conscious to ourselves of our Diligence and sincere Desires to have our Graces in Exercise, we may and ought to come forward, tho' we have not the desired Success in our Endeavours to excite our Grace; and wait patiently on the Will of God as to our Success, still continuing our Endeavours in the Use of Means, and also searching out by what Part of our past Conduct we have provoked God to hide his Face.

Q. 29. *What is it to eat and drink worthily?* **A.** It is to eat and drink in such a Manner as to be acceptable to God in that Duty.

Q. 30. *What is necessary that we may be worthy or acceptable Guests at the Lord's Table?* **A.** Three Things are necessary to this; first, that a Person have true Grace; 2dly, that his Grace be in Exercise; 3dly, that it be exercised suitably to the Nature of the Ordinance, and the spiritual Case and Necessities of the Soul of Communicant.

Q. 31. *What is it to have Grace in Exercise suitably to the Nature and Design of the Ordinance, and the spiritual Case and Necessity of our Souls?* **A.** When a Person's Faith or Love is carried out towards Christ crucified, as represented in this Ordinance by the Elements in Time of communicating, then these Graces are suitably exercised. When a Person is conscious to himself, or finds by Self-Examination,

tion,

tion, that any particular Grace, such as Faith, Love, Humility, Patience under Affliction, Resignation to the Will of God, or Acquiescence in his Dispensations of Providence, &c. is weak and languishing; or finds that any particular Lust, such as Covetousness, Worldly-mindedness, Pride, Passion, murmuring against divine Dispensations, &c. do prevent in him; or observes, that he is easily beset by some particular Temptation, either to neglect Duty or commit Sin, of any Kind; or hath been guilty of any Sin which lies heavy on his Conscience; or is apprehensive of any threatening Troubles, Trials, or Temptations before him, which he fears may be too strong or heavy for him; or is under a discouraging Sense of his own Weakness and Insufficiency for any Work or Duty which he is, or expects to be called unto: And when, in any such Case, the Christian Communicant at the Lord's Table sincerely Endeavours to apply Christ to himself by Faith, that is, to seek to him, and rely upon him for Help and Supply of Grace, and spiritual Strength, suitable to his own felt Strait and Necessity, whatever it be; then he may be said to exercise his Graces suitable both to the Design of the Ordinance, and to his own particular Necessity. And the more careful and earnest the Christian Communicant is in making Application of Christ and his Benefits to himself in this suitable Manner; he is the more likely, in due Time, to receive such liberal Returns to these suitable Exercises of Grace, as will convince him, to his unspeakable Comfort, that Christ, as held forth in this Ordinance, is a rich Treasure and overflowing Fountain of all necessary good Things; yea, and that, by his Providence and Spirit, he will suitably and seasonably supply all his Wants, and cause him to know by most comfortable Experience, that *Happy is that Person whose God is the Lord.*

Q. 32. *Are any Persons more guilty of unworthy communicating than others?* A. Yes; those who have no saving Grace are more guilty than those who come short in the Exercise thereof; and those who come more short are more unworthy than those who come less short.

Q. 33. *Wherein consists the Sinfulness of unworthy communicating?* A. It is a prophaning the Ordinance, it is the Abuse of the Symbols of Christ's Body and Blood; and, in a Sort, to contract the Guilt of murdering him and polluting

him to Death; as the Apostle *Paul* speaks of crucifying the Son of God afresh, and putting him to open Shame.

Q. 34. What is the Danger of unworthy communicating?

A. As all other Sins do, it exposes to the Danger of God's Wrath and Curse; 2dly, it contracts a Guilt of an high aggravated Nature, being an Abuse and Prophanation of an Ordinance, wherein the Love and Grace of God to Sinners is so gloriously display'd; and Christians are advanced to such Honour and Dignity as to sit at the Lord's Table, not only to feed with and upon him, but also, in publick and solemn Manner to be espoused to him, as a Bride to her Bridegroom: So that not to be hearty and sincere in making a Profession of such Things, must be a Sin of a most great and aggravated Nature and Danger.

Q. 35. Is the Sin of unworthy communicating unpardonable? *A.* No; it is pardonable.

Q. 36. What then is the Meaning of these Words, He that eateth and drinketh unworthily, eateth and drinketh Judgment to himself? *A.* First, in general they import, that there is a peculiar dreadful Danger in this Sin; 2dly, and more particularly, they are to be understood as if the Apostle had spoken to this Purpose, Those who eat and drink unworthily are so far from feeding on Christ by Faith, and securing their own Salvation thereby, as worthy Communicants do, that they rather fix the Guilt of all their former Sins upon themselves, and add this grievous Sin to the former Heap; so that they are in greater Danger of Damnation than if they had not come at all to the Lord's Table. But still the Door of Mercy is open for such Sinners, as well as others, if they will repent and believe. The Words also may be understood to denote the Heart-hardening Nature of this Sin; that he whose Heart is not melted down to Repentance by such an ocular Representation of Christ's Suffering for Sin, will be rendered harder and more confirmed in Impenitency and Unbelief, which makes him more in Danger of Judgment or Damnation than he was before.

Q. 37. How should a Christian's Thoughts be exercised in Time of partaking of this Ordinance? *A.* His sacramental Graces, such as Faith, Love, Repentance, and Gratitude, should be in lively Exercise as much as may be; 2dly, the Main of his Business then is, to commemorate, or meditate upon the dying

dyling Love of his Redeemer, and to be suitably exercised with the View and Thoughts of it; 3dly, he should endeavour to make a particular Application of a crucified Saviour to his own Case and spiritual Necessities, according to the Sense which he hath of them; relying upon the Merits of a crucified Saviour for the Pardon of all Sin in general, and of such Sins in particular, as lie most heavy on the Conscience; relying on him also, for Victory over Temptations, and his own most stubborn Lusts; that he may be rendered more stable and constant in his Christian Walk, and Increase of heavenly Mindedness, and the like.

Q. 38. *How should a Christian behave after communicating?* A. He ought again to reflect and examine himself concerning his Preparation, his Conduct in communicating; to be thankful for what he finds agreeable, and to bewail what he finds amiss; he must strive to increase in Watchfulness and Diligence in all the Duties of Piety and good Works, remembering that he hath now solemnly renewed his Vows and Engagements to this Purpose; resolving to persevere in his Duty, and being ready to improve all Helps, Means, and Ordinances for this End; and particularly to prepare for, and carefully to improve the same Ordinance when divine Providence renews an Opportunity.

Q. 98. *What is Prayer?* A. Prayer is an offering up of our Desires to God, for Things agreeable to his Will, in the Name of Christ, with Confession of our Sins, and thankful Acknowledgment of his Mercies. *Psf. 62. 7. 1 John 5. 19. John 16. 23. Psf. 32. 5. Dan. 9. 4. Phil. 4. 6.*

Q. 1. *To whom ought we to pray?* A. Prayer being an Act of religious Worship, we ought to pray to God alone; for he alone can hear our Prayers, and grant our Requests. *Rom. 8. 27. Psf. 5. 15.*

Q. 2. *How many Sorts of Prayer are there?* A. First, Prayer may be divided into continued and ejaculatory Prayer: Continued Prayer is, when a Person continues some time in it; ejaculatory Prayer is, when a Person in the midst of other Business sends up a sudden Request to Heaven, and then immediately returns to the Business in Hand; as *Nehemiah* did in the King's Presence. Again, Prayer may be divided into mental and vocal Prayer; mental Prayer is, when no audible Voice is used; as *Abraham* prayed at the

Red Sea; vocal Prayer is when an audible Voice is made Use of; as *Solomon* pray'd at the Dedication of the Temple.

Q. 3. *Is it needful always to use an audible Voice?* A. It's not always needful in secret Prayer; but in social Prayer it is; or else the Company cannot join.

Q. 4. *How is Prayer otherwise divided?* A. It is divided into secret, private, in a Family, or private Society, and publick in a Congregation.

Again, it may be divided into stated and occasional; stated Prayer is that which is performed at stated Times, as Morning and Evening, on the Sabbath Days; occasional Prayer is that which is performed on Occasion of any particular Emergency, or Dispensation of Providence, as when a Person is sick or in Distress. *Pf. 50. 15.*

Again, Prayer may be divided into that which is performed by a prescribed Form, and that which is called extemporary or conceived Prayer.

Q. 5. *Is it lawful to use a prescribed Form of Prayer?* A. In some Cases it is, viz. when a Person is of so weak Gifts, as not to be able to conceive suitable Thoughts or Expressions, as Children and Persons of weak Gifts: Thus both *Christ* and *John Baptist* taught their Disciples when they were weak and unexperienced.

Q. 6. *Is it not best always to use Forms, because it's an Advantage to know before Hand what is about to be uttered?*

A. When the Person who performs this Duty hath attained a competent Gift, as all must be supposed to have who are judged fit for the Ministry of the Gospel, or to study and preach Sermons; I say, all who have a Competency of rational Gifts of the Mind are so far from reaping Benefit by being confined to these Forms, though never so good, that they are much hindred by them; for so far as they are bound to these Forms, so far they are effectually hindered from stirring up and improving the Gift of Prayer; yea, are restrained from using a most pertinent and suitable Expression when it is suggested; and so the Spirit and Gift of Prayer is fettered and imprisoned by these stinted Forms; neither is it possible to suit these Forms to the particular Cases of Persons, Families, and Congregations, so well as a Person of competent Gifts may do by the ordinary Assistance of the holy Spirit, which is promised to all that seek it sincerely.

And

And as to those who hear and join; let Conscience judge, and let Experience bear witness, whether it is easier to attend and uninterruptedly and seriously to join in a Form of Prayer, which is worn thread-bare by frequent Repetition, or to attend closely and join seriously in an extemporary Prayer that is uttered with competent Pertinency, Intelligibleness, and Decency of Expression, and apparent Seriousness in the Person that speaks, when we know nothing of what is to be uttered before we hear it. We all know by Experience, that we can attend closer to the Hearing of any Discourse that we never heard before, than to what we have heard very often, yea every Day; the same may be observed concerning moving our Passions, or quickening our Affections.

Q. 7. *What ought we to pray for?* A. We ought to pray for Things agreeable to the Will of God; that is, for what he allows and commands us to pray for, and nothing else. *John 5. 14.*

Q. 8. *What Things hath God commanded us to pray for?* A. For all Things that have a Tendency to advance his Glory, and our own and other's Good and Advantage, both spiritual and Temporal. *Phil. 4. 6.*

Q. 9. *How ought we to pray?* A. We ought to pray with awful Reverence of the Majesty of God upon our Spirits; under a deep Sense of our own Unworthiness, Necessities, and Sins; with Understanding, Faith, Sincerity, Fervency, Perseverance, and humble Submission to the Will of God. *Pf. 63. 1.*

Q. 10. *Are there not some Persons that cannot pray?* A. Every one that hath the Exercise of Reason hath so much of a natural Faculty for Prayer as may enable him, in some Measure of moral Sincerity; to pray for such Things as he knows he stands in Need of, if he will use his Talents for that Purpose; even as a Child, as soon as it comes to the Exercise of Reason, tho' in a very low Degree, is capable to ask such Things from it's Parents as it needs or desires. *Jonah 1. 6.*

Q. 11. *Can every Person pray acceptably?* A. None but true Believers, or converted Persons, can pray acceptably; yet it is the indispensable Duty of every one to pray as he can: And God often condescends to hear the Prayers of unconverted Sinners, as he did *Abah's*, and the Prayers of the *Ninevites* though an Heathen Nation.

Q. 12. *If none can pray acceptably but true Believers; is it not better for Sinners not to pray than to pray?* **A.** As it is better for unconverted Sinners to do Justice to their Neighbours, and other moral Duties, though they cannot do them acceptably, than to do unjustly; so it is better for unconverted Sinners to pray than to neglect it; because it is a commanded Duty, and the Neglect of it is a direct Disobedience to God's Command: And further, the ordinary Way whereby unconverted Sinners obtain that great and precious Benefit of Conversion or Regeneration, is by the Spirit's concurring with them in the Performance of some commanded Duty, such as Prayer, reading the Word, or hearing it preached: Therefore it is both the Duty and Interest of all to be as diligent and earnest as they can in this Duty of Prayer; and particularly, they ought to pray for converting Grace, as one chief and necessary Blessing, without which we are eternally undone. *Jer. 31. 18, 19.*

Q. 13. *What is it to pray in the Name of Christ?* **A.** To pray in the Name of Christ implies several Things; as first, to do it in Obedience to his Command; 2dly, to be encouraged to it by the Warrant of his Authority; 3dly, to trust in his Promises; 4thly, to ask for his Sake, or the Sake of his Merits; 5thly, to hope for Acceptance and granting of our Requests on Account of his Mediation, but not for our own Worthiness. *Dan. 9. 18.*

Q. 14. *Is it always needful to mention the Name of Christ in our Prayers?* **A.** No; if the Soul and Heart exercise that religious Regard to Christ mentioned in the above Particulars it is sufficient, tho' Christ's Name be not expressly mentioned; yet it's useful often expressly to mention it for our own Edification and the Edification of those who join with us; in order to revive and cherish the inward religious Regard which we ought to have for him, as our Mediator, through whom we have Access to God. *Eph. 2. 18.*

Q. 15. *What are the ordinary Parts of Prayer?* **A.** The Parts of which Prayer is commonly made up, are, Confession of Sins, Petitions for Blessing, and Thanksgiving for Mercies received.

Q. 16. *Is it needful that every Prayer have all these Parts expressly and distinctly contained?* **A.** No; especially in short or ejaculatory Prayers; yet in Prayers of greater Length it is very suitable to bring in all these Exercises in their proper Place.

Q. 17. *Is there any strict Order to be observed in bringing in of these Parts, so as some of them should always go before, and others follow?* **A.** All that is needful to be observed in this is, that we offer up to God the several Parts and Particulars in an orderly Manner, so as that there be a suitable Connection and Coherence among the several Particulars which we offer up to God, in such Sort, that what goes before may contribute to quicken and enliven the inward Exercises of the Mind, in and about what follows; yet we conceive, that humble Acknowledgment of Sin, and Unworthiness, generally suits well to go before our Petitions and Desires, because this Exercise hath a native Tendency to increase both the Humility and Fervency of our Hearts in our Petitions: But whether all our Confessions, or all our Petitions be joined together, or be intermixed with one another, is a Matter of Indifferency; provided there be a natural and decent Connection and Coherence of Matter; we judge it best not to strain too nicely as to these Things, but rather to give Way to what our Minds and Gifts do dictate while employed in the Duty, together with what Assistance the Spirit is pleased to afford. *Rom. 8. 26.*

Q. 18. *What is the main Thing to be studied and regarded in the Duty of Prayer?* **A.** The inward Frame of Heart and Exercise of Soul are to be studied and regarded more than the Manner of Expression, or any Thing of that Kind; because God regardeth it most; for if the Frame be fervent and serious, it will dictate both Matter and Order of Utterance; but if this be wanting, the Duty will go on but heavily, though these Externals be never so much regarded. *Psf. 45. 1.*

Q. 19. *How may a Person obtain a Frame serious and fervent in Prayer suiting the Duty?* **A.** The holy Spirit is the main and principal Assistant in this Matter, by bestowing upon us, and working in us, the Grace and Gift of Prayer; therefore we should earnestly pray for them. *Rom. 8. 26.*

Q. 20. *What is the Gift of Prayer?* **A.** It is an Ability to utter our Thoughts in suitable Expressions in the Duty of Prayer.

Q. 21. *What is the Grace of Prayer?* **A.** It consists in a holy, serious Frame of Heart, together with a Capacity to conceive aright of our own Wants and Necessities.

Q. 22. *Are there any other Helps which a Christian should have Recourse unto for his Assistance, in the Duty of Prayer, besides the Assistance of the holy Spirit?* **A.** Yes; there are other Helps which we ought to improve for this Purpose; first, the Scriptures are of great Use for our Direction; because they serve for our Instruction, in all Things relating to this Duty, and have many excellent Examples of it; 2dly, serious Meditation upon the Concerns of our Souls, and the Interest of Religion; 3dly, reading good Books, and conversing with serious Christians; and in Sum, every Thing which tends to promote true Piety, will also help us forward in this Duty of Prayer.

I will here suggest one Particular, which hath been found, by Experience, to be of excellent Use to Christians in the Performance of social Prayer, whether in a Family or in Publick; and, in short, it is the conscientious punctual Performance of secret Prayer: The following up the daily Practice of this Duty doth exceedingly help our reasonable Talents, both as to Conception and Utterance in this Duty; Neither are Persons of small Gifts and weak Abilities so over-awed in Secret as in the Presence of others; but can, with Freedom of Speech, express their Thoughts before God in secret, though their Words be broken and confused; and so, by daily Practice, they acquire more and more Skill and Readiness in uttering themselves: So that when they are called to be employ'd in Society, they are not so much abash'd and non-pluss'd, confused and discomposed; nor so much at a Loss for suitable Words and Expressions, as if they had never accustomed themselves to this Duty in secret. And I'm fully persuaded, that the great Cause of the Fear and Bashfulness which hinders and discourages many in their first setting up of the Worship of God in their Families, is because they are such Strangers to their Duty in secret, that they have not improved their Gifts of Conception and Utterance by daily secret Prayer; and so are both afraid and ashamed to expose their Weakness in this Duty to the View and Observation of others. Let young ones then, and all others, be persuaded early and strictly to accustom themselves to this Duty of secret Prayer, and by the Blessing of God they will in Time, yea, sooner than they are aware, acquire such a Measure of the Gift of Utterance as will enable

able them, with a religious Decency and Skill, to pray in Fellowship with others when called unto it.

Q. 23. *For whom ought we to pray?* A. We ought to pray for all whom we ought to love, while they are alive; but not for the Dead, nor for those who are known to have sinned the Sin unto Death, if such a Thing can certainly be known in an ordinary Way; which I much doubt. 1 Tim. 2. 1. 1 John 5. 16.

Q. 24. *How doth the Spirit assist in Prayer?* A. By enabling us to understand our own and other's Conditions and Necessities; and by quickening our Desires and spiritual Affection; and by suggesting suitable Matter, and Arguments, to be used in Prayer. Rom. 8. 26.

Q. 25. *Ought we to confess all our Sins in Prayer?* A. We ought to confess them all, in general and in particular, so far as our Knowledge and Memory will enable us; we should conceal none; only secret Sins we should confess in secret, and those which are known to ourselves or others we should confess before those who know them, or may know them; but we ought not, in Prayer or otherwise, to divulge secret Sins when the Edification of God's People doth not require it.

Q. 26. *How should we acknowledge God's Mercies?* A. We should acknowledge them with a thankful Sense of them upon our Hearts, so as to be engaged to love him the more for them, and to obey him with greater Constancy and Cheerfulness.

Q. 99. *What Rule hath God given for our Direction in Prayer?* A. The whole Word of God is of use to direct us in Prayer; but the special Rule of Direction is that Form of Prayer which Christ taught his Disciples, commonly called the Lord's Prayer.

Q. 1. *How doth the Lord's Prayer serve for our Direction in Prayer?* A. Two Ways; first, when it is used as a Prayer; as it ought to be by those who are weak in their Gifts, and cannot conceive or dictate suitable Words in Prayer for themselves; which was the Case of the Disciples of John Baptist and our Saviour, when they gave them Forms of Prayer; 2dly, when this Form of Prayer is used as a Pattern, or Example, according to which we make or form our Prayers; this is the chief Use that is to be made of it,

by those who have attained such a Measure of the Gift of Prayer as to be able to conceive or dictate Prayers for themselves, according to the Word of God, and the Sense which they have of their own Condition and Wants. 1 Kings 8. 38.

Q. 2. *How many Parts are there in the Lord's Prayer?*

A. Three, viz. the Preface, the Petitions, and the Conclusion.

Q. 100. *What doth the Preface to the Lord's Prayer teach us?* A. The Preface to the Lord's Prayer, which is, *Our Father which art in Heaven*, teacheth us to draw near to God, with all holy Reverence and Confidence, as Children to a Father, able and ready to help us, and that we should pray with and for others. Rom. 8. 18. Luk. 11. 13.

Q. 3. *What are the Words of the Preface?* A. They are, *Our Father which art in Heaven*,

Q. 4. *What may we learn from the Title Our Father?*

A. From it we may learn to approach to God with holy Reverence of his Greatness and Authority over us; and Confidence in his fatherly Goodness and Mercy; and with an holy Boldness towards him, as being our own Father in Christ, by a sure Covenant: We may learn also, that it is our Duty to pray with and for others as well as ourselves. It's not *My Father*, but *Our Father*.

Q. 5. *What are we to learn from these Words, which art in Heaven?* A. From them we may learn to approach his Presence with humble Reverence, as to him who is God of Heaven, and possessed of all divine Perfections.

Q. 6. *May we not also direct our Prayers to the Son, or to the Holy Ghost?* A. Yes; because they are all equally God; but it's most frequent and most agreeable to Scripture Precedents to direct our Prayers most expressly to the Father; yet when the Father is expressed the other two Persons are imply'd; and when the Son is expressly addressed, the Father and the Holy Ghost are imply'd. Acts 7. 59, 60.

Q. 7. *How many Petitions are there in the Lord's Prayer?*

A. Six.

Q. 8. *How are these Petitions to be divided?* A. In the

first Three we pray for what respects the Glory of God, his Kingdom and Will; in the last Three we pray for what respects our own Interest and Advantage.

Q. 101. *What do we pray for in the first Petition?* **A.** In the first Petition, which is, *Hallowed be thy Name*; we pray that God would enable us and others to glorify him, in all Things whereby he maketh himself known, and that he would dispose all Things to his own Glory. *Psf. 67. 2.—83.* throughout.

Q. 1. *What are the Words of the first Petition?* **A.** They are these, *Hallowed be thy Name*.

Q. 2. *What is meant by the Name of God's being hallowed?* **A.** By hallowing the Name of God is meant it's being worshipped, and glorified, by all the Creatures according to their Capacity. *Psf. 150. 6.*

Q. 3. *What do we pray for when we say, Hallowed be thy Name?* **A.** We pray that we and others may be enabled to glorify God in all Things; and that he would dispose all Things to his own Glory; or make his own Glory more and more conspicuous by all Things which are brought to pass in the World. See more of this in the first Question of this Catechism.

Q. 102. *What do we pray for in the second Petition?* **A.** In the second Petition, which is, *Thy Kingdom come*, we pray, That Satan's Kingdom may be destroyed, the Kingdom of Grace may be advanced, ourselves and others brought into it, and kept in it, and that the Kingdom of Glory may be hastened. *Psf. 68. 1. Rev. 12. 10, 11. John 17. 19, 20. Rev. 22. 20.*

Q. 1. *What are we to understand by the Kingdom of God in this Petition?* **A.** By the Kingdom of God we are to understand his redeemed Kingdom or Church.

Q. 2. *How manifold is Christ's Kingdom?* **A.** It is two-fold, viz. the Kingdom of Grace, and the Kingdom of Glory. See more Divisions of Christ's Kingdom on the

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

Q. 3. *What is meant by the coming of Christ's Kingdom?* **A.** Hereby we are to understand three Things principally; first, the diminishing of Satan's Kingdom among or over the Children of Men, by the Conversion of many, daily, to the Faith and Obedience of the Gospel; 2dly, the Increase and Advancement of the Kingdom of Grace, and the building of it up upon the Ruins of Satan's Kingdom, by the Success of the Gospel preached and propagated through the World,

together with the Increase of Purity, of Doctrine, Worship and Practice, and Grace in the Hearts of God's People. 3dly, the hastening his Kingdom of Glory, or his gathering his whole Church or Kingdom into that State of Glory and Perfection which he hath prepared for them.

Q. 103. *What do we pray for in the third Petition?* A. In the third Petition, which is, *Thy Will be done on Earth as it is in Heaven*, we pray, That God would make us able and willing to know, obey, and submit to his Will in all Things, as the Angels do in Heaven. *Pf. 119. 36. Matt. 26. 39. Pf. 103. 20, 21.*

Q. 1. *What are we to understand by the Will of God in this Petition?* A. Hereby we are to understand God's Law, or Will of Command; and his Will of good Pleasure, or his Purpose, Intention, or Decree.

Q. 2. *What is the Difference between God's Will of Command and his Will of Intention?* A. By God's Will of Command he obligeth us to our Duty of Obedience; by his Will of Intention he resolves or intends what he will bring to pass by his Power and Providence. See more of this on the Q. *What is the Duty which God requires of Man?*

Q. 3. *What do we pray for in this Petition, with respect to the commanding Will of God?* A. We pray that God would make us and others able and willing to know and obey all his Commandments, sincerely, constantly, and cheerfully, as we ought.

Q. 4. *What do we pray for with respect to God's Will of Intention?* A. With respect to God's Will of Intention and Purpose, which also is his providential Will, we pray, That ourselves and others may be enabled to submit, and cheerfully to acquiesce, in whatever God by his Providence is pleased to bring to pass; and to improve all Dispensations we meet with for God's Glory and our own Excitement to, and Establishment in, the Way of our Duty.

Q. 5. *Is it possible for us to do the Will of God as the Angels do in Heaven?* A. Though we are not capable to do his Will in the same Degree of Perfection, yet, by Grace, we may imitate their Sincerity in doing it.

Q. 104. *What do we pray for in the fourth Petition?* A. In the fourth Petition, which is, *Give us this Day our daily Bread*, we pray, That of God's free Gift we may receive

ceive a competent Portion of the good Things of this Life, and enjoy his Blessing with them. *Gen. 28. 20. 1 Tim. 4. 4.*

Q. 1. *What are we to understand by, Our daily Bread?*
A. All outward and temporal Comforts.

Q. 2. *What is imported in the Words, This Day?* **A.** It is imported, first, That this Life and all worldly Comforts are very uncertain; 2dly, that we depend upon God for the Continuance of Life, and the Necessaries and Comforts of it; 3dly, that it's our Interest and Duty to pray every Day for the Necessaries and Comforts of it; 4thly, that if we neglect to pray every Day for the Mercies of the Day, it's but just with God to withhold them from us; 5thly, that no worldly Enjoyment can be so well secured, but that it is easy with God to deprive us of it, if we provoke him thereunto, by Neglect of Prayer and Dependence on him for it; 6thly, we can never be so destitute of worldly Comforts but that it is in God's Power to supply us, if we sincerely apply to him for it. *Phil. 4. 6.*

Q. 3. *Do we pray for any Thing else in this Petition but a Competency of worldly Comforts?* **A.** It's also imply'd, that we pray for a Blessing with them, and that we may have Grace to improve them for God's Glory and our own true Advantage.

Q. 4. *Is it not lawful to pray and endeavour to provide for the Time to come?* **A.** It's both lawful and Duty in a moderate Way, and in Subordination to the Will of God, but not to be anxious about Time to come, contrary to our Lord's Caution; at Length in *Matt. 6. 19.*

Q. 5. *Is there any Thing else imported in this Petition?* **A.** Yes; it's imported, That we should be contented with mean Things, if God think fit to withhold greater from us; it's only our daily Bread; that is, a Competency, but not a splendid Way of Living, but what God thinks meet for our daily Allowance. *Prov. 30. 8.*

Q. 105. *What do we pray for in the fifth Petition?* **A.** In the fifth Petition, which is, *And forgive our Debts as we forgive our Debtors,* we pray, That God for Christ's Sake, would freely pardon all our Sins; which we are the rather encouraged to ask, because by his Grace we are enabled from the Heart to forgive others. *Ps. 51. 1, 2. Luke 11. 4.*

Q. 1. *What are we to understand by Debts?* A. By Debts we are to understand our Sins; because by them we are Debtors to divine Justice.

Q. 2. *Why are these Words added, As we forgive our Debtors?* A. To bear home upon our Consciences the Necessity that lies upon us to exercise Charity and Forgiveness, from our Hearts, towards all that have offended us, according to the glorious Example of God in his Dealings towards us, *Matt. 18. 33.* and also, to intimate, that every one who is conscious to himself of a sincerely forgiving Disposition, towards those who have offended him, hath great Ground to hope, that God will grant his Request for the Forgiveness of his Sins. *Matt. 6. 14.*

Q. 3. *Is not this a difficult Task freely and sincere to forgive, especially great Offenders?* A. It is so to corrupt Nature; but yet it is necessary: And by the Grace of God every true Christian is enabled to do it, though not without Difficulty; and who do not sincerely endeavour it, have no just Claim to the Character of a Christian. And, moreover, it's no more difficult than other mortifying, self-denying Lessons of Religion; which are necessary for the very Being of a true and sincere Christian: For, *they that are Christ's, have crucified the Flesh, with the Affections and Lusts.* *Gal. 5. 24.*

Q. 4. *Why is not the Name of Christ mentioned in this Petition for the Forgiveness of Sins?* A. Though Christ's Name or Merits be not mentioned, yet they are imply'd, as in all the other Petitions; for it's only for Christ's Sake that we can expect any good Thing from God.

Q. 106. *What do we pray for in the sixth Petition?* A. In the sixth Petition, which is, *And lead us not into Temptation, but deliver us from Evil,* we pray, That God would either keep us from being tempted to Sin, or support and deliver us when we are tempted. *Matt. 26. 41. 2 Cor. 12. 7, 8.*

Q. 1. *How can God be said to lead Persons into Temptation, seeing he tempteth not any Men, as the Apostle James saith?* A. God may be said to lead into Temptations when he permits Persons to fall into them: when by his Power and Providence he could have hindered it, as he could have hindered Satan to tempt our first Parents. *2 Sam. 24. 1.*

compared with **1 Chron. 21. 1.** Here both God and Satan are said to tempt or stir up *David*, God with a just and holy Design; but Satan with a wicked and malicious one.

Q. 2. *How manifold are the Temptations that we are liable to fall into?* **A.** They are three-fold, *viz.* from Satan, from the sinful Inclinations of our own Hearts, and from the World.

Q. 3. *Which of these Enemies are most dangerous?* **A.** Our own Hearts are most dangerous, though Satan be most malicious. It is the sinful, corrupt Inclination of our Hearts that gives both Satan and the World so much Advantage against us, and so many and so easy Victories over us; and for the most Part, there is a Concurrence of all the three, though the Temptation may take it's Rise from any one of them. *Job 1.* throughout.

Q. 4. *Whether is it a greater Mercy to be kept from Temptation, or to be enabled to resist it?* **A.** Each is preferable to the other in different Respects; as for Instance; to be kept from Temptation hath less Danger of Sin accompanying it, and less of an uneasy Struggle and Contention with the Enemy: And, on the other Hand, to be supported under a Temptation, is more exercising, improving, and strengthening to our Graces, and renders us more expert in our spiritual Warfare. But which soever of these Mercies God is pleased to grant is undoubtedly the best for the Christian, in the present Case, because our heavenly Father knows what is fittest for us, and is most for our Advantage, and his own Glory. *Rom. 8. 28.*

Q. 107. *What doth the Conclusion of the Lord's Prayer teach us?* **A.** The Conclusion of the Lord's Prayer, which is, *For thine is the Kingdom, and the Power, and the Glory,* teacheth us to take our Encouragement in Prayer from God only; and in our Prayers to praise him, ascribing Kingdom, Power, and Glory to him; and in Testimony of our Desires and Assurance to be heard, we say, *Amen.* *Deut. 10. 4, 9. 1 Chron. 29. 11. Rev. 22. 20, 21.*

Q. 1. *What are we taught by the Words of this Conclusion?* **A.** By them we are taught, first, that we should plead with God in Prayer, and fill our Mouths with the strongest Arguments; 2dly, that all these Arguments should be drawn from God himself, and his divine Perfections, and

not from our own Worthiness: Indeed, our own Unworthiness and Misery may be used as an Argument to move his Pity; *Pf. 25. 11.* 3dly, that we should ascribe Praises to him, even the Praises of his divine Perfections and glorious Works. *Pf. 74. 12,--23.*

Q. 2. *What is the Meaning of the Word, Amen?* **A.** This is an *Hebrew Word*, signifying Truth: Sometimes it is used substantively for Truth, as in *Rev. 3. 14.* Sometimes in the Beginning of the Sentence, and then it is a Note of strong Affirmation, as in *John 3. 3. Verily, verily, I say unto thee*: Sometimes it is used in the End or Conclusion of a Sentence, and then it denotes the full Assent and Consent of the Heart to what went before, and also the Hopes of being heard and answered. *Rev. 22. 21.*

AN
APPENDIX,
Containing the
ARTICLES
OF THE
CHURCH of *England*,

Agreed upon, in a Convocation at *London*, in the Year 1552, in the Reign of *Edward VI*, and afterwards confirmed, promulgated, and ratified, in the Reigns of *Queen Elizabeth*, *King James I*, and *King Charles I*.

And which, ever since, have been held and acknowledged to contain and express the Articles of Faith, or Doctrines of the Christian Religion, as professed and taught in that Church :

And which are here reduced into the Form of a *Catechism* ; every Article having a suitable Question prefixed, unto which the Article following gives an Answer.

Together with nine Assertions of *Lambeth*, composed in the Year 1595. by the Archbishops and Bishops, &c. of the Church.

And, also, an Extract of the Articles of the Church of *Ireland*, (*i. e.* Church of *England* in *Ireland*,) agreed upon by the principal Clergy of that Kingdom, in the Year 1615, in *Dublin*.

T O T H E

R E A D E R.

Christian Reader,

AFTER I had finished the foregoing Performance, a Thought was suggested into my Mind, that it might be of a good and useful Tendency, by advancing profitable and edifying Knowledge, if I would also, by Way of Appendix, subjoin the Articles of the established Church; however, the Rarity or Singularity of this Conjunction in one little Volume may appear something strange; and after some Deliberation, I was determined in the Affirmative; and accordingly have here annexed them to this Performance, such as it is: And my Reasons or Motives are chiefly these Two;

First, The greatest Part of the Presbyterian Dissenters, at least, in this Part of the World, have seldom or rare Opportunity of being acquainted with the Form of Doctrine professed in the establish'd Church; which, as I apprehend, is of considerable Disadvantage; because that hereby they are liable to apprehend, that the Difference between us in Doctrinals is much greater than really it is; as every intelligent Reader may see, by comparing these Articles with our Westminster Confession of Faith, and particularly with the Shorter Catechism, as explained in the foregoing Performance; all which do perfectly agree in the main Doctrines of Faith. And here I do acquaint the Reader, who perhaps might not know so much before, that in all the British Dominions, where the Church of England is established by Law, the Presbyterian Ministers, in general, do freely and without Scruple, in Pursuance to the Act of Toleration made in King William's Reign, in Favour of Protestant Dissenters, I say, they in general do subscribe all these 39 Articles, except the 31st, 35th, and 36th, and the first Clause of the 20th, all which do only relate to the Authority, Ceremonies, Homilies, and the Consecration of Archbishops and Bishops, and Ordination of Priests and Deacons; and not at all to any main Point of Christian Faith. Now, I hope this Publication of these Articles will be effectual to inform and convince

viii

H To the R E A D E R.

since the Reader, that the main Difference between Presbyterians and the Church of England, doth not consist in Doctrines of Faith, so much as in the Authority, Government, and Ceremonies of Worship, maintained in that Church, which Dissenters cannot in Conscience comply with.

2dly, As I apprehend, a very great Part of the common Members of the Church are also ignorant of the Difference between the Presbyterian and the established Church; being Strangers, not only to our Presbyterian Form of Doctrine, but also their own Articles; and by Consequence incapable to judge what is agreeable or disagreeable thereunto; yea, too many are so unacquainted with these Things, as to know no other Articles but the Common-Prayer Book. Now, by this Publication of these Articles, this lamentable Ignorance of them may be healed in all the Members of the Church, into whose Hands this Performance shall come. Hereby, also, they will have an easy Opportunity of comparing their own Doctrines or Articles with ours, and so be effectually convinced, that they are both so much of a Piece, that if they understandingly, and not by mere implicit Faith, believe their own Articles, they must also believe our Doctrines. And further, hereby also, I hope, Prejudice may be so far removed, and healed, that Christian Professors of the established Church may become ready and willing to improve the foregoing Catechism, as an Help to their making Increase and Progress in Christian Knowledge; while they, by comparing their own Articles with our Catechism, do find them both to contain the same divine Truths or Doctrines, founded on the inspired Oracles of God; which was the first, and is still the main Motive for this Publication.

My Reason for reducing the Articles into the Form of a Catechism is, not only to render the Reading of them more agreeable and delightful, but also to induce Persons, especially a young Generation, to commit them to Memory; which, I'm persuaded, may be easily done, if Persons would heartily and in Earnest set about it. Our shorter Catechism is much greater, and yet, it's common that our Children can repeat it, by Memory, at the Age of Eight, Ten, or Twelve Years; And, how unspeakably great an Advantage would it be to have such a comprehensive Collection of divine Truths treasured up in the Memory, it would not only furnish with Matter of very profitable, serious, solitary Meditation, as well as useful Conference on suitable Occasions; but also render Persons, in some Measure, capable to judge whether the Doctrines which they hear preached, or read in Books, be sound and agreeable to the Standard, Analogy of Faith, or Articles which they have in their Memory. And I'm persuaded, that for Want of some tolerable Acquaintance with the Doctrines of Christianity, the greatest Number of those who hear Sermons, are as little capable of judging concerning what they hear, as if the Ser-

mons were in an unknown Tongue; unless when the Subject is such as common Sense or the Light of Nature is able to discover, as when known Vices are reprov'd, or common moral Duties are recommended. Now, to commit these Articles to Memory, and to take Pains to understand them would in great Measure cure this Ignorance, and would enable not only to understand, but also more easily and readily to remember what is read or heard; and also to form a Judgment concerning it.

I have added also the Articles of Lambeth, and some of the Articles of the Church of Ireland, because they are more full and plain, as to some main Points of Doctrine, than the 39 Articles are, being of a later Composition, but all agreed to and approved by the harmonious Consent of the principal Clergy of the Church of England, and may serve for an Explication of some Clauses of the 39 Articles, which are more brief and obscure, though to the same Purpose.

Now Christian Readers, and dear Souls, for whose Sake I have been at Pains to make this little Collection of Christian Doctrines; whether you be Dissenters or of the establish'd Church, I will shut up this little Epistle, with an earnest Request to you all in the Bowels of Jesus Christ, that you would bearken unto and practise these following Particulars.

First, Make serious Piety and Religion, both as to Knowledge and Practice, your main Study, remembering, that without Holiness no Man shall see the Lord. Hebr: 12. 14.

2dly, Endeavour so to be acquainted with the Principles of Religion as to have your Faith founded on the Word of God, not contenting yourselves with an implicit Faith on the Credit of any Men or Church on Earth; but labour to search the Scriptures daily, whether these Things be so. Acts 17. 11.

3dly, As we all profess to adhere to the same infallible Rule, viz. the Word of God, to believe the same Christian Doctrines, to submit to the same divine Law, both Moral and Gospel, to believe in the same common God and Saviour, to adhere to the same Covenant of Grace, to hope for the same eternal heavenly Inheritance; as we have the same common Friend and Enemies, the same Helps and Impediments of our Edification and Salvation, &c.

Let us all cordially endeavour to be united in our Christian Affections and Charity towards one another, as well as true Love towards God; let us cordially strive to imitate, emulate, and encourage one another, in every Thing that is commendable before God, and agreeable to our own Consciences; and let us beware lest our differing judgments and Sentiments in lesser Points of Religion have more Influence upon us, to alienate our Affections from one another, than our Agreement in the more substantial Parts of Religion, can have to unite and cement our Souls together in mutual Christian Love.

4thly, Beware of sitting down contented with any Measure of Grace or Knowledge that you have attained, but still strive to grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ.

5thly, Be frequent and earnest in wrestling with God by Prayer, that he may pour out his Spirit, as a Spirit of Power, Light, Love, and a sound Mind, on this degenerate, backsliding Generation, that by the Power of his Grace, accompanying the Gospel, he may heal the many dangerous, deadly Diseases of this sinful Age, such as Ignorance, Profanity in using and Swearing, Sabbath-breaking, Uncleannels, lifeless Formality in Matters of Religion, the prevailing prophane Neglect of Family Religion, and secret Devotion; that he would stir up all Ranks to endeavour to extend and diffuse their Influence for this Purpose, according to their Capacity, Station and Character, especially those in Authority, whether Parents, Masters, Ministers, or Magistrates, by their Instruction, Example and Authority.

O! how happy and glorious a prospect should we have if this were brought to pass! Then God's Salvation would be near us, and God, even our God would bless us: But if it should never be our Lot in this World to see such happy halcion Days; yet still it will be your Wisdom and Interest to strive to be of the few that enter in at the strait Gate, of the little Flock to whom your Father will give the Kingdom; and as the Furtherance of these Things was the main Design of this whole Performance; so it is and shall be the Prayer of one who desires to approve himself the servant of your Souls, for Jesus's sake.

THE
ARTICLES

OF THE
CHURCH of *England*,

Reduced to the Form of a

Catechism :

In Order to render them more easy and ready
to be committed to Memory, and repeated in the Manner
of Question and Answer.

ARTICLE I.

Q. *W*HAT are we to believe concerning God, and the holy Trinity? **A.** We are to believe, That there is but one living and true God, everlasting, without Body, Parts, or Passions; of infinite Power, Wisdom, and Goodness; the Maker and Preserver of all Things, both visible and invisible. And in Unity of this Godhead, there be three Persons, of one Substance, Power, and Eternity, the Father, the Son, and the Holy Ghost.

ARTICLE II.

Q. *W*hat are we to believe concerning the Son, who is the second Person of the holy Trinity? **A.** We are to believe, that the Son, who is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one Substance with the Father, took Man's Nature in the Womb of the Blessed Virgin, of her Substance; so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined in one

Person, never to be divided, whereof is one Christ, very God, and very Man ; who suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a Sacrifice, not only for original Guilt, but also for all actual Sins.

A R T I C L E III.

Q. What are we to believe concerning Christ's going down to Hell ? A. As Christ died for us, and was buried, so also it is to be believed, that he went down into Hell.

A R T I C L E IV.

Q. What are we to believe concerning the Resurrection of Christ ? A. Christ did truly arise again from the Dead, and took again his Body, with Flesh and Bones, and all Things pertaining to the Perfection of Man's Nature ; wherewith he ascended into Heaven, and there sitteth untill he return to judge all Men at the last Day.

A R T I C L E V.

Q. What are we to believe concerning the Holy Ghost ? A. The Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty and Glory with the Father, and the Son, very, and eternal God.

A R T I C L E VI.

Q. What are we to believe concerning the holy Scriptures ? A. Holy Scripture containeth all Things necessary for Salvation ; so that whatsoever is not read therein, nor may be proved therefrom, is not to be required of any Man that it should be believed as an Article of Faith, or to be thought necessary and requisite to Salvation. In the Name of the holy Scripture, we do understand those canonical Books of the Old and New Testament, of whose Authority was never any Doubt in the Church. Of the Names and Number of the canonical Books, *Genesis, Exodus, &c.*

The other Books (as *Hierom* saith) the Church doth read for Example of Life, and Instruction of Manners ; but yet doth not apply to establish any Doctrine ; such as these following, the third Book of *Esdras*, the fourth Book of *Esdras*, &c.

All the Books of the New Testament, as they are commonly received, we do receive and account them canonical.

A R T I C L E VII.

Q. Are the Old and New Testaments contrary to one another ? A. First, The Old Testament is not contrary to the New ; for in both the Old and New Testament, everlasting Life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man.

2dly, Wherefore they are not to be heard who feign that the old Fathers did look only for transitory Promises : Although the Law given by *Moses*, touching Ceremonies and Rites, do not bind Christian Men ; nor the civil Precepts thereof ought of Necessity

nessity to be required in any common Wealth; yet notwithstanding no Christian Man is free from the Obedience of the Commandments which are called Moral.

A R T I C L E VIII.

Q. What are we to think of the three Creeds? A. The three Creeds, *Nicens Creed*, *Athanasian Creed*, and that which is commonly called the *Apostle's Creed*, ought thoroughly to be received and believed; for they may be proved by most certain Warrant from holy Scripture.

A R T I C L E IX.

Q. What are we to believe concerning Original Sin, or Birth Sin? A. Original Sin standeth not in the following of *Adam*, as the *Pelagians* do vainly talk, but it is the Fault and Corruption of the Nature of every Man, that naturally is ingendered of the Offspring of *Adam*, whereby Man is gone very from original Righteousness, and is inclined to Evil; so that the Flesh lusteth against the Spirit, and therefore, in every Person born in the World, it deserveth God's Wrath and Damnation: And this Infection of Nature doth remain, yea, in them that are regenerated, whereby the Lust of the Flesh, called in *Greek* ΠΡΟΝΕΜΑ ΣΑΡΚΟΣ, which some do expound, the Wisdom, some the Sensuality, some the Affections, some the Desires of the Flesh, is not subject to the Law of God; and although there be no Condemnation for them that believe and are baptised, yet the *Apostle* doth confess, that Concupiscence and Lust hath of itself the Nature of Sin.

A R T I C L E X.

Q. What Power hath the Free-Will of Man for Faith and good Works, since the Fall? A. The Condition of Man, after the Fall of *Adam*, is such, that he cannot turn and prepare himself, by his own natural Strength and good Works, to Faith and calling upon God; wherefore we have no Power to do good Works, pleasant and acceptable to God, without the Grace of God, by *Christ*, preventing us, that we may have a good Will, and working with us when we have that good Will.

A R T I C L E XI.

Q. How are we justify'd before God? A. We are accounted Righteous before God, only for the Merit of our Lord and Saviour *Jesus Christ*, by Faith, and not for our own Works or Deservings; wherefore that we are justified by Faith only, is a most wholesome Doctrine, and very full of Comfort.

A R T I C L E XII.

Q. What is the Use or Necessity of good Works? A. Albeit good Works, which are the Fruits of Faith and follow after Justification, cannot put away our Sins and endure the Severity of God's Judgment, yet are they pleasing and acceptable to God, in *Christ*,

and do spring out necessarily of a true and lively Faith; ~~in~~ such that by them a lively Faith may be as evidently known, as a Tree discerned by its Fruits.

A R T I C L E XIII.

Q. Can a Person perform any Works really good and acceptable to God, before he be justified? *A.* Works done before the Grace of Christ and Inspiration of his Spirit, are not pleasant to God; forasmuch as they spring not out of Faith in Jesus Christ, neither do they make Men meet to receive Grace; or (as the School Authors say) deserve Grace of Congruity: Yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the Nature of Sin.

A R T I C L E XIV.

Q. What are we to believe concerning Works of Supererogation? *A.* Voluntary Works besides, over and above God's Commandments, which they, (*i. e.* Papists) call Works of Supererogation, cannot be taught without Arrogancy and Impiety: For by them Men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his Sake than of bounden Duty is required: Whereas Christ saith plainly, *When ye have done all that ye are commanded to do, say, we are unprofitable Servants.*

A R T I C L E XV.

Q. Was Christ, and he only, altogether without Sin? *A.* Christ, in the Truth of our Nature, was made like unto us in all Things, Sin only excepted, from which he was clearly void, both in his Flesh and Spirit; he came to be a Lamb without Spot, who, by Sacrifice of himself once made, should take away the Sins of the World; and Sin, as *John* said, was not in him. But all we the rest, altho' baptised and born again in Christ, yet offend in many Things; and if we say we have no Sin, we deceive ourselves, and the Truth is not in us.

A R T I C L E XVI.

Q. Is every Sin, wilfully committed after Baptism, unpardonable? *A.* Not every deadly Sin, willingly committed after Baptism, is the Sin against the Holy Ghost, and unpardonable: Wherefore the Grant of Repentance is not to be deny'd to such as fall into Sin after Baptism. After we have received the Holy Ghost, we may depart from Grace given, and fall into Sin, and by the Grace of God we may rise again and amend our Lives; and they are to be condemned who say, they can no more sin as long as they live here, or deny Place of Forgiveness to such as truly repent.

A R T I C L E XVII.

Q. What is the true Doctrine of Predestination, or Election? *A.* Predestination unto Life is the everlasting Purpose of God, whereby

whereby, before the Foundations of the World were laid, he hath constantly decreed by his Counsel, secret to us, to deliver from Curse and Damnation, those whom he hath chosen in Christ out of Mankind; and to bring them by Christ unto everlasting Salvation, as Vessels made to Honour: Wherefore they, who be indow'd with so excellent a Benefit of God, be called according to God's Purpose by his Spirit working in due Season, they through Grace obey the Calling, they be justified freely, they be made Sons of God by Adoption, they be made like the Image of his only begotten Son Jesus Christ, they walk righteously in good Works; and at length, by God's Mercy, they attain to everlasting Felicity.

As the godly Consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unshakable Comfort to godly Persons, and such as feel in themselves the Working of the Spirit of Christ, mortifying the Works of the Flesh and their earthly Members, and drawing their Minds to high and heavenly Things; as well because it doth greatly establish and confirm their Faith of eternal Salvation, to be enjoyed through Christ, as because it doth fervently kindle their Love towards God; so for curious and carnal Persons, lacking the Spirit of Christ, to have continually before their Eyes the Sentence of God's Predestination, is a most dangerous Downfall, whereby the Devil doth thrust them into Desperation, or unto Wretchedness of unclean living, no less perilous than Desperation.

Furthermore, we must receive God's Promises in such wise, as they be generally set forth to us, in holy Scriptures: And in our Doings, that Will of God is to be followed, which we find expressly declared to us in the Word of God.

A R T I C L E XVIII.

Q. May Salvation be obtain'd any other Way than by the Name of Christ, or in the Christian Religion? A. They also are to be had accursed that presume to say that every Man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his Life according to that Law, and the Light of Nature: For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby Men must be saved.

A R T I C L E XIX.

Q. What is the Church? A. The visible Church of Christ is a Congregation of faithful Men, in the which the pure Word of God is preached, and the Sacraments duly administered, according to Christ's Ordinance, in all Things that of Necessity are requisite to the same. As the Church of *Alexandria*, *Jerusalem*, and *Antioch* have erred, so also the Church of *Rome* hath erred, not only in Matters of Ceremonies, but also in Matters of Faith.

ARTICLE XX.

Q. What Authority or Power hath the Church? A. The Church hath Power to Decree Rights and Ceremonies, and Authority in Matters of Faith; and yet it is not lawful for the Church to ordain any Thing that is contrary to the Word of God, neither may it expound one Place of Scripture, that it be repugnant to another. Wherefore, altho' the Church be a Witness and Keeper of Holy Scripture; yet as it ought not to decree any Thing against the same, so, besides the same, ought not to enforce any Thing to be believed for Necessity of Salvation.

N. B. The first Clause of the foregoing Article is, by the Act of Toleration allowed not to be subscribed by Protestant Dissenters.

ARTICLE XXI.

Q. What is the Power or Authority of General Councils? A. General Councils may not be gathered together, without the Command and Will of Princes, and when they are gathered together (forasmuch as they be an Assembly of Men, whereof all are not governed by the Word and Spirit of God) they may err, and sometimes have err'd, even in Things pertaining to God; wherefore Things ordain'd by them as necessary to Salvation, have neither Strength nor Authority, unless it may be declared that they be taken out of Holy Scriptures.

ARTICLE XXII.

Q. Is there any Truth in the Romish Doctrines of Purgatory, Pardons, &c. A. The Romish Doctrines of Purgatory, Pardons, Worshipping and Adoration as well of Images as of the Relicks, and also Invocation of Saints, is a fond Thing, vainly invented, and grounded upon no Warrants of Scripture, but rather repugnant to the Word of God.

ARTICLE XXIII.

Q. Who have Right and Authority to exercise the Office of ministering in the Congregation? A. It is not lawful for any Man to take upon him the Office of publick Preaching or ministering the Sacraments in the Congregation, before he be lawfully called thereunto, and sent to execute the same: And those we ought to judge lawfully called and sent, which be chosen and called to this Work, by Men who have publick Authority given unto them in the Congregation, to call and send Ministers into the Lord's Vinyard.

ARTICLE XXIV.

Q. Is it lawful to pray in Publick, or speak in the Congregation, in an unknown Tongue? A. It is a Thing plainly repugnant to the Word of God and the Custom of a primitive Church, to have publick Prayer in the Church, or to minister the Sacraments, in a Tongue not understood by the People.

A R T I C L E XXV.

Q. What is the true Nature and Doctrine of the Sacraments?

A. The Sacraments ordained by Christ, be not only Badges and Tokens of Christian Men's Profession, but rather they be certain, sure Witnesses, and effectual Signs of Grace and God's good Will towards us; by which he doth work invisibly in us, and not only quicken but strengthen and confirm our Faith in him. There are two Sacraments ordained of Christ our Lord, in the Gospel, that is to say, Baptism and the Supper of the Lord.

Those five Sacraments, commonly so called, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be accounted Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are States of Life allowed in the Scriptures, but yet have not the Nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible Sign or Ceremony ordained of God. The Sacraments were not ordained of Christ to be gazed upon or to be carried about, but that we should duly use them; and in such only as worthily receive the same, they have a wholesome Effect or Operation: But they that receive them unworthily purchase to themselves Damnation, as St. Paul saith.

A R T I C L E XXVI.

Q. Doth the Unworthiness of the Ministers binder the Effect of the Sacraments? **A.** Altho' in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief Administration of the Word and Sacraments; yet forasmuch as they do not the same in their awn Name, but in Christ's, and do minister by Commission and Authority, we may use their Ministry, both in hearing of the Word of God and receiving the Sacraments. Neither is the Effect of Christ's Ordinance taken away by their Wick- edness, nor the Grace of God's Gifts diminished from such as by Faith, and rightly, do receive the Sacrament ministred unto them, which are effectual because of Christ's Institution and Promise, altho' they be ministred by evil Men. Nevertheless it appertaineth to the Discipline of the Church, that Enquiry be made of evil Ministers, and that they be accused of those who have Knowledge of their Crimes; and finally, being found guilty, by Judgment be deposed.

A R T I C L E XXVII.

Q. What is Baptism? **A.** Baptism is not only a Sign of Pro- fession, and Mark of Difference, whereby Christian Men are dis- cerned from others that are not baptiz'd, but it is also Sign of Regeneration, or new Birth, whereby, as by an Instrument, they that receive Baptism rightly, are grafted into the Church; the Promises of the Forgiveness of Sins, and of our Adoption to the
Sons

Sons of God by the Holy Ghost; are visibly signed and sealed; Faith is confirmed and Grace increased, by Virtue of Prayer unto God. The Baptism of young Children is not in any wise to be restrained in the Church, as most agreeable to the Institution of Christ.

A R T I C L E XXVIII.

Q. For what Use is the Lord's Supper? A. The Lord's Supper is not only a Sign of the Love that Christians ought to have among themselves one to another, but rather it is a Sacrament of our Redemption by Christ's Death; insomuch, that to such as worthily and by Faith receive the same, the Bread which we break is partaking of the Body of Christ, and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the Changing of the Substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain Words of Scripture, overthroweth the Nature of a Sacrament, and hath given Occasion to many Superstitions. The Body of Christ is given, and taken, and eaten, in the Supper, only after an heavenly and spiritual Manner; and the Means whereby the Body of Christ is received and eaten in the Supper is Faith. The Sacraments of the Lord's Supper were not by Christ's Ordinance reserv'd, carried about, lifted up, or worshipped.

A R T I C L E XXIX.

Q. Do the wicked, or those who are void of saving Faith, eat the Body and Blood of Christ, when they partake of the Sacrament of the Lord's Supper? The wicked, and such as be void of a lively Faith, altho' they do carnally and visibly press with their Teeth (as St. Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they Partakers of Christ, but rather to their Condemnation, do eat and drink the Sign or Sacrament of so great a Thing.

A R T I C L E XXX.

Q. Ought all who receive the Lord's Supper to partake of both Kinds, i. e. both the Bread and the Wine? A. The Cup of the Sacrament is not to be deny'd to Lay People: For both the Parts of the Lord's Supper, by Christ's Ordinance and Commandment, ought to be administred to all Christian Men.

A R T I C L E XXXI.

Q. Is there any other Oblation or Sacrifice to be depended upon by us, for the Pardon of our Sins, besides the Oblation of Christ, which he finished upon the Cross? A. The Offering of Christ once made, is that perfect Redemption, Propitiation and Satisfaction for all the Sins of the whole World, both original and actual; and there is none other Satisfaction but that alone. Wherefore the Sacrifices of the Masses, in which it was commonly said, that the

Priests

Priests did offer Christ for the quick and the dead, to have Remission of Pain, and Guilt, were blasphemous Fables, and dangerous Deceits.

A R T I C L E XXXII.

Q. Is it lawful for the Ministers of the Gospel to marry? **A.** Priests, Bishops, and Deacons are not commanded by God's Law, either to avow the Estate of a single Life, or to abstain from Marriage; Therefore it is lawful also for them, as for other Christian Men, to marry at their own Discretion, as they shall judge the same to serve better to Godliness.

A R T I C L E XXXIII.

Q. How ought those Persons, who are justly excommunicated, to be treated? **A.** That Person, which by open Denunciation of the Church, is rightly cut off from the Unity of the Church, and excommunicate, ought to be taken of the whole Multitude of the faithful, as an Heathen and a Publican, until he be openly reconciled by Penance, and received into the Church, by a Judge that hath Authority thereto.

A R T I C L E XXXIV.

N. B. The three following Articles are allowed by the Act of Toleration, not to be subscribed by Protestant Dissenters.

Q. Is it necessary that the Traditions and Ceremonies of the Church be the same in all Places, and at all Times? **A.** It is not necessary that Traditions and Ceremonies be in all Places one, and utterly like; for at all Times they have been divers, and changed according to the Diversity of Times and Countries, and Men's Manners, so that nothing be ordained against the Word. Whosoever, through his private Judgment, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained by common Authority ought to be rebuked openly, (that others may fear to do the like) as he that offendeth against the common Order of the Church, and woundeth the Conscience of weak Brethren. Every particular or national Church hath Authority to ordain, change and abolish, Ceremonies or Rites of the Church, ordained only by Men's Authority, so that all Things be done to edifying.

A R T I C L E XXXV.

Q. Do the two Books of Homilies contain good and wholesome Doctrine? **A.** The second Book of Homilies, the several Titles whereof we joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these Times; as doth the former Book of Homilies which were set forth in the Time of Edward VI, and therefore we judge them necessary to be read in all Churches, by the Ministers, diligently and distinctly, that they may be understood of the People.

A R T I C L E . X X X V I .

Q. Is the Book of Consecration of Archbishops and Bishops, and Ordaining of Priests and Deacons, to be approved? A. The Book of Consecration of Archbishops and Bishops, and ordaining of Priests and Deacons, set forth in the Time of Edward VI, and confirmed at the same Time by Authority of Parliament, doth contain all Things necessary to such Consecration and Ordaining; neither hath it any Thing that of itself is superstitious or ungodly: And therefore whosoever are consecrated or ordained, according to the Rites of that Book, since the second Year of the said King Edward, unto this Time, or hereafter shall be consecrated or ordained according to the same Rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordained.

A R T I C L E . X X X V I I .

Q. What lawful Power or Authority hath the civil Magistrate? A. The King's Majesty hath the chief Power in this Realm of England, and all other his Majesty's Dominions, unto whom the chief Government of all Estates of this Realm, whether they be ecclesiastical or civil, in all Causes, doth appertain; and is not ought to be Subject to any foreign Jurisdiction. Where we do attribute to the King's Majesty the chief Government, by which Titles we understand the Minds of some slenderous Folks to be offended, we give not to our Prince the ministring of either God's Word or Sacraments, the which Thing the Injunctions also sometime set forth by *Q. Elizabeth*, our late Queen, do most plainly testify; but that only Prerogative which we see to have been always given to all godly Princes in holy Scripture by God himself; that is, That they should rule all Estates and Degrees committed to their Charge by God, whether ecclesiastical or temporal, and to restrain with the civil Sword, the stubborn and Evil-doers. The Bishop of Rome hath no Jurisdiction in this Realm of England. The Laws of this Realm may punish Christian Men with Death, for heinous and grievous Offences. It is lawful for Christian Men, at the Command of the Magistrate, to wear Weapons, and serve in the Wars.

A R T I C L E . X X X V I I I .

Q. Whether ought worldly Riches and Goods to be common to all Christians, or hath every one a just Property in what he justly possesseth? A. The Riches and Goods of Christians are not common, as touching the Right, Title, and Possession of them, as certain Anabaptists do falsely boast: Notwithstanding, every Man ought, of such Things as he possesseth, liberally to give Alms to the poor, according to his Ability.

A R T I C L E . X X X I X .

Q. Is it lawful to a Christian to swear? A. As we confess
vain

vain and rash Swearing is forbidden Christian Men by our Lord Jesus Christ, and James his Apostle; so we judge that the Christian Religion doth not prohibit, but that a Man may swear, when the Magistrate requireth, in a Cause of Faith and Charity; so that it be done, according to the Prophets Teaching, in Justice, Judgment, and Truth.

Here follow nine Assertions, or Articles of *Lambeth* composed and agreed upon in *Lambeth House*, on the 20th Day of *November*, in the Year of our Lord 1595, by *John*, Archbishop of *Canterbury*, *Richard*, Bishop of *London*, *Richard*, elect Bishop of *Bangor*, *Doctor Tindal*, Dean of *Ely*, *Doctor Whitaire*, Professor of Divinity in *Cambridge*, and sundry others, Learned and Reverend Divines there present, with the concurrent Approbation of the Right Reverend and Learned Prelate, *Matthew*, Archbishop of *York*:— Which Articles were unanimously approved by the University of *Cambridge*, and justified by the Commons of *England*, sitting in Parliament.

A R T I C L E I.

God from Eternity hath predestinated certain Men unto Life, and certain Men he hath reprobated unto Death.

ART. II. The moving or efficient Cause of Predestination unto Life, is not the Foresight of Faith, or Perseverance, or of good Works, or of any Thing that is in the Persons predestinated, but only the good Will and Pleasure of God.

ART. III. There is a certain predestinated Number of the Predestinate, which can neither be augmented nor diminished.

ART. IV. Those who are not predestinated unto Salvation, shall be necessarily damned for their Sins.

ART. V. A true, living, and justifying Faith, and the Spirit of God justifying, is not extinguished, it falleth not away, it vanisheth not in the Elect, either totally or finally.

ART. VI. A Man truly faithful, that is, one who is endowed with justifying Faith, is (or may be) certain, with the full Assurance of Faith, of the Remission of his Sins, and of his everlasting Salvation by Christ.

ART. VII. Saving Grace is not given, is not communicated, is not granted to all Men, by which they may be saved if they will.

ART. VIII. No Man can come unto Christ, unless it shall be given unto him; and unless the Father draw him; and all Men are not drawn by the Father, that they may come to Christ.

ART. IX. It is not in the Will or Power of every one to be saved.

Here followeth a Part of the Articles of Religion of the Church of Ireland, (i. e. the Church of England in Ireland,) agreed upon by the Archbishops, and Bishops, and the rest of the Clergy of Ireland, in the Convocation held at Dublin in the Year of our Lord God 1615.

ART. XI. God from all Eternity did by his unchangeable Counsel ordain whatsoever comes to pass in Time; yet so as thereby no Violence is offered to the Wills of reasonable Creatures; and neither the Liberty, nor Contingency of second Causes is taken away, but established rather.

ART. XII. By the same eternal Counsel God hath predestinated some unto Life, and reprobated some unto Death; of both which there is a certain Number, known only to God, which can neither be increased nor diminished.

ART. XIII. Predestination unto Life is the everlasting Purpose of God, whereby, before the Foundations of the World were laid, he hath constantly decreed in his secret Counsel, to deliver from Curse and Damnation those whom he hath chosen in Christ out of Mankind, and to bring them by Christ unto everlasting Salvation, as Vessels made to Honour.

ART. XIV. The Cause moving God to predestinate unto Life, is not the foreseeing of Faith, or Perseverance or good Works, or of any Thing which is in the Persons predestinated, but only the good Pleasure of God himself. For all Things being ordained for the Manifestation of his Glory, and his Glory being to appear, both in the Works of his Mercy and Justice; it seemed good to his heavenly Wisdom to chuse out a certain Number, towards whom he would extend his undeserved Mercy, leaving the rest to be Spectacles of his Justice.

ART. XV. Such as are predestinated unto Life, be called according to God's Purpose, (his Spirit working in due Season) and through Grace they obey the Calling, they be justified freely, they be made Sons of God by Adoption, they be made like the Image of his only begotten Son Jesus-Christ, they walk religiously in good Works, and at length, by God's Mercy, they attain to everlasting Felicity. But such as are not predestinated to Salvation shall finally be condemned for their Sins.

ART. XVI. The godly Consideration of our Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable Comfort, to godly Persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the Works of the Flesh and their earthly Members, and drawing up their Minds to high and havenly Things; as well because it doth greatly confirm and establish their Faith of eternal Salvation to be enjoy'd through Christ, as because it doth kindle frequently their Love towards
God:

God: And on the contrary Side for curious and carnal Persons, lacking the Spirit of Christ to have continually before their Eyes the Sentence of God's Predestination, is very dangerous.

ART. XXII. By one Man Sin entered into the World, and Death by Sin; and so Death went over all Men, forasmuch as all have sinned.

ART. XXIII. Original Sin standeth not in the Imitation of Adam (as Pelagians dream) but is the Fault and Corruption of the Nature of every Person that naturally is ingendered and propagated from Adam; whereby it cometh to pass, that Man is deprived of original Righteousness, and by Nature is bent unto Sin: And therefore in every Person born into the World, it deserveth God's Wrath and Damnation.

ART. XXV. The Condition of Man after the Fall is such, that he cannot turn, and prepare himself by his own natural Strength and good Works, to Faith and Calling upon God. Wherefore we have no Power to do good Works, pleasing and acceptable unto God, without the Grace of God preventing us, that we may have a good Will, and working with us when we have that good Will.

ART. XXVI. Works done before the Grace of Christ and Inspiration of his Spirit are not pleasing to God, forasmuch as they spring not of Faith in Jesus Christ, neither do they make Men meet to receive Grace, or (as the School Authors say) deserve Grace of Congruity; yea rather, for that they are not done in such Sort as God hath willed and commanded them to be done, we doubt not but they are sinful.

ART. XXXI. They are to be condemned that presume to say, that every Man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his Life according to that Law: For holy Scripture doth set out unto us only the Name of Jesus Christ whereby Men must be saved.

ART. XXXII. None can come unto Christ, unless it be given unto him, and unless the Father draw him. And all Men are not so drawn by the Father, that they may come unto the Son. Neither is there such a sufficient Measure of Grace vouchsafed unto every Man whereby he is enabled to come unto everlasting Life.

ART. XXXIII. All God's Elect are in their Time inseparably united unto Christ, by the effectual and vital Influence of the Holy Ghost, derived from him, as from the Head, unto every true Member of his mystical Body. And being thus made one with Christ, they are truly regenerated; and made Partakers of him and all his Benefits.

ART. XXXIV. By justifying Faith, we understand not only the common Belief of the Articles of the Christian Religion, and

a Persuasion of the Truth of God's Word in general ; but also a particular Application of the gracious Promises of the Gospel, to the Comfort of our own Souls ; whereby we lay hold on Christ, with all his Benefits, having an earnest Trust and Confidence in God, that he will be merciful to us for his only Son's Sake. So that a true Believer may be certain, by the Assurance of Faith, of the Forgiveness of his Sins, and of his everlasting Salvation by Christ.

ART. XXXVIII. A true, lively, justifying Faith, and the sanctifying Spirit of God is not extinguished, nor vanisheth away in the Regenerate either finally or totally.

F I N I S.

