THE
CONFESSION
OF
FAITH,
Together with
The LARGER and LESSER
Catechismes.
Composed by the Reverend
ASSEMBLY
OF
DIVINES,
Sitting at WESTMINSTER,
Presented to both Houses of
Parliament.

Again Published with the Scriptures at large, and the
Emphasis of the Scriptures in a different Character.
To which is annexed two sheets of Church-Government with the
Scriptures at large. [The Second Edition.]

Deut. 6:6-7. And these words which I command thee this day, shall be in thy heart, and thou
shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy
house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

London, Printed by E. M. for the Company of Stationers, and are to be sold
by John Robinson at the Fountain in Cheapside 1658.
AN ORDINANCE
OF THE LORDS and COMMONS
Assembled in Parliament.

FOR
The Calling of an ASSEMBLY
OF
Learned and Godly DIVINES, to be consulted with by the PARLIAMENT

For the settling
Of the Government and Liturgy of the CHURCH of ENGLAND.

And for Vindicating and Clearing the Doctrine of the said Church from false Aspersions and Interpretations, as shall be most agreeable to the WORD of GOD.

With the Names of all the Ministers appointed for the same.

Die Luna, 12. Ian. 1643.

Ordered by the Lords and Commons assembled in Parliament, That this Ordinance be forthwith Printed and Published.


London, Printed for F. Rothwell at the Fountain in Cheapside, 1658.
An Ordinance of the Lords and Commons in Parliament, for the Calling of an Assembly of Learned and Godly Divines and others, to be consulted with by the Parliament, for the setting the Government and Liturgy of the Church of England, and for vindicating and clearing of the Doctrine of the said Church from false Aspersions and Interpretations,

Whereas amongst the infinite blessings of Almighty God upon his Nation, none is, or can be more dear unto us, then the purity of our Religion, and that so as yet many things remain in the Liturgy, Discipline, and Government of the Church, which do necessarily require a further and more perfect Reformation, then as yet hath been attained: And whereas it hath been declared and resolved by the Lords and Commons assembled in Parliament, That the present Church-Government by Archbishops, their Chancellors, Commissaries, Deans, Deans and Chapters, Archdeacons, and other Ecclesiastical Officers depending upon the Hierarchy, is evil and justly offensive and burdensome to the Kingdom, a great impediment to reformation and growth of Religion, and very prejudicial to the State and Government of this Kingdom, and that therefore they are resolved that the same shall be taken away, and that such a Government shall be settled in the Church, as may be most agreeable to God's holy Word, and most apt to procure and preserve the Peace of the Church at home, and nearer agreement with the Church of Scotland, and other reformed Churches abroad, and for the better effecting hereof, and for the vindicating, and clearing of the Doctrine of the Church of England, from all false calumnies and aspersions, It is thought fit and necessary to call an Assembly of learned, godly, and judicious Divines, who together with some members of both the Houses of Parliament are to consult and advise of such matters and things, touching the premises, as shall be proposed unto them by both to either of the Houses of Parliament, and to give their advice and counsel therein, to both to either of the said Houses, when and as often as they shall be thereunto required. Be it therefore ordained by the Lords and Commons
in this present Parliament assembled, That all and every the persons hereafter in this present Opirinance named, that is to say.

Algeron, Earl of Northumberland.
William, Earl of Bedford.
Philip, Earl of Pembroke and Montgomery.
William, Earl of Salisbury.
Henry, Earl of Holland.
Edward, Earl of Manchester
William, Lord Viscount Say and Seal.
Edward, Lord Viscount Conway.
Philip Lord Wharton
Edward Lord Howard
John Selden Esquire.
Francis Rous Esquire.
Edmund Prideaux Esquire.
S. Hen. Vane Knight senior

John Glyn Esquire, Recorder of London.
John White Esquire.
Bulstrode Whitlocke Esquire
Humphrey Salloway Esq;
Mr. Serjeant Wild.
Oliver Saint John Esq; His Majesties Solicitor.
Sir Benj. Rudyard Knight
John Pym Esquire.
Sir John Clotworthy Knight
John Maynard Esquire.
S. Hen. Vane Knight junior
William Pierpoint Esquire.
William Wheeler Esquire
Sir Tho. Barrington Knight
Walter Yong Esquire.
Sir John Evelyn Knight.

Oliver Bowles of Sutton, Batchelor in Divinity
Herbert Palmer of Ashwel, Batchelor in divinity
Henry Wilkinson of Waddesdon, Batchelor in Divinity.
Thomas Valentine of Chalfont Giles, Batchelor in Divinity
Dr. William Twisse of Newbury.
William Reynor of Egham.
Mr. Hannibal Gammon of Maugan.
Mr. Falper Hicks of Lawrick.
Dr. Joshua Hoyle late of Dublin in Ireland.

William Bridges of Yarmouth.
Thomas Whinsect of Ellesworth, Doctor in Divinity.
Thomas Goodwin of London, Batchelor in Divinity.
John Loy of Budworth in Cheshire.
Thomas Case of London.
John Pyne of Bereferrers.
Mr. Whidden of Moorton.
Dr. Richard Love of Ekington.
Dr. William Gouge of Blackfriars London.
Dr. Ralph Browne Riggs Bp. of Exeter.
Dr. Samuel Ward Master of Sidney Colledge
John White of Dorchester
Edward Peale of Compton
Stephen Marshal of Emingford, Batchelor in Divinity
Obadiah Sedgewicke of Coghall, Batchelor in Divinity
Mr. Carter
Peter Clerk of Carnaby
William New of Ellington, Batchelor in Divinity
Richard Capell of Pitchcombe
Theophilus Barchrist of Overton Waterville
Phil. Nye of Kimbolton
Dr. Bruket Smith of Backway
Dr. Cornelius Bonges of Waltham
John Greene of Pencombe
Stanley Gower of Brampton
Bryan
Francis Taylor of Yalding
Thomas Wilson of Otham
Anise Tuckney of Bolton, Batchelor in Divinity
Thomas Coleman of Bliton
Charles Herle of Winwicke
Richard Herrioke of Manchester
Richard Clepton of Showell
George Gibbs of Ayleston
Dr. Calibute Downing of Hackney
Jeremy Boroughs of Stepney

Daniel Candrey
George Walker Batchelor in Divinity
Edmund Gallow Batchelor in Divinity
Joseph Caryll of Lincolns Inn
Lazars Seaman of London
Dr. John Harris Warden of Winchester Colledge
George Morley of Mildenhall
Edward Reynolds of Brampton
Thomas Hill of Titchmarsh
Batchelor in Divinity
Dr. Robert Saunderson of Boothby Pannell
John Foxcroft of Gotham
John Jackson of Marske
William Carter of London
Thomas Thorowgood of Mallingham
John Arrowsmith of Lynne
Robert Harris of Hanwell, Batchelor in Divinity
Robert Crosse of Lincoln Colledge, Batchelor in Divinity
James Arch-Bishop of Armagh
Dr. Matthias Styles of Saint
George Escheape London
Samuel Gibson of Burley
Jeremiah Whitaker of Stretton
Dr. Edmund Staunton of Kingston
Dr. Daniel Peasley of Lambeth
Francis Coke of Yoxhall
John Lightfoote of Ashley
Edward Corbet of Merton College Oxon
Samuel Hildersham of Felton
John Langley of Westuderley
Christopher Tisdale of Uphursborne
Thomas Young of Stowmarket
John Philips of Wrentham
Humphrey Chambers of Claverton, Batchelor in Divinity
John Conant of Lymington, Batchelor in Divinity
Henry Hall of Norwich, Batchelor in Divinity
Henry Hutton
Henry Scudder of Colingborn
Thomas Baylie of Manningford
Bruce
Benjamin Pickering of Easthoately
Henry Nye of Chapham
Arthur Sallaway of Seavercloake
Sidrach Sympson of London
Anthony Burgess of Sutton Coldfield
Richard Vines of Calcot
William Greenhill of Stepney
William Moreton of Newcastle
Richard Buckley
Dr. Thomas Temple of Battersea
Simeon Asbe of Saint Brides
Mr. Nicholson

Thomas Gattaker of Rotherhithe, Batchelor in Divinity
James Weldy of Sylatten
Dr. Christopher Pasbly of Hadwarden
Henry Tozer Batchelor in Divinity
William Spurrow of Hampden in Com. Bucks
Francis Cheynell of Oxon
Edward Ellis of Gilsfield, Batchelor in Divinity
Dr. John Hacket of St. Andrews Holborne
Samuel de la Place
John de la March
Matthew Newcomen of Dedham
William Lyford of Sherborne in Com. Dorset
Mr. Carter of Dynton in Com. Bucks
William Lance of Harrow in Middlesex
Thomas Hodges of Kensington in Com. Middlesex
Andreas Perne of Wilby in Com. Northampton
Dr. Thomas Westfield of Saint Bartholomew le great London, Bishop of Bristoll
Dr. Henry Hammon of Penhurst in Kent
Nicholas Proffet of Marlborough in Com. Wilts
Peter Sterry of London

John
And such other person and persons as shall be nominated and appointed by both Houses of Parliament, to so many of them as shall not be letted by sickness or other necessary impediment, shall meet and assemble, and are hereby required and enjoyned upon summons signed by the Clerks of both Houses of Parliament, left at their several respectively dwellings, to meet and assemble themselves at Westminster in the Chapell called King Henry the Seuenths Chapell on the first day of July in the year of our Lord one thousand six hundred forty three: And after the first meeting, being at least of the number of forty, shall from time to time fit and be removed from place to place, and also that the said Assembly shall be dissolved in such manner as by both Houses of Parliament shall be directed: And the said persons, to so many of them as shall be so assembled, or fit, shall have power and Authority, and are hereby likewise enjoyned, from time to time during this present Parliament, to until further Order be taken by both the said Houses, to confer and treat among themselves of such matters and things, touching and concerning the Liturgy, discipline and Government of the Church of England, the vindicating and clearing of the doctrine of the same from all false aspersions and misconstructions, as shall be proposed unto them by both or either of the said Houses of Parliament, and no other, and deliver their Opinions and Advises of, touching the matters aforesaid, as shall be most agreeable to the Word of God, to both or either of the Houses, from time to time, in such manner and sort, as by both or either of the said Houses of Parliament shall be required, and the same not to divulge by printing, writing, or otherwise, without the consent of both or either House or Parliament. And be it further Provided by the Authority aforesaid, that William Twiss Doect in Divinity shall sit in the Chair as Praecutor of the said Assembly, and if he happen to dye, or be letted by sickness or other necessary impediment, then such other person to be appointed in his place as shall be agreed on by both the said Houses of Parliament: And in case any difference in Opinion shall happen amongst the said persons so assembled, touching any the matters that shall be proposed to them as aforesaid, that then they shall represent the same together with the reasons thereof to both or either the said Houses respective,
respectively, to the end such further direction may be given therein as shall be requisite to that behalf. And be it further ordained by the Authority aforesaid, That for the Charges and Expenses of the said Divines, and every of them in attending the said Service, there shall be allowed every of them that shall so attend, during the time of their said attendance, and for ten days before and ten days after the sum of four Shillings for every day, at the charges of the Commonwealth, at such time and in such manner as by both Houses of Parliament shall be appointed. And be it further ordained, That all and every the said Divines, so as aforesaid required and enjoined to meet and assemble, shall be freed and acquitted of and from every offence, forfeiture, penalty, loss or damage which shall or may arise or grow by reason of any non-residence or absence of them or any of them, from his or their any of their Church, Churches or Houses, so in respect of their said attendance upon the said Service, any Law, or Statute of Non-residence, or other Law or Statute enjoining their attendance upon their respective Ministries or Charges to the contrary thereof notwithstanding; And if any of the persons before named shall happen to die before the said Assembly shall be dissolved by Order of both Houses of Parliament, then such other person or persons shall be nominated and placed in the room and stead of such person and persons, so dying, as by both the said Houses shall be thought fit and agreed upon: And every such person or persons so to be named shall have the like Power and Authority, Freedom, and Acquisition to all intents and purposes and also all such wages and allowances for the said Service, during the time of his or their attendance, as to any other of the said persons in this Ordinance is by this Ordinance limited and appointed. Provided always that this Ordinance or any thing therein contained, shall not give unto the persons aforesaid, or any of them, nor to them in this assembly assume to exercise any Jurisdiction, Power, or Authority Ecclesiastical whatsoever, or any other Power, than is herein particularly expressed.
Many of the Persons who were called to attend the Assembly appeared not; Whereupon the whole Work lay on the hands of the Persons hereafter mentioned.
The Promise and Vow taken by every Member admitted to sit in the Assembly.

I

A. B. Do seriously Promise and Vow in the presence of Almighty God, That in this Assembly, whereof I am a Member, I will maintain nothing in point of Doctrine, but what I believe to be most agreeable to the Word of God; nor in point of Discipline, but what may make most for God's glory, and the peace and good of his Church.

William Twisse Prolocutor.
Cornelius Burges.
John White.

Assessors.

William Gouge.
Robert Harris.
Thomas Gataker.
Oliver Bowles.
Edward Reynolds.
Jeremiah Whitaker.
Anthony Tuckney.
John Arrowsmith.
Simeon Ashe.
Philip Nye.
Jeremiah Burroughes.
John Lightfoot.
Stanley Gower.
Richard Heyricke.
Thomas Cafe.
Thomas Temple.
George Gipps.
Thomas Carter.
Humphrey Chambers.
Thomas Micklethwaite.
John Guibon.
Christopher Tesdale.
John Phillips

George Walker.
Edmund Calamy.
Joseph Caryl.
Lazarus Seaman.
Henry Wilkinson seni
Richard Vines.
Nicholas Proffet.
Stephen Marshal.
Joshua Hoyle.
Thomas Wilson.
Thomas Hodges.
Thomas Bayly.
Francis Taylor.
Thomas Yong.
Thomas Valentine.
William Valentine.
John Greenhill.
Edward Pele.
John Green.
Andrew Pern.
Samuel de la Place.
John de la March.
John Dury.
Philip Delmé.
Sidrach Simpson.
John Langley.
Richard Cleeyton.
Arthur Salwey.
John Ley
Charles Herle, Prolocutor after
Dr. Twisse.
Herbert Palmer, Assessor after
John White.
Daniel Cawdrey
Henry Painter
Henry Scudder
Thomas Hill
William Reynor
Thomas Goodwin
William Spurstow
Matthew Newcomen
John Conant
Edmund Staunton.
Anthony Burges
William Rathband
Francis Cheynel
Henry Wilkinson jun.
Obadiah Sedgwick
Edward Corbet
Samuel Gibson
Thomas Coleman
Theodore Backhurst
William Carter
Peter Smith
John Maynard
William Price

John Whincop
William Bridge
Peter Sterry
William Mew
Benjamin Pickering
John Strickland
Humphrey Hardwick
Gasper Hickes
John Bond
Henry Hall
Thomas Ford
Thomas Thorowgood
Peter Clark
William Good
John Foxcroft
John Ward
Richard Bifield
Francis Woodcock
I. Jackson.

Commissioners of Scotland:

John Maitland
Alexander Henderson
George Gillespie
Samuel Rutherford
Robert Baylie.

Henry Robrough
Adoniram Byfield Scribe.
John Wallis.
Books Printed for John Rothwel at the Fountain in Cheapside.

Mr. Christopher Love's Works in Two Volumes.

1. Volume.

Mr. Love, Of the Different degrees of Grace, in 4°.
— Combate between the Flesh and Spirit, in 4°.
— Of Heavens Glory, and Hells Terror, in 4°.

2. Volume.

Mr. Love's Zealous Christian.
— The Dejected Souls Cure, To which is annexed
  The Ministry of Angels.
  Gods Omnisciency.
  Sinners Legacy.

Penitent pardoned: Of the Confession of Sin, and the privilege of pardon of Sin, in 4°.

An Exercitation on Confirmation, the ancient way of compleating Church Members as an expedient to promote peace and unity among Brethren.

TO
The Christian Reader;
Especially heads of FAMILIES.

As we cannot but with grief of Soul lament those multitudes of Errours, Blasphemies, and all kinds of prophaneness, which have in this last Age like a mighty Deluge overflowen this Nation, so among several other sins which have helped to open the Flood-gates of all these impieties, we cannot but esteem the disuse of Family-Instruction one of the greatest. The two great Pillars upon which the Kingdome of Satan is erected, and by which it is upheld, are Ignorance and Error. The first step of our manumission from this spiritual thraldome consists in having our Eyes opened, and being turned from darkness to light; How much the serious endeavours of Godly Parents and Masters might contribute to an early seasoning the tender years of such as are under their inspection is abundantly evident, not only from their special influence upon them, in respect of their Authority over them, interest in them, continual presence with them, and frequent opportunities of being helpful to them, but also from the sad effects which by woful experience we finde to be the fruit of the omission of this duty. 'Twere ease to set before you a cloud of Witnesses
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Witnesses the language of whose practice hath been not only an eminent commendation of this duty, but also a serious Exhortation to it. As Abel though dead, yet speaks by his example to us for our imitation of his Faith, &c. So do the examples of Abraham, of Josuah, of the Parents of Solomon, of the Grand-mother and Mother of Timothy, the Mother of Augustine, whose care was as well to nurse up the Souls, as the Bodies of their little ones, and as their pains herein was great, so was their success no way unanswerable.

We should scarce imagine it, any better than an impertinency in this noon-day of the Gospel, either to informe or perswade in a duty so expressly commanded, so frequently urged, so highly encouraged, and so eminently owned by the Lord in all ages with his blessing, but that our sad experience tells us this duty is not more needful than 'tis of late neglected. For the restoring of this duty to its due observance give us leave to suggest this double advice.

The first concerns Heads of Families in respect of themselves, That as the Lord hath set them in place above the rest of their Family, they would labour in all Wisdom and spiritual Understanding to be above them also. 'Tis an uncomely sight to behold men in years Babes in Knowledge, and how unmeet are they to instruct others who need themselves to be taught which be the first principles of the Oracles of God? Knowledge is an accomplishment so desirable that the Devils themselves knew not a more taking bait by which to tempt our first Parents, than by the fruit of the Tree of Knowledge: so shall you be as Gods knowing good and evil. When Solomon had that favour shewed him of the Lord, that he was made his own chuser what to ask, he knew no greater mercy to beg than Wisdom. The understanding is the Guide and Pilot of the whole man, that faculty which fits at the stern of the soul: but as the most expert guide may mistake in the dark; so may the Understanding when it wants the light of Knowledge; without Knowledge the mind cannot be good, nor the life good, nor the eternal condition safe. My people are destroyed for lack of knowledge, 'Tis ordinary in Scripture to set prophanesse and all kind of miscarriages upon the score of
The Epistle to the Reader.

of Ignorance. Diseases in the body have many times their rise from distempers in the Head, and Exorbitances in Practice from Errours in Judgement, and indeed in every sinne there is something both of Ignorance and Errour at the bottom, for did sinners truly know what they do in sinning, we might say of every sin what the Apostle speaks concerning that great sin, had they known him, they would not have crucified the Lord of glory; did they truly know that every sin is a provoking the Lord to jealouſie, a proclaiming warre against Heaven, A crucifying the Lord Jesus afresh, a treauring up wrath unto themselves against the Day of Wrath, and that if ever they be pardoned, it must be at no lower a rate than the price of his blood, it were scarce possible but sin instead of alluring, should affright, and instead of tempting, scare. 'Tis one of the Arch-devices and principal methods of Satan to deceive men into sin; thus he prevailed against our first Parents, not as a Lyon, but as a Serpent, acting his enmity under a pretence of friendship, and tempting them to evil under an appearance of good, and thus hath he all along carried on his designs of darknesse by transforming himself into an Angel of light, making poor deceived men in love with their miseries, and hug their own destruction. A most soveraign antidote against all kind of Errors, is to be grounded and setled in the faith: persons unfixd in the true Religion are very receptive of a false, and they who are nothing in spiritual knowledge are easily made any thing. Cloudes without water are driven too and fro with every wind, and ships without ballast lyable to the violence of every tempest. But yet the knowledge we especially commend is not a brain-Knowledge, a meer speculation, this may be in the worst of Men, nay in the worst of Creatures, the Devils themselves, and that in such an eminency, as the best of Saints cannot attain to, in this life of imperfection; but an inward, a savoy, an heart knowledge, such as was in that Martyr, who though she would not dispute for Christ, could dye for him. This is that spiritual sense and feeling of divine truths the Apostle speaks of Heb.5.14. Having your sensses exercised, &c.
But alas! we may say of most Men's Religion, what learned Rivet speaks concerning the Errours of the Fathers, they were not so much their own Errours, as the Errours of the times wherein they lived. Thus do most men take up their Religion upon no better an account than Turks and Papists take up theirs, because 'tis the Religion of the times and places wherein they live, and what they take up thus lightly, they lay down as easily. Whereas an inward taste and relish of the things of God is an excellent preservative to keep us settled in the most unsetled times. Corrupt and un-favorable Principles have great advantage upon us, above those that are spiritual and found, the former being suitable to corrupt nature, the latter contrary, the former springing up of themselves, the latter brought forth not without painful industry. The ground needs no other Midwifery in bringing forth weeds than only the neglect of the Husbandmans hand to pluck them up; the Ayr needs no other cause of darkness, than the absence of the Sun, nor Water of coldness, than its distance from the Fire, because these are the genuine products of Nature. Were it so well with the Soul (as some of the Philosophers have vainly imagined) to come into the world as an Ab rasa Tabula, a meer blank or piece of white paper, on which neither any thing written nor any blots, it would then be equally recepive of good and evil, and no more averse to the one than to the other, but how much worse its condition indeed is, were Scripture silent, every mans experience does evidently manifold. For who is there that knowes any thing of his own heart, and knowes not thus much, that the Suggestions of Satan have so easie and free admittance into our hearts, that our utmost watchfulness is too little to guard us from them, whereas the motions of Gods Spirit are so unaccepteable to us, that our utmost diligence is too little to get our hearts open to entertain them. Let therefore the Excellency, Necessity, Difficulity of true Wisdom, stir up endeavours in you, somewhat proportionable to such an accomplishment, above all getting, get Understanding, and search for Wisdom as for hidden treasures, it much concerns you in respect of your selves.
Our second Advice concerns heads of Families, in respect of their Families; whatever hath been said already though it concerns every private Christian that hath a Soul to look after, yet upon a double account it concerns Parents and Masters, as having themselves and others to look after. Some there are who because of their ignorance cannot, others because of their sluggishness will not mind this duty. To the former we propound the method of Joshua, who first began with himself, and then is careful of his Family; To the latter we shall only hint, what a dreadful meeting those Parents and Masters must have at that great day with their Children and Servants, when all that were under their inspection, shall not only accuse them, but charge their external miscarriage upon their score. Never did any age of the Church enjoy such choice helps as this of ours. Every age of the Gospel hath had its Creeds, Confessions, Catechisms, and such Breviaries and Models of Divinity as have been singularly useful. Such forms of sound words (however in these days decry'd) have been of use in the Church ever since God himself wrote the Decalogue as a summary of things to be done, and Christ taught us that prayer of his, as a directory what to ask. Concerning the usefulness of such compendious Systems, so much hath been said already by a learned Divine of this age, as is sufficient to satisfy all who are not resolved to remain unsatisfied.

Concerning the particular excellency of these ensuing Treatises, we judge it unneedful to mention those eminent testimonies which have been given them, from persons of known worth in respect of their judgments, Learning, and Integrity, both at home and abroad, because themselves speak so much their own praise; Gold stands not in need of Varnish, nor Diamonds of painting, give us leave only to tell you that we cannot but account it an eminent mercy to enjoy such helps as these are; 'Tis ordinary in these days for Men to speak evil of things they know not, but if any are possessed with mean thoughts of these Treatises, we shall only give the same counsel to them that Philip gives Nathaniel, Come and see. 'Tis no small advantage the Reader now hath
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hath, by the Addition of Scriptures at large, Whereby with little pains he may more profit, because with every truth he may behold its Scripture-foundation. And indeed considering what a Babel of Opinions, what a strange confusion of tongues there is this day, among them who profess they speak the language of Canaan, there is no intelligent person but will conclude that advice of the Prophet especially suited to such an age as this, Isa.8.20. To the Law and to the testimony if they speak not according to this word, 'tis because there is no light in them. If the Reverend and Learned Composers of these ensuing Treatises were willing to take the pains of annexing Scripture-proofs to every truth, that the faith of people might not be built upon the dictates of men, but the Authority of God: So some considerable pains hath now been further taken in transcribing those Scriptures, partly to prevent that grand inconvenience [which all former impressions [except the Latin] have abounded with, to the great perplexing and disheartning of the Reader] the misquotations of Scripture, the meanest Reader being able by having the words at large to rectifie whatever mistake may be in the Printer in citing the particular place; partly to prevent the trouble of turning to every Proof [which could not but be very great] partly to help the memories of such who are willing to take the pains of turning to every proof, but are unable to retain what they read, and partly that this may serve as a Bible Common Place, the several passages of Scripture which are scattered up and down in the Word, being in this Book reduced to their proper head, and thereby giving light each to other. The advantages [you see] of this design are many and great. The way to spiritual knowledge is hereby made more easie, and the ignorance of this age more inexcusable.

If therefore there be any spark in you of love to God, be not content that any of yours should be ignorant of him whom you so much admire, or any haters of him whom you so much love. If there be any compassion to the Souls of them who are under your care, if any regard of your being found
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found faithful in the day of Christ, if any respect to future generations, labour to sow these seeds of Knowledge which may grow up in after times. That you may be faithful herein, is the earnest prayer of

THE
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IN THE
Confession of FAITH.

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A Grave and Serious Advice of the Ministers of the Kirk of SCOTLAND, to Masters of Families that they may govern according to the Word of God.

Besides the Publick Worship in Congregations, mercifully established in this Land in great Purity; it is expedient and necessary, and secret worship of each person alone, and private worship of Families, be pressed and set up; that with national Reformation the profession and power of godliness be both personal and domestick be advanced.

I. And first for secret worship: It is most necessary, that every one a part and by themselves be given to Prayer and Meditation, the unspakable benefit whereof is best known to them who are exercised therein. This being the mean whereby in a special way communion with God is entertained, and right preparation for all other duties obtained: And therefore it becometh not only Pastors within their several Charges to press persons of all sorts to perform this duty Morning and Evening, and at other occasions, but also it is incumbent to the head of every Family, to have a care that both themselves and all within their charge be daily diligent therein.

II. The ordinary duties comprehended under the exercise of Piety, which should be in Families when they are convened to that effect, are these: First, prayer and praises performed, with a special reference as well to the publick condition of the Kirk of God and his Kingdom, as to the present case of the Family, and every member thereof. Next, Reading of Scriptures with Chatechizing in a plain way, that the understandings of the simpler may be the better enabled to profit under the publick Ordinances, and they made more capable to understand the Scriptures when they are read; together with godly conferences, tending to the edification of all the members in the most holy faith, as also, admonition and rebuke upon just reasons from those who have authority in the family.

III. As the Charge and office of interpreting the holy Scriptures is a part of the Ministerial calling, which none (howsoever otherwise qualified) should take upon him in any place, but he that is daily called thereunto by God and his Kirk. So in every Family where there is any that can read, the holy Scriptures should be read ordinarily to the family; and it is commendable that thereafter they confer, and by way of conference make some good use of what hath been read and heard. As for example, if any sin be reproved in the word read, it may be made thereof, to make all the family circumspect and watchful against the same: or if any judgment be threatened or mentioned to have been inflicted in that portion of Scripture which is read, it may be made to make all the family fear, lest the same or a worse judgement befall them, unless they beware of the sin that procured it. And finally, if any duty be required, or comfort held forth in a promise, it may be made to stir up themselves to employ Christ for strength to enable them for doing the commanded duty, and to apply
ly the offered comforts. In all which the Master of the family is to have the chief hand, and any member of the family may propone a question or doubt for resolution.

IV. The head of the family is to take care that none of the family withdraw himself from any part of family-worship. And seeing the ordinary performance of all the parts of family-worship belong properly to the head of the family, the Minister is to stir up such as are lazy, and train up such as are weak to a fitness for these exercises; it being always free to persons of quality to entertain one approved by the Presbytery for performing family Exercises. And in other families where the head of the family is under that another continuing residing in the family, approved by the Minister and Session, may be employed in that service, wherein the Minister and Session are to be countable to the Presbytery. And if a Minister by Divine providence be brought to any family, it is requisite that at no time be conveyed a part of the family for worship, excluding the rest; except in singular cases specially concerning these parties which (in Christian prudence) need not or ought not to be imparted to others.

V. Let no idler who hath no particular calling, or vagrant person under pretence of a calling, be suffered to perform Worship in families to or for the same; seeing persons tainted with errors, or aiming at division, may be ready (after the manner) to creep into houses, and lead captive silly and unstable souls.

VI. At family Worship a special care is to be had, that each family keep by themselves; neither requiring, inviting, nor admitting persons from divers families, unless it be those who are lodged with them, or at meal, or otherwise with them upon some lawful occasion.

VII. Whatsoever has been the effects and fruits of meetings of persons of divers families in the times of corruption or trouble (in which cases many things are commendable, which otherwise are not tolerable,) yet when God hath blessed us with Peace and the purest of the Gospel, such meetings of persons of divers families (except in the cases mentioned in their directions) are to be disapproved, as tending to the hinderance of the religious exercise of each family by itself, to the prejudice of the Publick Ministry, to the venting of the families of particular Congregations, and (in progress of time) of the whole Kirk: besides many offences which may come thereby to the hardening of the hearts of carnal men, and grief of the godly.

VIII. On the Lords day, after every one of the family apart, and the whole family together have sought the Lord (in whose hands the preparation of mens hearts are) to fit them for the publick worship, and to bless them the publick Ordinances, the Master of the family ought to take care that all within his charge repair to the publick Worship, that he and they may join with the rest of the Congregation. And, the publick worship being finished, after prayer he should take an account what they have heard, and there after to spend the rest of the time which they may spare in Catechizing, and in spiritual conferences upon the Word of God: Or else (going apart) they ought to apply themselves to reading, meditation, and secret prayer, that they may confirm and increase their communion with God; that so the profit which they found in the publick Ordinances may be cherished and promoted, and they more edified unto eternal life.

IX. So many as can conceive Prayer, ought to make use of that gift of God; albeit those who are rude and weaker may begin at a set form of prayer; but so, as they be not sluggish in stirring up in themselves (according to their daily necessities) the Spirit of Prayer, which is given to all the children of God in some measure. To which effect they ought to be the more fervent, frequent in secret Prayer to God for enabling of their hearts to conceive, and their tongues to express convenient desires to God for their family, and in the mean time, for their greater encouragement, let these materials of prayer be mediated upon, and made use of, as followeth. Let them confess to God how unworthy they are to come in his presence, and how unfit to worship
worship his Majesty; and therefore earnestly ask of God the Spirit of prayer.

They are to confess their sins and the sins of the family, accusing, judging, and condemning themselves, till they bring their souls to some measure of true humiliation. They are to pour out their souls to God, in the Name of Christ, by the Spirit, for forgiveness of sins, for grace to repent, to believe, and to live soberly, righteously, and godly, and that they may serve God with joy and delight, walking before him.

They are to give thanks to God for his many mercies to his people, and to themselves, and especially for his love in Christ, and for the light of the Gospel.

They are to pray for such particular benefits, Spiritual and Temporal, as they stand in need of for the time (whether it be Morning or Evening) as health or sickness, prosperity or adversity.

They ought to pray for the Kirk of Christ in general, for all the reformed Kings, and for this Kirk in particular, and for all that suffer for the Name of Christ, for all our Superiors, and their Children, for the Majesties, Ministers, and whole body of the Congregation wherein they are Members, as well for their Neighbours absent in their lawful affairs, as for those that are at home.

The Prayer may be closed with an earnest desire, that God may be glorified in the coming of the Kingdom of his Son, and in the doing of his Will; and with assurance that themselves are accepted, and what they have asked according to his Will shall be done.

V. These exercises ought to be performed in great sincerity, without delay, laying aside all exercises of worldly business or hindrances, notwithstanding the mockings of Atheists, and profane men; in respect of the great mercies of God to this Land, and of his severe Correction, wherein lately he hath exercised us: And to this effect, persons of eminency (and all Elders of the Kirk) not only ought to stir up themselves and their Families to diligence herein, but also to concur effectually, that in all other Families, where they have power and charge, the said exercises be conscientiously performed.

VI. Besides the ordinary duties in Families, which are above mentioned, extraordinary duties both of Humiliation and Thanksgiving are to be carefully performed in Families, when the Lord by extraordinary occasions (private or public) calleth for them.

VII. Seeing the Word of God requireth, That we should consider one another to provoke unto love and good works; Therefore at all times, and specially in this time, wherein profaneness abounds, and Mockers, walking after their own lusts, think it strange that others run not with them to the same excess of riot. Every Member of this Kirk ought to stir up themselves and one another to the duties of mutual Edification, by Instruction, Admonition, Rebuke, exhorting one another to manifest the grace of God, in denying ungodliness and worldly lusts, and in living godly, soberly, and righteously in this present world, by comforting the feeble-minded, and praying with or for one another; Which duties respectively are to be performed upon special occasions offered by Divine Providence; as namely, when under any calamity, grief, or great difficulty, counsel or comfort is sought, or when an Offender is to be reclaimed by private Admonition, and if that be not effectual, by joyning one or two more in the Admonition, according to the rule of Christ, that in the mouth of two or three witnesses every word may be established.

VIII. And because it is not given to every one to speak a word in season to a wearied or distressed conscience, it is expedient, that a person (in that case) finding no ease after the use of ordinary means private and public, have their address to their own Pastor, or some experienced Christian: but if the person troubled in conscience be of that condition, or of that sex, that Difcretion, Modesty, or fear of scandal, requireth a godly, grave, and secret Friend to be present with them in
they said address, it is expedient that such a Friend be present.

XIV. When Persons of divers Families are brought together by Divine Providence, being abroad upon their particular Vocations, or any necessary occasions, as they would have their Lord their God with them whithersoever they go, they ought to walk with God, and not neglect the duties of Prayer and Thanksgiving, but take care that the same be performed by such as the Company shall judge fittest, and that they likewise take heed that no corrupt communication proceed out of their mouths, but that which is good to the use of edifying, that it may minister grace to the Hearers.

The drift and scope of all these directions is no other but that upon the one part the power and practice of godliness be among all the Ministers and Members of this Kirk, according to their several places and vocations, may be cherished and advanced, and all impiety and mocking of religious Exercises suppressed; And upon the other part, that under the name and pretext of Religious Exercises no such Meetings or Practices be allowed, as are apt to breed Error, Scandal, Schism, contempt or disregard of the publick ordinances and Ministers, or neglect of the duties of particular callings, or such other evils as are the works not of the Spirit, but of the Flesh, and are contrary to truth and peace:

A. KER.

FINIS.
CHRISTIAN READER.

I cannot suppose thee to be such a stranger in England, as to be ignorant of the general complaint concerning the decay of the power of godliness, and more especially of the great corruption of youth; where ever thou goest thou wilt hear men crying out of badde children and badde servants, whereas indeed the source of the mischief must be sought a little higher, its badde parents and badde masters that make badde children and badde servants, and we cannot blame so much their untowardnesse as our own negligence in their education.

The Devil hath a great spite at the Kingdom of Christ, and he knoweth no such compendious way to crush it in the Egge, as by the perversion of youth, and supplanting family-duties; he striketh at all duties, those which are public-like in the assemblies of the Saints, but these are too well guarded by the solemn injunctions and dying charge of Jesus Christ, as that he should ever hope totally to subvert and undermine them; but as family-duties he striketh with the more success, because the institution is not so solemn, and the practice not so seriously and conscientiously regarded as it should be, and the omission is not so liable to notice and publice cenasure: Religion was first hatched in families, and there the Devil seeketh to crush it; the families of the Patriarchs were all the Churches God had in the world for the time, and therefore (I suppose) when Cain went out from Adams family, he is said to go out from the
To the Reader.

the face of the Lord, Gen. 4. 16. Now the Devil knoweth that this is a blow at the root, and a ready way to prevent the succession of Churches; if he can subvert families, other societies and communities will not long flourish and subsist with any power and vigour; for there is the stock from whence they are supplied both for the present and the future, for the present a family is the Seminary of Church and State, and if children be not well principled, there all miscarry; a fault in the first conception is not mend-ed in the second, if youth be bred ill in the family, they prove ill in Church and Common-wealth; there is their first making or marring, and the presage of their future lives to be thence taken, Prov. 20. 11. By family discipline Officers are trained up for the Church, 1 Tim. 3. 4. One that ruleth well his own house, &c. and there are men bred up in subjection and obedience. 'Tis noted Acts 21. 5. that the disciples brought Paul on his way with their wives and children, their children probably are mentioned to intimate that their parents would by their own example and affectionate farewell to Paul breed them up in a way of reverence and respect to the Pastours of the Church.

For the future, 'tis comfortable certainly to see a thriving nursery of young plants, and to have hopes that God shall have a people to serve him when we are dead and gone, the people of God comforted themselves in that, Psal. 102. 28. the children of thy servants shall continue, &c.

Upon all these considerations how careful should Ministers and Parents be to train up young ones whilst they are yet pliable, and like waxe, capable of any forme and impression, in the knowledge and fear of God, and betimes to instill the principles of our most holy faith, as they are drawn into a short summe in Catechismes, and so altogether laid in the view of conscience; surely these seeds of truth planted in the field of memory, if they work nothing else, will at least be a great check and bridle to them, and, as the casting in of cold water doth stay the boyling of the pot, somewhat allay the fervours of youthful lusts and passions.

I had upon entreaty resolved to recommend to thee with the greatest
To the Reader.

greatest earnestness the work of catechising, and as a meet help, the usefulness of this Book as thus Printed with the Scriptures at large: but meeting with a private Letter of a very learned and godly Divine, wherein that work is excellently done to my hands, I shall make bold to transcribe a part of it, and offer it to publick view.

The Author having bewailed the great distractions, corruptions, and divisions that are in the Church, he thus represents the Cause and Cure. Among others, a principal cause of these mischiefs, is the great and common neglect of the Governours of families in the discharge of that duty which they owe to God for the souls that are under their charge, especially in teaching them the Doctrine of Christianity. Families are Societies that must be sanctified to God as well as Churches: And the Governours of them have as truly a charge of the souls that are therein, as Pastors have of the Churches. But alas how little is this considered or regarded. But while negligent Ministers are (deservedly) cast out of their places, the negligent Masters of Families take themselves to be almost blameless. They offer their children to God in Baptisme, and there they promise to teach them the doctrine of the Gospel, and bring them up in the nurture of the Lord; but they easily promise, and easily break it; and educate their children for the world and the flesh, and they have renounced these, and dedicated them to God. This Covenant-breaking with God, and betraying the souls of their children to the Divell, must lie heavy on them here or hereafter. They beget children, and keep families, meerely for the world and the flesh; but little consider what a charge is committed to them; and what it is to bring up a child for God, and govern a family as a sanctified Society. O how sweetly and successively would the work of God go on if we would but all joyn in our several places to promote it. Men need not then run without sending to be Preachers: but they might finde that part of the work that belongeth to them to be enough for them, and to
To the Reader.

be the best that they can be employed in. Especially women should be careful of this duty, because as they are most about their children, and have early and frequent opportunities to instruct them, so this is the principal service they can do to God in this world; being restrained from more publick work. And doubtless many an excellent Magistrate hath been sent into the Common-wealth, and many an excellent Pastor into the Church, and many a precious Saint to Heaven, through the happie preparations of a holy Education, perhaps by a woman that thought her self useless and unserviceable to the Church. Would parents but begin betimes, and labour to affect the hearts of their children with the great matters of everlasting life, and to acquaint them with the substance of the Doctrine of Christ, and when they finde in them the knowledge and love of Christ, would bring them then to the Pastors of the Church to be tried, confirmed and admitted to the further Privileges of the Church, what happy well-ordered Churches might we have? Then one Pastor need not be put to do the work of two or three hundred or thousand Governours of Families; even to teach their Children those Princples which they should have taught them long before: Nor should we be put to preach to so many miserable ignorant soules, that be not prepared by education to understand us: Nor should we have need to shut out so many from Holy Communion upon the account of ignorance, that yet have not the grace to feel it and lament it, nor the wit and patience to wait in a learning state, till they are ready to be fellow-Citizens with the Saints, and of the Household of God. But now they come to us with aged self-conceitednesse, being past children, and yet worse than children still; having the ignorance of children, but being over-grown the teachableness of children; and think themselves wise, yea wise enough to quarrel with the wisest of their Teachers, because they have lived long enough to have been wise, and the evidence of their knowledge is their aged ignorance: And
To the Reader.

And they are readier to fly in our faces for Church-Priviledges, than to learn of us; and obey our Instructions till they are prepared for them that they may do them good, like snappish Curres that will snap us by the fingers for their meat, and snatch it out of our hands, and not like children, that stay till we give it them. Parents have so used them to be unruly, that Ministers have to deal but with too few but the unruly. And it is for want of this laying the foundation well at first, that Professors themselves are so ignorant as most are, and that so many, especially of the younger sort, do swallow down almost any error that is offered them, and follow any Sect of Dividers that will entice them, so it be but done with earnestness and plausibility. For alas, though by the grace of God, their hearts may be changed in an houre, (when ever they understand but the essentials of the faith,) yet their understandings must have time and diligence to furnish them with such knowledge, as must establish them, and fortifie them against deceits. Upon these and many the like considerations, we should entreat all Christian Families, to take more pains in this necessary work; and to get better acquainted with the substance of Christianity. And to that end (taking along some moving Treatises to awake the heart,) I know not what work should be fitter for their use, than that compiled by the Assembly at Westminster. A Synod of as godly, judicious Divines (notwithstanding all the bitter words which they have received from discontented and self-conceited men,) I verily think, as ever England saw. Though they had the unhappinesse to be employed in calamitous times, when the noise of warres did stop mens eares, and the licentiousnesse of warres, did set very wanton tongue and pen at liberty to reproach them, and the prosecution and event of those warres, did exasperate partial discontented men, to dishonour themselves by seeking to dishonour them: I dare say, if in the c.3 dayes.
To the Reader.

dayes of old, when Councils were in power and ac-
count, they had had but such a Council of Bishops, as this
of Presbyters was, the fame of it for learning and holi-
nesse, and all Ministerial abilities, would with very
great honour have been transmitted to posterity.

I do therefore desire that all Masters of families would
first study well this work themselves; and then teach it
their children and servants, according to their several
capacities. And if they once understand these grounds
of Religion, they will be able to read other books more
understandingly, and hear Sermons more profitably, and
confer more judiciously, and hold fast the doctrine of
Christ more firmly, than ever you are like to do, by
any other course. First, let them read and learn the
Shorter Catechisme, and next the Larger, and lastly,
read the Confession of Faith.

Thus far be, whose name I shall conceal (though the excellen-
cy of the matter, and pressing file will easily discover him)
because I have published it without his privity and consent, though
I hope, not against his liking and approbation. I shall adde no
more, but that I am

Thy servant

In the Lords work.

Tho. Manton.
ERRATA in the Scriptures of the Confession of Faith.

Page 25. line 31. read And Lebanon. p. 26. 1. 8. for. See page foregoing r. Rom. 5. 12. to 20. for the Bible. p. 28. 1. 44. for Mat. 28. 19. See letter (o) r. go ye therefore, and teach all nations. &c. p. 30. 1. 4. for for as. ibid. 1. 11. for the r. that. p. 31. 1. 1. for, Luke 31. 35. r. Luke 1. 35. And the Angel answered, &c. ibid. 1. 11. for which r. who. p. 33. 1. 6. for leas thy brother as aught. r. set at nought thy brother. ibid. 1. 28. for the r. your. ibid. 1. 35. for that r. which. p. 35. 1. 19. for seeking. r. looking ibid. 1. 22. for I believe r. I beleevd, ibid. 1. 27. and deesd. p. 36. 1. 7. for him r. them. ibid. 1. 10. add of it. ibid. 1. 33. for him r. ye. p. 37. 1. 14. for of r. cp. p. 38. 1. 30. ter power r. sent me. p. 39. 1. 39. for should r. would. p. 40. 1. 23. for even r. a non. ibid. 1. 29. for lay r. said. p. 42. 1. 13. for Rom. 9. 30. c. Rom. 8. 30. p. 42. 1. 18. add it is excluder. ibid. add nay. p. 43. 1. 25. for the r. his. ibid. 1. 37. for our r. mine. p. 44. 1. 26. for my r. thy. ibid. for this r. thy. p. 44. 1. 16. for justification r. sanctification. p. 45. 1. 40. add made. p. 46. 1. 16. for ye r. we. ibid. 1. 17. for in r. into. p. 50. 1. 21. for unto us r. to the Gentiles. p. 52. 1. 16. for Isa. 59. 7. c. Isa. 55. 7. p. 51. 1. 24. for v. 6. r. v. 5. the whole verse. p. 49. 1. 20. add good. p. ibid. 1. 22. perfect. p. 31. 1. 22. for morning r. mourning. p. 52. 1. 27. for that r. which. p. ibid. 1. 30. for his r. this. p. 53. 1. 27. add have. p. 44. 1. 16. add 19.
TO The Right Honourable the Lords and Commons Assembled in Parliament;
The humble Advice of the Assembly of Divines now, by Authority of Parliament, sitting at Westminster.

Concerning a Confession of Faith.

CHAP. I.

Of the holy Scripture.

Although the Light of Nature, and the works of Creation and Providence do so far manifest the Goodness, Wisdom, and Power of God, as to leave men unexcusable (a), yet are they not sufficient to give that knowledge of God and of his Will, which is necessary unto salvation (b). Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his Will unto his

(a) Romans 2:14, 15.

BecausethatwhichmaybeknownofGod,ismanifestinthem,forGodhathshewedituntothem.

Ver. 20. For the invisible things of him, from the Creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead, so that they are without excuse.

Psalm 19, 1, 2, 3. v. 1. The heavens declare the glory of God, and the firmament sheweth his handy work.

V. 2. Day unto day uttereth speech, and night unto night sheweth knowledge.

V. 3. There is no speech nor language, where their voice is not heard.

Rom. 1.32. Who knowing the Judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Rom. 2.1. Therefore thou art inexcusable.

Church
Church (c); and afterwards for the better preserving and propagating of the Truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing (d): which maketh the holy Scripture to be most necessary (c); those former ways of Gods revealing his Will unto his people, being now ceased (f).

It seemed good to me also having had perfect understanding of all things from the very first, to write unto thee in order most excellent Theophilus. v. 4. that thou mightest know the certainty of those things, wherein thou hast been instructed. Rom. 15. 4. for whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures, might have hope. v. 4.

But he answered and said, it is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. v. 19. And when they shall say unto you seek unto them that have familiar spirits, and unto wizards that peep, and that mutter, should not a people seek unto their God, for the living to the dead? v. 20. If they speak not according to this word, it is because there is no light in them. (c) 2 Tim. 3. 15. And thus from a child thou hast known the holy Scriptures, which are able to make thee wise unto Salvation through faith which is in Christ Jesus. v. 15. For we have also a more sure word of Prophecy, wherein ye stand, that ye take heed, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. (f) Heb. 1. 1. v. 1. God who at sundry times, and in divers manners spake in times past unto the Fathers by the Prophets, ver. 2.] hath in these last days spoken unto us, by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

II. Under the name of holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testament, which are these.

Of the Old Testament.

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Of the New Testament.

Matthew.     Galatians.     The Epistle to the Hebrews.
Mark.        Ephesians.     The Epistle of James.
The Epistle to the Thessalonians I.     The Revelation.
The Epistle to the Thessalonians II.     Paul's Epistle to the Romans.
The Epistle to the Philippians.     To Titus.
The Epistle to the Titus.     To Philemon.
The Epistle to the Timothy II.     The Revelation.

All which are given by inspiration of God, to be the Rule of faith and life (g).

(b) Luke 24:27, 44. [verse 27.] And beginning as Moses and all the Prophets he expounded unto them in all the Scriptures, the things concerning himself. verse 44.] And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which are written in the Law of Moses, and in the Prophets, and in the Psalms concerning me. Romans 3:1. Much every way, chiefly because unto them were committed the Oracles of God. 2 Peter 1:21. for the Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.
IV. The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the Testimony of any man, or Church, but wholly upon God (who is truth itself) the Author thereof; and therefore it is to be received, because it is the Word of God.

We may be moved and induced by the Testimony of the Church, to an high and reverent esteem of the holy Scripture (k). And the heavens lines of the Matter, the efficacy of the Doctrine, the majesty of the Stile, the consent of all the Parts, the Scope of the whole (which is, to give all glory to God,) the full discovery it makes of the only way of man's salvation, the many other incomparable Excellencies, and the intire perfection thereof, are Arguments whereby it doth abundantly evidence it self to be the Word of God; yet notwithstanding, our fullpersuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witnesses by, and with the Word, in our hearts (l).

VI. The
VI. The whole Council of God concerning all things necessary for his own Glory, mans salvation, Faith and Life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men (m). Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word (n): And that there are some circumstances concerning the Worship of God, and Government of the Church, common to humane Actions and Societies, which are to be ordered by the Light of Nature, and Christian Prudence, according to the general Rules of the Word, which are always to be observed (o).

any other Gospel unto you, than that which we have preached unto you, let him be accursed. V. 9, as we said before, so say I now again; If any man preach any other Gospel unto you, than that ye have received, let him be accursed. 2 Thes. 2:2 that ye be not soon shaken in mind, or be troubled, neither by Spirits, nor by word, nor by letter, as from us, as that the day of Christ is at hand, (n) John 6:45. It is written in the Prophets, and they shall be all taught of God, every man therefore that hath heard, and hath learned of the Father cometh unto me. 1 Cor. 2:9, 10, 11, 12. v. 9.] but as it is written, eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him. V. 10.] But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea the deep things of God. V. 11.] for what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. V. 12.] now we have received not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. (o) 1 Cor. 11, 13, 14. v. 13.] Judge in your selves, it is comely that a woman pray unto God uncovered. V. 14.] doth not even nature it self teach you, that if a man have long hair, it is a shame unto him. 1 Cor. 14:26, 40. v. 26.] How is it then brethren, when you come together every one of you hath a Psalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation, let all things be done unto edifying. V. 40.] Let all things be done decently and in order.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all (p): yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the Learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them (q).

130. v. 105.] thy word is a Lamp unto my Feet, and a light unto my Path. V. 130.] the entrance of thy words giveth light, it giveth understanding unto the simple.

(p) 2 Pet. 3:16. As also in all his Epistles speaking in them of the things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.

(q) Put. 119. 105.
VIII. The Old Testament in Hebrew (which was
the Native Language of the People of GOD of old,
and the New Testament in Greek, (which at the time
of the writing of it was most generally known to the
Nations) being immediately inspired by God, and by
his singular care and Providence kept pure in all ages,
are therefore Authentical (r), so as in all controversies of
Religion, the Church is finally to Appeal unto them (f).
But because these Original Tongues are not known to
all the people of God, who have right unto, and inter-
rest in the Scriptures, and are commanded in the fear
of God, to read and search them (g), therefore they are
to be translated into the Vulgar Language of every
Nation unto which they come(u), that the Word of God
dwelling plentifully in all, they may worship him in an
acceptable manner (m); and through patience and com-
fort of the Scriptures may have hope (x).

for had ye believed Moses, ye would have believed me, for he wrote of me. (s) John 5. 39. search the
Scriptures, for in them ye think ye have eternal life, and they are they which relieth of me. v. 46.
And to this agree the words of the Prophets, as it is written. John 5. 39, 46. verse 39. Search
the Scriptures; for in them ye think ye have eternal life, and they are they that relieth of me. (g) 1 Corin-
thians 14. 6, 9, 11, 12, 24, 27, 28. verse 6.] Now brethren, If I come unto you speaking with tongues,
what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by pro-
phesying, or by doctrine. verse 9. So likewise you, except ye utter by the tongue words easie to be
understood, how shall it be known what is spoken, for ye shall speak to the air. verse 11. therefore
if I know not the meaning of the voice, I shall be unto him that speaketh a Barbarian, and he that
speaketh shall be a Barbarian unto me. verse 11. Even so ye forasmuch as ye are zealous of spiritual
gifts, seek that ye may excel to the edifying of the Church. verse 24. But if all Prophets, and there
come in one that believes not, or one unlearned, he is convinced of all, he is judged of all. verse 27.
If any man speak in an unknown tongue, let it be by two, or at most by three, and that by course, and
let one interpret. verse 8. But if there be no interpreter, let him keep silence in the Church; and let
him speak to himself and to God. (m) Colossians 3. 16. Let the Word of Christ dwell in you richly
in all wisdom, teaching and admonishing one another in Psalms, and Hymns, and Spiritual Songs,
singing with grace in your hearts to the Lord. (x) Romans 15. 4, for whatsoever things were written
at that time, were written for our learning, that we through patience and comfort of the Scriptures might
have hope.

(x) 2 Peter 1. 20, 21. Knowing this first, that no Prophecy of
the Scripture is of itself; and therefore when there is
a question about the true and full sense of any Scrip-
ture (which is not manifold, but one) it must be searched
and known by other places that speak more cleer-
ly (y).

IX. The infallible rule of Interpretation of Scrip-
ture is the Scripture it selfe; and therefore when there is
a question about the true and full sense of any Scrip-
ture (which is not manifold, but one) it must be searched
and known by other places that speak more cleer-
ly (y).
X. The Supreme Judge, by which all controversies of Religion are to be determined, and all Decrees of Councils, Opinions of Antient Writers, Doctrines of men, and private spirits are to be examined; and in whose sentence we are to rest; can be no other but the Holy Spirit speaking in the Scripture (z).

You not read that which was spoken to you by God saying. Eph. 2. 20. And are built upon the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner stone. Acts 28. 19. And when they agreed not among themselves, they departed after that Paul had spoke one word, well spake the holy Ghost by Esaias the Prophet unto our Fathers.

CHAP. II.

Of God, and of the Holy Trinity.

Here is but one only (a), living and true God (b), who is infinite in being & perfection (c), a most pure Spirit (d), invisible (e), without body, parts (f), or passions (g), (a) Deut. 6. 4. H. ac O Israel, the Lord our God is one Lord. 1 Cor. 8. 4, 6. v.4.]

Concerning therefore the eating of those things that are offered in Sacrifice unto Idols, we know that an Idol is nothing in the world, and that there is none other God but one. v. 6.] But so there is but one God the Father, of whom are all things, and we in him, and one Lord Jesus Christ by whom are all things, and we by him. (b) 1 Thess. 1. 9. for they themselves shew of us what manner of coming in we had unto you, and how ye turned to God from Idols, to serve the living and true God. Jer. 10. 10. But the Lord is the true God, b: is the living God, and an everlasting King. (c) Job 11. 7, 8, 9. v. 7.] canst thou by searching finde out God, canst thou find out the Almighty unto perfection? v. 8.] It is a high as heaven, what canst thou do, deeper than hell, what canst thou know? v. 9. The measure thereof is longer than the earth, and broader than the sea. Job 26. 14. To these are parts of his ways, but how little a portion is heard of him, but the thunder of his power who can understand? (d) John 4. 24. God is a Spirit, and they that worship him, must worship him in Spirit and in truth, (e) 1 Tim. 1. 17. now unto the King eternal, immortal, invisible, the only wise God, be honour and glory forever and ever, Amen. (f) Deut. 4. 15, 16. v. 15.] take ye therefore good heed unto your selves, for ye have no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire. v. 16.] Left ye corrupt your selves, and make you a graven Image, the similitude of my figure, the likeness of Male or Female. John 4. 24. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth, Luke 24. 39. behold my hands and my feet, that it is I myself, handle me and see. For a Spirit hath not flesh and bones, as ye see me bear. (g) Acts 14. 11, 15-v. 11.] And when the people saw what Paul had done, they lift up their voices saying in the Speech of Lycaonia, the gods are come down to us in the likeness of men. v. 13.] And saying, Sirs, why do ye these things, we also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven and earth, and the Sea, and all things that are therein.
immutable(b), immense (c), eternal (k), incomprehensible (p), almighty (m), most wise (n), most holy (o), most free (r), most absolute (q), working all things according to the Council of his own immutable & most righteous Will (b), for his own glory (f), most loving (t), gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin (u), the rewarde·r of them that diligently seek him (w); and withall, most just & terrible in his judgments (x), hating all sin(y),

immutabl...
and who will by no means cleare the guilty (z).

3. verse 2.) God is jealous and the Lord revengen, the Lord r. vength and is r. if us, the Lord will take vengeance on his adversaries, and he receiveth wrath for his enemies. verse 3.) the Lord is slow to anger, and great in power, and will not at all acquise the wicked, the Lord hath his way in the whirl-wind, and in the storm, and the clouds are the dust of his feet, Exodus 34. 7. keeping mercy for thousand, forgiving iniquity, and tranfgression, and sin, and that will by no means clear the guilty, visiting the iniquities of the Fathers upon the children, and upon the child. ens children unto the third and fourth generation.

II. God hath all life (a), glory (b), goodndeſse (c), blessedness (d), in, and of himſelf, and is alone in, and unto himself all sufficient, not standing in need of any creatures which he hath made (e), nor deriving any glory from them (f), but only manifesting his own glory, in, by, unto, and upon them: He is the alone Fountain of all being, of whom, through whom, and to whom are all things (g), and hath most Sovereign Dominion over them, to do by them, for them, or upon them whatsoever himself pleareth (h). In his sight all things are open and manifest (i), his knowledge is infinite, infallible, and independent upon the creature (k), so as nothing is teach me thy Statutes. (d) 1 Timothy 6. 15 which in his times he shall shew who is the blessed and only potentate, the King of Kings, and Lord of Lords. Romans 9. 5 whole are the Fathers, and of whom as concerning the fift Christ came, who is over all, God blessed for ever, Amen. (e) Acts 17. 24, 25 verse 24) God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands: verse 25) Neither is worshipped with mens hands, as though he needed any thing, seeing he is given to all life and breath and all things. (f) Job 22. 23 verse 2) Can a man be profitable unto God, as he that is wise, may be profitable unto himſelf? verse 3) Is it any pleasure to the Almighty, that thou art righteous, or is it gain to him, that thou makest thy wayes perfect? (g) Romans 11. 36 for of him, and through him, and to him are all things, to whom be glory for ever, Amen. (b) Revelation 4. 11 Thou art worthy O Lord to receive glory and honour, and power: for thou hast created all things, and for thy pleasure they are and were created. 1 Timothy 6. 15 See letter D. immediately foregoing. Daniel 4. 25, 35 verse 25) That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as Oxen, and they shall weep thee with the dew of heaven, and seven times shall passe over thee till thou know that the most high ruleth in the Kingdom of men, and giveth is to whomsoever he will. verse 35) And all the Inhabitants of the earth are reputed as nothing, and be dust according to his will in the Army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, what doest thou? (i) Hebrews 4. 13 Neither is there any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of him with whom we have to do. (k) Romans 11. 33, 34 verse 33 Oh the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgements, and his ways past finding out. verse 34) For who hath known the mind of the Lord, or who hath been his Counsel? Psalm 147. 5 Great is our Lord and of great power, his understanding is infinite.
to him contingent or uncertain (l.) He is most holy in all his councils, in all his works, and in all his commands (m.) To him is due from Angels and men, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them (n.)

III. In the unity of the God-head there be three Persons, of one substance, power and eternity; God the Father, God the Son, and God the Holy Ghost (o.) The Father is of none, neither begotten, nor proceeding: The Son is eternally begotten of the Father (p): the Holy Ghost eternally proceeding from the Father and the Son (q).

CHAP. III.

Of God's eternal Decree.

G OD from all eternity, did, by the most wise and holy Council of his own Will, freely, and unchangeably
changeably ordain whatsoever comes to pass (a.) Yet so
as thereby, neither is God the Author of sin (b,) nor is
violence offered to the will of the Creatures, nor is the
Liberty or contingency of second Causes taken away,
but rather established (c.)

II. Although God knows whatsoever may, or can
come to passe upon all supposed conditions (d,) yet hath
he not decreed any thing because he foresaw it as fu-
ture, or as that which would come to passe upon such
conditions (e.)

III. By the decree of God, for the manifestation of (f) I Tim. 5. 21. I
his glory, some men and Angels (f) are predestinated
charge thee before God and the Lord

(a) Eph. 1. 11. In
whom also we have obtained an inheri-
tance, being prede-
cinated according to
the purpose of him,
who worketh all
things after the Coun-
cell of his own will. Rom. 11. 33. Oh the depth of the riches, both of the wis-
some and knowledge of
God, how unsearchable are his Judgements, and his ways past finding out? H. b. 6. 17. Wherein
God willing more abundantly to shew unto the heirs of promises, the immutability of his Coun-
sel, or-

(d) Acts 15. 18. For the faith to Peter, I will have mercy on whom I will have mercy, and I will have compa-
ッション on whom I will b. se compassion. v. 18. ] The fore
hath mercy on whom he will have mercy, and whom he will be hardeneth. (b) Jam. 1 13, 17.
v. 13.] Let no man say when he is tempted, I am tempted of God, for God cannot tempt with
evil, neither tempteth he any man. v. 17.] Every good gift, and every perfect gift is from above, and
cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. 1 John v. 5. This then is the message which we have heard of him and declare unto you,
that God is light, and in him is no darkness at all. (c) Act 2 23. Him being delivered by the de-

minate Council and foreknowledge of God, ye have taken, and by wicked hands have crucified and
slain. Mar. 15. 12. but I say unto you, that Elias is come already, and they knew him not, but
have done unto him what they listed, Likewise shall also the Son of man suffer the same. Acts 4.
27, 28. v. 27.] For of a truth, against that holy Child Jesus, whom thou hast an-
yed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, v. 28. ]
For so do whatsoever thy hand and thy Council determinèd before to be done. John 19. 11. Jesus
answered, Thou couldst have no power at all against me, except it were given thee from above, there-
fore he that delivered me unto thee, hath the greater sinne. Prov. 16. 33. The Lot is cast into the
lap, but he whose disposing thereof is of the Lord.

(b) Acts 15. 18. Known unto God are all his works from
the beginning of the world. 1 Sam. 23.

11, 12, v. vii.] Will
the man of Keilah de-
liver me up into his
hands, will Saul come down as thy Servant hath heard? O Lord God of Israel, I beseech thee tell thy
servant, and the Lord said he will come down. v. 12. ] Then said David, will the men of Keilah de-
liver me and my men into the hand of Saul, and the Lord said They will deliver thee up. Matth. II.
21, 23, v. 11.] Woe unto thee Caperinus, woe unto thee Bethsaida, For if the mighty works which were
done in thee had been done in Tyre & Sidon, they would have repented long ago in Sack-cloth & Ashes,
V. 23. ] And thou Capernum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Solom, it would have re-

(e) Acts 9. 11, 13, 16, v. 11.] For the children being not yet born, neither having

done any good or evil, that the purpose of God according to election might stand, not of works, but
of him that calleth. v. 13] As it is written, Jacob have I loved, but Esau have I hated. V. 16.] So
then, it is not of him that will, nor of him that runneth, but of God that is [beareth mercy. V. 18.
] Therefore hath he mercy on whom he will have mercy, and whom he will be hardeneth.

(f) I Tim. 5. 21. I
(g) Rom. 9. 21, 23 unto everlasting life, and others fore-ordained to everlasting death.

What if God willing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction? And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. Ephesians 1, 5, 6 verse 5] Having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will, verse 6] To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Proverbs 16. 4 The Lord hath made all things for himself, yea even the wicked for the day of evil.

IV. These Angels and men thus predestinated and fore-ordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either encreased or diminished.

Neverthelesse the foundation of God standeth sure, having this Seal, the Lord knoweth them that are his. And let every one that nameth the Name of Christ depart from iniquity. John 13. 18. I speak not of you all, I know whom I have chosen, but that the Scripture may be fulfilled, he that eateth bread with me, hath lifted up his heel against me.

VI. As God hath appointed the Elect unto glory, so hath he, by the eternal and most free purpose of his Will,
Will, fore-ordained all the means thereunto (m).

Wherefore they who are elected, being fallen in Adam, are redeemed by Christ (n), are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified (o), and kept by his power through faith unto Salvation (p). Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only (q).

the foundation of the world, that we should be holy and without blame before him in love. verse 5

Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Ephesians 2.10 For we are his workmanship Created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. 1 Thessalonians 2.13 But we are bound to give thanks alway to God for you brethren beloved of the Lord, because God hath from the beginning chosen you to Salvation through Sanctification of the Spirit and belief of the truth : (n) 1 Thessalonians 5.9,10 verse 9 For God hath not appointed us to wrath, but to obtain Salvation by our Lord Jesus Christ, verse 10] Who died for us, that whether we wake or sleep, we should live together with him. Titus 2.14 Who gave himself for us, that he might redeem us from all unrighteousness, and purify unto himself a peculiar people zealous of good works. (o) Rom.8.30 Moreover whom he did predestinate, them he also called, whom he called, them he also justified, and whom he justified, them he all glorified. Ephesians 1.5. Having predestinated us unto the adoption of children by Jesus Christ unto himself according to the good pleasure of his will. 2 Thess.2.13. But we are bound to give thanks alway to God for you brethren beloved of the Lord, because God hath from the beginning chosen you to Salvation through Sanctification of the Spirit and belief of the truth. (p) 1 Peter 1.5. Who are kept by the power of God through faith unto Salvation, ready to be revealed in the last time. (q) John 17.9. I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine. Ro.8.18. And we know that all things work together for good to them that love God, to them that are the called according to his purpose. Refer the Reader to the end of the ch. John 6.64,65. v.64 ]But there are some of you, that believe not, for Jesus knew from the beginning who they were that believed not, and who should betray him. v.65.] And he said, Therefore said I unto you, that no man can come unto me except it were given unto him of my Father. John 10.26. But ye believe not, because ye are not of my sheep, as I said unto you. John 8.47. Hethatis of God, heareth God’s words, ye therefore hear them not, because ye are not of God. 1 John 2.19. They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us.

VII. The rest of mankind God was pleased, according to the unspeakable Council of his own Will, whereby he extendeth, or withholdeth mercy, as he pleaseth, for the glory of his Sovereign Power over his creatures, to passe by, and to ordain them to disho-
Him that formed, nour and wrath for their sinne, to the praise of his glorious justice.

Father Lord of heaven and earth, because thou hast bid these things from the wise and prudent, and hast revealed them unto babes. Even so Father, for so it seemed good in thy sight. Romans 9.17. For the Scripture saith, unto Pharaoh, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my Name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Hath not the Potter power over the clay, of the same lump to make one vessel unto honour, and another to dishonour? What if God willing to shew his wrath, and to make his power known, endured with much long suffering, the vessels of wrath fitted to destruction?

Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his, and let every one that nameth the Name of Christ depart from iniquity. But in a great house, there are not only vessels of Gold and of Silver, but also of wood and of earth, and some to honour, and some to dishonour. Jude v. 4. For there are certain men crept in unawares, before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

And a stone of stumbling, and a Rock of offence, even to them which stumble at the Word, being disobedient, whereunto also they were appointed.

VIII. The doctrine of this high Mystery of Predestination is to be handled with special prudence and care; that men attending the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual Vocation, be assured of their eternal Election. So shall this Doctrine afford matter of praise, reverence, and admiration of God, and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel.

Nay but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Romans 9.13. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his Judgements, and his ways past finding out. Deut. 29.29. The secrets things belong unto the Lord our God, but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this Law.

2 Peter 1.10. Wherefore, the rather brethren give diligence to make your calling and Election sure, for if ye do these things, ye shall never fall. Rom. 11.5, 6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Romans 11.33. Even so then at this present time also there remaineth a remnant according to the Election of grace. (6) And if by grace, then is it no more of works, otherwise grace is no more grace: But if it be of works, then is it no more grace, otherwise work is no more work. Rom. 11.6. Well, because of unbelief they were broken off, and thou standest by Faith, be not high minded but fear. 2 Peter 1.10. Who shall lay any thing to the charge of God's Elect? It is God that justifieth. Luke 10.20. Nor with standing in this rejoicing, nor that the Spirits are subject unto you, but rather rejoice because your names are written in heaven.

CHAP.
CHAP. IV.

Of Creation.

It pleased God the Father, Son, and Holy Ghost (a), for the manifestation of the glory of his eternal power, wisdom, and goodness (b), in the beginning, to create, or make of nothing, the World, and all things therein, whether visible or invisible, in the space of six days, and all very good (c).

I. After God had made all other Creatures, he created Man, male and female (d), with reasonable and immortal souls (e), endued with knowledge, righteousness, and true holiness; after his own Image (f), having

II. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living Soul. Eccles. 12:7. Then shall the dust return to the earth as it was, and the Spirit shall return unto God, who gave it. Luke 23:43. Jesus said unto him, Verily I say unto thee, today shalt thou be with me in Paradise. Mat 10:38. And fear not them which kill the body, but are not able to kill the soul: but fear him which is able to destroy both soul & body in hell. (f) Gen. 1:26. And God said, Let us make man in our Image after our likeness, & let them have dominion over the fish of the sea, and over the fowl of the air, & over the earth, and over all the beasts, and over every creeping thing that creepeth upon the earth. Col. 3:14. And have put on the new man, which is renewed in knowledge, after the Image of him that created him. Eph. 4:22. And that ye put on this new man which after God is Created in righteousness and true holiness.
the Law of God written in their hearts (g), and power
to fulfill it (h): and yet under a possibility of transgref-
sing, being left to the liberty of their own will, which
was subject unto change (i). Beside this Law written
in their hearts, they received a command, not to eat
of the tree of the Knowledge of good and evil, which
whiles they kept, they were happy in their Communi-
on with God (k), and had Dominion over the crea-
tures (l).

CHAP. V.

Of Providence.

(4) Heb. 1. 3, Who
being the brightness
of his glory, and the
express Image of his
person, and uphold-
ing all things by the word of his power, when he had by himself purged our sins, sat down on the
right hand of the Majesty on high.

and
and things (b), from the greatest even to the least (c), by his most wise and holy Providence (d); according to his infallible fore-knowledge (e), and the free, and immutable Council of his own Will (f), to the praise of the glory of His Wisdom, Power, Justice, Goodness, and Mercy (g).

blessed the most high, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his Kingdom is from generation to generation. V. 35. ] And all the Inhabitants of the earth are despised as nothing: and he doth according to his will in the Army of heaven, and among the Inhabitants of the earth, and none can stay his hand, or say unto him, what dost thou? Psalm 135. 6. Whosoever the Lord pleased, that did he in heaven and in earth, in the Seas, and all deep places. Acts 17. 25, 26, 28. v. 25. ] Neither is worshipped with mens hands, as though he needed any thing, seeing he giveth unto all life and breath and all things. V. 16. ] And hath made of one blood all Nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. V. 28. ] For in him we live and move and have our being, as certain all of you own Poets have said, for we are also his offspring. Job 38. 39 40, 41. Chapters. (c. ) Mark 10. 12 30, 31. v. 19. ] Are not two sparrows sold for an assart? and one of them shall not fall on the ground without your Father. V. 30. ] But the very hairs of your head are all numbered. V. 31. ] Fear ye not therefore, ye are of more value than many sparrows. (d) Prov. 15. 3. The eyes of the Lord are in every place beholding the evil and the good. Psalm 104. 24. O Lord how manifold are thy works? in wisdom hast thou made them all, the earth is full of thy riches. Psalm 145. 17. The Lord is righteous in all his ways, and holy in all his works. (e) Acts 15. 18. Known unto God are all his works from the beginning of the world. Psalm 94. 8, 9, 10, 11, v. 8. ] Understand O ye brutish among the people, and ye fools when will ye be wise? V. 9. ] He that planted the ear, shall he not hear? he that formed the eyes, shall he not see? V. 10. ] He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know? V. 11. ] The Lord knoweth the thoughts of man, that they are vanity. (f) Ephes. 1. 11. In whom also we have obtained an inheritance being predestinated according to the purpose of him, who worketh all things after the Council of his own will. Psalm 33. 12, 11. V. 10. ] The Lord bringeth the council of the heathen to naught, he maketh the devices of the people of none effect. V. 11. ] The council of the Lord standeth for ever, the thoughts of his heart to all generations. (g) 1Sa. 6. 14. As a Beast goeth down into the valley, the Spirit of the Lord caused him to rest, so didst thou lead thy people to make thy self a glorious name. Ephes. 3. 10. To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God. Rom. 9. 17. For the Scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Gen 45. 7. And God sent me before you to prepare you a possetry in the earth, and to save your lives by a great deliverance. Psalm 145. 7. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

II. Although in relation to the fore-knowledge and decree of God, the first Cause, all things come to passe immutably and infallibly (b): yet by the same Providence, he orderrigththemtofallout,accordingtothe
While the earth remaineth, Seed-time and Harvest, and cold, and heat, and Summer and Winter, and day and night shall not cease. Jer. 31. 35. Thus saith the Lord which giveth the Sun for a light by day, and the Ordinances of the Moon, and of the Stars for a light by night, which divideth the Sea, when the waves thereof roar, the Lord of Hosts is his Name. Exod. 21. 13. And if a man ly not in wait, but God deliver him into his hand, then will I appoint there a place whither he shall flee. Deut. 19. 5. As when a man goeth into the wood with his neighbour to hew wood, and his hand feteth a stroke with the Ax to cut down the Tree, and the head slippeth from the helve and lighteth upon his neighbour, shall he die, he shall flee into one of those Cities, and Live. 1 Kings 22. 28. 34. verse 28.] And Micaiah said, if thou return at all in peace, the Lord hath not spoken by me, and he said, Hearken O people every one of you, v. 34.] And a certain man drew a bow at a venture and smote the King of Israel between the joints of the harness, wherefore he said unto the driver of his Chariot, turn thy hand, and carry me out of the Host; for I am wounded. Isa. 10. 6. 7. v. 6. I will send him against an hypocritical Nation, and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets, verse 7. Howbeit he meaneth not so, neither doth his heart think so, but it is in his heart to destroy and cut off Nations not a few.

III. God in his ordinary Providence maketh use of means (k), yet is free to work without (l), above (m), and against them at his pleasure (n).

(k) Acts 27. 31, 44. v. 31. Paul said to the Centurion and to the Soldiers, Except these abide in the ship ye cannot be saved. V. 44.] And the rest, some on boards, and some on broken pieces of the ship, and so it came to pass that they escaped all safe to land. Isa. 33. 19, 11. v. 10.] For as the rain cometh down, and the snow from heaven and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater. Verse 11. So shall my word be that goeth forth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing wherein I sent it. Hosea 2. 21, 22. verse 21.] And it shall come to pass in that day, I will hear faith the Lord, I will bear the heavens, and they shall bear the earth. Verse 22.] And the earth shall bear the Corn, and the Wine, and the Oyl, and they shall bear Jezreel. (k) Hof 1. 7. But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horse, nor by horsemen. Mt. 4. 4. But he answered and said it is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Job 34. 10. Therefore hearken unto me ye men of understanding, far be it from God that ye should do wickedness, and from the Almighty, that ye should commit iniquity. (m) Rom. 4. 19, 20, 21. v. 19.] And being not weak in Faith, he considered not by his own bow now dead, when he was an hundred years old, neither yet the deadness of Sarah's womb. Verse 10.] He staggered not at the promise of God through unbelief, but was strong in Faith, giving glory to God. V. 21.] And being fully persuaded, that what he had promised, he was able also to perform. (n) 2 Kings 6. 6. And the man of God said, wherefore, and he shewed him the place, and he cut down aNick and cast it in thither, an' the iron did swim. Din. 3. 27. And the Princes, Governors, and Captains, and the Kings Counsellors being gathered together saw these men upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their shoes changed, nor the smell of fire had passed on them.

IV. The Almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in his Providence, that it extendeth it selfe even to the first Fall, and all other sinnes of Angels and Men.
Men (o), and that not by a bare permission (p), but such as hath joyned with it, a most wise and powerful bounding (q), and otherwise ordering, and governing of them, in a manifold dispensation to his own holy ends (r): yet so, as the sinfulneſſe thereof proceedeth only from the creature, and not from God, who being most holy and righteouſe, neither is, nor can be the Author or Approver of sin (f).

For who hath known the mind of the Lord, or who hath been his Counſeller? (s) 2 Sam. 24. 1. And again the anger of the Lord was kindled against Israel, and he moved David against them to say, go number Israel and Judah. 1 Chron. 21. 1. And Satan stood up against Israel, and provoked David to number Israel. 1 Kings 21. 22, 23. v. 22.] And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his Prophets, and he saith, Thou shalt persuade him and prevail also, go forth and do so, verſe 23.] Now therefore behold the Lord hath put a lying [pirit in the mouth of all the proph' Propheſses, and the Lord hath spoken evil concerning thee. 1 Chron. 10. 4, 13, 14. v. 4.] Then said Saul to his Armour-bearer, draw thy sword and thrust me through therewith, lest these uncircumcized come and abuse me; but his Armour-bearer would not, for he was sore afraid, so Saul took a sword and fell upon it. v. 13.] So Saul died for his transgression which he committed against the Lord, even against the Word of the Lord which he kept not, and also for asking Counsel of one that had a familiar spirit, to enquire of it. verſe 14.] And enquired not of the Lord, therefore be slew him, and turned the Kingdom unto David the Son of Jesse. 2 Sam. 16. 10. And the King said, What have I to do with you ye sons of Zeruiah? to let him curse, because the Lord hath said unto him curse David, who shall then say, wherefore hast thou done so? Acts 2. 23. Him being delivered by the determinate Counsel and foreknowledge of God, ye have taken, and with wicked hands have crucified and slain. Acts 4. 27, 28. verſe 27.] For of a truth against thy holy Child Je's whom thou hast anointed, both Herod and Pontious Pilate with the Gentiles, and the people of Israel were gathered together. verſe 28.] For to do whatsoever thy hand and thy Council determined before to be done. (p) Act. 14. 16. Who in times past suffered all Nations to walk in their own ways. (q) Psalm 76. 10. Surely the wrath of man shall praise thee, the remainder of wrath shalt thou restrain. 2 Kings 19. 28. Because they rage against me, and thy tumult is come up into mine ears, therefore I will put my hand in thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou camest. (r) Gen. 50. 20. But as for you, ye thoughts evil against me, but God meant it unto good, to bring to pass as it is this day, to save much people alive. Isaiah 10. 6, 7, 14. verſe 6.] I will send him against an hypocritical Nation, and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the myre of the streets. v. 7.] Howbeit he meaneth not so, neither doth his heart think so, but it is in his heart to destroy and cut off Nations not a few. verſe 22.] Wherefore it shall come to pass, when the Lord hath performed his whole work upon mount Zion, and on Jerusalem, I will punish the fruit of the stous bears of the King of Assyria, and the glory of his high looks. (s) James 1. 13, 14, 17. verſe 13.] Le nomman (fay when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man. V. 14.] But every man is tempted when he is drawn away of his own Lust and enticed. V. 17.] Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, nor shadow of turning. 1 John 2. 16. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but is of the world. Psalm 50. 21. These things haſt thou done and I kept silence: thou thoughtest that I was altogether such a one as thy fellow, but I will reprove thee, and set them in order before thine eyes.
VI. As for those wicked and ungodly men, whom God as a righteous Judge, for former sins doth blind and harden (w), from them he not only with-holdeth his grace, whereby they might have been inlightened in their understandings, and wrought upon in their hearts (x): but sometimes also with-draweth the gifts

[w] Rom. 1. 24, 26, 27 v. 24. Wherefore God also gave them up to uncleanness, through the lascivies of their own hearts, to dishonour their own bodies between themselves. V. 26. For this cause God gave them up unto vile affections, for even their women did change the natural use into that which is against nature. V. 28. And even as they did not like to retain God in their knowledge, God gave them over to a rebellious mind, to do those things which are not convenient. Rom. 1. 17, 8. v. 7. What then Israel hath not obtained, that which he seeketh for, but the Election have obtained it, and the rest were blinded. V. 8. According as it is written, God hath given them the spirit of slumber, eyes that they should not see, ears that they should not hear, unto this day. (x)
which they had, and exposeth them to such objects as their corruption makes occasions of sin: and with all, gives them over to their own lusts, the temptations of the world, and the power of Satan: whereby it comes to passe that they harden themselves even under those means, which God useth for the softning of others.

shall be given, and he shall have abundance, but from him that hath not, shall be taken away, even that which he had. (7) Matt. 13.12. For whoever hath, to him shall be given, and he shall have more abundance: But whoever hath not, from him shall be taken away even that he had. Matthew 25.29. For unto every one that hath, shall be given; and he shall have abundance, but from him that hath not, shall be taken away, even that which he had.

(7) Matt. 13.12. For whoever hath, to him shall be given, and he shall have more abundance: But whoever hath not, from him shall be taken away even that he had.

As the providence of God doth, in general, reach to all Creatures; so after a most special manner,
it taketh care of his Church, and disposeth all things to
the good thereof.\(^{(c)}\)

For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of them that believe. Amos 9. 8. 9. verse 8] Behold the eyes of the Lord God are upon the unfaithful Kingdom, and I will destroy it from off the face of the earth, saying that I will not utterly destroy the house of Jacob, saith the Lord. verse 9] For lo I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yes shall not the least grain fall on the earth. Romans 8. 28. And we know that all things work together for good, to them which love God, to them which are the called according to his purpose. Isaiah 43. 3. 4. 5. 14. verse 3.] For I am the Lord thy God, the holy one of Israel by Saviour, I gave Egypt for thy ransom, Ethiopia and Seba for thee. verse 4.] Since thou wast precious in my sight, thou hast been honourable, and I have loved thee, therefore will I give men for thee, and people for thy life. verse 5.] Fear not, for I am with thee, I will bring thy seed from the East, and gather thee from the West. verse 14.] Thus saith the Lord your Redeemer, the holy one of Israel; for your sake, I have sent to Babylon and have brought down all their Nobles and the Caileans, whole cry is in the ships.

**CHAP. VI.**

**Of the Fall of Man, of Sin, and of the Punishment thereof.**

\(^{(a)}\) Gen. 3. 13. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The Serpent beguiled me, and I did eat. 1 Cor. 11. 3. But I fear lest by any means, as the Serpent beguiled Eve, through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. \(^{(b)}\) Rom. 11. 32. For God hath concluded them all in unbelief, that he might have mercy upon all.

\(^{(c)}\) Gen. 3. 6. 7. 8. v. 6.] And when the woman saw the tree was good for food, and that it was pleasant to the eye, and a Tree to be desired to make one wise, the took of the fruit thereof and did eat, and gave also unto her husband with her and he did eat. verse 7.] And the eyes of them both were opened, and they knew that they were naked, and they feared to see together, and made themselves aprons, verse 8.] And they heard the voice of the Lord God, walking in the garden, in the cool of the day. And Adam and his wife hid themselves from the presence of the Lord God, amongst the Trees of the garden: Ecclesiastes 7. 29. Loe this only have I found, that God hath made man upright, but they have sought out many inventions. Romans 1. 22. For all have sinned, and come short of the glory of God. \(^{(d)}\) Genesis 2. 17.] But of the Tree of the knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof, thou shalt surely die. Ephesians 2. 1. And you that be quickened who were dead in trespasses and sins.
ties and parts of Soul and body (e).

are pure, but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled. Gen. 6. 9. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Jer. 17. 9. The heart is deceitful above all things, and desperately wicked, who can know it? Rom. 3. 10, 11, 12, 13, 14, 15, 16, 17, 18. v. 10. As it is written, There is none righteous, no not one. Verse 11. There is none that understandeth, there is none that seeketh after God. Verse 12. They are all gone out of the way, they are become unprofitable, there is none that doth good, no not one. Verse 13. Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips. Verse 14. Whole mouth is full of cursing and bitterness. V. 15. Their feet are swift to shed blood. V. 16. Destruction and misery are in their ways. V. 17. And the way of peace have they not known. V. 18. There is no fear of God before their eyes.

III. They being the root of all man-kind, the guilt (f) Gen. 1. 27, 28. verse 27. J So God Created man in his own Image, in the Image of God Created he him, Male and Female Created he them. V. 28. And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fowl of the air, and over every living thing that moveth upon the earth. Genesis 2. 16, 17, verse 16. And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat. V. 17. But of the Tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die. Af 17. 26. And hath made of one blood all Nations of men, to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. Rom. 5. 12, 15, 16, 17, 18, 19. verse 12. Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. V. 15. But not as the offence, so also is the free gift, for it through the offence of one was brought into the world, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many. V. 16. And not as it was by one that sinned, so is it the gift, for the judgement was by one unto condemnation, but the free gift is of many unto justification.

Verse 17. For if by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ. V. 18. Therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. Verse 19. For as by one man's disobedience, many were made sinners; so by the obedience of one, shall many be made righteous. 1 Cor. 15. 24, 21, 22, 45, 49, v. 21. For since by man came death, by man came also the resurrection of the dead. Verse 22. For as in Adam all die, even so in Christ shall all be made alive. Verse 45. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening Spirit. V. 49. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. (g) Psalm 51. 5. Behold I was hewn in iniquity, and in sin did my mother conceive me. Gen. 5. 3. And Adam lived an 130 years, and begat a son in his own likeness, after his image, and called his name Seth. Job 14. 4. Who can bring a clean thing out of an unclean? not one. V. 14. What is man? a he should be clean. And he is born of a woman, that he should be righteous?V.

IV. From this original corruption, whereby (b) Rom. 5. 6. For we are utterly indisposed, dis-enabled, and made opposite to all good (b), and wholly inclined to all evil.

Rom. 8. 7. Because the carnal mind is enmity against God; for it is not subject to the Law of God, neither indeed can be. Rom. 7. 18. For I know that in me, that is in my flesh dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not. Col. 1. 21. And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath been reconciled,
(i) Gen. 6:5. And evil (i), do proceed all actual transgressions (k).

God law that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart, was only evil continually. Gen. 8:21. And the Lord smelled a savour, and the Lord laid in his heart, I will not again curse the ground any more for man's sake. For the imagination of man's heart is evil from his youth. Neither will I again impute any more, every living thing as I have done. Rom. 3:10, 11, 12, v. 10. ❋ It is written, There is none righteous, no not one. v. 11. There is none that understandeth, there is none that travaileth after God. v. 12. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one. (k) Jam. 1:14, 15, v. 14. ❋ But every man is tempted, when he is drawn away of his own lust, and enticed. v. 15. Then when lust hath conceived it bringeth forth sin; and sin when it is finished, bringeth forth death. Eph. 1, 2, 3, v. 1. Wherein in time past, ye walked according to the course of this world, according to the Prince of the power of the air, the Spirit that now worketh in the children of disobedience. V. 3. Among whom also we had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath even as others. Mar. 15:19. For out of the heart proceed evil thoughts, Murders, Adulteries, Fornications. These are filthy lusts, blaspemies.

(i) 1 John 3, 8, 10, v. 8. ❋ If we say that we have no sin, we deceive ourselves, and the truth is not in us. V. 10. ❋ If we say that we have not sinned, we make him a liar, and his word is not in us. Rom. 7:14, 17, 18, 23, v. 14. ❋ For we know that the Law is spiritual, but I am carnal, sold under sin. v. 17. ❋ Now then it is no more I that do it, but sin that dwelleth in me. v. 18. ❋ For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not. V. 23. ❋ But I see another Law in my members, warring against the Law of my mind, and bringing me into captivity to the Law of sin which is in my members. Jam. 3:2. ❋ For in many things we offend all; and if any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Prov. 20, 9. ❋ He can say, I have made my heart clean, I am pure from my sin (m). ❋ For there is not a just man upon earth that doth good, and sinneth not. (m) Rom. 7:5, 7, 8, 25, v. 5. ❋ For when we were in the flesh, the motions of sin which were by the Law, did work in our members, to bring forth fruit unto death. V. 7. ❋ What shall we say then is the Law sin? God forbid, Nay, I had not known sin, but by the Law; for I had not known sin, except the Law had said, thou shalt not covet. V. 8. ❋ But sin taking occasion by the commandments wrought in me all manner of concupiscence, for without the Law, sin was dead. V. 25. ❋ I thank God through Jesus Christ our Lord; that the whole mind, I myself serve the Law of God, but with the flesh, the law of sin. Gal. 5:17. ❋ For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that ye cannot do the things that ye would.

(m) 1 John 3:4. ❋ Whosoever committeth sin, transgresseth also the Law, for sin is the transgression of the Law. v. 15. ❋ Which shew the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another. Rom. 3:9, 19, v. 9. ❋ What then are we better than they? No in no wise, for we have before proved both Jews and Gentiles, that they are all under sin. V. 19. ❋ Now we know that what things soever the Law saith, it saith to them, who are under the Law, that every mouth may be stopped, and all the world may become guilty before God.
wrath of God (p), and curse of the Law (q), and so made subject to death (r), with all miseries spiritual (f), temporal (t), and eternal (u).

filling the desires of the flesh, and of the mind, and were by nature the children of wrath, even as others. (q) Gal. 3.10. For as many as are of the works of the law are under the cur(s) for it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them. (r) Rom. 6.23. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. (f) Ephes. 4.18. Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts. (t) Rom. 8.20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Lym. 3.39. Wherefore doth a living man complain, a man for the punishment of his sins? (u) Matth. 25.41. Then shall he say also to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels.

Who shall be punished with everlasting destruction, from the presence of the Lord 2 Thes. 1.9. Who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.

CHAP. VII.

Of Gods Covenant with man.

The distance between God and the Creature is so great, that although reasonable Creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their Blessedness, and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of Covenant (a).

judgement, and taught him knowledge, and shewed to him the way of understanding? V. 15. Behold, the nations are as the drop of a bucket, and are counted as the small dust of the balance: Behold, he taketh up the light as a very little thing. V. 16. Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. V. 17. All nations before him are as nothing, and they are counted to him less than nothing, and vanity. Job 9.32-33. V. 32. For he is not a man, as I am, that I should answer him, and we should come together in judgement. V. 33. Neither is there any days-man between us, that might lay his hand upon us both. 1 Sam. 2:25. If one man sin against another, the Judge shall judge him; but if a man sin against the Lord, who shall intercede for him? Psalme 113.5, 6. V. 5. Who is like unto the Lord our God who dwelleth on high? V. 6. Who humbleth himself to behold the things that are in heaven, and in the earth. Psalme 100.2, 3. V. 2. Serve the Lord with gladness, come before his presence with singing. V. 3. Know ye that the Lord he is God, it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Job 22.2, 3. V. 2. Can a man be profitable unto God, as he that is wise may be profitable unto himself? V. 3. Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect? Job 35.7, 8. V. 7. If thou be righteous, what givest thou him, or what receiveth he of thine hand? V. 8. Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man. Luke 17.10. So likewise ye, when ye shall have done all these things which are commanded you, say we are unprofitable servants; we have done that which was our duty to do. Acts 17.24, 25. V. 24. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. V. 25. Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life and breath, and all things.
II. The first Covenant made with man, was a Covenant of Works (b), wherein Life was promised to Adam; and in him to his Posterity (c), upon condition of perfect and personal obedience (d).

(b) Gal. 3. 11. And the Law is not of faith, but the man that doth them shall live in them (c).

Rom. 10. 5. For Moses describeth the righteousness which is of the Law, that the man which doth these things, shall live by them. Rom. 5. 12, to 20. See page foregoing, Chap. 6. Letter f. (d) Gen. 2. 17. But of th. Tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die. Gal. 3. 10. For as many as are of the works of the Law, are under the curse, for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law, to do them.

III. Man by his Fall having made himselfe incapable of Life by that Covenant, the Lord was pleased to make a second (e), commonly called the Covenant of Grace: Wherein he freely offereth unto sinners Life and Salvation by Jesus Christ, requiring of them Faith in Him that they may be saved (f), and promising to give unto all thole that are ordained unto Life, his holy Spirit, to make them willing, and able to believe (g).

(e) Gal. 3. 21. Is the Law then against the promises of God? God forbid: for if there had been a Law given, which could have given life, verily righteousness should have been by the Law. Rom. 8. 3.

For what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned Sin in the flesh. Rom. 3. 19, 21. v. 20.] Therefore by the deeds of the Law, there shall no flesh be justified in his sight, for by the Law is the knowledge of sin. v. 21.] But now the righteousness of God, without the Law, is manifested, being witnessed by the Law and the Prophets. Gen. 3. 15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Isa. 42. 6. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee to a covenant of the people, for a light of the Gentiles. (f) Marke 16. 15, 16. v. 15.] And be saved unto them, go ye into all the world, and preach the Gospel to every creature. v. 16.] He that believeth and is baptized, shall be saved: but he that believeth not, shall be damned. John 3. 16. For God so loved the world, that he gave his only begotten Son, that whoever believeth in him, should not perish, but have everlasting life. Rom. 10. 6, 9. v. 6.] But the righteousness which is of faith, speaketh on this wise, Say not in thy heart, Who shall ascend into heaven, that is to bring Christ down from above. v. 9.] That if thou shalt confesse with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. Gal. 3. 21. But that no man is justified by the Law in the sight of God, it is evident, for the just shall live by faith. (g) Ezek 36. 26, 17. v. 16.] A new heart also will I give you, and a new spirit will I put within you, and I will take the stony heart out of your flesh, and I will give you an heart of flesh. verse 17.] And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them. John 6. 44, 45, v. 44.] No man can come unto me, except the Father which hath sent me draw him, and I will raise him up at the last day. verse 45.] It is written in the Prophets, And they shall be all taught of God, every man therefore that hath heard and hath learned of the Father, cometh unto me.

IV. This Covenant of Grace is frequently set forth in the Scripture by the name of a Testament, in reference
rence to the death of Jesus Christ the Testator, and to
the everlasting inheritance, with all things belonging to
it, therein bequeathed (h).

V. This Covenant was differently administered in
the time of the Law, and in the time of the Gospel (i):
Under the Law it was administered by Promises, Pro-
phecies, Sacrifices, Circumcision, the Paschal Lamb, and
other Types and Ordinances delivered to the people of
the Jews, all fore-signifying Christ to come (k), which
were for that time, sufficient and efficacious through
the operation of the Spirit, to instruct and build up the
Elect in Faith in the promised Messiah (l), by whom they

stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses,
for the glory of his countenance, which glory was to be done away; V. 8.] How shall not the
ministration of the Spirit be rather glorious? V. 9.] For if the ministration of condemnation be
glory, much more doth the ministration of righteousness exceed in glory. (4) See the 8, 9, 10.
Chapters of the Hebrews. Rom. 4. 11. And he received the sign of circumcision, a seal of the
righteousness of the faith which he had yet being uncircumcised, that he might be the father of
all them that believe, though they be not circumcised, that righteousness might be imputed unto
them also. Coloss. 2. 11, 12. verse 11.] In whom also ye are circumcised with the circumcision
made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ.
verse 13.] Buried with him in baptism, wherein also ye are risen with him, through the faith of
the operation of God, who hath raised him from the dead. 1 Corinthians. 5. 7. Purge out therefore
the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ the pas-
tover is sacrificed for us. (4) 1 Corinthians 10. 1, 2, 3, 4. verse 1.] Moreover brethren, I would
not that ye should be ignorant, how that all our Fathers were under the cloud, and all passed
through the sea. verse 2.] And were all baptized unto Moses in the cloud, and in the sea. verse 3.] And
did all eat the same spiritual meat. verse 4.] And did all drink the same spiritual drink: for
they drank of the spiritual rock that followed them, and that rock was Christ. Hebrews 11. 23.
These all died in faith, not having received the promises, but having seen them afar off, and
were persuaded of them, and confessed that they were strangers and pilgrims
on the earth. John 8. 56. Your father Abraham rejoiced to see my day, and he saw it, and
was glad.
Gal. 3, 7, 8, 9, had full remission of sins, and eternal Salvation: and is called the Old Testament (m).

And the Scripture foreseeing that God would justify the beaten through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. V. 9. So then, they which be of faith, are blessed with faithful Abraham. V. 14. That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the spirit through faith.

VI. Under the Gospel, when Christ the substance (n), was exhibited, the Ordinances in which this Covenant is dispensed, are the preaching of the Word, and the Administration of the Sacraments, of Baptism, and the Lords Supper (o). Which, though fewer in number, and administered with more simplicity, and leave outward glory: yet in them it is held forth in more fulness, evidence, and spiritual efficacy (p), to all Nations, both Jewes and Gentiles (q); and is called the Holy Ghost. V. 20.

Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen. 1 Cor. 11. 23, 24, 25. V. 23. For I have received of the Lord that which also I have delivered unto you, that the Lord Jesus Christ, the same night in which he was betrayed, took bread, V. 24. And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you; this do in remembrance of me. V. 25. After the same manner also he took the cup when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. (p) Heb. 12. 22, 23, 24, 25, 26, 27. V. 22. But ye are come unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of Angels. V. 23. To the general assembly and Church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. V. 24. And to Jesus the Mediator of the new Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. V. 25. See that ye refuse not him that speaketh, for if they escaped not who refused him that speaketh on earth: much more shall not we escape, if we turn away from him that speaketh from heaven. V. 26. Whose voice then shook the earth, but now he hath promised, saying, yet once more I shake not the earth only, but also the heavens. V. 27. And this word, yet once more more strongly the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken, may remain. Jer. 31, 33, 34. V. 33. But this shall be the Covenant that I will make with the house of Israel after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. V. 34. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquities, and I will remember their sin no more. (q) Mat. 28. 19. See Letter (o) immediately foregoing. Ephes. 2. 15, 16, 17, 18, 19. V. 15. Having abolished in his flesh the enmity, even the law of commandments, contained in ordinances, to make in himself of twain, one new man, to make peace. V. 16. And that he might reconcile both unto God in one body, by the cross, having slain the enmity thereby. V. 17. And came and preached peace to you that were afar off, and to them that were nigh. V. 18. For through him we both have access by one Spirit unto the Father. V. 19. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.
New Testament (r). There are not therefore two Covenants of Grace, differing in substance, but one and the same, under various Dispensations (f).

Gal. 3, 14, 16. V. 14. That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promises of the Spirit through faith. V. 16. Now to Abraham and his seed were the promises made, he faith not, and so faith, as of many, but of one, and to thy seed, which is Christ. Acts 15. 11. But we believe, that through the grace of the Lord Jesus Christ, we shall be saved, even as they. Rom. 3, 21, 22, 23, 30. V. 21. But now the righteousness of God without the Law is manifested, being witnessed by the law and the Prophets. V. 22. Even the righteousness of God which is by faith of Jesus Christ, unto all, and upon all them that believe, for there is no difference. V. 23. For all have sinned and come short of the glory of God. V. 30. Seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith, Phil. 3, 1. Blessed is he whole transgression is forgiven, and whose sin is covered. Rom. 4, 3, 6, 16, 17, 23, 14. V. 3. For what shall the Scripture? Abraham believed God, and it was computed upon him for righteousness. V. 6. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works. V. 16. Therefore it is of faith, that it might be by grace, to the end the promise might be sure, to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. V. 17. As it is written, I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not, as though they were. V. 23. Now it was not written for his sake alone, that it was imputed to him. V. 24. But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.

Heb. 13, 8. Jesus Christ, the same yesterday, and to day, and for ever.

CHAP. VIII.

Of Christ the Mediator.

It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and Man (a); the Prophet (b), Priest (c), and King (d), the Head, and Saviour upon him, he shall bring forth judgment to the Gentiles. 1 Pet. 1, 19, 20. V. 19. But with the precious blood of Christ, as of a Lamb without blemish, and without spot. V. 20. Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you. John 3, 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. 1 Tim. 2, 4. For there is one God, and one Mediator between God and men, the man Christ Jesus. (b) Acts 3, 22. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things, whatsoever he shall say unto you. (c) Heb. 5, 4, 6. V. 5. So also Christ glorified not himself, to be made an high Priest, but he that said unto him, Thou art my Son, to day have I begotten thee. V. 6. As he saith also in another place, Thou art a Priest for ever, after the order of Melchisedec. (d) Psal. 2, 6. Yet have I set my King upon my holy hill of Sion. Luke 1, 33. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.
of his Church (e), the Heir of all things (f), and Judge of the World (g): Unto whom he did from all eternity give a People, to be his seed (h), and to be by him in time Redeemed, Called, Justified, Sanctified, and Glorified (i).

II. The Son of God, the second Person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him man's nature (k), with all the Essential properties, and common infirmities thereof, yet, without sin (l): being conceived by the Power of the holy Ghost in the womb of the Virgin Mary, of her substance (m). So that, two whole, perfect, and distinct Natures, the God-head and the Man-hood, were inseparably joined together in one Person, without

(k) John 1. 1, 14. v. 1.] In the beginning was the Word, and the Word was with God, and the Word was God. V. 14. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. i John 5. 20. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ, this is the true God, and eternal life. Phil. 2. 6. Who being in the form of God, thought it no robbery to be equal with God. Gal. 4. 4. But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law. (l) Heb. 2. 14, 16, 17. v. 14.] Forasmuch then as the children are partakers of flesh and blood, he also himselfe took part of the same, that through death he might destroy him that had the power of death, that is, the devil. V. 16.] For verily he took not on him the nature of Angels, but he took on him the seed of Abraham. Verse 17.] Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high Priest in things pertaining to God, to make reconciliation for the sins of the people. Heb. 4. 15. For we have not an high Priest, who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. (m) Luke 1. 26,38,39. v. 27.] To a Virgin, espoused to a man whose name was Joseph, of the house of David, and the Virgins name was Mary. V. 31.] And behold thou shalt conceive in thy womb, and bring forth a son, and that call his Name Jesus. V. 35.] And the Angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy Thing which shall be born of thee, shall be called the Son of God. Gal. 4. 4. See letter (k) immediately foregoing.
Conversion, Composition, or confusion (n). Which person is very God, and very Man, yet one Christ, the only Mediator between God and Man (o).

bodily. Rom. 9.5. Whole are the Fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever, Amen. 1 Peter 3.18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. 1 Tim. 3.16. And without controversy great is the mystery of godliness, God was manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory. (o) Rom. 1.3, 4. v. 3.] Concerning his Son Jesus Christ our Lord, which was made of the seed of David, according to the flesh. V. 4.] Declared to be the Son of God, with power according to the Spirit of holiness, by the resurrection from the dead. 1 Tim. 2.5. For there is one God, and one Mediator between God and man, the man Christ Jesus.

III. The Lord Jesus, in his humane nature thus united to the Divine, was sanctified and anointed with the holy Spirit above measure (p), having in him all the Treasures of Wisdom and Knowledge (q): in whom it pleased the Father that all fulness should dwell (r); to the end, that being holy, harmless, undefiled, and full of Grace and Truth (f), he might be thorowly furnished to execute the office of a Mediator and Surety (s): Which office he took not unto himself, but was thereunto called by his Father (n), who put all power and Judgement into his hand, and gave him commandment to execute the same (*).

(p) Psa. 45.7. Thou lovest righteousness, and hatest wickedness, therefore God hath anointed thee with the oil of gladness above thy fellows. John 3.34. For he whom God hath sent, speaketh the words of God, for God giveth not the Spirit by measure unto him. (q) Col. 2.3. In whom are hid all the treasures of wisdom and knowledge. (r) Col. 1.19. For it pleased the Father, that in him should all fulness dwell. (f) Heb. 7.26. For such an high Priest became us, who was holy, harmless, undefiled, separate from sinners, and made higher than the heavens. John 1.14. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. (s) Acts 10.38: How God anointed Jesus of Nazareth, with the holy Ghost, and with power, who wrought great things, and wonders, and signified unto him, that God was with him. Heb. 12.14. And to Jesus the Mediator of the new Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Heb. 7.22. By so much was Jesus made a surety of a better Testament. (u) Heb. 5.4, 5. verse 4.] And no man taketh this honour unto himself, but he that was called of God a was Aaron. V. 5.] So also Christ glorified not himself, to be made an high Priest, but he that said unto him, Thou art my Son, to day have I begotten thee. (v) John 5.37, V. 32.] For the Father judgeth no man, but hath committed all judgement unto the Son. verse 21.] And hath given him authority to execute judgement also, because he is the Son of man. Matt. 18.18. And Jesus came and spake unto them, saying, All power is given unto me, in heaven, and in earth. Acts 2.36. Therefore let all the house of Israel know assuredly, that God hath made the same Jesus whom they have crucified, both Lord and Christ.

IV. This Office, the Lord Jesus did most willingly
Piously undertake (x): which that he might discharge, he was made under the Law (y), and did perfectly fulfill it (z), endured most grievous torments immediately in his Soul (a), and most painful sufferings in his Body (b): was crucified, and died (c): was buried, and remained under the power of death; yet saw no corruption (d). On the third day he arose from the dead (e), with the same body in which he suffered (f), with which also he ascended into Heaven, and there sitteth at the right hand of His Father (g), making intercession (b), and thou wouldest not, but a body hast thou prepared me. V. 6.] In Burnt-offerings and sacrifices for sin, thou hast had no pleasure. V. 7.] Then said I, Lo I come, in the volume of thy book it is written of me, to do thy will, O God. V. 8.] Above, when he said, Sacrifice, and offering and burnt-offerings, and offering for sin, thou wouldest not, neither hast pleasure therein, which are offered by the law. V. 9] Then said he, Lo I come to do thy will (O God) he taketh away the first, that he may establish the second, V. 10.] By the which will we are sanctified through the offering of the body of Jesus Christ once for all. John 10. 18. No man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it up again; this commandment have I received of my Father. Phil. 2. 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (y) Gal. 4. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman made under the law. (y) Matt. 3. 15. And Jesus answering, said unto him, Suffer it to be so now, for thus it becometh us so fulfill all righteousness; then he suffered him. Matt. 5. 17. Think not that I am come to destroy the Law or the Prophets, I am not come to destroy, but to fulfill. (a) Mat. 26. 37-38. V. 37.] And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy. V. 38.] Then took he unto them, My soul is exceeding sorrowful, even unto death, tarry ye here and watch with me. Luke 22. 44. And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood, falling down to the ground. Mat. 27. 46. And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani, that is to say, My God, my God, why hast thou forsaken me? (b) Mat. 26, 27. Chapters. (c) Phil. 2. 8. See the last Scripture in (x) immediately foregoing. (d) Acts 2. 23, 24, 27. V. 23.] Him being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain. V. 24.] Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it. V. 27.] Because thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption. Acts 13. 37. But he whom God raised again, saw no corruption. Rom. 6. 9. Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him. (e) 1 Cor. 15: 3, 4. V. 3.] For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures. V. 4.] And that he was buried, and that he rose again the third day, according to the Scriptures. And that he was seen of Cephas, then of the twelve. (f) John 20. 25, 26. V. 25.] The other disciples therefore said unto him, We have seen the Lord, but he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. V. 27.] Then said he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithlesse, but believing. (g) Mark. 16. 19. So then after the Lord had spoken unto them, he was received up into heaven, and sate on the right hand of God. (b) Rom. 8. 34. Who is he that condemneth, it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who maketh intercession for us. Heb. 9. 24. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven it self, now to appear in the presence of God for us. Heb. 7. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.
shall return to judge men, and Angels, at the end of (i) Rom. 14. 9, 10.

Verse 10. But why dost thou judge thy brother, or why dost thou set thy brother at naught? we shall all stand before the judgment seat of

Christ. Acts 10. 41. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? the same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 10. 41. And he commanded us to preach unto the people, and to testify that it was he, which was ordained of God, to be the judge of the quick and dead. Matt. 13. 40, 41, 42. Verse 40. As therefore the tares are gathered and burnt in the fire, so shall it be in the end of this World. v. 41. The Son of man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them which do iniquity. v. 42. And shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth. Jude 6. And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgement of the great day. 2 Pet. 2. 4. For if God spared not the Angels that sinned, but cast them down into hell, and delivered them into chains of darkness, to be reserved unto judgement.

V. The Lord Jesus, by his perfect obedience and sacrifice of himselfe, which he, through the eternal Spirit, once offered up unto God, hath fully satisfied the justice of his Father (k), and purchased, not only reconciliation, but an everlasting inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto him (l).

(k) Rom. 5. 19 For as by one man's disobedience many were made sinners, so by the obedience of one, shall many be made righteous. Heb. 9. 14, 16, v. 14. How much more then the blood of Christ, who through the eternal Spirit offered himselfe without spot to God, purged the conscience from dead works, to serve the living God? Verse 15. For where a testament is, there must also of necessity be the death of the testator. Heb. 10, 14. For by one offering he hath perfected for ever them that are sanctified.

Eph. 5. 2. And walk in love, as Christ also hath loved us, and hath given himselfe for us, an offering and a sacrifice to God, for a sweet smelling savour. Rom. 3. 25, 26. v. 25. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousnesse for the remission of sins that are past through the forbearance of God. v. 26. To declare, I say, at this time his righteousnesse, that he might be just, and the justifier of him that believeth in Jesus. (l) Dan. 9. 24, 26. v. 24. Seventy weeks are determined upon thy people, upon thy holy City, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring into everlasting righteousness, and to seal up the vision and the prophecies, and to appoint the most holy. v. 26. And after threescore and two weeks shall Messiah be cut off, but not for himselfe, and the people of the Prince that shall come shall destroy the City and the Sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined. Col. 1. 19, 20. v. 19. For it pleased the Father, that in him should all fulnesse dwell. v. 20. And having made peace through the blood of his croffe, by him to reconcile all things unto himselfe; by him, I say, whether they be things in earth, or things in heaven. Eph. 2. 13, 14. v. 13. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsell of his own will. v. 14. Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. John 17. 2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. H b. 9. 12, 15. v. 12. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. v. 15. And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgression, that were under the first Testament, they which are called might receive the promise of eternal inheritance.
VI. Although the work of Redemption was not actually wrought by Christ till after his Incarnation, yet the virtue, efficacy, and benefits thereof were communicated unto the Elect in all ages successively from the beginning of the world, in and by those Promises, Types, and Sacrifices, wherein he was revealed, and signified to be the seed of the Woman, which should bruise the Serpent's head: and the Lamb slain from the beginning of the World: being yesterday, and to day, the same, and for ever.

VII. Christ, in the work of Mediation, acteth according to both Natures, by each Nature doing that which is proper to itself (n): yet by reason of the unity of the Person, that which is proper to one Nature, is sometimes in Scripture attributed to the Person denominated by the other Nature (o).

VIII. To all those for whom Christ hath purchased Redemption, he doth certainly and effectually apply, and communicate unto them the same, maketh intercession for them (q), and revealing unto them, in, and by the Word,
the mysteries of salvation (r), effectually persuading
them by his Spirit, to believe, and obey, and govern-
ing their hearts, by his Word and Spirit (f), overcom-
ing all their enemies by his Almighty Power and
Wisdom, in such manner, and ways, as are most
consonant to his wonderful and unsearchable dis-
penation (t).

friends, for all things that I have heard of my Father, I have made known unto you. Ephes. 1.7, 8, 9,
verse 7.] In whom we have redemption through his blood, the forgiveness of sins, according to the
riches of his grace. V. 8.] Whose he hath abounded towards us, in all wisdom and prudence.
Verse 9.] Having made known unto us the mystery of his will, according to his good pleasure which he
had purposed in himself. John 17.6. I have manifested thy Name unto the men which thou gavest me
out of the world, whom they were, thou gavest them me, and they have kept thy Word. (f) John
14.16. And I will prit the Father, and he shall give you another Comforter, that he may abide
with you forever. Heb. 3.1, 2. Seeking unto Jesus, the Author and Finisher of our faith, who for
the joy that was set before him, endured the Cross, despising the shame, and is set down at the
right hand of the throne of God. 2 Cor. 4. 13. We having the same Spirit of faith, according as it
is written, I believe, and therefore have I spoken, we also believe, and therefore speak. Rom. 8.
9.11. v. 9.] But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you;
now if any man have not the Spirit of Christ, he is none of his. V. 14.] For as many as are led by
the Spirit of God, they are the sons of God. Rom. 15. 18, 19 v. 18.] For I will not dare to speak
of any of these things which Christ hath not wrought by me, to make the Gentiles obedient by
word. Verse 19.] Through mighty signs and wonders, by the power of the Spirit of God, from
Jerusalem, and round about to Illyricum, I have fully preached the Gospel of Christ. John 17.
17. Sanctifie them through thy truth, thy Word is truth. (r) Psalm 110. 1. The Lord said unto my
Lord, sit thou at my right hand, till I make thine enemies thy footstool. 1 Cor. 15.25, 26 v. 25.] He
must reign till he hath put all enemies under his feet. V. 26.] The last enemy that shall be destroyed is
death. Mat. 4. 4, 3 v. 2.] But unto you that fear my Name, shall that of victory triumphant,
with healing in his wings, and ye shall go forth, and grow as calves of the stall. V. 3.] And ye shall
trample down the wicked, for they shall be ashes under the soles of your feet, in the day that I shall do
this, saith the Lord of hosts. Col. 2. 15. And having spoiled principalities and powers, he made a
show of them openly, triumphing over them in it.

CHAP IX.

of Free-will.

God hath induced the Will of man with that na-
tural liberty, that is neither forced, nor by any
absolute necessity of nature determined to do good or
evil (a).

wherever they listed, likewise also shall the Son of man suffer of them. James 1. 14. But every man is
tempted when he is drawn away of his own lust, and enticed. Deut. 30. 19. I call heaven and earth
to record this day against you, that I have set before you life and death, blessing and cursings, therefore
choose life, that both thine eyes may live.
II. Man, in his state of innocence, had freedom, and power, to will, and to do that which was good, and well-pleasing to God (b); but yet mutably, so that he might fall from it (c).

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III. Man by his fall into a state of sin, hath wholly lost all ability of Will to any spiritual good accompanying salvation (d): so as, a natural man, being altogether averse from that good (e), and dead in sin (f), is not able, by his own strength, to convert himself, or to prepare himself thereunto (g).

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IV. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage.
bondage under sin \((b)\); and by his grace alone, enables him freely to will, and to do that which is spiritually good \((c)\); yet so, as that by reason of his remaining corruption, he doth not, perfectly, nor only, will that which is good, but doth also will that which is evil \((k)\).

Moreover, I say unto you, whoever committest sin, is the servant of sin. \(\text{verse } 36\).]

If therefore shall make you free, ye shall be free indeed. \(\text{verse } 13\). It is God that worketh in you both to will and to do, of his good pleasure. \(\text{verse } 18\).]

For I know that in me, that is, in my flesh, dwelleth no good thing, for to will is present with me, but how to perform that which is good, I find not. \(\text{verse } 19\).]

For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other, so that ye cannot do the things that ye would. \(\text{verse } 21\).]

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

V. The will of man is made perfectly, and mutably free to good alone, in the state of Glory.

God, unto a perfect man, unto the measure of the stature of the fulness of Christ. \(\text{verse } 23\).]

To the general assembly and Church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect. \(\text{verse } 23\).]

Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know, that when he shall appear, we shall be like him, for we shall see him as he is. \(\text{verse } 24\). Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy.

CHAP. X.

Of Effectual Calling.

All those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time, effectually to call \(a\), by his Word.

Moreover, whom he did predestinate, them be also called, and whom he called, them he also justified, and whom he justified, them he also glorified. \(\text{verse } 30\).]

What then, Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded. \(\text{verse } 11\). That in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him. \(\text{verse } 10\). In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will.
We are bound to give thanks always to God for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit, and belief of the truth. Whereunto he called you by our Gospel, to the obtaining of the glory of the Lord Jesus Christ. 2 Cor. 3. 3, 6. v. 3. Forasmuch as ye are manifestly declared to be the Epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God: not in tables of stone, but in fleshly tables of the heart. Verse 6. Who also made us ministers of the New Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life.

(c) Rom. 8. 2. For the Law of the Spirit of life in Christ Jesus, hath made me free from the Law of sin and death. Ephes. 2. F. 3. 3, 4, 5. v. 1. And you hath he quickened, who were dead in trespasses and sins. V. 2. Wherein in times past ye walked, according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience. Verse 4. But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved) 2 Tim. 1. 9. To verse 9. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Verse 10. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel. (d) Acts 26. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are redeemed by faith that is in me. 1 Cor. 10. 10, 12. verse 10. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. V. 11. Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. Ephes. 1. 17, 18. verse 17. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation, in the knowledge of him. Verse 18. The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. (e) Ezek. 11. 19. And I will give them one heart, and I will put a new spirit within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. (f) Ezek. 11. 19. And I will give them one heart, and I will put a new spirit within you, and I will take away the stony heart out of their flesh, and will give them an heart of flesh. Phil. 2. 13. For it is God that worketh in you, both to will and to do, of his good pleasure. Deut. 30. 6. And the Lord thy God will circumcise thine heart, and the heart of thy king, to love the Lord thy God, with all thine heart, and with all thy soul, that thou mayest live. Ex. k. 36. 17. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them. (g) Ezek. 1. 19. And what is the exceeding greatness of his power towards them that believe:according to the working of his mighty power, John 6. 44, 45. v. 44. No man can come to me, except the Father which drew him, and I will raise him up at the last day. V. 45. It is written in the Prophets, And they shall be all taught of God, freely therefore that hath heard, and that hath learned of the Father, cometh unto me.
freely, being made willing by his grace (b).

(b) Cant. 1. 4. Draw me, we will run after thee. Psalm 110: 3 Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning, thou hast the dew of thy youth. John 6. 17. All that the Father giveth me, shall come to me, and him this cometh unto me, I will in no wise cast out. Romans 6. 16, 17, 18. verse 16.] Know ye not, to whom ye yield your selves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness. Verse 17.] But God be thanked that ye were the servants of sin, but ye have obeyed from the heart the form of doctrine which was delivered you. Verse 18.] Being then made free from sin, ye became the servants of righteousness.

II. This effectual Call is of Gods free and special grace alone, not from any thing at all foreseen in man (i), who is altogether passive therein, until being quickned and renewed by the holy Spirit (k), he is thereby enabled to answer this Call, and to embrace the grace offered, and conveyed in it (l).

(i) 2 Tim. 1. 9. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. Tit. 3. 4, 5, v. 4.] But after that the kindness and love of God our Saviour toward man appeared. Verse 5.] Not by works of righteousness which we have done, but according to his own mercy, he saved us by the washing of regeneration, and renewing of the holy Ghost. Eph. 2. 4, 5, 8, 9. verse 4.] But God who is rich in mercy, for his great love wherewith he loved us. V. 5. Even when we were dead in sins, hath quickned us together with Christ (by grace ye are saved) V. 8.] For by grace are ye saved through faith, and that not of yourselves, it is the gift of God. V. 9.] Not of works, lest any man should boast. Rom. 9. 11. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. (k) 1 Corinth. 2. 14. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned. Rom. 8. 7. Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. Ephes. 2. 5. Even when we were dead in sins, hath quickned us together with Christ (by grace ye are saved). (l) John 6. 37. All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out. Ezek. 36. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them. John 5. 25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear them live.

III. Elect Infants; dying in infancy, are regenerated, and saved by Christ through the Spirit (m), who verse 15.] And they brought unto him all the children, that he should touch them, but when his Disciples saw it, they rebuked them. Verse 26.] But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God. Acts 2. 38, 39. verse 38.] Then Peter said unto them, Repent and be baptized every one of you, in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost. verse 39.] For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord your God shall call. John 3. 3, 5. verse 3.] Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God. verse 5.] Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God. 1 John 5. 12. He that hath the Son, hath life; but he that hath not the Son of God, hath not life. Rom. 8. 9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you; now if any man have not the Spirit of Christ, he is none of his.
worketh when, and where, and how he pleaseth (n).
So also are all other elect persons who are uncapable of being outwardly called by the Ministry of the Word (o).

IV. Others, not elected, although they may be called by the Ministry of the Word (p), and may have some common operations of the Spirit (q), yet they never truly come unto Christ, and therefore cannot be saved (r): much less can men, not professing the Christian Religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of Nature, and the Law of that Religion they do profess (s). And, to assert and maintain...
rain, that they may, is very pernicious, and to be (1) 1 John 9, 10, 11.
detested (2).

Whosoever transgresseth and abideth not in the doctrine of Christ, he hath both the Father and the Son. v. 10. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. v. 11. For he that biddeth him God speed, is partaker of his evil deeds. 1 Cor. 16. 22. If any man love not the Lord Jesus Christ, let him be anathema, Maranatha.

Gal. 1. 6, 7, 8. v. 6. I marvel that you are so soon removed from him that called you into the grace of Christ unto another Gospel. v. 7. Which is not another, but there be some that trouble you, and would pervert the Gospel of Christ. V 8. But though we, or an Angel from heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed.

CHAP. XI.

Of Justification.

Those whom God effectually calleth, he also freely justifieth (a): not, by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not, for any thing wrought in them, or done by them, but for Christ's sake alone; nor, by imputing faith itself, the act of believing, or any other evangelical obedience, to them, as their righteousness; but by imputing the (a) Rom. 9.30. Moreover, whom he predestinated, them he also called, and whom he also called, them he also justified, and whom he justified, them he also glorified. Romans 3. 24. Being justified freely by his grace, through the redemption that is in Jesus Christ.

Obedience
obedience and satisfaction of Christ unto them (b), they receiving, and resting on him and his righteousness by faith, which faith, they have, not of themselves, it is the gift of God (c).

V. 6.] Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, V. 7.] Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered, V. 8.] Blessed is that man to whom the Lord will not impute sin. 2 Cor. 5.19, 21. V. 19.] To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. V. 21.] For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. Rom. 3.22, 24, 25, 27, 28. V. 22.] Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe, for there is no difference. V. 24.] Being justified freely by his grace, through the redemption that is in Christ Jesus. V. 25.] Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God V. 27.] Where is boasting then, by what law of works, but by the law of faith? V. 28.] Therefore we conclude that a man is justified by faith, without the deeds of the law. Tit. 3.5, 7. V. 9.] Not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, V. 7.] That being justified by his grace, we should be made heirs according to the hope of eternal life. Eph. 1.7. In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace. Jer. 23.6. In his days shall Judah be saved, and Israel shall dwell safely, and this is the name whereby he shall be called, The Lord our righteousness. 1 Cor. 1.30, 31. V. 30.] But of him are ye in Christ Jesus, who of God, is made unto us wisdom, and righteousness, and sanctification, and redemption. V. 31.] That according as it is written, He that glorieth, let him glory in the Lord. Rom. 3.17, 18, 19, V. 17.] For if by one man's offence, death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life, by one, Jesus Christ. V. 18.] Therefore as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men to justification of life, V. 19.] For as by one man's disobedience, many were made sinners: so by the obedience of one, shall many be made righteous. (c) Acts 10.44.] While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. Gal. 2.16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Jesus Christ, and not by the works of the law, for by the works of the law shall no flesh be justified, Phil. 3.9. And be found in him, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Acts 13.38, 39, V. 38.] Being known unto you therefore, men and brethren, that though this man was preached unto you the forgiveness of sins, v. 39.] And by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses. Eph. 2.7, 8, V. 7.] That in the ages to come he might show the exceeding riches of his grace, in his kindness towards us, through Christ Jesus, v. 8.] For grace are ye saved through faith, and that not of yourselves; it is the gift of God.

II. Faith, thus receiving and resting on Christ, and his righteousness, is the alone instrument of justification (d); yet is it not alone in the person justified, but as many as receive him, to them giveth be power to become the sons of God, even to them that believe on his name. Rom. 3.28. Therefore we conclude, that a man is justified by faith, without the deeds of the law. Rom. 5.1. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.

(d) John 1.12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.
is ever accompanied with all other saving graces, and (e) Jam. 2. 17, 21, 26.
V. 17. Even if faith if it hath not works, is dead being alone.

V. 22. ] Seeft thou how faith wrought with his works, and by works was faith made perfect. v. 26. ] For as the body without the spirit is dead, so faith without works is dead also. Gal. 5. 6. For in Jesus Christ, neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love.

III. Christ by his obedience, and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Fathers Justice in their behalf (f). Yet, in as much as he was given by the Father, for them (g); and, his obedience and satisfaction accepted in their stead (h); and both freely, not for any thing in them; their Justification is onely of free grace (e); that both the exact
justice, and rich grace of God, might be glorified in the
justification of sinners (k).

IV. God did, from all eternity, decree to justify
all the Elect (l), and Christ did, in the fulness of time,
dye for their sins, and rise again for their justification (m):
nevertheless, they are not justified, until the
holy Spirit doth in due time actually apply Christ unto
them (n).

V. God doth continue to forgive the sins of those
that are justified (o): and, although they can never fall
from the state of Justification (p), yet they may by
their sins, fall under God's fatherly displeasure, and not
have the light of his countenance restored unto them,
untill they humble themselves, confess their sins, beg
pardon, and renew their faith and repentance (q).

(4) Ps. 89.31,32,33.

v. 31. If they break my statutes, and keep not my commandments. V. 32. Then will I visit their transgressions with the rod, and their iniquity with stripes. V. 33. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. Psalm 51.7,8,9,10,11,12. v. 7. Purge me with hyssop, and I shall be clean, wash me, and I shall be whiter than snow. V. 8. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. V. 9. Hide thy face from my sins, and blot out all my iniquities. V. 10. Create in me a clean heart, O God, and renew a right spirit within me. V. 11. Cast me not away from thy presence, and take not thy holy spirit from me. V. 12. Restore unto me the joy of thy salvation, and uphold me with thy free spirit.

Psalm 32.5. I acknowledged my sin unto thee, and mine iniquity have I not hid, I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. Matthew 26:75. And Peter remembered the words of Jesus, which said unto him, before the cock crow thou shalt deny me three times; and he went out, and wept bitterly.

1 Corinthians 11:30,32. v. 30. For this cause many are weak and sickly among you, and many sleep, v. 31. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Luke 1.30. And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be done, because thou believest not my words, which shall be fulfilled in their season.

VI. The Justification of Believers under the old Testament, was in all these respects, one and the same with the Justification of Believers under the New Testament (r).

(r) Gal. 3:9,13,14. v. 9. So then they which are of faith, are blessed with faithful Abraham. v. 13. Christ hath redeemed us from the curse of the law, being made a curse for us; for it's written, Cursed is every one that hangeth on a tree. v. 14. That the blessing of Abraham might come on the Gentiles, through Jesus Christ, that we might receive the promise of the spirit, through faith. Romans 4:13,14. v. 22. And therefore it was imputed to him for righteousness' sake alone, that it was imputed to him. v. 23. Now it was not written for his sake alone, that it was imputed to him. v. 24. But for us also, to whom it shall all be imputed, if we believe on him that raised up Jesus our Lord from the dead. Hebrews 13:8. Jesus Christ, the same yesterday, and to day, and for ever.

CHAP XII.

of Adoption.

All those that are justified, God vouchsaith, in; and for his only Sonne Jesus Christ, to make partakers of the grace of Adoption (a): by which they are taken into the number, and enjoy the liberties and priviledges of the children of God (b). Have his Name put upon

the fulness of time was come, God sent forth his own Son, made of a woman, under the Law, v. 5. To redeem them that were under the law, that we might receive the adoption of sons. (b) Romans 8:17. And if children, then heirs, heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together. John 1.12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name.
upon them (c), receive the spirit of Adoption (d), have access to the Throne of Grace with holiness (e) are unable to cry, Abba, Father (f), are pitied (g), protected (h), provided for (i), and chastened by him, as by a Father (k) yet never cast off (l), but sealed to the day of redemption (m), and inherit the promises (n), as heirs of everlasting salvation (o).

Rev. 3.12. Him that overcometh, will I make a pillar in the Temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the City of my God, which is new Jerusalem which cometh down out of heaven from my God, and I will write upon him my new name.

(d) Rom 8.15. For ye have not received the Spirit of bondage again to fear, but ye have received the Spirit of Adoption, whereby ye cry, Abba, Father, (e) Eph. 3.12. In whom we have boldness, and access with confidence, by faith of him. Rom. 5.2. By whom also we have access by faith in his grace, wherein we stand and rejoice in hope of the glory of God. (f) Gal. 4.6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father—(g) Ps. 103.13. Like as a father pitieth his children, so the Lord pitieth them that fear him. (h) Prov. 14.26. In the fear of the Lord is strong confidence, and his children shall have a place of refuge. (i) Matt. 6.30. Wherefore if God cloath the grass of the field, which today is, and to morrow is cast into the oven, shall he not much more cloath you, O ye of little faith? (j) V. 32. For your heavenly Father knoweth that ye have need of all these things. (k) Pet. 5.7. Casting all your care upon him, for he careth for you. (l) Heb. 12.6. For whom the Lord loveth, he chastiseth, and scourgeth every son whom he receiveth. (m) Lam. 3.3. For the Lord will not cast off for ever. (n) Eph. 4.30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Heb. 6.12. That ye be not slothful, but followers of them who through faith and patience inherit the promises. (a) 1 Pet. 1.3-4. V. 3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead. V. 4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. Heb. 1.14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?
by his Word, and Spirit dwelling in them (b): the Dominion of the whole body of sinne is destroyed (c), and the several lusts thereof are more and more weakened and mortified (d): and they, more and more quickned and strengthened in all saving graces (e), to the practice of true holinesse, without which no man shall see the Lord (f).

for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth. (c) Rom 6 6, 14. V. 6. ] Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. V. 14. ] For sin shall not have dominion over you, for you are not under the law, but under grace, (d) Gal 5. 24. And they that are Christ's, have crucified the flesh, with the affections and lusts. Rom 8. 13. For if ye live after the flesh, ye shall die: but if ye through the Spirit, do mortifie the deeds of the body, ye shall live. (e) Col. 1. 11. Strengthened with all might, according to his glorious power, unto all patience, and long-suffering, with joyfulness, Epa. 3. 16, 17, 18, 19. V. 16 ] That he would grant you, according to the riches of his glory, to be strengthened with all might, by his Spirit in the inner man. V. 17. ] That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love. V. 18. ] May be able to comprehend with all Saints what is the breadth, and length, and depth, and height. V. 19. ] And to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulnesse of God. (f) 2 Cor. 7. 1. Having therefore these promises, dearly beloved, let us cleanse our selves from all filthinesse of the flesh and spirit, perfecting holiness in the fear of God. Heb. 12, 14. Follow peace with all men, and holinesse, without which no man shall see God.

II. This Sanctification is throughout, in the whole man (g); yet imperfect in this life, there abideth still some remnants of corruption in every part (b); whence ariseth a continual, and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh (h).

[fus Christ. (b) 1 John 1, 10. If we say that we have not sinned, we make him a liar, and his Word is not in us. Rom 7, 18, 23. V. 18. ] For I know that in me, that is, in my flesh dwelleth no good thing: for to will, is present with me, but how to perform that which is good, I finde not. V. 23. ] But I see another law in my members, warring against the law of my minde, and bringing me into captivity to the law of sin, which is in my members. Phil 3, 12. Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that, for which also I am apprehended of Christ Jesus. (i) Gal. 5. 17. For the flesh lusteth against the spirite, and the spirite against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would. 1 Pet. 2, 11. Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

III. In which warre, although the remaining corruption, for a time, may much prevail (k); yet through (g) Rom 7, 23. But I see another law in my members, warring against the Law of my minde, and bringing e into captivity to the law of sin, which is in my.
the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome (l): and so, the Saints grow in grace (m), perfecting holiness in the fear of God (n).

1 John 5.4. Whatever is born of God, overcometh the world, and this is the victory that overcometh the world, even our faith. Eph. 4.15, 16. v. 15.] But speaking the truth in love, may grow up into him in all things, which is the head, even Christ. V. 16.] From whom the whole body is joined together, and com- posed by that which every joint supplieth, according to the affectual working in the measure of every part, maketh increase of the body, unto the edifying of the self in love. (m) 2 Pet. 3.18. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; to him be glory, both now, and to ever. Amen. 2 Cor. 3.18. But we all with open face, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. (n) 2 Cor. 7.1. Having therefore these promises, dearly beloved, let us cleanse our selves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.

### CHAP. XIV.

#### Of Saving Faith.

The grace of Faith, whereby the Elect are enabled to believe to the saving of their souls (a), is the work of the Spirit of Christ in their hearts (b); and is ordinarily wrought by the Ministry of Word (c): by which also, and by the administration of the Sacraments, and Prayer, it is increased and strengthened (d).

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(1) R. m 6.14. For sin shall not have dominion over you, for ye are not under the law, but under grace. 2 John 5.4. Whatever is born of God, overcometh the world, and this is the victory that overcometh the world, even our faith. Eph. 4.15, 16. v. 15.] But speaking the truth in love, may grow up into him in all things, which is the head, even Christ. V. 16.] From whom the whole body is joined together, and composed by that which every joint supplieth, according to the affectual working in the measure of every part, maketh increase of the body, unto the edifying of the self in love. (m) 2 Pet. 3.18. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; to him be glory, both now, and to ever. Amen. 2 Cor. 3.18. But we all with open face, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. (n) 2 Cor. 7.1. Having therefore these promises, dearly beloved, let us cleanse our selves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.

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(a) Heb. 10.39. But we are not of them who draw back unto perdition, but of them who believe, to the saving of the soul. (b) 2 Cor. 4.13. We having the same spirit of faith, according as it is written, I believe, and therefore have I spoken, we also believe, and therefore speak. Ephel. 1.17, 18, 19. verse 17.] That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom, and revelation, in the knowledge of him. v. 18.] The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. v. 19.] And what is the exceeding greatness of his power towards who believe, according to the working of his mighty power, Eph. 2.8. For by grace are ye saved, through faith, and that not of your selves, it is the gift of God. (c) Rom. 10.14, 17. v. 14.] How then shall they call on him, in whom they have not believed, and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? verse 17.] So the faith cometh by hearing, and hearing by the Word of God. (d) 1 Peter 2.2. As new born babes, desire the sincere milk of the word, that ye may grow thereby. Acts 20.32. And now, brethren, 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. Romans 4.11. And he receiveth the sign of circumcision, a seal of the righteousness of faith, which he had yet being uncircumcised, that he might be the Father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also. Luke 17.5. And the Apostles said unto the Lord, increase our faith. Romans 1.16, 17. v. 16.] For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek. v. 17.] For therein is the righteousness of God revealed, from faith to faith, as it is written, The just shall live by faith.
II. By this Faith, a Christian believe it to be true, whatsoever is revealed in the Word, for the authority of God himself speaking therein (e), and acteth differently upon that which each particular passage thereon containeth; yielding obedience to the commands (f), trembling at the threatenings (g), and embracing the promises of God for this life and that which is to come (h).

But the principal acts of saving faith, are, Accepting, Receiving, and Resting upon Christ alone for Justification, Sanctification, and Eternal Life, by virtue of the Covenant of Grace (i).

when ye received the Word of God which ye heard of us, ye received it, not as the word of Men, but as it is in truth, the Word of God which effectually worketh a thing in you that believe. 1 John 5:10. He that believeth on the Son of God hath the witness of God himself; he that believeth not, God hath made him a dryer, because he believeth not the record that God gave of his Son. Acts 14:14. But the I confesse unto thee, that after the way which they call hereunto, to worship I the God of my Fathers, believing all things which are written in the Law and the Prophets. (f) Rom. 16:26. But now is made manifest, and by the Scripture of the Prophets, according to the Commandment of the everlasting God, made known to all Nations, to the obedience of faith. (g) Acts 15:11. For all those things hath mine hand made, and all those things have been, faith the Lord God, but to this man will I look, Even to him that is poor and of a contrite heart, and trembleth at my words. (b) Heb. 11:13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and Pilgrims on the Earth. 1 Tim. 6:18. For bodily exercise profiteth little, but godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come. (i) John 1:11. But as many as received him, to them gave he power to become the Sons of God, eventhose that believe on his Name. Acts 16:31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. Gal. 2:20. I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. Acts 3:15. But we believe that through the grace of the Lord Jesus Christ, we shall be saved even as they.

III. This faith is different in degrees, weak, or (k) strong; may be often and many ways assailed, and weakened, but the victory (l), getting up in ma-

is a Babe. Verse 14. But strong meat belongeth to them that are of full age, those who by reason of use have their senses exercised to discern both good and evil. Rom. 4:19, 20. v. 19.] And being not weak in faith, he considered not his own body now dead when he was about an hundred years old, neither yet the deadness of Sarah's womb. Verse 20.] He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. Matthew 6:30. Wherefore if God so cloath the grass of the field which to day is, and to morrow is cast into the oven, shall he not much more cloath you, O ye of little faith? Matt. 8:10. When Jesus heard it he marvelled and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. (l) Luke 22:23, 32, 38. v. 38.] And the Lord said Simon, Simon, Behold Satan hath desired to have you, that he may sift you as wheat. V. 32.] But I have prayed for thee, that thy faith fail not, and when thou art converted strengthen thy brethren. Ephes. 6:16. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 1 John 5:4, 5. v. 4.] For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. V. 5.] Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

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ny to the attainment of a full assurance through Christ (m), who is both the Author and finisher of our Faith (n).

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(m) Heb. 6:11, 12.
V. 11.] And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end. V. 12.] That ye be not slothful, but followers of them who through faith and patience inherit the promises. Heb. 10:32. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Col. 2:2. That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God, and of the Father, and of Christ. (n) Heb. 12:2. Looking unto Jesus the Author and finisher of our faith, who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the throne of God.

CHAP. XV.

Of Repentance unto life.

(τ) Ezek. 12. 10. Repentance unto life, is an evangelical grace (τ), the Doctrine whereof is to be preached by every Minister of the Gospel, as well as that of faith in Christ (b), inhabitants of Jerusalem the spirit of grace and of supplications, and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness, as one that is in bitterness for his first born. Acts 11:18. When they heard these things, they held their peace, and glorified God stying. Then hath God also unto us granted repentance unto life. (b) Luke 3:4. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Mark 1:15. And saying, The time is fulfilled, and the Kingdom of God is at hand; repent ye and believe the gospel. Acts 10:43. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

II. By it, a Sinner, out of the sight and sense, not only of the danger, but also of the filthinesse and odiousnesse of his sinnes, as contrary to the holy nature, and righteous law of God; and, upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sinnes, as to turne from them all
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unto God (c), purposing and endeavouring to walk with (c) Eze'. 18. 30.

unto God (c), purposing and endeavoring to walk with all the ways of his Commandments (d),

every one according to his ways, faith the Lord God, repent and turn your selves from all your transgressions, so iniquity shall not be your ruines. v. 31.] Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit, for why will ye die. O House of Israel. Ezek. 36. 31. Then shall ye remember your own evil ways, and your doings that were not good, and shall loath your selves in your own sight, for your iniquities, and for your abominations. Isa. 30. 22. Then shall I defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold, thou shalt cast them away as a menstruous cloth, thou shalt lay unto it, get thee hence. Psalm 51. 4. Against thee, thee only have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest it, and be clear when thou judgest. Jer. 31. 18, 19. v. 18.] I have surely heard Ephraim bemoaning himselfe thus, Thou hast chastised me, and I was chastised, as a bullock unacquainted to the yoke, turn thou me, and I shall be turned; thou art the Lord my God. v. 19.] Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yes, even confounded, because I did bear the reproach of my youth. Joel 2. 12, 13. v. 12.] Therefore also now, faith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. v. 13.] And rent your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Amos 5. 15. Thus the, and love the good, and establishe judgement in the gate: it may be that the Lord God of Hosts will be gracious unto the remnant of Joseph. Psalm 118. 128. Therefore I instruct all thy precepts concerning all things to be right, and I hate every false way. 2 Cor. 7. 11. For behold, this same thing that ye sorrowed after a godly sort, what carefullness is wrought in you, yea, what clearing of your selves, yea, what indignation, yea, what fear, yet, what vehement desire, yes, what zeal, yea, what revenge: in all thinge ye have approved your selves to be clear in this matter. (d) Psalm 119. 6, 59, 106. v. 6.] Then shall I not be ashamed when I have repenta unto all thy Commandments. verce 59.] I thought on my wages, and turned my feet unto thy testimonies. verce 106.] I have sworn, and I will perform it, that I will keep thy righteous judgements. Luke 1. 6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blamelesse. 2 Kings 23. 25. And like unto him there was no King before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses, neither after him arose there any like him.

III. Although Repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof (e), which is the act of Gods free grace in Christ (f), yet is not (e) Exek 36. 31, 32. verce 31.] Then shall ye remember your own evil ways, and your doings that were not good, and shall loath your selves in your own sight, for your iniquities and for your abominations. v. 32.] Not for your sakes do I this, faith the Lord God, but he knowen unto you: be ashamed and confounded for your own ways. O house of Israel. Ezek. v. 6, 61, 62, 63. v. 61.] Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thine younger, and I will give them unto thee for Daughters, but not by thy Covenant. v. 62.] And I will Establish my Covenant with them, and thou shalt know that I am the Lord. v. 63.] That thou mayst remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee, for all that thou hast done faith the Lord. (f) Hof. 14. 3, 4. v. 3.] Take with you words, and turn to the Lord, say unto him, Take away all iniquity, and receive us graciously, to will we render the calves of our lips. verce 4.] I will heal their backsliding, I will love them freely: for mine anger is turned away from him. Rom. 3. 24. Being justified freely by his grace through the redemption that is in Jesus Christ. Eph. 1. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

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it
it of such necessity to all sinners, that none may expect
pardon without it (g).

IV. As there is no sin so small, but it deserves dam-
nation (b); so there is no sin so great, that it can bring
damnation upon those who truly repent (i).

V. Men ought not to content themselves with a
general Repentance, but it is every Man's Duty
to endeavour to repent of his particular sins, parti-
cularly (k).

VI. As
VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof, upon which, and the forsaking of them, he shall find mercy: so he that scandalizeth his Brother, or the Church of Christ, ought to be willing by a private or publick confession, and sorrow for his sin, to declare his repentance to those that are offended, who are thereupon to be reconciled to him, and in love to receive him.

HYSSOP, and I shall be clean: wash me, and I shall be whiter than snow. V. 9.] Hyseth thy face from my sin; and blot out all mine iniquities. V. 14.] Deliver me from blood-guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness. Ps. 32, 5. 6.] I acknowledge my sin unto thee, and mine iniquity have I not hid. I said I will confess my transgressions unto the Lord, thou forgavest the iniquity of my sin. Selah. V. 6.] For this shall every one that is godly pray unto thee: in a time when thou mayest be found: surely in the floods of great waters, they shall not come nigh unto him. (m) Prov. 28. 13. He that covereth his sins shall not prosper, but who confesseth and forsaketh them, shall have mercy. 1 John 1. 9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (m) James 5. 16. Confess your faults one to another, and pray one for another, that ye may be healed; the effectual fervent prayer of a righteous man availeth much. Luke 17. 3, 4, v. 3.] Take heed to yourselves: If thy brother trespass against thee, rebuke him, and if he repent, forgive him. V. 4.] And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him. Job. 7. 19. And Joshua laid unto Achan, give, I pray thee, glory to the Lord God of Israel, and make confession unto him, and tell me now what thou hast done, hide it not from me. Psalm 51. Throughout. (a) 2 Cor. 2. 8. Wherefore I beseech you, that you would confirm your love towards him.

CHAP. XVI.
Of good Works.

Good Works are onely such as God hath commanded in his holy Word, and not such as, without the warrant thereof, are devised by men, out of blind enthusiasm, but to do justice, and to love mercy, and to walk humbly with thy God? Rom. 12. 2. And be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, that acceptable, and perfect will of God. Heb. 13. 21. Make ye perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen.
(b) Mat. 15:9. But in zeal, or upon any pretence of good intention (b).

**II.** These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith (c); and by them, believers manifest their thankfulness (d); and by them, believers manifest their thankfulness (d), strengthen their assurance (e), edify their brethren (f), adorn the profession of the Gospel (g). Stop your works. v. 12. See that your faith worketh with your works, and by your works was faith made perfect. (d) Psa. 116. 11, 12. v. 11.] What shall I render unto the Lord for all his benefits towards me? v. 13.] I will take the cup of salvation, and call upon the Name of the Lord. 1 Pet. 2, 9 But ye, are a chosen generation, a royal Priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him, who hath called you out of darkness into his marvellous light. (c) 1 John 2, 3, 5. v. 3.] And hereby we do know that we know him, if we keep his Commandments. v. 5.] But he that keepeth his word, in him verily is the love of God perfect, hereby know we that we are in him. 1 Pet. 1, 5, 6, 7, 8, 9, 10. v. 5.] And besides this, giving all diligence, add to your faith, Virtue; and to Virtue, Knowledge. v. 6.] And to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness. v. 7.] And to Godliness, Brotherly kindness; and to Brotherly kindness, Charity. v. 8.] For if these six things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ. v. 9.] But he that lacketh these things, is blind, and cannot see far off, and hath forgotten that he was purged from his old sins. v. 10.] Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. (f) 2 Cor. 9, 2. For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked very many. Matthew 5, 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (g) Tit. 2, 9, 10, 12, 13, v. 5.] To be discreet, chaste, keepers at home, good, obedient to their own Husbands, 'that the word of God be not blasphemed. v. 9.] Exhort servants to be obedient to their own Masters, and to please them well in all things, not answering again. v. 10.] Not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things. v. 11.] For the grace of God that bringeth salvation, hath appeared to all men. v. 12.] Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. 1 Tim. 6, 1. Let as many servants as are under the yoke, count their own Masters worthy of all honour, that the Name of God and his doctrine be not blasphemed.
the mouths of the adversaries (h), and glorifie God (i), whose workmanship they are, created in Christ Jesus; thereunto (k); that, having their fruit unto holines, they may have the end, eternal life (l).

Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation. Phil. 1. 16. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. John 15. 8. Herein is my Father glorified; that ye bring much fruit, so shall ye be my Disciples. (k) Ep. 2. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (l) Rom. 6. 22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end. everlasting life.

III. Their ability to do good works, is not at all of themselves, but wholly from the Spirit of Christ (m).

And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same holy Spirit, to work in them to will and to do, of his good pleasure (n): yet are they not hereupon to grow negligent, as if they were not bound to perform all duty, unless, upon a special motion of the Spirit; but, they ought to be diligent in stirring up the grace of God that is in them (o).

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. V. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them. (n) Phil. 3. 3. For it is God that worketh in you both to will and to do of his own pleasure. Phil. 4. 13. I can do all things through Christ which strengtheneth me. 2 Cor. 3. 5. Not that we are sufficient of ourselves to think any thing as of ourselves: but our sufficiency is of God. (o) Phil. 2. 12. Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence; work out your own salvation with fear and trembling. H. b. 6. 11, 12, 13. And we desire that every one of you shew the sam diligenceto the full assurance of hope unto the end. V. 13. That ye be not slothful, but followers of them, who through faith and patience inherit the promise. 2 Pet. 3. 5, 10. Accordingly as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. V. 7. And besides all this, giving all diligence, add to your Faith, Virtue; and to Virtue, Knowledge. V. 10. Wherefore the rather Brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall. V. 17. For so an entrance shall be ministered to you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ. 1 Th. 4. 4. And there is none that calleth upon the Name of Jesus, that perisheth himself. (a) Take hold of these: for thou hast bid thy face from us, and hast confused us, because of our iniquities. 2 Tim. 4. 6. Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee, by the putting on of my hands. A 2 Th. 3. 6. And now I stand, and am judged for the hope of the promise made of God unto our Fathers. V. 7. Unto which promise odr twelve tribes instantly fervent God day and night, hope to come: for which hopes sake, King Agrippa, I am accused of the Jews. Jude v. 10, 11, 12. But ye beloved, building up your selves on your most holy faith, praying in the holy Ghost. V. 21. Keep your selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.
IV. They, who, in their obedience, attain to the greatest height, which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do.

(p) Luke 17. 10. So likewise ye, when ye shall have done all these things, which are commanded you, say, We are unprofitable servants. We have done that which was our duty to do. Nehem. 13. 22. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the Sabbath day. Remember me O my God, concerning this also, and spare me according to the greatness of thy mercy. Job 9. 2, 3. v. 1. I know it is so of a truth, but how should man be just with God? V. 5. If he will contend with him, he cannot answer him one of a thousand. Gal. 5. 17. For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.

V. We cannot, by our best Works, merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come; and, the infinite distance that is between us and God, whom, by them, we can neither profit, nor satisfie for the debt of our former sins (q), but when we have done all we can, we have done but our duty, and are unprofitable servants (r); and, because, as they are good, they proceed from his Spirit (s); and as they are wrought by the works of the Law, there shall no flesh be justified in his sight; for by the Law is the knowledge of sin. Rom. 3. 20. Therefore by the deeds of the Law, there shall no flesh be justified in his sight; for by the Law is the knowledge of sin. Rom. 4. 4, 5. v. 1. For if Abraham were justified by works, he hath whereinof to glory, but not before God. V. 4. Now to him that worketh, is the reward not reckoned of grace, but of debt. V. 6. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works. Ephes. 2. 8, 9. verse 8. For by grace are ye saved through faith, and that not of your selves, it is the gift of God. Verse 9. Not of works, lest any man should boast. Tit. 3. 5, 6, 7. v. 5. Not by works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration, and renewing of the Holy Ghost. Verse 6. Which he shed on us abundantly, through Jesus Christ our Saviour. Verse 7. That being justified by his grace, we should be made heirs, according to the hope of eternal life. Rom. 8. 18. For I reckon that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed in us. Psalms 6. 2. O my soul, thou hast laid unto the Lord, thine heart, and the Lord, my goodness extendeth not so great. Job 22. 2, 3. v. 2. Can a man be profitable unto God, as his iniquity may be profitable unto himself? Verse 3. Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him that thou makest thy ways perfect? Job 31. 7, 8. v. 7. If thou be righteous, what givest thou him? or what receiveth he of thy hand? V. 8. Thy wickedness may hurt a man as thou art, and thy righteousness may profite the Sonne of man. (r) Luke 17. 10. See Letter (p) in this Chapter. (s) Gal. 5. 22, 23. v. 24. But the fruit of the spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, V. 23. Meeknesse, Temperance, against such these things war.
by us, they are defiled, and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgement (s).

all fade as a leaf, and our iniquities like the wind have taken us away. Galatians 5. 17. For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary to each other, so that ye cannot do the things that ye would. Rom. 7. 15, 18. V. 15.] For that which I do, I allow not, for what I would, that do I not, but what I hate, that do I. V. 18.] I know that in me (that is in myself) dwelleth no good thing, for to will is present with me, but how to perform that which is good, I find not. Psalm 143. 2. And enter not into judgement with thy servant, for in thy sight shall no man living be justified. Psalm 130. 3. I thou Lord shouldst mark iniquities, O Lord who shall stand?

VI. Yet notwithstanding, the Persons of Believers being accepted through Christ, their good works also are accepted in him (w), not as though they were in this life wholly unblameable and unproveable in God's sight (x); but that, he looking upon them in his Son, is pleased to accept, and reward that which is sincere, although accompanied with many weaknesses and imperfections (x).

holy Priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Exod. 28. 38. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts, and it shall be always upon his forehead, that they may be accepted before the Lord. Genesis 4. 4. And Abel he also brought of the firstlings of his flock, and the Lord had respect unto Abel, and his offering. Hebrews 11. 4. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness, that he was righteous. God testifying of his gifts, and by it he being dead, yet speaketh. (w) Job 9. 20. If I justify myself, mine own mouth shall condemn me, if I say I am perfect, it shall also prove me perverse. Psalm 143. 2. And enter not into judgement with thy servant, for in thy sight shall no man living be justified. (x) Heb. 13. 10, 21. v. 10.] Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant. V. 21.] Make you perfect. In every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen. 2 Corinthians 8. 12. For if there be first a willing mind, it will be accepted according to that a man hath, and not according to that he hath not. Heb. 6. 10. For God is not unrighteous, to forget your work and labour of love, which ye have shewed towards his Name, in that ye have ministered to the Saints, and do minister. Matt. 25. 21, 23. v. 21.] His Lord said unto him, well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord. V. 23.] His Lord said unto him, well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.

VII. Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves, and o-
John 10:30, 31. And the Lord said unto Je-

hу, because thou hast done well in exe-

cuting that which is right in mine eyes,

and hast done unto the house of Ahab

according to all that was in my heart, thy

Children of the fourth generation shall sit in the throne of Israel. verse 31.] But Jehu took no heed to walk in the Law of the Lord God of Israel with all his heart, for he departed not from the sins of Jeroboam, which made Israel to sinne. 1 Kings 21. 27, 19. v. 27.] And it came to pass, when Ahab heard those words, that be rent his cloaths, and put sack-clout upon his flesh, and

fainted, and lay in Sack-clout, and went slowly. Verse 29. See thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his dayes; but in his sonns dayes, will I bring the evil upon his house. Phil. 1, 15, 16, 18. v. 15.] Some indeed preach Christ, even of envy and strife, and some also of good will. verse 16.] The one preach Christ of contention, not sincerely, supposing to adde affliction to my bonds. verse 18.] What then? notwithstanding every way, whether in pretence, or in truth, Christ is preached, and I therein do rejoice, yes, and will rejoice. (т) Gen. 4. 5. But unto Cain, and to his offering he had not respect, and Cain was very wrath, and his countenance fell. Heb. 11. 4. By faith, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead, yet speaketh. Hebrews 11. 6. But without faith, it is impossible to please him, for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him. (т) 1 Cor. 13. 3. And though I be as poor as Cains offering, and have not charity, it profiteth nothing. Matt. 11. 25.] When ye come to appear before me, who hath required this at your hands to tread my courts. (б) Matt. 6. 2, 5, 16. v. 2.] Therefore, when thou dost shew Almes, dost not sound a Trumpet before thee, as the hypocrites do, in the Synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward. v. 5.] And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the Synagogues, and in the Corners of the streets, that they may be seen of men, verily, I say unto you, they have their reward. v. 16.] Moreover, when ye fast, be not as the hypocrites, of a sad countenance, for they disfigure their Faces, that they may appear to men to fast. Verily, I say unto you, they have their reward. (с) Hag. 2. 14.] Then answered Haggai and said, So is this people, and so is this Nation before me, saith the Lord, and so is every work of their hands, and that which they offer there is unclean. Tit. 1. 15.] Unto the pure, all things are pure, but unto them that are defiled, and unbelieving, is nothing pure; but even their minde and conscience is defiled. Amos 5. 21, 22. v. 21.] I hate, I despise your feast-days, and I will not smell in your solemn Assemblies. v. 22.] Though ye offer me burnt-offerings, and your meal-offerings, I will not accept them, neither will I regard the peace-offerings of your fat beasts. Hos. 1. 4. And the Lord said unto him, Call his name Jezeel; for yet a little while, and I will avenge the blood of Jeruel upon the house of Jahu, and will caule to cease the Kingdome of the house of Israel. Rom. 9. 16. So then it is not of him that willeth, nor of him that runneth, but of God that willeth mercy. Tit. 3. 5.] Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the holy Ghost.
pleasing unto God (d).

(d) Psal. 14:4. Have all the workers of iniquity no knowledge?

What is the Almighty, that we should serve him? and what profit shall we have, if we pray unto him? Matth. 15:41, 42, 43, 45. v. 41. Then shall he say also unto them on the left hand, depart from me ye cursed, into everlasting fire, prepared for the Devil, and his Angels. v. 42. For I was an hungry, and ye gave me no meat, I was thirsty, and ye gave me no drink. v. 43. I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. v. 44. Then shall he answer them saying, Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. Mat. 23:23. Woe unto you Scribes and Pharisees, Hypocrites; for ye pay Tithe of Mint, and Anise, and Cummin, and have omitted the weightier matters of the Law, Judgements, Mercy, and Faith; these ought you to have done, and not to leave the others undone.

CHAP XVII.

Of the perseverance of the Saints.

They, whom God hath accepted in his Beloved, effectually called, and sanctified by his Spirit, can neither totally, nor finally, fall away from the state of Grace: but shall certainly persevere therein to the end, and be eternally saved (a):—

II. This perseverance of the Saints, depends not upon their own free-will, but upon the immutability of the Decree of Election, flowing from the free and unchangeable love of God the Father (b); upon the efficacity of the power and grace of the Holy Ghost (c); upon the operation of the grace of God in the soul (d). For the regenerate, by reason of the grace of God, being effectually called, by the word and operation of the Spirit, and their election in Christ, are made willing in the day of God's power, to commit themselves to Christ, as the only Saviour; and hence they prove fruitful in every good work, growing in love and knowledge of God, and in the knowledge of the excellency of Jesus Christ our Lord. Hence, the apostle concludes, all ye that love the Lord, be of one heart, and of one mind, gathered to one rule in the faith, and in the knowledge of the Son of God. They that fall away, do so not without cause, but in consequence of their own corruption; for they were not united to Christ by the power of the Holy Ghost: and hence they are called reprobate, and castaways. Yet the whole of God's people are saved: the members of Christ, and believers born of God, shall never perish. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. 1 John 10:28, v. 29.] And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. Verfe 29.] My Father which gave them, is greater than all, and no man is able to pluck them out of my Father's hand. 1 John 3:9. Whosever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God. 1 Peter 1:5, 9.] Who are kept by the power of God through faith unto Salvation; ready to be revealed in the last time. Verfe 9.] Receiving the end of your faith, even the Salvation of your Souls. (b) 2 Tim. 2:18, 19, v. 18.] Who concerning the truth have erred, saying the resurrection is past already; and overthrow the faith of some. V. 19.] Nevertheless the foundation of God standeth sure, having this Seal, the Lord knoweth them that are his; and let every one that nameth the Name of Christ, depart from iniquity. Jer. 3:13.] The Lord hath appeared old unto me, saying, Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.
sicacy of the merit, and intercession of Jesus Christ (c); the abiding of the Spirit, and of the seed of God within them (d); and the nature of the Covenant of Grace (e): from all which, ariseth also the certainty, and infallibility thereof (f).

For by one offering, He is perfect for ever them that are sanctified. Heb. 10. 14. ver. 10. Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting Covenant. v. 21. Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory forever and ever, Amen. Hb. 9. 12, 13, 14, 15. v. 12. Neither by the blood of Goats and Calves, but by his own blood he entered once into the holy place, having obtained eternal redemption for us. ver. 13. For if the blood of Bulls, and of Goats, and the ashes of an Heifer sprinkling the unclean, sanctified to the purifying of the flesh; ver. 14. How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot unto God, purge your conscience from dead works, to serve the living God? ver. 15. And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called, might receive the promise of eternal inheritance. Rom. 8. 33, 34, 35, 36, 37, 38, 39. v. 33. Who shall lay anything to the charge of God's Elect? It is God that justifieth. v. 34. Who is he that condemneth? It is Christ that dyed, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. v. 35. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, for thy sake we are killed all the day long, we are counted as sheep for the slaughter.) v. 37. Nay, in all these things we are more than conquerors, through him that loved us, ver. 38. For I am persuaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come. v. 39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. John 17. 11, 24. ver. 12. And now I am no more in the world, but these are in the world, and I come to thee, holy Father, keep through thine own Name, those whom thou hast given me, that they may be one, as we are. v. 24. Father, I wills that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world. Luke 22. 32. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. Heb. 7. 25. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them. (d) John 14. 16, 17. And I will pray the Father and he shall give you another Comforter, that he may abide with you for ever. v. 17. Even the Spirit of truth, whom the world cannot receive, because it lieth against him not, neither knoweth he, but ye know him, for he dwelleth with you, and shall be in you. 1 John 2. 17. But the anointing, which ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. 1 John 3. 9. Whosoever is born of God, doth not commit sin, for his seed remaineth in him, he cannot sin, because he is born of God. (c) Jer. 32. 40. And I will make an everlasting Covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me. (f) John 10. 28. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hands. 2 Thess. 3. 3. But the Lord is faithful who will establish you, and keep you from evil. 1 John 2. 19. They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us.

III. Nevertheless, they may, through the temptations of Satan and of the World, the prevalency of corruption.
ruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins (g); and, for a time, continue therein (h): whereby they incur God's displeasure (i), and grieve his holy Spirit (k); come to be deprived of some measure of their graces & comforts (l), have their hearts hardened (m), and their consciences wounded (n), hurt, and scandalize others (o), and bring temporal judgements upon themselves (p).

Immediately the Cock crew. (h) Psalm 51. the title and v.14. the title. To the chief Musician, a Psalm of David when Nathan the Prophet came unto him, after he had gone into Bathsheba. v.14. Deliver me from blood guiltiness. O God, thou God of my salvation, and my tongue thlling aloud of thy righteousness. (i) Isa. 64. 5, 7, 9. v. 5. Thou madest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold thou art wroth, for we have sinned, in those continuances, and we shall be saved. v. 7.] And there is none that calleth upon thy Name, that stirreth up himselfe to take hold of thee, for thou hast bid thy face from us, and hast consumed us because of our iniquities. v. 9.] Be not wroth very fore, O Lord, neither remember iniquity forever: behold, see we beseech thee, we are all thy people. 2 Sam. 11. 27. And when the morning was past, David sent and fetched her to his house, and she became his wife, and bare him a Sonne, but the thing that David had done, displeased the Lord. (u) Ephes. 4. 30. And grieve not the holy Spirit of God, whereby we are sealed unto the day of redemption. (l) Psalm 51. 8, 10, 12. v. 8.] Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. v. 10.] Create in me a clean heart, O God, and renew a right spirit within me. v. 12.] Restore unto me the joy of thy salvation, and uphold me with thy free spirit. Rev. 1. 4. Nevertheless I have somewhat against thee, because thou hast left thy first love. Cant. 5. 2, 3, 4, 6. verse 2.] I slept but my heart waketh, it is the voice of my beloved that knocketh, saying, Open to me my Sifter, my love, my dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night. v. 3.] I have put off my coat, how shall I put it on? I have washed my feet, how shall I despise them? v. 4.] My beloved put in his hand by the hole of the door, and my bowels were moved for him. v. 6.] I opened to my beloved, but my beloved had withdrawn himselfe and was gone, my soul failed when he spake; I sought him, but I could not finde him, I called him, but he gave me no answer. (m) Isa. 63. 17. O Lord, why hast thou made us to err from thy ways, and hardened our hearts from thy fear, return for thy servants take the tribes of thine inheritance. Mark 6. 52. For they consider not the miracles of the loaves, for their hearts was hardened. Mark 16. 14. Afterward he appeared unto the eleven, as they sat at meat, and upbraided them for their unbelief and hardness of heart, because they believed not him which had seen him after he was risen. (n) Psalm 37. 3, 4. verse 3.] When I kept silence, my bones waxed old, through my roaring all the day long. verse 4.] For day and night thy hand was heavy upon me, my moisture is turned into the drought of summer. Psalm 51. 8. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. (o) 2 Sam. 12. 14. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely dye. Psalm 89. 31, 32. v. 31.] If they break my statutes and keep not my commandments. v.32.] Then will I visit their tranegression with the rod, and their iniquity with stripes. 1 Cor. 11. 32. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.
CHAP. XVIII.

Of assurance of Grace and Salvation.

Although Hypocrites and other unregenerate men may vainly deceive themselves with false hopes, and carnal presumptions of being in the favour of God, and estate of salvation (a); which hope of theirs shall perish (b): yet such as truely believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may, in this life, be certainly assured that they are in the state of grace (c), and may rejoice in the hope of the glory of God, which hope shall never make them ashamed (d).

(a) Job 8. 13, 14. verse 13.] So are the paths of all that forget God, and the hypocrites hope shall perish. v. 14.] Whole hope shall be cut off, and whose trust shall be a spiders web. M'cha 3. 11. The heads thereof judge for reward, and the Prieststh of teach for hire, and the Prophets thereof divine for mony: yet will they lean upon the Lord and say, is not the Lord among us? none evil can come upon us. Deut. 29. 19. And it came to pass when he heareth the words of this curse, that be blesseth himself in his heart, laying, I shall have peace, though I walk in the imagination of my heart to add drunkenness to thirst. John 8. 41. Ye do the deeds of your Father, then said they to him, We be not born of fornication, we have one Father even God. (b) Matth. 7. 22, 23. v. 22.] Many will say unto me in that day, Lord, Lord, have not we prophesied in thy Name, and in thy Name have cast out Devils, and in thy Name done many wonderful works. v. 23.] And then will I profess unso them, I never knew you, depart from me ye that work iniquity. (c) 1 John 2. 3. And hereby we do know that we know him, if we keep his commandements. 1 John 3. 14, 18, 19, 21. 24. v. 14.] We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother abideth in death. v. 18.] My little children, let us not love in word, neither in tongue, but in deed and in truth. v. 19.] And hereby we do know that we are of the truth, and shall assure our hearts before him. v. 21.] Beloved, if our hearts condemn us not, then have we confidence towards God. v. 24.] And he that keepeth his commandments, dwelleth in him, and he in him, and hereby we know that he abideth in us, by the spirit that he hath given us. 1 John 5. 13. These things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God. (d) Rom. 3. 2, 5. v. 2.] By whom also we have access by faith into his grace, wherein we stand and rejoice in hope of the glory of God. v. 5.] And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the holy Ghost which was given to us.

II. This certainty is not a bare conjectural and probable perswation, grounded upon a fallible Hope.
Hope (e), but an infallible assurance of faith, founded upon the divine truth of the promises of salvation (f), the inward evidence of those graces unto which these promises are made (g), the testimony of the spirit of Adoption, witnessing with our spirits that we are the children of God (h): which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption (i).

into that within the vail (f) Heb. 6, 17, 18. v. 17.] Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed is by oath, verse 18.] That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. (g) 2 Peter 1, 4, 5, 10, 11. v. 4.] Whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust. V. 5.] And besides this, giving all diligence, add to your faith, vertue, and to vertue knowledge. V. 10.] Wherefore the rather brethren, give diligence to make your calling and election sure; for if you do these things ye shall never fall. V. 11.] For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ. 1 John 2, 3. And hereby we do know that we know him, if we keep his Commandments. 1 John 3, 14. We know that we have passed from death unto life, because we love the brethren; he that loveth not his brother abideth in death. 2 Cor. 1, 12. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we had our conversation in the world, and more abundantly to you-wards. (h) Rom 18, 15, 16. V. 15.] For ye have not received the spirit of bondage again to fear, but ye have received the spirit of Adoption, whereby we cry, Abba, Father. V. 16.] The spirit itself beareth witness with our spirit, that we are the children of God. (i) Ephes. 3, 13, 14. V. 13.] Wherefore I desire that ye faint not at my tribulations for you, which is your glory. V. 14.] For this cause I bow my knees unto the Father of our Lord Jesus Christ. Ephes. 4, 30. And I grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption. 2 Cor. 1, 21, 22. V. 21. Now he which establisheth us with you in Christ, and hath anointed us, is God. V. 23.] Who bath also sealed us, and given us the earnest of the spirit in our hearts.

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it (k): yea, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the
right use of ordinary means, attain thereunto (i). And therefore it is the duty of every one, to give all diligence to make his calling and election sure (m); that thereby his heart may be enlarged in peace and joy in the holy Ghost, in love and thankfulnesse to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance (n): so far is it, from inclining men to loosnesse (o).

 iv. True
IV. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted, as, by negligence in preserving of it, by falling into some special sin, which woundeth the conscience, and grieveth the Spirit; by some sudden, or vehement temptation, by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness; and to have no light (p): yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which, by the operation of the Spirit, this Assurance may, in due time, be revived (q); and by the which, in

(p) Cant. 5. 2, 3, 6. v. 2. I sleep, but my heart waketh; it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night. v. 3. I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them? v. 6. I opened to my beloved, but my beloved had withdrawn himself, and was gone; my soul failed when he spake; I sought him, but I could not find him; I called him, but he gave me no answer. Psalm 51. 8, 12, 14. v. 8. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. v. 12. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. v. 14. Deliver me from blood-guiltiness, O God, thou God of my Salvation; and my tongue shall sing aloud of thy righteousness. Eph. 4. 30, 31. v. 30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. v. 31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice. Psalm 77. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. v. 1. I cried unto God with my voice; even unto God with my voice, and gave ear unto me. v. 2. In the day of my trouble I sought the Lord; my sore ran in the night, and ceased not; my soul refused to be comforted. v. 3. I remembered God, and was troubled; I complained, and my spirit was overwhelmed. Selah. v. 4. I said boldest mine eyes looking; I am so troubled that I cannot speak. v. 5. I have considered the days of old, the years of ancient times. v. 6. I call to remembrance mine song in the night; I commune with mine own heart, and my spirit made diligent search. v. 7. Will the Lord cast off forever? and will he be favourable no more? v. 8. Is his mercy clean gone forever? doth his promise fail for evermore? v. 9. Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah. v. 10. And I said, this is my infirmity; but I will remember the years of the right hand of the most High. Matt. 69, 70, 71, 72. v. 69. Now Peter sat without in the Palace; and a damsel came unto him, saying, Thou also sat with Jesus of Galilee. v. 70. But he denied before them all, saying, I know not what thou sayest. v. 71. And when he was gone out into the Porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. v. 72. And again he denied with an oath, I do not know the man. Psalm 88. 21, 22. For I said in my haste, I am cast out from before thine eyes; nevertheless thou hearest the voice of my supplications, when I cry unto thee. Isa. 50. 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Psalm 88, throughout. (q) 1 John 3. 9. Whosoever is born of God doth not commit sin; for his Seed remaineth in him, and he cannot sin, because he is born of God. Luke 22. 31. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. Luke 13. 35. Though he slay me, yet will I trust in him; but I will maintain mine own ways before him. Psalm 73. 15. If I say, I will speak thus; behold, I should offend against the generation of thy children. Psalm 51. 5, 13. See Letter immediately before. Isa. 59. 10. See Letter P. immediately foregoing.
(r) Micah 7.7, 8, 9. the mean time, they are supported from utter de-
V 7.] Therefore I
will look unto the spirit (r).
Lord ; I will wait
for the God of my [salvation ; my God will hear me. V. 8.] Rejoice not against me, O mine Enemy ; when I fall, I shall rise. when I sit in darknes, the Lord shall be a light unto me. V. 9.] I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me; he will bring me forth to the light, and I shall behold his righteousness. Jer. 32. 40.] And I will make an everlasting Covenant with them, that I will not turn away from them, to do them good, but I will put my fear in their hearts, that they shall not depart from me. Isa. 54. 7, 8, 9, 10. v. 7.] For a small moment have I forsaken thee; but with great mercies will I gather thee. V. 8.] In a little wrath I hid my face from thee, for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. Ver. 9.] For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee. V. 10.] For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my Peace be removed, saith the Lord, that hath mercy on thee. Psal. 111.] My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? Psal. 88.] Throughout.

CHAP. XIX.

Of the Law of God.

(a) Gen. v. 26, 17.] And God said, Let us make man in our Image, after our likeness; and let them have dominion over the fift of the Sea, and over the fowl of the air, and over the cattel, and over all the earth, and over every creeping thing that creepeth upon the earth.
V. 27.] So God created man in his own Image, in the Image of God created he him; Male and Female Created he them. with Gen. 2. 17.] But of the Tree of knowledge of good and evil, thou shalt not eat; in the day that thou eatest thereof, thou shalt surely die. Rom. 2. 14, 15. Verfe 14.] For when the Gentiles which have not the Law, do by nature the things contained in the Law, their having not the Law, are a Law unto themselves; Verfe 15.] Which show the work of the Law written in their hearts, their consciences also bearing witness, and their thoughts the mean while accusing, or else excusing one another. Rom. 10. 5.] For Moses describeth the righteousness which is of the Law, that the man which doth these things, shall live by them. Rom. 4. 12, 19. v. 12.] Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. V. 19.] As by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. V. 19.] For as by one man disobedience, many were made sinners; so by the obedience of one, shall many be made righteous. Gal. 3. 10, 12. v. 10.] For as many as are of the works of the Law, are under the curse; for it is written, Cursed is every one that continueth not in all things, which are written in the book of the Law, to do them. V. 12.] The law is not of Faith; but, the man that doth them, shall live in them. Ecclef. 7. 29.] Lo this only have I found, that God hath made man upright, but they have sought out many inventions. Job 28. 28.] And unto man he said, Behold, the fear of the Lord, that is wisdom, and so depart from evil be understanding.

II. This
This Law, after his fall, continued to be a perfect rule of righteousness, and, as such, was delivered by God upon Mount Sinai, in ten Commandments, and written in two Tables (b): the four first Commandments containing our duty towards God, and the other six, our duty to man (c).

(b) Deut. 10:1. But wh. so looke.h into the. perfect law of liberty, and continue therein, be being not a for.t to.full bearer, but a doer of the work, this man shall be ble.f'd in his deed.

(c) Mar. 12:37, 38, 39 & v. 37. As (as said unto him, Thou shalt love the Lord thy God, wi. b all thy hearts, and with all thy soul, and with all thy minde. v. 38.) This is the first and great Commandment. v. 39. And the second is like unto it, Thou shalt love thy neighbour as thy selfe. v. 40. On these two Commandments, hang all the Law and the Prophets.

III. Beside this Law, commonly called Moral, God was pleased to give to the people of Israel, as a Church under age, Ceremonial Laws, containing several typical Ordinances, partly of Worship, prefiguring Christ, his graces, actions, sufferings, and benefits (d), and partly, holding forth divers instructions of moral duties (e).

(d) Heb. 9. Chap. H. 6. 1. For the law having a shadow of good things to come, and not the very Image of the things, can never

with those sacrifices, which they offered year by year continually, make the comers thenceunto perfect. Gal. 4. 1, 3. ver. 2. Now I say, that the heir as long as he is a child, diff'reth nothing from a servant, though he be Lord of all. ver. 2. But is under tutors and governors, until the age appointed of the Father. ver. 3. Even so we, when we were children, were in bondage under the elements of the world. Col. 2, 17. Which are a shadow of things to come, but the body of Christ. (e) 1 Corinth. 5, 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened; for even Christ our Passover is sacrificed for us. 2 Cor. 6, 17. Wherefore come out from among them, and be ye separate, faith the Lord, and touch not the unclean thing, and I will receive you. Jude ver. 23. And others live with fear, pulling them out of the fire; having even the garments spoilt by the flesh.
All which Ceremonial Laws are now abrogated, under the New Testament.

IV. To them also, as a Body Politick, he gave sundry Judicial Lawes, which expired together with the State of that people; not obliging any other now, further than the general equity thereof may require.

V. The Moral Law doth for ever bind all, as well justified persons as others, to the obedience thereof; and that, not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it (i). Neither doth Christ in the Gospel,
Gospel, any way dissolve, but much strengthen this obligation.

VI. Although true Believers be not under the Law, as a Covenant of works, to be thereby justified, or condemned; yet is it of great use to them, as well as to others; in that, as a rule of life informing them of the will of God, and their duty, it directs, & binds them to walk accordingly; discovering also the sinful pollutions of their nature, hearts and lives; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin; together with a clearer sight of the need they have in Jesus Christ, that we might be justified by the Faith of Christ, and not by the works of the Law; for by the works of the Law shall no flesh be justified. Gal. 3:13. Christ hath redeemed us from the curse of the Law, being made a curse for us; for it is written, curst is every one that hangeth on a tree. Gal. 3:13. But when the fulness of the time was come, God sent forth his Son made of a woman, made under the Law. ver. 5. To redeem them that were under the Law, that we might receive the adoption of Sons. Acts 13:39. And by him, all that believe are justified from all things, from which ye could not be justified by the Law of Moses. Rom. 8:1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. (m) Rom. 7:12, 22, 25. v. 14. Wherefore the Law is Holy, and the Commandment Holy, and just and good. ver. 22. For I delight in the Law of God, after the inward man. v. 25. I thank God through Jesus Christ our Lord; so then with the mind, I myself serve the Law of God, but with the flesh, the Law of sin. Psa. 19:4, 5, 6. v. 4. Thou hast commanded us to keep thy precepts diligently. ver. 5. O that my waves were directed to keep thy Statutes. v. 6. Then shall I not be ashamed, when I have respect unto all thy Commandments. 1 Cor. 7:19. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandments of God. Gal. 5:14, 16, 18, 19, 20, 21, 22, 13. Set in the Bible. (n) Rom. 7:7. What shall we say then? Is the Law sin? God forbid; Nay, I had not known sinne, but by the law; for I had not known lust, except the Law had said, Thou shalt not covet. Rom. 3:20. Therefore by the deeds of the Law, there shall no flesh be justified in his sight, for by the law, is the knowledge of sinne. (o) Jam. 1:23, 24, 15. v. 23. For if any man be a hearer of the Word, and not a doer, he is like unto a man, beholding his natural face in a glass. ver. 24. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. ver. 25. But who to looketh into the perfect law of liberty, and continueth therein, being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. Rom. 7:9, 14, 24. v. 9. For I was alive without the law once, but when the Commandments came, sin revived, and I died. ver. 14. For we know that the law is spiritual, but I am carnal, sold under sin. v. 24. Oh wretched man that I am, who shall deliver me from the body of this death.
have of Christ, and the perfection of his obedience (p). It is likewise of use to the Regenerate, to restrain their corruptions, in that it forbids sin (q); and the threatenings of it shew, that, even their sins, deserve and, what afflictions, in this life, they may expect for them, although freed from the curse thereof threatened in the law (r). The promises of it, in like manner, shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof (f); although, not as due to them by the Law, as a Covenant of Works (s). So as, a man's doing good, and refraining from evil, because the Law encourageth to the one, and deterreth from the other, is no evidence of his be-

(p) Gal. 3. 24. Wherefore the Law was our School ma-
sier, to bring us us to Christ, that we might be justified by Faith. Ro. 7. 24, 25. See before in Letter O. 25. in Letter M. Rom. 3. 3, 4. v. 3. For what the Law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. V. 4. That the righteous

(q) Jam. 2. 11. For he that said, Do not commit adultery, said also, Do not kill; now if thou commit no adultery, yet if thou kill, thou art become a transgresser of the Law. Psal. 119. 101, 104, 118. v. 101. I have refrained my feet from every evil way, that I may keep thy word: V. 104. Through thy precepts, I get understanding; therefore I hate every false way. V. 118. Therefore I esteem all thy precepts concerning all things, to be right; and I hate every false way.

(r) Ez. 29. 13, 14. v. 13. And after all that is come upon us, for our evil deeds, and for our great trespass, seeing that thou our God, hast punished us less than our iniquities deserve, and hast given us such deliverance as this. Verse 14. Should we again break thy Commandments, and join in affinity with the people of these abominations? wouldst thou not be angry with us, till thou hadst consumed us, so that there should be no remnant nor escaping? Psalm 89. 30, 31, 32, 33, 34. Verse 30. If his children forsake my Law, and walk not in my judgments. Verse 31. They break my Statutes, and keep not my Commandments. Verse 32. Then will I visit their transgression with the rod, and their iniquity with stripes. Verse 33. Nevertheless my loving kindness will I not utterly take from him; nor suffer my faithfulness to fail. Verse 34. My Covenant will I not break, nor alter the thing that is gone out of my lips. (f) Lev. 16. to the 14. v. Verse See in the Bible, with 3 Cor. 6. 16. And what agreement hath the Temple of God with idols? for ye are the Temple of the living God, a. God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Eph. 6. 2, 3. V. 2. Honour thy Father and thy Mother, (which is the first Commandment with promise) Verse 3. That it may be well with thee, and thou mayst live long on the earth. Psalm 37. 11. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace, with Mar. 5. 5. Blessed are the meek, for they shall inherit the earth. Psalm 19. 11. Moreover by them is thy servant warned, and in keeping of them, there is great reward. (s) Gal. 2. 16. Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law; for by the works of the Law, shall no flesh be justified. Luke 17. 10. So likewise ye, when ye shall have done all these things which are commanded you, say, we are unprofitable servants, we have done that which was our duty to do.
ing under the Law, and not under grace.

(n) Rom. 6:12,14.
V. 12.] Let not sin reign therefore in your mortal body, that ye should obey it in the lusts thereof. V. 14.] For sin shall not have dominion over you, for ye are not under the Law, but under grace. V. 8.] Finally, be ye all of one mind, having compassion one of another, love as brethren, be courteous. V. 5.] Not rendering evil for evil, or railing for railing; but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing. V. 10.] For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that speak no guile. V. 11.] Let him judge evil and do good; let him seek peace and ensue it. V. 12.] For the eyes of the Lord are over the righteous; and his ears are open unto their prayers, but the face of the Lord is against them that do evil

VII. Neither are the forementioned Uses of the Law contrary to the grace of the Gospel, but do sweetly comply with it (m), the Spirit of Christ subduing, and enabling the will of man, to do that, freely and cheerfully, which the will of God, revealed in the Law, requireth to be done (x).

Law. (x) Ezek. 36:27.] And I will put my Spirit within you, and cause you to walk in my Statutes; and ye shall keep my judgements, and do them. H. b. 8:10.] For this is the Covenant that I will make with the house of Israel, after those days, faith the Lord, I will put my Laws in their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people. with Jer. 31:33.] But this shall be the Covenant that I will make with the house of Israel, after those days, faith the Lord, I will put my Law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people.

CHAP. XX.

Of Christian Liberty, and Liberty of Conscience.

The Liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning Wrath of God,
Who gave himselfe for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works. 2 Thes. 1. 9] And to wait for his Sonne from heaven, whom he raised from the dead, even Jesus which delivered us from wrath to come. Gal. 3. 13.] Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a Tree. (b) Gal. 1. 4.] Who gave himselfe for our sinnes, that he might deliver us from the present evil world, according to the will of God, and our Father. Col. 1. 13.] Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Sonne. Acts 16. 18.] To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sinnes and inheritance among them which are sanctified by faith that is in me. Rom. 8. 14.] For sinne shall not have dominion over you, for ye are not under the Law, but under grace. (c) Rom. 8. 28.] We know that all things work together for good to them that love God, to them who are the called according to his purpose. Psalm 119. 71.] It is good for me, that I have been afflicted; that I might learn thy Statutes. 1 Cor. 15. 54, 55, 56, 57. v. 54.] So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to passe the saying that is written, Death is swallowed up in victorie. ver. 55.] O death, where is thy sting? O grave, where is thy victory? ver. 56.] The sting of death is sinne, and the strength of sin is the Law. But thanks be to God, which giveth us the victorie through our Lord Jesus Christ. Acts 15. 1, 2, 3, 6, 7. v. 1.] Now I say, that the heir as long as he is a child, differeth nothing from a servant, though he be Lord of all. v. 2.] But is under tutors and governors, until the time appointed of the Father. v. 3.] Even so we, when we were children, were in bondage under the Elements of the world. v. 6.] And because ye are sons, God hath fesd forth the Spirit of his Son into your hearts, crying Abba Father. v. 7.] Wherefore thou art no more a servant, but a Son; and if a Son, then an heir of God through Christ. Gal. 5. 1.] Stand fast therefore in the liberty, wherein Christ hath made us free, and be not intangled again with the yoke of bondage. Acts 15. 10, 11. v. 10.] Now therefore, why tempt ye God, to put a yoke upon the neck of the Disciples, which neither our Fathers; nor we were able to bear. v. 11.] But we believe, this through the grace of the Lord Jesus Christ, we shall be saved even as they.
boldness of access to the throne of grace \( (b) \), and in fuller communications of the free Spirit of God, than
Believers under the Law did ordinarily partake of \( (i) \).

(b) Heb. 4. 14, 16. v. 14. ] Seeing then that we have a great
High Priest, that is passed into the heavens, Jesus the Son of God, let us
have therefore brethren boldness to enter into the holiest, by the blood of Jesus. V. 20. ] By a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh. V. 21. ] And having an High Priest over the house of God. V. 22. ] Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. (i) John 7. 38, 39. v. 38. ] He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. Ver. 39. ] But this speaketh of the Spirit, which they that believe on him should receive: for the holy Ghost was not yet given, because that Jesus was not yet glorified. 2 Cor. 3. 13, 17, 18. v. 13. ] And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished. V. 17. ] Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. V. 18. ] But we all with open face, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

II. God alone is Lord of the Conscience \( (k) \), and hath left it free from the Doctrines and Commandments of men, which are in any thing contrary to his Word, or beside it, if matters of Faith, or Worship \( (l) \). So that, to believe such Doctrines, or to obey such Commands out of Conscience, is to betray true Liberty of Conscience \( (m) \): and the requiring of an implicit Faith, and an absolute and blinde obedience, is, to destroy Liber-

\( (k) \) James 4. 12. ] There is one Lawgiver, who is able to save, and to destroy, who art thou that judgest another? Ro. 14. 4. ] Who art thou that judgest another man's servant to his own master be fleshish or fallacious, yea, he shall be hol

\( (l) \) ] Acts 4. 19. ] But Peter and John answered and said unto them, whether it be right in the sight of God, to hearken unto you, more than unto God, judge ye. Acts 5. 9. ] Then Peter and the other Apostles answered and said, we ought to obey God, rather than men. Acts 5. 21. ] Ye are bought with a price, be not ye the servants of men. Mt. 23. 5, 10. v. 8. ] But he not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren. Ver. 9. ] And call no man your Father upon the earth, for one is your Father, which is in heaven. Ver. 10. ] Neither be ye called Masters, for one is your Master, even Christ. 2 Cor. 1. 14. ] Not for that we have dominion over your faith, but are helpers of your joy, for by faith ye stand. Mat. 25. 9. ] But in vain they do worship me, teaching for doctrines the Commandments of men. (m) Col. 2. 10, 22, 23. V. 20. ] Wherefore if ye be dead with Christ, from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? V. 22. ] Which all are to perish with the using, after the Commandments and doctrines of men. Verse 23. ] Which things have indeed a show of wisdom in will-worship and humility, and neglecting of the body, not in any honour to the satisfying of the flesh. Gal. 1. 10. ] For do I now persuade men, God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. Gal. 1. 4, 5. v. 4. ] And that because of false brethren ensnared brought in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage. Verse 5. ] To whom we gave place by subjection, not for an hour, that the truth of the Gospel might continue with you. Gal. 5. 1. ] Stand fast therefore in the liberty whereof Christ hath made us free, and be not entangled again with the yoke of bondage.
III. They, who upon pretence of Christian Liberty, do practise any sinne, or cherish any lust; do thereby destroy the end of Christian Liberty, which is, that being delivered out of the hands of our Enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our life.

IV. And because the Power which God hath ordained, and the Liberty which Christ hath purchased, are not intended by God, to destroy, but mutually to uphold and preserve one another; They, who upon pretence of Christian Liberty, shall oppose any lawful Power, or the lawful exercise of it, whether it be Civil or Ecclesiastical, resist the Ordinance of God (p). And, for their publishing of such Opinions, or main-
taining of such practices, as are contrary to the light of Nature, or to the known Principles of Christianity; whether concerning Faith, Worship, or Conversation, or to the Power of Godliness; or, such eronous Opinions, or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external Peace and Order which Christ hath established in the Church, they may lawfully be called to account, and proceeded against by the Censures of the Church[7], and by the power of the

[7] Romans 1:32
Who knowing the judgement of God (that they which commit such things are worthy of death) not only do the same, but have pleasure in them that do them, with: Cor. 5. 1,5,11,13. v.1. It is reported commonly that there is fornication among you, and such fornication, as is not so much as named among the Gentiles, that one should have his Father's wife. Verse 5.] To deliver such a one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Verse 11.] But now I have written unto you not to keep company, if any that is called a brother, be a fornicator, or covetous, or an idolater, or a reveller, or a drunkard, or an extortioner, with such a one, no more eat. Verse 13.] But them that are without God judgeth: Therefore put away from among yourselves, that wicked person. 2 John. ver. 10, 11. ver. 10.] If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. V. 11.] For he that biddeth him God speed, is partaker of his evil deeds. 2 Thes. 3. 14.] And if any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed. And 1 Tim. 6. 3,4. v. 3.] If any man teach otherwise, and consent not to wholesome words, even to the words of our Lord Jesus Christ, and to the doctrine which is according to godliness. v.4.] He is proud, knowing nothing, but doting about questions, and strifes of words, whereof, cometh envy, strife, railings, evil surmings. V. 5.] Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness, from such withdraw thy self. Tit. 1. 10, 11,19. v. 10.] For there are many unruly and vain talkers, and deceivers, especially of them of the circumcision. V. 12.] Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. V. 13.] This witness is true; wherefore rebuke them sharply, that they may be sounded in the faith. Tit. 3. 10.] A man that is an Heretick, after the first and second admonition, reject. With Mar. 10. 15,16,17. v. 15.] Moreover, if thy brother should trespass against thee, go and tell him his fault between thee and him alone, if he shall hear thee, thou hast gained thy brother. V.16.] But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. V.17.] And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man, and a Publican. 1 Tim. 1.19,20. v.19.] Holding faith, and a good conscience, which some having put away, concerning faith have made shipwreck. V. 20.] Of whom is Hymenæus, and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme. Rev. 2.2,14,15,20, v.2.] I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil, and how thou hast tried them, which say they are Apostles, and are not, and hast found them liars. V. 13.] But I have a few things against thee, because thou hast there them that hold the doctrine of Balac, which taught Balak to call a stumbling block before the children of Israel, to eat things sacrificed unto Idols, and to commit fornication. v.15.] So hast thou also them that hold the doctrine of the Revelation, which thing I hate. v. 20.] Norwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a Prophetess, to teach, and seduce my servants to commit fornication, and to eat things sacrificed unto Idols. Rev. 2.2,14,15,20, v.2.] Behold I will make them of the Synagogue of Satan, which say they are Jews, and are not, but do lie: But behold, I will make them to come and worship before thy feet, and to know that I have loved thee.
Deut. 6. to Civil Magistrate.

1. For rulers are not a terror to good works, but to the evil, wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. Verse 4. For he is the Minister of God to thee for good, but if thou do that which is evil, be afraid of the sword in vain; for he is the Minister of God, a revenger to execute wrath upon him that doth evil. 2 John verse 10, 11. See in the Letter Q. Ez 3. 23, 25, 16, 27, 18. Verse 23. Whatever is commanded by the God of heaven, let it be diligently done, for the house of the God of heaven; for why should there be wrath against the realm of the King and his Sons? Verse 25. And thou Ezra, after the wisdom of thy God, that is in thine hand, set Magistrates, and Judges, which may judge all the people that are beyond the River, all such as know the Laws of thy God, and teach ye them that know them no. Verse 26. And whosoever will not do the Law of thy God, and the Law of the King, let judgement be executed swiftly upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment. Verse 27. Blessed be the Lord God of our Fathers, which hath put such a thing as this in the King's heart, to beautify the house of the Lord, which is in Jerusalem. Verse 28. And he extended mercy unto me, before the King and his Counsellors, and before all the Kings mighty Princes: and I was strengthened, as the hand of the Lord was upon me, and I gathered together out of Israel chief men to go up with me. Rev. 17. 12, 16, 17. verse 12. And the ten horns which thou sawest are ten Kings, which have received no Kingdom as yet, but receive power as Kings one hour with the beast. Verse 16. And the ten horns which thou sawest upon the beast, these shall hate the Brave, and shall make her desolate, and naked, and shall eat her flesh, and shall burn her with fire. Verse 17. For God hath put in their hearts to fulfill his will, and to agree, and to give their Kingdom unto the beast, until the words of God shall be fulfilled. Nehe. 13. 15, 17, 21, 22, 27, 30. V. 15. In those days law I in Judah, some reading wine-presses on the Sabbath, and bringing in sheaves, and lading Asses, as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold vintages. Verse 17. Then I contended with the Nobles of Judah, and laid unto them, what evil thing is this that ye do, and prophesy the Sabbath day? Verse 21. Then I testified against them, and laid unto them, why judge ye about the wall? if ye do so again, I will lay hands on you: from that time forth, came they no more on the Sabbath. Verse 22. And I commanded the Levites, that they should cleanse themselves, and that they should come and keep the gates, to sanctify the Sabbath day. Remember me O my God, concerning this also, and spare me according to the greatness of thy mercy. Verse 25. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, To shall not give your daughters unto their Sons, nor take their daughters unto your Sons, or for yourselves. V. 30. Thus chosel I them from all strangers, and appointed the wards of the Priests, and the Levites, every one in his business. 2 Kings 23. 5, 6, 9, 20, 21, 7, 9. And be put down the Idolatrous Priests, whom the Kings of Judah had ordained to burn incense in the High places in the Cities of Judah, and in the places round about Jerusalem; them also that burns incense unto Baal, to the Sun, and to the Moon, and to the Planets, and to all the host of heaven. verse 6. And he brought out the grove from the house of the Lord, without Jerusalem, unto the Brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people. verse 9. Nevertheless, the Priests of the high places, came not up to the Altar of the Lord in Jerusalem, but they did eat of the unleavened bread among their brethren. verse 20. And he slew all the Priests of the high places that were there, upon the Altar, and burned men's bones upon them, and returned to Jerusalem. verse 21. And the King commanded all the people, saying, Keep the Passover unto the Lord your God, as it is written in this Book of the Covenant. 2 Chron. 34. 31. And Josiah took away all the abominations out of all the Countries, that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God; and all his days they departed not from following the Lord the God of their Fathers. 2 Chron. 13. 12, 13, 16. verse 12. And they entered into a Covenant to seek the Lord God of their Fathers, with all their hearts, and with all their soul. verse 13. Thus whosoever would not seek the Lord God of Israel, should be put to death, whether...
whom hath Lordship and Sovereignty over all, is beyond the power of human nature.

Whether small or great, whether man or woman. V. 16] And also concerning Maschah the Mother of Ahab the King, he removed her from being Queen, because she had made an Idol in a grove; and Ahab cut down her Idol, and stamped it, and burnt it at the brook Kidron. Dan. 3.29. Therefore I make a decree, that every people, Nation, and language which speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses be made a dunghill, because there is no other God that can deliver after this sort. I Tim. 2.1. For Kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty. I sa. 49.33. And Kings shall be thy nursing Fathers; and their Queens thy nursing Mothers: they shall bow down to thee, with their face towards the earth, and lick up the dust of thy feet; and thou shalt know, that I am the Lord, for they shall not be ashamed that wait for me. Zach. 1.1. And it shall come to pass in that day, saith the Lord of Hosts, That I will cut off the names of the Idols out of the land, and they shall no more be remembered; and also I will cause the Prophets, and the unclean spirit to pass out of the land. V. 3. And it shall come to pass, that when any shall yet prophesy, then his Father and his Mother that begat him, shall say unto him thou shalt not live; for thou speakest lies in the Name of the Lord; and his Father and his Mother that begat him, shall thrust him thither, when he prophesie.
I. Religious Worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone [c], not to Angels, Saints, or any other creature [d]: and since the Fall, not without a Mediator, nor in the mediation of any other, but of Christ alone [e].

II. Prayer, with Thanksgiving, being one special part of Religious worship [f], is by God required of all men [g]; and that it may be accepted, it is to be made prayer and supplication with thanksgiving, let your requests be made known unto God. (g) Phil. 4, 6. Oh that thine inward desire may be to God, and the Father by him.
in the Name of the Son (h), by the help of his Spirit (j),
according to his Will (k), with understanding, reverence, humility, fervency, love, and perseverance (l); and if vocal, in a known tongue (m).

14.] If ye shall ask any thing in my Name, I will do it. (m) 1 Peter 2, 9.] Ye also as lively stones, are built up a spiritual house, an holy Priesthood, to offer up spiritual sacrifice, acceptable to God by Jesus Christ. (n) Rom. 8, 26.] Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit itself, making intercession for us with groanings, which cannot be uttered. (b) 1 John 5, 14.] And this is the confidence, that we have in him, that if we ask anything according to his will, he shall hear us. (m) Psalm 47, 7.] For God is the King of all the earth, therefore ye pray with understanding. Ecclef. 5, 1, 2. verse 1.] Keep thy feet when thou goest to the house of God, and be more ready to hear; then give the sacrifice of fools, for they consider not that they do evil. verse 2.] Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few. Hebrews 12, 28.] Wherefore we receiving a Kingdom, which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear. Gen. 18, 27.] And Abraham answered and said, behold now, I have taken upon me, to speak unto the Lord, which am but dust and ashes. James 5, 16.] Confess your faults one to another, and pray one for another; that ye may be healed; the effectual fervent prayer of a righteous man availeth much. James 5, 6, 7. verse 8.] But let him ask in faith, nothing wavering; for he that wavereth, is like a wave of the Sea, driven with the wind and tossed. v. 7.] For let not that man think, that he shall receive any thing of the Lord. Matth. 11, 24.] Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. Matth. 6, 12, 13, 14, 15, 16. verse 13.] And forgive us our debts, as we forgive our debtors. verse 14.] For if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Col. 4, 2.] Continue in prayer, and watch in the same with thanksgiving. Eph. 6, 18.] Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. (m) I Cor. 14, 13, 14.] For if I pray in an unknown tongue, my spirit prayeth, but mine understanding is unsatisfactory.

IV. Prayer is to be made for things lawful (n), and for all sorts of men living, or that shall live hereafter [o].

(n) 1 John 5, 14. See letter K (o) 1 Tim. 2, 1, 2, verse 1.] If Exhort therefore, that first of all supplications, prayers, and intercessions, and giving of thanks, be made for all men, verse 2.] For Kings, and for all that are in authority, that we may lead a quiet, and peaceable life, in all godliness and honesty. John 17, 20.] Neither pray I for these alone, but for them also, which shall believe on me through their word. 2 Sam. 7, 29.] Therefore now, let me please thee to bless the house of thy servant, that it may continue for ever before thee; for thou, O Lord God hast spoken it; and with thy blessing, let the house of thy servant be blessed for ever. Ruth 4, 12.] And let thy servants be like the house of Phares (whom Tamar bare unto Judah) of the seed which the Lord shall give thee of this young woman.

but
but, not for the dead (p), nor for those of whom it may
be known, that they have sinned the sin unto death (q),
for I said, Who can tell, whether God will be gracious to me,
that the child may live? Verse 23. But now he is dead, therefore should I fast?
can I bring him back again? I shall go to him, but he shall not return to me. Luke 16: 25, 26. But Abraham said, Son,
remember that thou in thy lifetime, receivedst thy good things,
and Likewise Lazarus evil things, but now he is comforted, and thou art tormented. v. 26. And besides all this, between us and you,
there is a great gulf fixed, so that which would pass from hence to you cannot, neither can they pass to us, that would come from hence. Rev. 14. 13. And I heard a voice from heaven,
saying unto me; write; Blessed are the dead, which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours, and their work, do follow them. (q) 1 John 5: 16. If any man seeth his brother sin, a sin which is not unto death, he shall ask, and he shall give him life, for
I know, that they have sinned the sin unto death (d), them that sin not unto death; there is a sin unto death, (d) I do not say, that he shall pray for it.

V. The reading of the Scriptures with godly fear (r),
the sound preaching (f), and conscientious hearing of
the word, in obedience unto God, with understanding,
faith, and reverence (f); singing of Psalms with grace in
the heart (w); as also, the due administration, and wor-
thy receiving of the Sacraments instituted by Christ;
are all, parts of the ordinary Religious worship of
this prophesy, and keep those things that are written therein, for the time is at hand. (f) 2 Tim. 4. 2. Preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all long
suffering and doctrine. (r) Jam. 1. 22. But be ye doers of the word, and not hearers only, deceiving your own selves. Aq. 10. 33. Immediately therefore, I sent to thee, and thou hast well
done, that thou art come; now therefore, we are all here present before God to hear all things,
that are commanded thee of God. Mat. 13. 19. When any one heareth the word of the Kingdom,
and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart, this is he, which receiveth the word in the way side. Heb. 4. 2. For unto us was the
Gospel preached, as well as unto them; tis: the Word preached, did not profit them, not being
mixed with faith in them that heard it. [a. 66. 2. For all those things, hath mine hand made,
and all those things have been faith the Lord; but to this man will I look, even to him that is poor,
and of a contrite spirit, and trembleth at my Word. (u) Col. 3. 16.] Let the Word of Christ
dwell in you richly in all wisdom, teaching, and admonishing one another in Psalms, and Hymns,
and Spiritual Songs, singing with grace in your hearts to the Lord. Eph. 5. 19. Speaking to your
selves in Psalms, and Hymns, and Spiritual Songs, singing, and making melody in your hearts to the
God besides Religious Oaths, Vows, Solemn Fastings, and thanksgivings, upon several occasions, which are, in their several times and seasons, to be used, in an holy and religious manner.

11. 28. to verse 29. See in the Bible. Acts 2:42.] And they continued steadfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers. (x) Deut. 6.13.] Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. Nehem. 10.29.] They clave to their Brethren, their Nobles, and entered into a close, and into an oath to walk in Gods Law, which was given by Moses the Servant of God; and to observe, and do all the Commandments of the Lord our God, and his Judgements, and his Statutes. (y) Isa. 19.21.] And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; Yea, They shall vow a vow unto the Lord, and perform it. Eccle. 5.4,5. Verse 4.] When thou vowest a vow unto God, defer it not to pay it, for he hath no pleasure in fools, pay that which thou hast vowed. Verse 5.] Better it is that thou shouldest not vow, than that thou shouldest vow and not pay. (z) Joel 2.12.] Therefore also now saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. Esther 4.16.]

Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also, and my Maidens will fast likewise, and so will I go in unto the King, which is not according to the Law; and if I perish, I perish. (a) Psal. 107, throughout, see in the Bible. Esther 9.22.] So the days wherein the Jews rested from their Enemies, and the month which was turned unto them, from sorrow to joy, and from mourning into a good day, that they should make them days of fasting and joy, and of sending portions one to another, and gifts to the poor. (b) Heb. 12.28.] Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and with godly fear.

VI. Neither Prayer, nor any other part of Religious Worship, is now under the Gospel, either tyed unto, or made more acceptable by any place in which it is performed, or towards which it is directed: but God is to be Worshipped every where in Spirit and in Truth; as also at Jerusalem worship the Father. (c) John 4.21.] Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this Mountain, nor yet at Jerusalem worship the Father. (d) Mal. 1.11.] For from the rising of the Sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place, incense shall be offered unto my name, and a pure offering; for my name shall be great among the Heathens, saith the Lord of Hosts. 1 Tim. 2.8.] I will therefore, that men pray every where, lifting up holy hands, without wrath and doubting.
and Truth: as in private Families, daily, and in secret, each one by himself; so, more solemnly, in the publick Assemblies, which are not carelessly, or wilfully to be neglected, or forsaken, when God, by his Word or Providence, calleth therunto.

VII. As it is of the Law of Nature, that, in general, a due proportion of time be set apart for the Worship of God; so, in his Word, by a positive, Moral, and perpetual Commandement, binding all men, in all Ages.
Ages, be hath particularly appointed One day in Seven, for a Sabbath, to be kept holy unto him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which, in Scripture, is called the Lords day, and is to be continued to the end of the world, as the Christian Sabbath.

...servant, nor thy maid-servant, nor thy Camel, nor thy stranger which is within thy gates. V. 11.

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. V. 2.

Blessed is the man that doth this, and the Son of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. V. 4.

...more the day of the Lord, and heard behind me a great voice, as of a Trumpet. (n) Ex. 20. 8, 19. See Letter K, with Mat. 5. 17, 18. W. 17.

Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy but to fulfill. V. 18.

For verily, I say unto you, Till heaven and earth pass, one jot, or one title, shall in no wise pass from the Law, till all be fulfilled.

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs before hand, do not only observe an holy Rest, all the Day, from their own works, words, and thoughts, about their worldly employments, and recreations, but also are taken up the whole time in the publick and private Exercises.

...bake to day, and seeth that ye will seeth, and that which remaineth over, ye shall keep until the morning. V. 25.

And Moses said, Eat that today, for to day is a Sabbath unto the Lord: to day ye shall not find it in the field. V. 26.

Six days ye shall gather in, but on the seventh, which is the Sabbath, in it there shall be none. V. 29.

...is that which the Lord hath said, To morrow is the rest of the holy Sabbath unto the Lord: bake that which you will lay up for you to be kept until the morning. V. 25.

And Moses said, Eat that today, for to day is a Sabbath unto the Lord: to day ye shall not find it in the field. V. 26.

Six days ye shall gather in, but on the seventh, which is the Sabbath, in it there shall be none. V. 29.

...is that which the Lord hath given you the Sabbath, therefore he giveth you on the sixth day, the bread of two days: abide ye, every man in his place: let no man go out of his place on the seventh day. V. 30.

So the people rested on the seventh day. Exod. 31. 15, 16, 17. V. 15.

Six days may work be done, but in the seventh day, is the Sabbath of rest holy to the Lord: whosoever doth any work in the Sabbath day, he shall surely be put to death. V. 16.

Wherefore the Children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual Covenant. V. 17.

(k) Exod. 20. 8, 11. V. 8.

[Revised and transcribed by...].
It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. Isa. 58:13.] If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. Neh. 13:14, 15, 16, 17, 18, 19, 20, 21. V. 15.] In those days I saw in Judah, some treading wine-presses on the Sabbath, and bringing in sheaves, and loading Asses, as also Wine grapes, and Figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day wherein they sold-Vinum. V.16.] There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath, unto the children of Judah in Jerusalem. V.17.] Then I contended with the Nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath? V.18.] Did not your Fathers thus, and did not our God bring all this evil upon us, and upon this City? yet ye bring more wrath upon Israel, by profaning the Sabbath. V.19.] And it came to pass, That when the Gates of Jerusalem began to be dark before the Sabbath, I commanded that the Gates should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants set I at the Gates, that there should no burden be brought in on the Sabbath day. V.21.] Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you, from that time forth, they came no more on the Sabbath. V.22.] And I commanded the Levites, that they should cleanse themselves, and that they should come and keep the Gates, to sanctifie the Sabbath day. Remember me O my God, concerning this also, and spare me according to the greatness of thy mercy.

of his Worship, and in the Duties of necessity, and

mercy p.

C H A P. XXII.

of lawful Oaths and Vows.

A Lawful Oath is a part of Religious Worship a, wherein, upon just occasion, the person swearing solemnly, calleth God to witness what he saitheth, or promiseth; and to judge him according to the truth or falshood of what he sweareth b.

(a) Deut. 10. 20.] Thou shalt fear the Lord thy God: thou shalt serve, and to him shalt thou cleave, and swear by his name. (b) Exod. 20. 7.] 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. Lev. 19. 12.] And thou shalt not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord. 2 Cor. 1. 23.] Moreover, I call God for a record upon my soul, that to spare you, I came not as yet unto Corinth. 2 Chron. 6. 22, 23. V. 22.] If a man sin against his Neighbour, and an oath be laid upon him to make him swear, and the oath come before thine Altar in this house: V. 23.] Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head, and by justifying the righteous, by giving him according to his righteousness.

II. The
II. The Name of God onely, is that by which men ought to swear, and, therein it is, to be used with all holy fear and reverence. Therefore to swear vainly, or rashly, by that glorious and dreadful Name; or, to swear at all, by any other thing, is sinful, and to be abhorred. Yet, as in matters of weight and moment, an Oath is warranted by the Word of God, under the New Testament, as well as under the old; so, a lawful Oath, being imposed by lawful Authority, in such matters ought to be taken.

III. Whosoever taketh an Oath, ought duly to consider the weightiness of so solemn an Act; and therein to avouch nothing, but what he is fully persuaded is the truth. Neither may any man bind himself by Oath to any thing, but what is good and just, and what he believe is to be, and what he is able and resolved to perform. Yet it is a sin, to re-

(e) Deut. 6. 13.] Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.
(d) Exod. 20. 7.] See letter B. Jer. 5. 7.] How shall I pardon thee for this? Thy children have forsaken me, and sworn by them that are not gods; when I fed them to the full, they then committed Adultery, and assembled themselves by troops in the Harlots' houses. Matth. 5. 34, 37. V. 34.] But I say unto you, Swear not at all, neither by heaven, for it is God's throne. V. 37.] But let your communication be yea, yea; nay, nay: for whatsoever is more than this commeth of evil.

(e) Hebrews 6. 16.] For men verily swear by the greater, and an Oath for Confirmation, is to them an end of all strife. 2 Cor. 1. 23. See letter B. Isa. 65. 16.] That who blesseth himself in the earth, shall blesse himself in the God of truth: and he that sweareth in the earth, shall swear by the God of Truth: because the former troubles are forgotten; and because they are hid from mine eyes.

(f) 1 King 8. 31.] If any man trespas against his neighbour, and an Oath be laid upon him, to cause him to swear, and the oath come before thine Altar in this house. Neh. 13. 25.] And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your Daughters unto their Sons, nor take their Daughters unto your Sons, or for your selves.

(e) Gen. 14. 2, 3, 5, 6, 8, 9. V. 2.] And Abraham said unto his eldest servant of his house, that ruled over all that he had: Put I pray thee thy hand under my thigh. V. 3.] And I will make thee swear by the Lord the God of heaven, and the God of the earth, that thou shalt not take a wife unto my Son, of the daughters of the Canaanites, amongst whom I dwell. V. 5.] And the servant said unto him, Peradventure the woman will not be willing to follow me into this land, must I needs bring thy Son again unto the Land from whence thou camest? V. 6.] And Abraham said unto him, Beware thou, that thou bring not my Son thither again. V. 8.] And if the woman will not be willing to follow thee, then thou shalt be free from this my Oath, only bring not my Son thither again. V. 9.] And the servant put his hand under the thigh of Abraham his Father, and swore to him concerning that matter.
fus an Oath touching any thing that is good and just, being imposed by lawful Authority i.

say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thine Husband, he thou free from this bitter water that causeth the curse.

Then the Priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thine Husband, be thou free from this bitter water that causeth the curse.

The Lord make thee a curse, and an oath among the people, when the Lord doth make thy thigh to rot, and thy belly to swell.

Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest: then I called the Priests, and took an Oath of them, that they should do according to this promise.

If a man deliver unto his neighbour money, or stuff to keep, and it be stolen out of the man's house, if the thief be found, let him pay double.

If the thief be not found, then the Matter of the house shall be brought unto the Judges, to see whether he have put his hand unto his neighbours goods.

For all manner of trespass, whether it be for Ox, for Ass, for Sheep, for Rayment, or for any manner of lost things, which another challengeth to be his, the cause of both parties shall come before the Judges, and whom the Judges shall condemn, he shall pay double unto his neighbour.

If a man deliver unto his neighbour an Ass, or an Ox, or a Sheep, or any beast to keep, and it dye, or be hurt, or driven away, no man seeing it,

Then shall the oath of the Lord be betwixt them both, that he hath not put his hand unto his neighbour's goods, and the owner of it shall accept thereof, and he shall not make it good.

IV. An Oath is to be taken in the plain and common sense of the words, without equivocation, or mental reservation. It cannot oblige to sin: but in any thing not sinful, being taken, it binds to performance, although to a man's own hurt. Nor is it to be violated, although made to heretics, or infidels.

So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light, any that pisseth against the wall.

And David said unto Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me.

And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand.

For in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Naabal by the morning light, any that pisseth against the wall.

In whose eyes, a vile person is contemned; but he honoureth them that fear the Lord, be that sweareth to his own hurt, & changeth not.

As I live, faith the Lord God, Surely in the place where the King dwelleth, that made him King, whose oath he despised, and whose Covenant he brake, even with him, in the midst of Babylon he shall die.

Seeing he despised the oath by breaking the Covenant (when to he had given his hand) and hath done all these things, he shall not escape.

Therefore thus faith the Lord God, As I live, surely mine oath that he hath despised, and my Covenant that he hath broken, even it will I recompence upon his own head.

And the Children of Israel more them not, because the Princes of the Congregation had sworn unto them, by the Lord God of Israel: and all the Congregation murmured against the Princes.

But all the Princes said unto all the Congregation, We have sworn unto them by the Lord God of Israel: Now therefore, we may not touch them.

Then there was a famine in the days of David, three years, year after year, and David inquired of the Lord, And the Lord answered, It is for Saul, and his bloody house, because he slew the Gibonites.

V. A
V. A Vow is of the like nature with a Promissory Oath, and ought to be made with the like Religious care, and to be perform'd with the like faithfulness.

V I. It is not to be made to any Creature but to God alone; and that it may be accepted, it is to be made voluntarily, out of faith, and conscience of duty, in way of Thankfulness for mercy received, or for the obtaining of what we want; whereby we more strictly bind our selves to necessary duties; or, to other things, so far, and so long, as they may fitly conduce thereunto.

V III. No
VII. No man may vow to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise or ability from God. In which respect Popish Monastical Vowes of perpetual single life, professing Poverty, and regular Obedience, are so far from being degrees of higher perfection, that they are superstition and sinful snares, in which no Christian may intangle himself.

And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, That they would neither eat, nor drink, till they had killed Paul. And they came to the chief Priests and Elders, and said, We have bound our selves under a great curse, that we will eat nothing, untill we have slain Paul. Mark 6:26. And the King was exceeding sorry, yet for his Oaths sake, and for their sakes which sat with him, he would not reject her. Numb. 30:5–13. V. 5. But if her Father disallow her in the day that he heareth not any of her vows, or of her bonds, wherewith the hath bound her soul shall stand; and the Lord shall forgive her, because her Father disallowed her. V. 8. But if her husband disallow on the day that he heard it, then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect, and the Lord shall forgive her. V. 12. But if her Husband hath utterly made them void on the day he heard them, then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand, her Husband hath made them void, and the Lord shall forgive her. V. 13. Every vow, and every binding oath to afflict the soul, her Husband may establish it, or her Husband may make it void.

(c) Acts 23:12, 14. V. 12. But he said unto them, All men cannot receive this saying, save to whom it is given. V. 12. For there are some Eunuchs, which were born from their Mothers womb: and there are some Eunuchs, which were made Eunuchs of men: and there be Eunuchs, which have made themselves Eunuchs for the Kingdom of Heaven sake: he that is able to receive it, let him receive it. 1 Cor. 7:2, 9. V. 2. Nevertheless to avoid fornication, let every man have his own wife, and let every woman have her own husband. V. 9. But if they cannot contain, let them marry, for it is better to marry than to burn. Ephes. 5:28. Let him that theole, steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. 1 Peter 4:2. That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God. 1 Cor. 7:23. Ye are bought with a price, be not ye the servants of men.

CHAP. XXIII.

Of the Civil Magistrate.

God the supreme Lord and King of all the world hath ordained Civil Magistrates to be under him over the people, for his own Glory, and the publick good;
good; and to this end hath armed them with the power of the Sword for the defence and encouragement of them that are good, and for the punishment of evil doers.

that be, are ordained of God. V.2.] Whosoever therefore refuseth the power, refuseth the ordinance of God, and they that refuseth, shall receive to themselves damnation. V.3.] For Rulers are not a terror to good works, but to the evil, wilt thou then not be afraid of the powers? do that which is good, and thou shalt have praise of the same. V.4.] For he is the Minister of God to thee for good: but if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the Minister of God, a revenger to execute wrath upon him that doeth evil. 1 Pera. 13, 14. V.13.] Submit your self to every ordinance of man, for the Lords sake, whether it be to the King as supreme; V.14.] Or unto Governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well.

I I. It is lawful for Christians to accept and execute the Office of a Magistrate when called thereunto: in the managing whereof, as they ought especially to maintain Piety, Justice, and Peace, according to the wholesome Laws of each Common-wealth: so, for that end, they may lawfully now under the New Testament, wage War upon just and necessary occasions.

therefore, O ye Kings, be instructed ye Judges of the earth. V.11.] Serve the Lord with fear, and rejoice with trembling. V.12.] Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. 1 Tim. 2, 2.] For Kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty. 1 Pera. 2, 3, 4. V.3.] Defend the poor and Fatherless: Do justice to the afflicted and needy. V.4.] Deliver the poor and needy, Rid them out of the hand of the wicked. 2 Sam. 23, 3.] The God of Israel said, the Rock of Israel spake to me: He that ruleth over men, must be just, ruling in the fear of God. 1 Pet. 2, 13.] See in Letter A. (c) Luke 3, 14.] And the Soldiers likewise demanded of him, saying, And what shall we do? and he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages. Rom. 13, 4. See letter A. Mat. 8, 9, 10. V.9.] For I am a man under authority, having Soldiers under me; and I say to this man, Go, and he goeth; and to another come, and he cometh; and to my servant, do this, and he doeth it. V.10.] When Jesus heard it, he marvelled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no not in Israel. Acts 10, 1, 2, V.1.] There was a certain man in Cæsarœa, named Cornelius, a Centurion of the band, called the Italian band. V.2.] A Devout man, and one that feared God with all his house: which gave much Alms to the people, and prayed to God alway. Rev. 17, 14, 16. V.14.] These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of Lords, and King of Kings; and they that are with him, are called, and chosen, and faithful. V.16.] And the ten horns which thou sawest upon the beast, those shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.
And they stood up, and said unto him, It pertaineth not to thee Uzziah, to burn incense unto the Lord, but to the Priests, the Sons of Aaron, that are consecrated to burn incense, go out of the Sanctuary, for thou hast trespassed: neither shall it be for thine honour from the Lord God. Mar. 13.17. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee, as an heathen man, and a publican. Mat. 16.19. And I will give unto thee, the Keys of the Kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven. 1 Cor. 12.28, 29. V. 28. And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. V. 29. Are all Apostles? Are all Prophets? Are all Teachers? Are all workers of miracles? Eph. 4.11, 12. V. 11. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers. V. 12. For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. 1 Cor. 4.1, 2. V. 1. Let a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God. V. 2. Moreover it is requisite in Stewards, that a man be found faithful. Rom. 10.15. And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! Heb. 5.4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 1 Th. 4.23. And Kings shall be thy nursing Fathers, and their Queens thy nursing Mothers: they shall bow down to thee, with their face towards the earth, and lick up the dust of thy feet, and thou shalt know, that I am the Lord: for they shall not be ashamed that wait for me. Psal. 122.9. Because of the house of the Lord our God, I will seek thy good. Ezra 7.23, 25, 26, 27, 18. V. 23. Whatsoever is commanded by the God of heaven, let it be diligently done, for the house of the God of heaven: for why should there be wrath against the realm of the King and his Sons? V. 25. And thou Ezra, after the wisdom of thy God, that is in thine hand, set Magistrates and Judges, which may judge all the people, that are beyond the River, all such as know the Laws of thy God, and teach ye them, that know them not. V. 26. And whatsoever shall not do the Law of thy God, and the Law of the King, let judgement be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment. V. 27. Blessed be the Lord God of our Fathers, which hath put such a thing as this in the King’s heart, to beate the house of the Lord, which is in Jerusalem. V. 28. And hath extended mercy unto me, before the King, and his Counsellours, and before all the Kings mighty Princes: and I was straitened as the hand of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me. Lev. 24.16. And he that blasphemeth the name of the Lord, he shall surely be put to death; and all the Congregation shall certainly stone him, as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death. Deut. 18.5, 6, 12. V. 5. And that Prophet, or that dreamer of dreams, shall be put to death, because he hath spoken to turn you away from the Lord your God, which brought you out of the Land of Egypt, and redeemed you out of the house of bondage, to
thrust thee out of the way, which the Lord thy God commanded thee to walk in, so shalt thou put the evil away from the midst of thee. V. 6. If thy Brother, the Son of thy Mother, or thy Son, or thy Daughter, or the Wife of thy bosom, or thy Friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou nor thy Fathers, V. 12. If thou shalt hear in one of thy Cities, which the Lord thy God hath given thee, to dwell there saying. 2 Kings 18. 4. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen Serpent that Moises had made: for unto those days the children of Israel did burn intense unto it, and he called it Nehustan. 1 Chron. 13. 1. to the 9. See in the Bible. 2 Kings 23. 1. to the 26. See in the Bible. 2 Chron. 34. 33. And Josiah took away all the abominations, out of all the Countries that pertained to the Children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God, and all his days they departed not from following the Lord the God of their Fathers. 2 Chron. 15. 12, 13. V. 12. And they entered into a Covenant, to seek the Lord God of their Fathers, with all their heart, and with all their soul. V. 13. That whosoever would not seek the Lord God of Israel, should be put to death, whether small or great, whether man or woman. V. 8. Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the Priests, and of the chief of the Fathers of Israel, for the judgement of the Lord, and for controversies when they returned to Jerusalem. V. 9. And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. V. 10. And what cause soever shall come to you of your brethren that dwell in their Cities, between blood and blood, between Law and Commandment, Statutes, and Judgments, yea shall even warn them, that they trespass not against the Lord, and so wrath come upon you, and upon your Brethren: this do, and ye shall not trespass. V. 11. And Behold Amariah the chief Priest is over you in all matters of the Lord; and Zebadiah the Son of Ithmael, the ruler of the house of Judah, for all the Kings matters, also the Levites shall be Officers before you, deal courageously, and the Lord shall be with the good. 2 Chron. 29. and 30. Chapters. See in the Bible. Mat. 2. 4. V. 4. And when he had gathered all the chief Priests, and Scribes of the people together, he demanded of them, where Christ should be born? V. 5. And they said unto him in Bethlehem of Judea, for thus it is written by the Prophets.

IV. It is the duty of People to pray for Magistrates, to honour their persons, to pay them tribute and other dues, to obey their lawful Commands, and to be subject to their Authority for conscience sake. Infidelity or difference in Religion doth not make void the Magistrates just & legal Authority, nor free us may lead a quiet and peaceable life in all godliness and honesty. I Pet. 2. 17. Honour all men, love the brotherhood, fear God, honour the King. Rom. 13. 6. 7. V. 6. For this cause pay you tribute also, for they are Gods Ministers, attending continually upon this very thing. V. 7. Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. Rom. 13. 5. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. Tit. 3. 1. Put them in mind to be subject to principalities and powers, to obey Magistrates, to be ready to every good work.

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the people from their due obedience to him; from which Ecclesiastical persons are not exempted; much less hath the Pope any power or jurisdiction over them, in their Dominions, or over any of their people; and least of all to deprive them of their Dominions, or lives, if he shall judge them to be Hereticks, or upon any other pretense whatsoever.

As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. (n) Rom. 13. 1. Let every soul be subject unto the higher powers: for there is no power but of God, the powers that be are ordained of God. 1 King, 2. 35. And the King put Benoish the Son Jehoida in his room over the Host, and Zadock the Priest did the King put in the room of Abiathar. Act. 25. 9, 10, 11. V. 9. But Festus willing to do the Jews a pleasure, answered Paul and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? V. 10. Then said Paul, I stand at Cæsars Judgement seat, where I ought to be judged, to the Jews have I done no wrong, as thou very well knowest. V. 11. For if I be an offender, or have committed anything worthy of death, I refuse not to dye: but if there be none of these things, whereof these accuse me, no man may deliver me unto them, I appeal unto Cæsar. 2 Pet. 2. 1, 10, 11. V. 1. But there were false Prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. V. 10. But chiefly they that walk after the flesh in the lust of uncleanness, and despise government, presumptuous are they, self willed: they are not afraid to speak evil of dignities. V. 11. Whereas Angels, which are greater in power and might, bring not railing accusation against them before the Lord. Jude ver. 8, 9, 10, 11. V. 8. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. V. 9. Yet Michael the Archangel, when contending with the devil, he dispued about the body of Moises, durst not bring against him a railing accusation, but said, The Lord rebuke thee. V. 10. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. V. 11. Wo unto you, for they have gone in the way of Kain, and run greedily after the error of Balaam for reward, and perished in the goy-saying of Core. (o) 2 Thess. 2. 4. Who opposeth, and exalteth himself above all that is called God, or what is worshiped, so that he as God, sitteth in the Temple of God, shewing himself, that he is God. Rev. 13. 15, 16, 17. V. 15. And he had power to give life unto the Image of the Beast, that the Image of Beast should both speak, and cause, that as many as would not worship the Image of the Beast, should be killed. V. 15. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in the right hand, or in their fore-heads. V. 17. That no man might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name.

CHAP. XXIV.
CHAP. XXIV.

Of Marriage and Divorce.

Marriage is between one Man and one Woman: neither is it lawful for any man to have more than one Wife, nor for any Woman to have more than one Husband at the same time.

I. Marriage was ordained for the mutual help of Husband and Wife, for the increase of Mankind with a legitimate issue, and for preventing of uncleanness. Did not he make one that had the residue of the Spirit: and wherefore one that he might seek a godly seed: therefore take heed to your Spirit, and let none deal treacherously against the wife of his youth. (d) 1 Cor. 7. 29. V. 2. Neverthelss, to avoid Fornication, Let every man have his own wife, and let every woman have her own husband. V. 9. But if they cannot contain, let them marry: for it is better to marry than to burn.

III. It is lawful for all sorts of people to marry who are able with judgement to give their consent. Yet is it the duty of Christians to marry only in the honourable, as all, and the bed unodefled, but whores-mongers & adulterers, God will judge. 1 Tim. 4. 3. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving, of them which believe and know the truth. 1 Cor. 7. 36, 37, 38. V. 35. But if any man think, that he behaveth himself uncomely towards his Virgin, if she pass the flower of her age, and need to require, let him do what he will, he saith nor: let them marry. V. 37. Neverthelss, he that standeth fast in his heart, having no necessity, but hath power over his own will, and hath decreed in his own heart that he will keep his Virgin, doth well. V. 38. So then, be that giveth her in marriage doth well: but he that giveth her not in marriage, doth better. Gen. 24. 57, 58. V. 57. And they said, We will call the damsel, and enquire at her mouth. V. 58. And they called Rebekah, and laid unto her, Wilt thou go with this man? and she said, I will go.
Lord f: And therefore such as profess the true reformed Religion should not marry with Infidels, Papists, or other Idolaters: Neither should such as are godly be unequally yoaked, by marrying with such as are notoriously wicked in their life, or maintain damnable Heresies g.

And therefore such as profess the true reformed Religion should not marry with Infidels, Papists, or other Idolaters: Neither should such as are godly be unequally yoaked, by marrying with such as are notoriously wicked in their life, or maintain damnable Heresies g.

IV. Marriage ought not to be within the degrees of Consanguinity or Affinity forbidden in the word: Nor can such incestuous Marriages ever be made lawful by any Law of man, or consent of parties, so as...
those persons may live together as Man and Wife. The Man may not marry one of his Wives kindred neerer in blood than he way of his own; nor the Woman of her Husband's kindred, neerer in blood than of her own k.

in any of these things: for in all these the nations are defiled, which I cast out before you. V. 25. And the land is defiled: therefore do I visit the iniquity thereof upon it, and the land it self vomiteth out her inhabitants. V. 26. Ye shall therefore keep my Statutes, and my judgments, and shall not commit any of these abominations, neither any of your own Nation, nor any stranger that sojourneth among you. V. 27. (For all these abominations, have the men of the land done, which were before you, and the land is defiled.) V. 28. That the land spue not you out also, when ye defile it, as it spewed out the Nations that were before you. (k) Lev. 18. 24, 25, 26, 27, 18. W. 24.]

Defile not your selves in any of these things: for in all these the nations are defiled, which I cast out before you. V. 25. And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land it self vomiteth out her inhabitants. V. 26. Ye shall therefore keep my Statutes, and my judgments, and shall not commit any of these abominations, neither any of your own Nation, nor any stranger that sojourneth among you. V. 27. (For all these abominations, have the men of the land done, which were before you, and the land is defiled.) V. 28. That the land spue not you out also, when ye defile it, as it spewed out the Nations that were before you. (k) Lev. 20. 19, 20, 21. V. 19. And thou shalt not uncover the nakedness of thy Mother's Sister, nor of thy Father's Sister: for he uncovereth his near kin: they shall bear their iniquity. V. 20. And if a man shall take his Brother's wife, he hath uncovered his Brother's nakedness: they shall be childless. V. 21. And if a man shall take his Brother's Wife, it is an unclean thing: he hath uncovered his Brother's nakedness, they shall be childless.

V. Adultery or Fornication committed after a contract, being detected before Marriage, giveth just occasion to the innocent party to dissolve that contract. In the case of Adultery after Marriage, it is lawful for the innocent party to sue out a Divorce: and after the Divorce to marry another, as if the offending party were dead.

Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privily. V. 20. But while he thought on these things, Behold the Angel of the Lord appeared to him in a dream, saying, Joseph, thou Son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. (m) Mat. 1. 18, 19, 20. V. 18. Now the birth of Jesus Christ was on this wise: when as his Mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. V. 19. Then Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privily. V. 20. But while he thought on these things, Behold the Angel of the Lord appeared to him in a dream, saying, Joseph, thou Son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. (m) Mat. 1. 18, 19, 20. V. 18. Now the birth of Jesus Christ was on this wise: when as his Mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. V. 19. Then

V I. Although the corruptions of man be such as is apt to study arguments unduly to put asunder those whom God hath joined together in marriage; yet nothing but Adultery, or such wilful desertion as can no
way be remedied by the Church, or Civil Magistrate, is cause sufficient of dissolving the bond of Marriage o. Wherein a publick and orderly course of proceeding is to be observed; and the persons concerned in it not left to their own wills and discretion in their own case.

CHAP. XXV.

Of the Church.

The Catholic or Universal Church which is invisible, consists of the whole number of the Elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the Spouse, the Body, the fulness of him that filleth all in all.

II. The
II. The visible Church, which is also Catholic or Universal under the Gospel (not confined to one Nation, as before under the Law) consists of all those, throughout the world, that profess the true Religion; together with their Children, and is the Kingdom of the Lord Jesus Christ, the House and Family of God, out of which there is no ordinary possibility of Salvation.

For the body is one, and hath many members, and all the members of that one, being many, are one body, so also is Christ. V. 13.] For by one Spirit, are we all Baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been by water and the Spirit made to drink into one Spirit. Psal. 23. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Rev. 21. 9.] After this I beheld, and lo, a great multitude, which no man could number, of all Nations, and kinds, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. Rom. 13. 9, 10, 11, 12. V. 9.] And that the Gentiles might glorify God for his mercy, as it is written, For this cause, I will confess thee among the Gentiles, and sing unto thy name. V. 10.] And again he saith, Rejoice ye Gentiles, with his people. V. 11.] And again, Praise the Lord all ye Gentiles, and laud him all ye people. V. 12.] And again, Esaias faith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles in him shall the Gentiles trust. (c) 1 Cor. 7:14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now they are holy. Acts 2. 39.] For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Ezek. 16. 20, 21. V. 20.] Moreover thou hast taken thy Sons, and thy Daughters, whom thou hast born unto me, and thou hast sacrificed unto me, to cause them to pass through the fire for them? Rom. 11. 16.] For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches. Gen. 3. 15.] And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. Gen. 17. 7.] And I will establish my Covenant between me and thee, and thy seed after thee, in their generations, for an everlasting Covenant, to be a God unto thee, and to thy seed after thee. (d) Matt. 13:47.] Again the Kingdom of Heaven is like unto a net, that was cast into the Sea, and gathered of every kind. If. 9. 7.] Of the increase of his government and peace, there shall be no end upon the throne of David, and upon his kingdom, to order it, and to establish it with Judgement, and with Justice, from hence forth, even for evermore: the Zeal of the Lord of Hosts will perform this (e) Eph. 2. 19.] Now therefore ye are no more strangers and foreigners, but fellow Citizens with the Saints, and of the household of God. Eph. 3. 15.] Of whom the whole Family in Heaven and Earth is named (f) Acts 2. 47.] Praising God, and having favour with all the people: and the Lord added to the Church daily, such as should be saved.

II I. Unto this Catholic Visible Church, Christ hath given the Ministry, Oracles, and Ordinances of God, for the gathering and perfecting of the Saints, in this life, to the end of the World: and doth by his own presence and Spirit, according to his promise,
And God hath for some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Eph. 4:11,12,13. V.11. And he gave some Apostles, and some Prophets, and some Evangelists, and some pastors and Teachers. V.12. For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. V.13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Matt. 28:19,20. V.19. Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost. V.20. Teaching them to observe all things whatsoever I have commandeth you, and, lo, I am with you always, even unto the end of the world. Amen. 16.59.21. As for me this is my Covenant with them faith the Lord, my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. 

IV. This Catholic Church hath been sometimes more, sometimes less visible. And particular Churches, which are members thereof, are more or less pure, according as the Doctrine of the Gospel is taught and embraced, Ordinances administered, and Publick worship performed more or less purely in them.

V. The Purest Churches under Heaven are subject both to mixture, and error: and some have so degenerated, as to become no Churches of Christ, but Synagogues of Satan. Nevertheless, there shall be always
always a Church on earth, to worship God according to his will.

And I say unto thee, That thou art Peter, and upon this rock I will build my Church, and the Gates of hell shall not prevail against it. Psal. 72.17. 

His name shall endure for ever, his name shall be continued as long as the Sun: and men shall be blessed in him, all Nations shall call him blessed. Psal. 102.16.

The Children of thy servants shall continue: and their seed shall be established before thee. Mat. 28.19, 20. See in Letter G.

VI. There is no other Head of the Church, but the Lord Jesus Christ. Nor can the Pope of Rome in any sense be Head thereof; but is that Antichrist, that Man of Sin, and Son of Perdition, that exalteth himself in the Church, against Christ, and all that is called God.

And he is the head of the body the Church: who is the beginning, the first born from the dead, that in all things he might have the pre-eminence. Eph. 1.22.

And hath put all things under his feet, and gave him to be the head over all things to the Church.

But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. V.9. And call no man your Father upon earth: for one is your Father, which is in heaven. V.10. Neither be ye called Master: for one is your Master, even Christ. The Ref. 3.4, 8, 9. V.3. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that Man of Sin be revealed, the Son of Perdition. V.4. Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he be as God sitteth in the Temple of God, showing himself that he is God. V.8. And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming. V.9. Even him, whose coming is after the working of Saran, with all his power and signs, and lying wonders. Rev. 13.6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his Tabernacles, and them that dwell in heaven.

CHAP. XXVI.

Of the Communion of Saints

ALL Saints, that are united to Jesus Christ their Head, by his Spirit, and by Faith, have fellowship with him in his graces, sufferings, death, resurrection,
& glory: And being united to one another in love, they have communion in each others gifts and graces, and are obliged to the performance of such duties, publick and private, as do conduce to their mutual good, both in the inward and outward man.

II. Saints by profession are bound to maintain an holy fellowship and Communion in the Worship of God; and in performing such other Spiritual Services as tend to their mutual Edification.
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on d: as also in relieving each other in outward things, according to their several abilities, and necessities. Which communion, as God offereth opportunity, is to be extended unto all those, who, in every place call upon the Name of the Lord Jesus.

manner of some is: but exhorting one another, so much the more as ye see the day approaching.

Acts 2 42,46. V. 42. And they continued steadfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in Prayer. V. 46. And they continued daily with one accord in the Temple, and breaking of bread from house to house, did eat their meat with gladness and singleness of heart. Isa 2:3. And many people shall go and say, come ye, and let us go up to the Mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the Law, and the word of the Lord from Jerusalem. 1 Cor. 11:20. When ye come together therefore into one place, this is not to eat the Lords Supper.

Acts 2.44, 45. V. 44. And all that believed were together, and had all things common. V. 45. And sold their possessions and goods, and parted them to all men, as every man had need. 1 John 3:17. See in letter C. 2 Cor. 8. and 9. Chapters: See in the Bible. Acts 11:19,30. Then the Disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. V. 30. Which also they did, and sent it to the Elders by the hands of Barnabas, and Saul.

III. This Communion which the Saints have with Christ, doth not make them, in any wise, partakers of the substance of his Godhead, or to be equal with Christ in any respect: either of which to affirm, is impious, and blasphemous. Nor doth their Communion one with another, as Saints, take away, or infringe the title or propriety which each man hath in his goods and possessions.

(f) Col. 1.18, 19. V. 18. And he is the head of the body, the Church, who is the beginning, the first-born from the dead, that in all things he might have the preeminence. V. 19. For it pleased the Father that in him should all fulness dwelle. 1 Cor. 8:6. But to us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him. Isa. 42 8. I am the Lord, that is my name, and my glory will I not give to another; neither my praise to graven images. 1 Tim. 6:15,16. V. 15. Which in his times he shall shew, who is the blessed and only Potentate, the King of Kings, and Lord of Lords. V. 16. Who only hath immortality, dwelling in the light, which no man can approach unto, whom no man hath seen, or can see, to whom be honour and power everlasting. Amen. Psa. 45:7. Thou lovest righteousness, and hatest wickedness: therefore God thy God hath anointed thee with the oil of gladness above thy fellows. Heb. 1:8,9. V. 8. But unto the Son he saith, Thy throne O God is for ever and ever, a Scepter of righteousness, is the Scepter of thy Kingdom. V. 9. Thou hast loved righteousness, and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. (g) Exod. 20:15. Thou shalt not steal. Eph. 4:28. Let him that stole, steal no more: but rather let him labour, working with his own hands the thing which is good, that he may have to give to him that needeth. Acts 5:4. Whiles it remained, was it not thine own? and after it was sold, was it not thine own power? why hast thou conceived this thing in thine heart? thou hast lied not unto men, but unto God.

CHAP. XXVII.
SACRAMENTS are holy Signes and Seals of the Covenant of Grace, immediately instituted by God, to represent Christ and his benefits, & to confirm our interest in him: as also to put a visible difference between those that belong unto the Church, & the rest of the world: and solemnly to engage them to the service of God in Christ, according to his Word.

And he received the sign of circumcision, a seal of the righteousness of the Faith which he had, yet being uncircumcised, that he might be the Father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also. Gen. 17:7, 10. V.7. And I will establish my Covenant between me and thee, and thy seed after thee, in their generations, for an everlasting Covenant, to be a God unto thee and to thy seed after thee. V.10. See below in Letter F. (b) Mark 28:19. Go ye therefore, and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. 11:23. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. (c) 1 Cor. 10:16. The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? 1 Cor. 11:25, 26. V.25. After the same manner, also he took the cup when he had supped, saying, This cup is the New Testament in my blood: this do ye, as often as ye drink it, in remembrance of me. V.26. For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. Gal. 3:7. And this I say, That the Covenant that was confirmed before of God in Christ, the Law which was four hundred and thirty years after cannot disannul, that it should make the promise of none effect. (d) Rom. 15:8. Now I say, That Jesus Christ was a Minister of the circumcision for the truth of God, to confirm the promises made unto the Fathers. Exod. 12:48. And when a stranger shall sojourn with thee, and will keep the Passover over to the Lord, let all his males be circumcised, and then let him come near and keep it, and be as one that is born in the land: for no uncircumcised person shall eat thereof. Gen. 34:14. And they said unto them, We cannot do this, to give our Siter to one that is uncircumcised: for that were a reproach unto us. (e) Rom. 6:3,4. V.3. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? V.4. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father: even so we also should walk in newness of life. 1 Cor. 10:16, 21. V.16. See in Letter C. V.21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lords Table, and of the Table of devils.

CHAP. XXVII.

Of the Sacraments.

II. There is in every Sacrament a spiritual relation, or Sacramental union between the Sign and the Thing signified: whence it comes to pass, that the names
names and the effects of the one are attributed to the other.

and thy seed after thee, Every man-child among you shall be circumcised, Mat. 26. 27, 28. V. 29. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it. V. 28. For this is my blood of the New Testament which is shed for many, for the remission of sins. Tit. 3. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

III. The grace which is exhibited in, or by the Sacraments rightly used, is not conferred by any power in them: neither doth the efficacy of a Sacrament depend upon the piety or intention of him that doth administer it, but upon the work of the Spirit, and the word of institution, which contains together with a Precept authorizing the use thereof, a promise of Benefit to worthy receivers.

He is a Jew which is one inwardly, and circumcision is that of the heart, in the Spirit, and not in the letter, whose praise is not of men but of God. 1 Pet. 3. 21. The like figure whereunto, even Baptism, doth also now save us (not the putting away of the flesh of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. Mark 10. 11. I indeed baptize thee with water unto Repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize thee with the Holy Ghost and with fire. Luke 1. 16. For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit. Acts 2. 9. See in letter F. Mat. 28. 19, 20. V. 19. See letter B. V. 20. Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always unto the end of the world, Amen.

IV. There be only two Sacraments ordained by Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord: neither of which may be dispensed by any, but by a Minister of the Word lawfully ordained.

When ye come together therefore into one place, this is not to eat the Lords Supper. 1 Cor. 11. 20. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread. 1 Cor. 4. 1. Let a man receive of us, as of the Ministers of Christ, and Stewards of the mysteries of God. Heb. 5. 4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

V. The
V. The Sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were for substance, the same with those of the New.

CHAP. XXVIII.

Of Baptism.

(a) Mat. 28. 19. See in letter K. of Chap. foregoing. (b) Cor. 12, 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit.

(c) Rom. 4. 11. And he received the sign of circumcision, a seal of the righteousness of the Faith which he had yet being uncircumcised, that he might be the Father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also Col. 2. 11, 12, V. 11. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. V. 12. Buried with him in baptism wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. (d) Gal. 3. 27. For as many of you as have been baptized into Christ, have put on Christ. Rom. 6. 5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. (e) Tit. 3. 5. Not by works of righteousness, which we have done, but according to his mercy hath he saved us by the washing of regeneration, and renewing of the Holy Ghost. (f) Mark 1. 4. John did baptize in the wilderness, and preach the baptism of repentance for remission of sins. (g) Rom. 6. 3 4, V. 3. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? V. 4. Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead, by the glory of the Father: even so we also should walk in newness of life. (b) Mat. 28. 19, 20. V. 19. See in letter K. foregoing Chapter. V. 20. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even to the end of the world, Amen.
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The outward Element to be used in this Sacrament is Water, wherewith the Party is to be Baptized, in the Name of the Father, and of the Son, and of the Holy Ghost, by a Minister of the Gospel lawfully called thereunto.

repentance, but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with Fire. John 1:33.] And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost, Mat. 3:11, 30. V. 19, 19, 20. V. 19.] See in letter K. V. 20.] See in letter H.

III. Dipping of the person into the Water is not necessary: but Baptism is rightlyadministered by pouring or sprinkling Water upon the Person.

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. Act. 16:31.] And he took them the same hour of the night, and washed their stripes, and was baptized he and all his straight way. Mar. 7:4.] And when they came from the Master, except they wash they eat not, and many other things there be, which they have received to hold; as the washing of cups and pots, brazen vessels, and of tables.

IV. Not only those that do actually profess faith in, and obedience unto Christ, but also the Infants of one, or both believing Parents, are baptized.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Acts 3:36, 18. V. 37.] And Philip said, if thou believest with all thine heart thou mayest, and he answered and said, I believe that Jesus Christ is the Son of God. V. 38.] And he commanded the Charet to stand still, and they went down both into the water, both Philip, and the Eunuch, and be baptized him. Gen. 17:7, 9. V. 7.] And I will establish my Covenant between me and thee, and thy seed after thee in their generations, for an everlasting Covenant, to be a God unto thee and thy seed after thee. V. 9.] And God said unto Abraham, Thou shalt keep my Covenant therefore, thou, and thy seed after thee, in their generations. Gal. 3:9, 14. V. 9.] So then they who be of faith, are blessed with faithful Abraham. V. 14.] That the blessing of Abraham might come on the Gentiles, through Jesus Christ: that we might receive the promise of the Spirit through faith. Col. 2:11, 12. V. 11.] In whom also ye are circumcised with the Circumcision made without hands, in putting off the body of the sins of the flesh, by the Circumcision of Christ. V. 12.] Buried with him in Baptism, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead. Acts 2:38, 39. V. 38.] Then Peter said unto them, Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. V. 39.] For the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call. Rom. 4:11, 12. V. 11.] And he received the sign of Circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised, that he might be the Father of them that believe, though they be not circumcised, that righteousness might be imputed to them also. V. 12.] And the Father of Circumcision to them, who are not of the Circumcision, but also walk in the steps of that faith of our Father Abraham, which he had being yet uncircumcised.
uncircumcised. 1 Cor. 7.14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now they are holy. Mat. 28.19. Go ye therefore, and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Mark. 10.13, 14, 15, 16. V. 15. And they brought young children to him, that he should touch them, and his Disciples rebuked those that brought them. V. 14. But when Jesus saw it, he was much displeased, and said unto them, Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God. V. 15. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. V. 16. And he took them up in his arms, and put his hands upon them, and blessed them. Luke 18.15. But when Jesus saw it, he was much displeased, and said unto them, Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God. V. 15. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. V. 16. And he took them up in his arms, and put his hands upon them, and blessed them. Luke 18.15. And they brought him also infants, that he would touch them; but when his Disciples saw it, they rebuked them.

[(n) Luke. 7.30.] But the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him. Exod. 4.24, 25, 26. V. 24. And it came to pass, by the way in the inn, that the Lord met him, and sought to kill him. V. 25. Then Zipporah took a sharp stone and cut off the foreskin of her Son, and cast it at his feet, and said, Surely a bloody husband art thou to me. V. 26. So he let him go: then she said, A bloody husband thou art, because of the circumcision. (o) Rom. 4.11. See in Letter M. Acts 10.24, 24, 31, 45, 47. See in the Bible. (p) Acts 8.13, 23. V. 13. Then Simon himself believed also: and when he was baptized he continued with Philip, and wondered, beholding the miracles and signs which were done. V. 23. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

V. Although it be a great sin to contemn or neglect this Ordinance, yet Grace and Salvation are no so inseparably annexed unto it, as that no person can be regenerated or saved without it: or, that all that are baptized are undoubtedly regenerated.

V. I. The efficacy of Baptism is not tied to that moment of time wherein it is administered: yet, notwithstanding the right use of this Ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own Will, in his appointed time.

V. II. The Sacrament of Baptism is but once to be administered to any person.
CHAP. XXIX.

of the LORDS Supper.

Our Lord Jesus, in the night wherein he was betrayed, instituted the Sacrament of his Body and Blood, called the Lords Supper, to be observed in his Church unto the end of the World, for the perpetual Remembrance of the Sacrifice of Himself, in his Death; the sealing all benefits thereof unto the Believers, their Spiritual Nourishment and growth in him, their further engagement in, and to all duties which they owe unto him; and to be a bond, and pledge of their Communion with him, and with each other, as members of his mystical Body.

Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. V. 14. And when he had given thanks he brake it, and said, Take, eat; this is my body which is broken for you: this do in remembrance of me. V. 25.] After the same manner also, he took the cup when he had supped, saying, This cup is the new Testament in my blood: this do ye as oft as ye drink it, in remembrance of me. V. 26.] For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. 1 Cor. 10. 16, 17, 18. V. 16.] The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? V. 17.] For we being many are one bread and one body: for we are all partakers of that one bread. V. 21.] Ye cannot drink the cup of the Lord, and the cup of Devils; ye cannot be partakers of the Lords table, and of the table of Devils. 1 Cor. 10. 13.] For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

II. In this Sacrament Christ is not offered up to his Father; nor any real Sacrifice made at all, for remission of the quick or dead; but only a Commemoration of that one offering up of Himself, by Himself upon the Cross, once for all; and a spiritual oblation of all possible praise unto God, for the same: So should offer himself often, as the High Priest entereth into the holy place every year with the blood of others. V. 26.] For then must he often have suffered since the foundation of the world: but now once, in the end of the world hath he appeared to put away sin, by the sacrifice of himself. V. 26.] So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time, without sin, unto salvation. (c) 1 Cor. 11. 25, 26. V. 22. See there in Letter A. Mark 16. 19, 20, 21. V. 29. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to his Disciples, and said, Take, eat, this is my body. V. 27.] And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.
(d) Heb. 7. 23, 24. 27. V. 23.] And they truly were many Priests, because they were not suffered to continue by reason of death. V. 24.] But this man, because he continueth ever, hath an unchangeable Priest-hood. V. 27.] Who needeth not daily, as those High Priests, to offer up sacrifice, first for his own sins, and then for the people's: for this be did once, when he offered up himself. Heb. 10. 11, 12, 14, 18. V. 11.] And every Priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. V. 18.] But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand on God: V. 14.] For by one offering he hath perfected for ever them that are sanctified. V. 18.] Now where remission of these is, there is no more offering for sin.

III. The Lord Jesus hath, in this Ordinance, appointed his Ministers to declare his word of Institution to the People; to pray, and bless the Elements of Bread and Wine, and thereby to set them apart from a Common to an Holy Use; and to Take, and Break the Bread, to take the Cup, and (they communicating also themselves) to give both to the Communicants; but, to none who are not then present in the Congregation.

(e) Mark. 26, 26, 27, 28. V. 26. and 27.] See in letter C. V. 18.] For this is my Blood of the New Testament which is shed for many, for the remission of sins. Mark. 14. 22, 23, 24. V. 22.] And as they did eat, Jesus took bread and blessed, and brake it, and gave to them, and said, Take, eat, this is my body. V. 23.] And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. V. 24.] And he said unto them, This is my blood of the new Testament, which is shed for many. Luke 22. 19, 20. V. 19.] And he took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you, this do in remembrance of me. V. 20.] Likewise also the cup after Supper, saying, This cup is the New Testament in my blood which is shed for you: 1 Cor. 11. 23, 24, 25, 26. See all in letter A. (f) Acts 20. 7.] And upon the first day of the week, when the Disciples came together to break bread, Paul preached unto them ready to depart on the morrow, and continued his speech until midnight. 1 Cor. 11. 20.] When ye come together therefore into one place, this is not to eat the Lords Supper.

(f) 1 Cor. 10. 6.] Now these things were our examples, to the intent we should not lust after evil things as they also lusted. (b) Mark 14. 23.] See in letter E. 1 Cor. 11. 25, 26, 27, 28, 29. V. 25. and 26.] See letter A. V. 27.] Wherefore whatsoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. V. 28.] But let a man examine himself, and so let him eat of that bread, and drink of that cup. V. 29.] For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body.

IV. Private Masses, or receiving this Sacrament by a Priest, or any other, alone g, as likewise, the denial of the Cup: to the people h, worshippung the Elements, the lifting them up, or carrying them about for adoration, and the refusing them for any purpose.
tended religious use, are all contrary to the nature of this Sacrament, and to the institution of Christ.

The outward Elements in this Sacrament, duly set apart, to the uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the Body, and Blood of Christ, albeit in substance and nature, they still remain, truly, and only Bread and Wine, as they were before.

Take, eat, this is my body. V. 27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. V. 28. For this is my blood of the New Testament which is shed for many, for the remission of sins. (i) 1 Cor. xi. 26, 27, 28. V. 26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. V. 27. Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. V. 28. But let a man examine himself, and let him eat of that bread, and drink of that cup. Mat. 26. 29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

V. That Doctrine which maintains a change of the substance of Bread and Wine, into the substance of Christ, Body and Blood, (commonly called Transubstantiation) by consecration of a Priest, or by any other way, is repugnant, not to Scripture alone, but even to common Sense and Reason; overthroweth the nature of the Sacrament, and hath been, and is the cause of manifold Superstitious; yea of gross Idolatries.

V. II. Worthy Receivers outwardly partaking of the
the visible Elements, in this Sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but Spiritually receive, and feed upon Christ crucified, and all benefits of his death: The Body and Blood of Christ being then, not corporally or carnally, in, with, or under the Bread and Wine; yet, as really, but Spiritually, present to the Faith of Believers in that Ordinance, as Elements themselves are to their outward senses.

Although ignorant and wicked men receive the outward Elements in this Sacrament; yet they receive not the thing signified thereby: but by their unworthy coming thereunto, are guilty of the Body and blood of the Lord, to their own damnation. Wherefore, all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lord's Table; and cannot without great sin against Christ, while they remain such, partake of these holy Mysteries, or be admitted thereunto.

and what communion hath light with darkness? Verse 15.] And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Verse 16.] And what agreement hath the Temple of God with Idols? for ye are the Temple of the Living God, as God hath said, I will dwell in them, and walk in them, and I will be their God and they shall be my people. (q) 1 Cor. 6. 7, 13. V. 6.] Your glorying is not good. Know ye not that a little leaven leaventh the whole lump? V. 7.] Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened, for even Christ our pasover is sacrificed for us. Verse 13.] But them that are without, God judgeth. Therefore put away from among your selves that wicked person. 2 Thess. 3. 6, 14, 15. V. 6.] Now we command you, Brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every Brother that walketh disorderly, and not after the tradition which he received of us. V. 14.] And if any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed. V. 15.] Yet count him not as an enemy, but admonish him as a Brother. Matt. 7. 6.] Give not that which is holy unto the Dogs, neither cast your pearls before swine; lest they trample them under their feet, and turn again and rend you.

C H A P X X X.
C H A P. XXX.

Of Church Censures.

The Lord Jesus, as King and Head of his Church, hath therein appointed a Government, in the hand of Church Officers, distinct from the Civil Magistrate a.

For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called wonderful, counsel, the mighty God, the everlasting Father, the Prince of peace. V. 7. Of the increase of his government and peace there shall be no end; upon the Throne of David, and upon his Kingdom to order it, and to establish it with judgement, and with justice, from henceforth even for ever: the zeal of the Lord of Hosts will perform this. 1 Tim. 5. 17. Let the Elders that rule well, be sound in faith, in gravity, upright, in godliness, in charity, in modesty. 1 Tim. 5. 12. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you. Acts 20. 17. And from Miletus he sent to Ephesus, and called the Elders of the Church. 1 Cor. 4. And when they were come to him, he said unto them, Yea, from the first day that I came into Asia, after what manner I have been with you at all seasons. Heb. 13. 7. Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation. V. 17. Obey them that have the rule over you, and submit your selves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you. V. 24. Salute all them that have the rule over you, and all the Saints; they of Italy salute you. 1 Cor. 12. 28. And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Mar. 28. 19. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. V. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. V. 20. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world, Amen.

I I. To these Officers the Keys of the Kingdom of Heaven are committed; by virtue whereof they have power respectively to retain, and remit sins; to shut that Kingdom against the impenitent, both by the Word, and Censures; and to open it unto penitent Sinners by the Ministry of the Gospel, and by Absolution.
I III. Church Censures are necessary for the reclaiming & gaining of offending Brethren, for deterring others from the like offences, for purging out of that Leaven which might infect the whole Lump, for vindicating the honour of Christ, & the holy profession of the Gospel, and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer his Covenant and the Seals thereof to be profaned by notorious and obstinate offenders.

(c) 1 Cor. 5. Chap. throughout ] See in the Bible. 1 Tim. 5.

20. ] Them that sin, rebuke before all, that others also may fear. Mat. 7. 6. ] Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. 1 Tim. 1. 20. ] Of whom is Hymenæus, and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme. 1 Cor. 11. 27. to the end, see in the Bible. Jude V. 23. ] And others save with fear, pulling them out of the fire: hating even the garments spotless by the flesh.

IV. For the better attaining of these ends, the Officers of the Church are to proceed by Admonition, Suspension from the Sacrament of the Lord's Supper for a season; and by excommunication from the Church according to the nature of the crime, and demerit of the person.

(d) 1 Thess. 5. 12. ] And we beseech you brethren, to know them which labour among you, and are over you in the Lord, and do administer you. 2 Thess. 3. 6. 14, 15. V. ] Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from every brother that walketh disorderly, and not after the tradition which he received of us. V. 14. ] And if any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed. V. 15. ] Yet count him not as an enemy, but admonish him as a Brother. 1 Cor. 5. 4, 5, 13. V. 4. ] In the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit, with the power of our Lord Jesus Christ. V. 5. ] To deliver such one unto Satan, for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus. V. 13. ] But them that are without, God judgeth; therefore put away from among your selves that wicked person. Mat. 18. 17. ] And if he shall neglect to hear them, tell it to the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican. Tit. 3. 10. ] A man that is an Heretic, after the first and second admonition, reject:
For the better Government, and farther edification of the Church, there ought to be such Assemblies as are commonly called Synods or Councils: and Bar-nabas had no small division and disputations with them, they determined that Paul, and Barnabas, and certain other of them, should go up to Jerusalem unto the Apostles and Elders, about this question. V. 4.] And when they were come to Jerusalem, they were received of the Church, and of the Apostles, and Elders; and they declared all things that God had done with them. V. 6.] And the Apostles and Elders came together, for to consider of this matter.

I I. As Magistrates may lawfully call a Synod of Ministers and other fit persons to consult and advise with, about matters of Religion: So, if Magistrates be open Enemies to the Church, the Ministers of Christ, of themselves, by virtue of their Office; or they, with other fit persons, upon delegation from their Churches, may meet together in such Assemblies.

For they shall not be ashamed that wait for me. 1 Tim. 2.1, 2. V. 1. I exhort therefore that first of all, Supplications, Prayers, Intercessions, and giving of thanks, be made for all men. V. 2.] For Kings and for all that are in authority, that we may lead a quiet, peaceable life, in all godliness and honesty. 2 Chron. 19.8, 9, 10, 11.] See in the Bible. 2 Chron. 29. & 30. Chapters throughout. See in the Bible. Matthew 2.4, 5. V. 4.] And when he had gathered all the chief Priests and Scribes of the people together, he demanded of them where Christ should be born. Verse 5.] And they said unto him, in Bethlehem of Judaea, for thus is written by the Prophet. Prov. 11.14.] Where no counsel is, the people fall, but in the multitude of Counsellors there is safety. (c) Acts 15. 2, 4, 22, 23, 25. V. 2.] Then pleased it the Apostles and Elders the whole Church, to send chosen Men of their own company to Antioch, with Paul and Barnabas, namely, Judas, surnamed Bar-sabas, and Silas, chief men among the brethren. V. 23.] And wrote Letters by them after this manner: The Apostles, and Elders, and Brethren, send greeting unto the Brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. V. 25.] It seemed good unto us, being assembled with one accord, to send chosen Men unto you, with our Beloved Barnabas, and Paul.
the better ordering of the publick Worship of God, and Government of his Church; to receive complaints in cases of the Administration, and authoritatively to determine the same: which Decrees and Determinations, if consonant to the word of God, are to be received with reverence & submission, not only for their agreement with the word, but also for the Power whereby they are made, as being an Ordinance of God, appointed thereto in his word.

IV. All Synods or Councils since the Apostles' times, whether general or particular, may err; & many have erred. Therefore they are not to be made the rule of Faith or practice, but to be used as an help in both.

V. Synods and Councils are to handle or conclude nothing but that which is Ecclesiastical: and are not to meddle with Civil Affairs which concern the Common-wealth, unless by way of humble Petition in cases extraordinary; or by way of Advice for satisfaction of Conscience; if they be thereunto required by the Civil Magistrate.
CHAP. XXXII.

of the state of Men after Death, and of the Resurrection of the Dead.

The Bodies of Men after Death return to dust, & see corruption; but their Souls (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them. The Souls of the Righteous, being then made perfect in holiness, are received into the highest Heavens, where they behold the face of God in light and glory, waiting for the full redemption of their Bodies; And the Souls of the wicked are cast into Hell, where they remain in torments and utter darkness, reserved to the Judgment of the great day. Besides these, two places for Souls separated from their Bodies, the Scripture acknowledges.

(a) Gen. 3, 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken: for dust thou art, and unto dust shalt return. Acts 13, 36. For David after he had served his own generation, by the will of God, fell on sleep, and was laid unto his Fathers, and saw corruption; (b) Luke 23, 43. And Jesus said unto him, Verily I say unto thee, to day shall thou be with me in paradise, Eccles. 12, 7. Then shall the dust return to the earth as it was: and the Spirit shall return unto God who gave it. Heb. 12, 23. To the general assembly and Church of the first-born, which are written in Heaven, and to God the judge of all, and to the Spirits of just men made perfect. 2 Cor. 5, 1, 6, 8. For we know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens. V. 6. Therefore we are always confident, knowing that whilest we are at home in the body, we are absent from the Lord. V. 8. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Phil. 1, 23. For I am in a straight between two, having a desire to depart, and to be with Christ which is far better. (c) Acts 1, 21. When the Heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets, since the world began. Eph. 4, 10. He that descended, is the same also that ascended up far above all Heavens, that he might fill all things. (d) Luke 16, 23, 24. V. 23. And in Hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. V. 24. And he cried and said, Father Abraham have mercy upon me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. Acts 1, 25. That he may take some of this hydromel and honeycomb, from which Judas by betrayal divided, that he might go to his own place. Jude 1, 4, 7, 9. And the Angels which kept not their first estate, but left their own Habitation, he hath reserved in everlasting chains under darkness, until the Judgment of the Great Day. V. 11. Even as Sodom and Gomorrha, and the Cities of the plain; in the manner giving themselves over to Fornication, and going after strange flesh, are set for an example, suffering the vengeance of eternal fire. 1 Pet. 3, 19. By which also he went and preached unto the Spirits in Prison.
II. At the last Day such as are found alive shall not die, but be changed: and all the dead shall be raised up, with the self same bodies, and none other, although with different qualities, which shall be united again to their Souls for ever.

III. The Bodies of the unjust shall by the power of Christ be raised to dishonour: the Bodies of the Just by his Spirit, unto honour; and be made conformable to his own glorious body.

CHAP. XXXIII.

of the last Judgement.

GOD hath appointed a day wherein he will judge the World in righteousness by Jesus Christ, to whom all Power and Judgement is given of the Father, that he may subdue all things unto himself.
II. The End of God's appointing this Day, is for the manifestation of the glory of his Mercy, in the eternal salvation of the Elect; and of his Justice, in the damnation of the Reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting Life, and receive that fulness of Joy and Refreshing which shall come from the presence of the Lord: but the Wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his Power.

(c) Math 25. 31. to the end. See in the Bible. Rom. 2. 5. But after thy hardnes and impenitent heart, treasurist up unto thy self wrath against the day of wrath, and revelation against the righteous Judgment of God. Ver 6. Who shall render to every Man according to his deeds. Rom. 9. 21-23. Verfe 29.] What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath, fitted to destruction. V. 22.] And that he might make known the riches of his glory, on the vessels of Mercy which he had afore prepared unto glory. Matt. 25. 21.] And his Lord said unto him, Well done thou good and faithful Servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord. Acts 3. 19.] Repent ye therefore and be converted, that your sins may be blotted out when the times of the refreshing shall come from the presence of thy Lord. 2 Thess. 1. 7, 8, 9, 10.] See in the Bible.
III. As Christ would have us to be certainly persuaded that there shall be a Day of Judgement, both to deter all Men from Sin, and for the greater consolation of the godly in their adversity: So will he have that Day unknown to Men; that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly. Amen.

Charles Herle, Prolocutor.
Cornelius Burger, Adelinor.
Herbert Palmer, Adelinor.
Henry Robrough, Scriba.
Adoniram Bysfield, Scriba.
The Humble Advice of the Assembly of Divines,

Now by Authority of Parliament sitting at Westminster,

Concerning a Larger Catechism,

Presented by them lately to both Houses of Parliament,

With the Proofs thereof at large out of the Scriptures.


London,
Printed by S. Griffin for the Company of Stationers, and J. Rothwell, at the Fountain in Cheapside.
The LARGER CATECHISM

Agreed upon by the ASSEMBLY of DIVINES
At VWestminster.

Quest. What is the chief and highest end of man? A: Mans Chief and Higheſt End, is, to glorifie God, and fully to enjoy him for ever.

(a) Rom.11.36. For of him, and through him, and to him are all things, to whom be glory for ever, A-

(b) Psal.73.24. to the end. Thou shalt guide me with thy counsels, and afterwards receive me to glory; whom have I in heaven but thee? and there is none on earth that I desire besides thee. My flesh and my heart fail, but God is the strength of my heart, and my portion for ever. For lo, they that are far from thee shall perish, thou shalt destroy all them that go a whoring from thee; but it is good for me to draw nigh to God: I have put my trust in the Lord God, that I may declare all thy works. John 17.21,22,23. That they all may be one as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me; and the glory which thou gavest me have I given them, that they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

(c) Rom.8.19,20. Because that which may be known of God, is manifest in them, for God hath shewed it unto them; For the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse. Psal.19.1,2,3. The heavens declare the glory of God, and the Firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth Knowledge. There is no speech nor language where their voice is not heard. Acts 17.18. For in him we live, and move, and have our being.

A and
and Spirit only, do sufficiently, and effectually reveal him unto men for their salvation:

But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God. Tim. 3.15, 16, 17. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, & is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works. 2 Tim. 3.16. As for me, this is my Covenant with thee, faith the Lord, my Spirit which is upon thee, & my words which I have put into thy mouth, shall not depart out of the mouth of thy seed, nor out of the mouth of thy mouth, nor out of the mouth of thy Seed's seed, faith the Lord, from henceforth and for ever.

Q. What is the word of God?

A. The Holy Scriptures of the old and new Testament are the Word of God, the only rule of Faith and Obedience.

Q. How doth it appear that the Scriptures are the word of God?

A. The Scriptures manifest themselves to be the word of God by their Majesty, and Purity, by the concealed as a strange thing. 1 Cor. 2.6, 7, 13. Howbeit we speak wisdom among them that are perfect, yet not the wisdom of this World, nor of the Princes of this World that come to nought, but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. Which things also we speak, not in the words which man's wisdom teacheth, but what the Holy Ghost teacheth, comparing spiritual things with spiritual. Psal. 119.18, 19. Open thou mine eyes, that I may behold wondrous things out of thy law. Thy Testimonies are wonderful therefore doth my soul keep them. (b) Psal. 119.16. The words of the Lord are pure words, as silver tried in a furnace of earth; purified seven times. Psal. 119.140. Thy word is very pure, therefore thy servant loveth it.
sent of all the parts; and the scope of the whole, which is to give all glory to God, by their light and power to convince and convert sinners, to comfort and build up believers to salvation: but the Spirit of bearing witness by and with the Scriptures in the heart of man, is alone able fully to persuade it that they are the very word of God.

(i) Acts 10:43. To him give all the Prophets witness, that through his name, whatsoever believeth in him, shall receive remission of sins. Acts 26:22. Having therefore obtained help of God, I continue unto this day, testifying both to small and great, saying none other things than those which the Prophets and Moses did say should come. (q) Rom. 3:19. Now we know that what things soever the Law saith, it faileth them who are under the Law, that every mouth may be stopped, and all the world become guilty before God. (l) Acts 18:28. For we mightily convinced the Jews, and that publickly shewing by the Scripture that Jesus was Christ. (k) Heb. 4:12. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discriminator of the thoughts and intents of the heart. (j) Fam. 1:18. Of his own will he gave his body for sinners, that he should be a kind of first fruits of his creatures. (i) Psal. 19:7, 8, 9. The Law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandments of the Lord are pure, enlightening the eyes: the fear of the Lord is clean, enduring for ever: the judgments of the Lord are true, and righteous altogether. (h) Rom. 13:4. For whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures might hope.

Atts 20:32. And now, Brethren, 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. (m) John 16:13, 14. Howbeit when the Spirit of Truth is come, he shall guide you into all Truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will shew you things to come. (l) John 20:27. But ye have an unction from the Holy One, and ye know all things. (n) But the unction which ye have received of him, abideth in you: and ye need not that any man teach you, but as the same unction teacheth you of all things, and is truth, and is no lie, and even as it hath taught you ye shall abide in him. John 20:31. But these are written that ye might believe, that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.

Q. 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.

(words, which thou hast heard of me, in Faith and Love which is in Christ Jesus.

Q. What do the Scriptures make known of God?

A. The Scriptures make known what God is, the Persons in the Godhead, the Decrees, without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (p) John 5:7. For there are three; that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. (q) Acts 15:14, 15, 18. Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. (r) And to this agree the words of the Prophets, as is written. (s) Known unto God are all his works from the beginning of the World.

A 2 and
For the execution of His Decrees: of a truth against the holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles and the people of Israel were gathered together. V. 28. For to do whatsoever thy hand, and thy counsel determined before to be done.

Q. What is God?

A. God is a Spirit, and they that worship him must worship him in Spirit and Truth. (Exod. 3.14.) And God said unto Moses, I am that I am: and he said, thus shalt thou say unto the Children of Israel, I am hath sent me unto you. (Exod. 17.8.) Canst thou by searching find out God? canst thou find out the Almighty unto perfection? it is as high as Heaven, what canst thou do? deeper than Hell, what canst thou know? the measure thereof is longer than the earth, and broader than the sea. (Deut. 4.30.)

Q. Are there more Gods than one?

A. There is but one only, the living and true God.
Q. How many persons are there in the Godhead?
A. There be three persons in the Godhead the Father, the Son, and the Holy Ghost; and these three are one, true, eternal God; the same in substance, equal in power and glory; although distinguished by their personal properties. 1 John 5.7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one, Mat. 3.16, 17. And Jesus when he was baptized, went up straight way out of the water, and loe the heavens were opened unto him, and he saw the Spirit of God descending like a Dove and lighting upon him. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Mat. 18.19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Q. What are the personal properties of the three Persons in the Godhead?
A. It is proper to the Father to beget the Son, and to the Son to be begotten of the Father, and to the Holy Ghost to proceed from the Father and Son from all eternity. Heb. 1.5, 6, 8. For unto which of the Angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to Him a Father, and He shall be to me a Son. And again when he brings in the first begotten into the world, he saith, And let all the Angels of God worship him—But unto the Son he saith, Thy Throne, O God, is for ever and ever; a scepter of righteousness is the scepter of thy Kingdom. John 1.14, 18. And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. No man hath seen God at any time: The only begotten Son which is in the bosom of the Father, he hath declared him. John 1.14, 18. But when the Comforter is come whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, he shall testify of me. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Q. How doth it appear that the Son and the Holy Ghost are God equal with the Father?
A. The Scriptures manifest, that the Son and the Holy Ghost are God equal with the Father, attributing unto them such names as the whole earth is full of his glory. Then said I Woe is me for I am undone, because I am a man of unclean lips, and mine eyes have seen the King, the Lord of Hosts. Also I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then said I, Here am I, send me. This compared with John 12.41. These things said Elisha, when he saw His glory, and spake of Him. And with Acts 28.25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, it shall speak the Holy Ghost by Elisha the Prophet to our Fathers. John 5.20. And we know that the Son of God is come, and hath given an understanding, that we may know him that is true; and we are in him that is true, even in Jesus Christ; this is the true God and eternal life. Acts 5.3, 4. But Peter said, Ananias, why hast thou filled thine heart to lie to the Holy Ghost; and to keep back part of the price of the land? whiles it was sold, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thy heart? thou hast not lied unto men, but unto God.

John 1:1. In the beginning was the word, and the word was with God, and the word was God. Isa. 9:6. For unto us a Son is born, unto us a child is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of peace. Joh. 1:14. But Jesus did not commit himself unto them; because he knew all men, and needed not that any should testify of man; for he knew what was in man. Col. 1:15. But God hath revealed them to us by his Spirit; for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man save the spirit of man that is in him? even so the things of God knows no man, but the Spirit of God. Eph. 4:11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Rom. 11:33,34. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out! Rom. 9:14,15,18. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. Therefore be not ye merciful to whom he will be merciful, and whom he will be hardeneth. Eph. 1:4,7. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will. Rom. 9:22,23. What if God, willing to shew his wrath and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, and that he might make known the riches of his glory on the vessels of mercy, which he had before prepared unto glory? Ps. 33:11. The counsel of the Lord standeth for ever, the thoughts of his heart unto all generations.

Q. What hath God especially decreed concerning Angels and men.

A. God by an eternal and immutable decree, out of his meer love, for the praise of his glorious grace to be manifested in due time, hath elected some Angels to glory, and in Christ hath chosen some men to eternal life,
life, and the means thereof, and also according to his sovereign power, and the unsearchable counsel of his own will, (whereby he extendeth, or withholdeth favour, as he pleaseth) hath passed by & fore-ordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of his justice.

the adoption of children by Jesus Christ, to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. 2 Thes.2.13,14. But we are bound to give thanks to God alway for you, Brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth; whereunto he called you by our Gospel, to the obtaining of the glory of the Lord Jesus Christ: (x) Rom.9.17,18 --- i.1,22. For the Scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth —— Hath not the Potter power over hus clay of the same lump to make one vessel unto honour and another unto dishonour? What if God willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction? Matth.11.25,26. At that time Jesus answered and said, I thank Thee, O Father, Lord of Heaven & Earth, because thou hast hid these things from the wise & the prudent, and hast revealed them unto Babes. Even so, Father, for so it seemed good in thy sight. 2 Tim.2.20. But in a great house there are not onely vessels of gold and of silver, but also of wood and of earth, and some to honor and some to dishonor. Jude v.4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of God into wantonness, denying the only God and our Lord Jesus Christ. 1 Pet.2.8. And a stone of stumbling, and a rock of offence to them that stumble at the word, being disobedient, whereunto also they were appointed.

Q. How doth God execute his Decrees?

A. God executeth his Decrees in the works of Creation and Providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will.

Q. What is the work of Creation?

A. The work of Creation is that, wherein God did in the beginning, by the Word of his power, make of nothing, the World and all things therein, for himself, within the space of six days, and all very good.

Worlds were framed by the word of God, so that things which are seen, were not made of things which do appear. Prov.16.4. The Lord hath made all things for himself, yea even the wicked for the day of evil.
Q. How did God create Angels?

A. God created all the Angels, Spirits, Immortal, Holy, excelling in knowledge, mighty in power, to execute his Commandments, and to praise his Name, yet subject to change.

They be Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him. (c) Psal. 104.4. Who maketh his Angels Spirits, his Ministers a flame of fire. (d) Mat. 22.30. For in the Resurrection they neither marry nor are given in marriage, but are as the Angels of God in heaven. (e) Matth. 25.31. When the Son of Man shall come in his glory, and all the holy Angels with him, then shall he sit upon the Throne of his glory. (f) 2 Sam. 14.17. Then thine handmaid said, The word of my Lord the King shall now be comfortable: for, as an Angel of God, so is my Lord the King, to discern good and bad; therefore the Lord thy God will be with thee. Matth. 24.36. But of that day and hour knoweth no man, nor not the Angels of heaven, but my Father onely. (g) 2 Thess. 1.7. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty Angels. (h) Psal. 103.20, 31. Bless the Lord ye his Angels, that excell in strength, and do his commandments, hearkning to the voice of his word. Bless the Lord all ye his Hosts, ye Ministers of his that do his pleasure. (i) 2 Pet. 2.4. For if God spared not the Angels that sinned, but cast them down to Hell, and delivered them into chains of darkness to be reserved unto judgment.

Q. How did God create Man?

A. After God had made all other creatures, He created man male and female, formed the body of the man of the dust of the ground, and the woman of the rib of the man, made them with living, reasonable, and immortal souls, made them after his own image, in knowledge, righteousness, and holiness, having the Law of God written in their hearts, and power to fulfill it, with dominion over the creatures.

Compare this with Job 35.11. Who teacheth us when the beasts of the earth, and makes us wiser than the fools of heaven. And with Eccl. 12.7. Then shall the dust return to the earth, as it was, and the Spirit shall return to God who gave it. And with Matth. 10.28. Fear not them who can kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both body & soul in hell. And with Luke 23.43. And Jesus saith unto him, To day shalt thou be with me in Paradise. (o) Gen. 1.27. So God created man in his own Image, in the Image of God created He him; Male and Female created He them. (p) Col. 3.10. And have put on the new man, which is renewed in knowledge, after the Image of Him that created him. (q) Eph. 4.24. And that ye put on the new man, which after God is created in righteousness and true holiness. (r) Rom. 2.14, 15. For when the Gentiles who have not the Law, do by nature the things contained in the Law; these having not the Law, are a Law unto themselves; which show the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or excusing one another. (s) Eccl. 7.19. 1o this onely have I found, that God hath made man upright, but they have sought out many inventions.
Q. 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, ordering them and all their actions, to his own glory.

Wisdom hast thou made them all; the earth is full of thy riches. Ifa 48, 29. This also cometh from the Lord of hosts, who is wonderful in counsel and excellent in working. (y) Heb. 1, 3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. (z) Psal. 103, 19. The Lord hath prepared his throne in the heavens, and his Kingdom ruleth over all. (a) Mat. 10, 29, 30, 31. Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father? But the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. Gen. 45, 7. And God said before you, to preserve you a posterity in the earth, and to save you lives by a great deliverance.

Q. What is God's Providence towards the Angels?

A. God by his Providence permitted some of the Angels, wilfully and irrecoverably to fall into sin, and damnation, limiting and ordering that, and all their sins to his own glory, and established the rest in holiness and happiness.

In everlasting chains, under darkness, unto the judgement of the great day. 2 Pet. 2, 4. For if God spared not the Angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be referred unto judgment—Heb. 1, 12. For verily he took not on him the nature of Angels but he took on him the seed of Abraham. John 8, 44. Ye are of your father the Devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him; when he speaketh a lie he speaketh of his own, for he is a liar and the father of it. (d) Job. 1, 12. And the Lord said unto Satan, Behold all that he hath is in thy power; only upon thy servant put not forth thy hand, so Satan went forth from the presence of the Lord. Mat. 8, 31. And the Devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.
Q. What was the Providence of God toward man in the estate wherein he was created?

A. The Providence of God toward man in the estate wherein he was created, was, the placing him in Paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth, putting the creatures under his dominion, and ordaining marriage for his help, affording him communion with himself, instituting the Sabbath, entring into a covenant of life with him, upon condition of personal, perfect, and perpetual obedience, of which the Tree of Life was a pledge, and forbidding to eat of the Tree of knowledge of good and evil.

(b) Gen. 2:8. And the Lord planted a Garden Eastward in Eden, and there he put the man whom he had formed. And the Lord took the man, and put him into the garden of Eden to dress it, and keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat. (i) Gen. 1:28. And God blessed them and said unto them, Be fruitful and multiply and replenish the earth, and fabricate it, and have dominion over the fih of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (k) Gen. 2:18. And the Lord God said, It is not good that the man should be alone: I will make him an help meet for him.

And God blessed them, and said unto them, Be fruitful and multiply and replenish the earth, and fabricate it, and have dominion over the fih of the sea, and over the fowl of the air, and over every creeping thing that creepeth upon the earth; so God created man in his own image, in the image of God created he him, male and female created he them. And God blessed them, and said unto them, Be fruitful and multiply and replenish the earth, and fabricate it, and have dominion over the fih of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him, male and female created he them. And God blessed them, and said unto them, Be fruitful and multiply and replenish the earth, and fabricate it, and have dominion over the fih of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth, and Adam and his wife hid themselves from the presence of the Lord, amongst the trees of the garden. And God blessed the seventh day, and sanctified it; because that in it he had reposed from all his work which God created and made. And out of the ground made the Lord God every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.
good and evil, upon pain of death.

2. Did man continue in that estate wherein God at first created him?

A. Our first Parents being left to the freedom of their own will, through the temptation of Satan, transgressed the Commandment of God, in eating the forbidden fruit, and thereby fell from the state of Innocency, wherein they were created.

Q. Did all mankind fall in that first Transgression?

A. The Covenant being made with Adam as a publick person, not for himself only, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in that first Transgression.

Q. Into what estate did the Fall bring mankind?

A. The Fall brought mankind into an estate of sin and misery.
Q. What is sin?
A. Sin is any want of conformity unto, or transgression of any Law of God, given as a Rule to the reasonable creature. Whoever committh sin, transgresseth also the Law, for sin is the transgression of the Law. Gal. 3.10-12. For as many as are of the works of the Law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law to do them—And the Law is not of faith; but the man that doth them shall live in them.

Q. Wherein consisteth the sinfulness of that estate whereinto man fell?
A. The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam's first sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil; and that continually, which is commonly called Original sin, and from which do proceed all actual transgressions.

Q. How is Original sin conveyed from our first Parents unto their posterity?
A. Original sin is conveyed from our first Parents unto
unto their posterity by natural generation, so as all that proceed from them in that way, are conceived and born in sin.

Job 14.4. Who can bring a clean thing out of an unclean? not one. Job 15.14. What is man that he should be clean, and he that is born of a woman that he should be righteous? Job. 3.6. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit.

Q. What misery did the Fall bring upon mankind?
A. The fall brought upon mankind the loss of communion with God, his displeasure and curse, so as we are by nature children of wrath, bond-slaves to Satan, and justly liable to all punishments in this world, and that which is to come.

and his wife bid themselves from the presence of the Lord, amongst the trees of the garden—

V.10.] And he said I heard thy voice in the garden, and I was afraid,because I was naked; and I bid my self—

V.24.] So he drove out the man, and he placed at the East of the garden of Eden Cherubims and a flaming sword, which turned every way, to keep the way of the tree of life. (b) Eph. 2.23. Wherewith in times past ye walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; amongst whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath even as others.

(c) 2 Tim. 2.26. And that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will. (d) Gen.2.17. But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die. Lam.3.39. Wherefore doth a living man complain, a man for the punishment of his sins? Rom.6.23. The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Mat. 25.41.—46. Then shall he say also to them on the left hand, depart from me ye cursed into everlasting fire, prepared for the Devil, and his Angels—

V.46. And these shall go away into everlasting punishment; but the righteous into life eternal. Jude v.7. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Q. What are the punishments of sin in this world?
A. The punishments of sin in this world, are either inward, as blindness of mind, a reprobat sense, strong delusions, hardness of heart, horror of conscience, of God, through the ignorance that is in them, because of the blindness of their heart. (f) Rom. 1.28. Even as they did not like to retain God in their knowledge, God gave them over to a reprobat mind, and to do those things which are not convenient. (g) 2 Thess. 2.11. And for this cause God shall send them strong delusions, that they should believe a lie. (h) Rom.2.5. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgement of God. (i) Isa.3.14. The savers in Zion are afraid; sorrows have surprised the hypocrites. Who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings? Gen.4.15. And Cain said unto the Lord, my punishment is greater than I can bear. Mat.27.4.—Saying, I have betrayed innocent blood; and they said, What is that to us?
and vile affections, or outward, as the curse of God upon the creatures for our sakes, and all other evils that befall us in our bodies, names, estates, relations, and employments, together with Death itself.

Q. What are the punishments of sin in the world to come?

A. The punishments of sin in the world to come are everlasting separation from the comfortable presence of God, and most grievous torments in Soul and Body without intermission, in Hell-fire for ever.

Q. Doth God leave all mankind to perish in the state of sin and misery?

A. God will not leave all men to perish in the estate of sin and misery, into which they fell by the breach of the first Covenant, commonly called the Covenant of works, but of his mere love and mercy, delivereth his elect out of it, and bringeth them into an estate of salvation by the second Covenant, commonly called the Covenant of Grace.

Q. With
Q. With whom was the Covenant of Grace made?
A. The Covenant of Grace was made with Christ, as the second Adam, and in him, with all the elect as his seed.

(f) Gal.3.16. Now to Abraham and to his seed were the promises made, that faith not to seeds, as of many, but as of one, and to thy seed which is Christ, Rom.5.15, to the end. Of which before. Isa.53.10,11. Yet it pleased our Lord to bruise him, he hath put him to grief, when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his dayes, and the pleasure of the Lord shall prosper in his hand, V.11. He shall see of the travail of his soul, and shall be satisfied, by his knowledge shall my righteous servant justify many, for he shall bear their iniquities.

Q. How is the grace of God manifested in the second Covenant?
A. The grace of God is manifested in the second Covenant, in that he freely provideth and offereth to sinners a Mediator, and life and salvation by him, requiring faith as the condition to interest them in him, promiseth and giveth his holy Spirit, to all his elect to work in them that faith, with all other saving graces, and to enable them unto all holy obedience, as the evidence of the truth of their faith and thankfulness to God, and as the way which he hath appointed to salvation.

keep thee, and will give thee for a Covenant of the people, for a light of the Gentiles. Job.6.27. Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give unto you, for him hath God the Father sealed. (n) 1 John 5.11,12. And this is the record, that God hath given unto us eternal life, and this life is in his Son. V.12. He that hath the Son hath life; and he that hath not the Son hath not life: (o) 3 John 3.16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. John 3.16. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. (x) Prov.1.23. Behold I will pour out my Spirit upon you, I will make known my words unto you. (y) 2 Cor.4.13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken, also believe, and therefore speak. (z) Gal.5.22,23. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, V.22. Meekness, temperance, against such there is no law. (a) Ezek.36.27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. (b) 1 Tim.2.18,22. Yea, a man may say, Thou hast faith, and I have works, shew me thy faith without thy works, and I will shew thee my faith by my works. V.22. Seest thou how faith wrought with his works, and by works was faith made perfect, (c) 2 Cor.5.14,15. For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. V.15. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. (d) Eph.2.10. For we are his workmanship created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them.

Q. Was
Q. Was the Covenant of Grace alwaies administred after one and the same manner?

A. The Covenant of Grace was not alwaies administred after the same manner, but the administrations of it under the Old Testament, were different from those under the New Testament.

Who also hath made us able Ministers of the New Testament, not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth life. V.7. But if the Ministration of death, written and ingraven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away. V.8. How then shall not the ministration of the Spirit be rather glorious? V.9. For if the ministration of condemnation be glorious, how much more doth the ministration of righteousness exceed in glory?

Q. How was the Covenant of Grace administered under the Old Testament.

A. The Covenant of Grace was administered under the Old Testament, by Promises, Prophecies, Sacrifices, Circumcision, the Passover, and other Types and Ordinances, which did all fore-signifie Christ then to come, and were for that time sufficient to build up the Elect in faith in the promised Messiah, by whom they then had full remission of sin, and eternal salvation.

Rom. 15.8. Now I say that Jesus Christ was a Minister of the Circumcision for the truth of God to confirm the promises made unto the Fathers. (g) Acts 3.20, 24. And he shall send Jesus Christ which was preached unto you, yea, and all the Prophets from Samuel, and those that follow after as many as have spoken have likewise foretold of these days. (b) Heb. 10.1. For the law having a shadow of good things to come, not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. (i) Rom. 4.11. And he received the sign of circumcision, a seal of the righteousness of faith which he had, being yet uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also. (h) 1 Cor. 5.7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened: for even Christ our Passover is sacrificed for us. (l) Heb. 8.9, and 10. chapters. Heb. 11.13. These all died in faith not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed, that they were strangers and pilgrims on the earth. (m) Gal. 3.7,8,9—14. Know ye therefore that they who are of faith are the children of Abraham. And the Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they who are of faith, are blessed with faithful Abraham. ——V.14.] That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Q. How is the Covenant of grace administered under the New Testament?

A. Under the New Testament, when Christ the substance was exhibited, the same Covenant of Grace
Grace was and still is to be administered in the preaching of the word, and the administration of the Sacraments of Baptism, and the Lords Supper, in which Grace and salvation is held forth in more fulness, evidence, and efficacy, to all Nations.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo I am with you always unto the end of the world. For I have received of the Lord that which I also delivered unto you, that the Lord Jesus, the same night wherein he was betrayed took bread, and when he had given thanks, he brake it, and said, Take, eat; this is my body which was broken for you: this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, This cup is the New Testament in my blood: this do ye as oft as ye drink it, in remembrance of me.

Q. Who is the Mediator of the Covenant of Grace?

A. The only Mediator of the Covenant of Grace is the Lord Jesus Christ, who being the eternal Son of God, of one substance and equal with the Father, in the fulness of time became man, and so was and continues to be God and Man in two entire distinct natures, and one person for ever.

Q. How did Christ, being 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, of her substance, and born of her *, yet without sin y.

Q. Why was it requisite that the Mediator should be God?

A. It was requisite that the Mediator should be God, that he might sustain and keep the humane nature from sinking under the infinite wrath of God, and the power of death z, give worth and efficacy to his sufferings, obedience, and intercession *, and so satisfy God's justice b, raised up, having loosed the pains of death; because it was not possible he should be holden of it. For David speaks concerning him, I foretold the Lord always before my face, for he is on my right hand, that I should not be moved. Rom.1.4. And declared to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead.- Compared with Rom. 4.25. Who was delivered for our offences, and raised again for our justification, Heb.9.14. How much more shall the blood of Christ who through the eternal Spirit offered up himself without spot to God, purge your conscience from dead works, to serve the living God? (a) Acts.2.47. Take heed therefore unto your selves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. Heb.9.14. How much more shall the blood of Christ, who through the eternal Spirit offered up himself without spot to God, purge your conscience from dead works, to serve the living God? Heb.7.25,26,27,28. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. V.26.] For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. V.27.] If he needed not daily, as those High Priests, to offer up sacrifice, set for his own sins, and then for the peoples; for this he did once when he offered up himself. V.18.] For the law maketh men High Priests which have infirmities, but the word of the oath which was since the law, maketh the Son who is consecrated for ever. (b) Rom.3.14,25,26. Being justified freely by his grace through the redemption that is in Jesus Christ. V.15.] Whom God hath let forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are put through the forbearance of God. V.26.] To declare, I say, at this time his righteousness; that he might be just, and the justifier of him that believeth in Jesus.
procure his favour, purchase a peculiar people, give his Spirit to them, conquer all their enemies, and bring them to everlasting salvation.

17. And lo a voice from Heaven, saying, This is my beloved Son, in whom alone I am well pleased. (d) Tit. 2.13, 14. Looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. (e) Gal. 4.6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father. (f) Luke 1.68, 69. Blest be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David—V.71. That we should be saved from our enemies, and from the hand of all that hate us—V.74. That he would grant unto us that we being delivered out of the hands of our enemies, might serve him without fear. (g) Heb. 5, 8, 9. Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect he became the author of everlasting salvation unto all that obey him, Heb. 9.11, to the 16. But Christ being come an High Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building, V.12. Neither by the blood of Goats and Calfes, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. V.13. For if the blood of Bulls and of Goats, and the ashes of an Heifer, sprinkling the unclean, sanctify to the purifying of the flesh; V.14. How much more shall the blood of Christ who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God? V.15. And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called, might receive the promise of eternal inheritance.

Q. Why was it requisite that the Mediator should be Man?

A. It was requisite that the Mediator should be Man, that he might advance our nature, perform obedience to the law, suffer, and make intercession for us in our nature, have a fellow-feeling of our infirmities, that we might receive the adoption of sons, and have comfort, and access with boldness unto the throne of grace.

made under the law. (h) Heb. 2.14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the Devil. Heb. 7.24, 25. But this man because he continueth for ever, hath an unchangeable Priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. (i) Heb. 4.15. For we have not an High Priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. (m) Gal 4.5. To redeem them that were under the law, that we might receive the adoption of sons. (n) Heb. 4.16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Q. Why was it requisite that the Mediator should be God and Man in one person?

A. It
It was requisite that the Mediator, who was to reconcile God and Man, should himself be both God and Man, and this in one person, that the proper works of each nature might be accepted of God for us, and relied on by us, as the works of the whole person.

Q. Why was our Mediator called Jeſus?
A. Our Mediator was called Jeſus, because he saveth his people from their sins.

Q. Why was our Mediator called Christ?
A. Our Mediator was called Christ, because he was anointed with the Holy Ghost above measure, and so set apart, and fully furnished with all authority and ability, to execute the Offices of Prophet, Priest, and King.
and King of his Church*, in the estate both of his Humiliation and Exaltation.

The daughter of Sion, Behold thy King cometh unto thee, meek, and sitting upon an ass, and upon a colt the foal of an ass. Isa. 9.6,7. For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful Counsellor, the mighty God, the Everlasting Father, the Prince of peace. Of the increase of his government and peace, there shall be no end, upon the throne of David and upon his Kingdom to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this. Phil. 2.8,9,10,11. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.

Q. How doth Christ execute the office of a Prophet?

A. Christ executeth the office of a Prophet, in his revealing to the Church*, in all ages, by his Spirit and word*, in diverse ways of administration*, the whole will of God, in all things concerning their edification, and salvation*.

Q. How doth Christ execute the office of a Priest?

A. Christ executeth the office of a Priest, in his once offering himself a sacrifice without spot...
Heb. 9. 14, 18. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God——V. 28.

So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation. (d) Heb. 2. 17. Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. (e) Heb. 7. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Q. How doth Christ execute the office of a King?

A. Christ executeth the office of a King, in calling out of the world a people to himself (f), and giving them officers (g), Laws (h), and Censures, by which he visibly governs them (i), in bestowing saving grace upon his elect (k), rewarding their obedience (l), and correcting them for their sins (m), preserving and supporting them un-

(f) Acts 15. 14, 15, 16. Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name; and to this agree the words of the Prophets, as it is written, After this I will return, and build again the Tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up. (J) Isaiah 55. 4, 5. Behold, I have given him for a witness to the people, a leader and commander to the people: Behold thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the holy One of Israel; for he hath glorified thee. (g) Genesis 49. 10. The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. (j) Psalm 110. 3. Thy people shall be willing in the day of thy power; in the beauties of holiness, from the womb of the morning; thou haft the dew of thy youth. (k) Ephesians 4. 11, 12. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. (l) 1 Corinthians 12. 28. And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that Miracles, then gifts of healings, helps, governments, diversities of tongues. (m) Isaiah 33. 12. For the Lord is our judge, the Lord is our Law-giver, the Lord is our King; he will save us. (i) Matthew 18. 17, 18. And if he shall neglect to hear them, tell it to the church; but if he neglect to hear the church, let him be unto thee as an heathen man, and a Publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven. (j) 1 Corinthians 5. 4, 5. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit with the power of our Lord Jesus Christ, to deliver such a one unto Satan, for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus. (k) Acts 5. 31. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. (l) Revelation 22. 12. And behold I come quickly, and my reward is with me, to give every man according as his work shall be. (m) Revelation 2. 10. Fear none of those things which thou shalt suffer; behold the Devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days, be thou faithful unto death, and I will give thee a crown of life.
Q. What was the state of Christ's humiliation?

A. The estate of Christ's humiliation was, that low condition, wherein he, for our sakes, emptying himself of his glory, took upon him the form of a servant in his Conception and Birth, Life, Death, and after his death until his resurrection.

Q. How did Christ humble himself in his Conception and Birth?

A. Christ humbled himself in his Conception, in that being from all eternity the Son of God, in the Bosom of the Father, he was pleased in the fulness of time to become the Son of Man, made of a Woman of low estate, and to be born of her, with divers Circumstances of more then ordinary
And the Word was made Flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth—V. 18.] No man hath seen God at any time, the only begotten Son which is in the bosom of the Father, he hath declared him. Gal. 4. 4. But when the fulness of time was come, God sent forth his Son, made of a woman, made under the Law. Luke 2. 7. And she brought forth her first born Son and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

Q. How did Christ humble himself in his life?

A. Christ humbled himself in his life by subjecting himself to the Law, which he perfectly fulfilled, and by conflicting with the indignities of the world, temptations of Satan, and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition.

Think not that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfill. Rom. 5. 19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. (x) Psal. 22. 6. But I am a worm and no man, a reproach of men, and despised of the people. Heb. 12. 2, 3. Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. (y) Mat. 4. 17. Then was Jesus led up of the Spirit into the wilderness, to be tempted of the Devil, &c. Luke 4. 13. And when the Devil had ended all the temptation, he departed from him for a season. (x) Heb. 17, 18. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High-Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted. Heb. 4. 15. For we have not an High-Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Isa. 52, 13, 14. Behold my servant shall deal prudently, he shall be exalted and exalted, and be very high. As many were astonied at thee, (his visage was so marred more then any man, and his form more then the sons of men.)

Q. How did Christ humble himself in his death?

A. Christ humbled himself in his death, in that having been betrayed by Judas, forsaken by his Disciples, scorned and rejected by the World, con-
demned by Pilate, and tormented by his Persecutors, having also conflicted with the terrors of death, and the powers of darkness, felt and born the weight of God's wrath, he laid down his life an offering for sin, enduring the painful, shameful, and cursed death of the cross.

A spear pierced his side; and forthwith came thereout blood and water. (e) Luke 23.44. And being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood, falling down to the ground. Matt. 27.46. And about the ninth hour Jesus cried with a loud voice, saying, E L I E L I L A M A S A B A C T H A N I. that is to say, My God, my God, why hast thou forsaken me? (f) Isa. 53.10. Yet it pleased the Lord to bruise him; he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. (g) Phil. 2.8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Heb. 11.2. Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. Gal. 3.13. Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written, Cursed is every one that hangeth on the tree.

Q. Wherein consisted Christ's humiliation after his death?

A. Christ's humiliation after his death, consisted in his being buried, and continuing in the state of the dead, and under the power of death till the third day, which hath been otherwise expressed in these words, He descended into Hell.

the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures. (i) Psal. 16.10. For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Compared with Acts 2.24, 25, 26, 27, — 31. Whom God hath raised up having loosed the pains of death, because it was not possible that he should be holden of it. V.25.] For David speaketh concerning him, I foresew the Lord always before my face, for he is on my right hand that I should not be moved — V.36.] Therefore did my heart rejoice, and my tongue was glad, my flesh also shall rest in hope. V.27.] Because thou wilt not leave my soul in the grave, nor wilt thou suffer thine Holy One to see corruption — V.31.] He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption, Rom. 6.9. Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him. Matt. 12.40. For as Jonas was three days and three nights in the whales belly, so shall the Son of man be three days and three nights in the heart of the earth.

Q. What was the estate of Christ's exaltation?

A. The estate of Christ's exaltation comprehendeth his resurrection, Ascension, sitting at the right hand of God.

(k) 1 Cor. 15.4. And he was delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures. (l) Mark 16.19. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.
hand of the Father, and his coming again to judge the world.

Q. How was Christ exalted in his resurrection?

A. Christ was exalted in his resurrection, in that, not having seen corruption in death, of which it was not possible for him to be held, and having the very same body in which he suffered, with the essential properties thereof, but without mortality and other common infirmities belonging to this life, really united to his soul, he rose again from the dead the third day, by his own power, whereby he declared himself to be the Son of God, to have satisfied divine justice, to have vanquished death and him that had the power of it, and to be Lord of quick and dead, all which he did as a public person, the head of his Church, for their justification.

for a spirit hath not flesh nor bones as ye see me have. (q) Rom. 6.9. Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him. (r) Rom. 1.4. And declared to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead. (s) Rom. 8.34. Who is he that condemneth? it is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. (t) Heb. 2.14. For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the Devil. (u) Rom. 1.4. For to this end Christ both died, and rose again, that as in Adam all die, so in Christ shall all be made alive. (v) Eph. 1.20,22,23. Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places. (w) Eph. 1.20. Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places.

And hath put all things under his feet, and gave him to be the head over all things to the Church; which is his body, the fulness of him that filleth all in all. Col. 1.18. And he is the head of the body, the Church, who is the beginning, the first born from the dead, that in all things he might have the preeminence. (x) Rom. 4.25. Who was delivered for our offences, and was raised again for our justification.
quickning in grace, support against enemies, and to assure them of their resurrection from the dead at the last day.

were dead in sins, hath quickened us together with Christ (by grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. Col. 2:12. Buried with him in Baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. (b) 1 Cor. 15.25, 26, 27. For he must reign till he hath put all his enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet; but when he saith, all things are put under him, it is manifest that he is excepted who did put all things under him. (c) 1 Cor. 15.20. But now is Christ risen from the dead, and become the first fruits of them that slept.

Q. How was Christ exalted in his Ascension?
A. Christ was exalted in his Ascension, in that having after his resurrection often appeared unto, and conversed with his Apostles, speaking to them of the things pertaining to the Kingdom of God, and giving them commission to Preach the Gospel to all nations, forty days after his resurrection, he, in our nature, and as our head, triumphing over enemies visibly went up into the highest heavens, there to receive gifts for men, to raise up our affections thither, and to prepare a place for us, where himself is, and shall continue, till his second coming at the end of the world.

D 2 Q. How
Q. How is Christ exalted in his sitting at the right hand of God?

A. Christ is exalted in his sitting at the right hand of God, in that as God-man he is advanced to the highest favour with God the Father, with all fulnesses of joy, glory, and power over all things in heaven and earth, and doth gather and defend his Church, and subdue their enemies, furniseth his Ministers and people with gifts and graces, and maketh intercession for them.

Q. How doth Christ make intercession?

A. Christ maketh intercession, by his appearing in our nature continually before the Father in heaven, in the merit of his obedience and sacrifice on earth, declaring his will to have it applied to all believers, answering all accusations against them, procuring for them quiet of conscience notwithstanding daily failings.
ings, access with boldness to the throne of grace; and acceptance of their persons and services.

Q. How is Christ to be exalted in his coming again to judge the world?

A. Christ is to be exalted in his coming again to judge the world, in that he who was unjustly judged and condemned by wicked men, shall come again at the last day in great power, and in the full manifestation of his own glory, and of his Fathers, with all his holy Angels, with a shout, with the voice of the Archangel, and with the trumpet of God, to judge the world in righteousness.

Q. What benefits hath Christ procured by his Mediation?

A. Christ by his Mediation hath procured Redemption, with all other benefits of the Covenant of Grace.

Q. How is Christ to be exalted in his coming again to judge the world?
Q. How do we come to be made partakers of the benefits which Christ hath procured?

A. We are made partakers of the benefits which Christ hath procured, by the application of them unto us, which is the work especially of God the Holy Ghost.

(i) John 1.11,12. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe in his name. (k) Tit. 3.5,6. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour.

Q. Who are made partakers of Redemption through Christ?

A. Redemption is certainly applied and effectually communicated to all those for whom Christ hath purchased it, who are in time by the Holy Ghost enabled to believe in Christ according to the Gospel.

(p) Eph. 1.13,14. In whom ye also trusted, after that ye heard the word of Truth, the Gospel of your salvation; in whom also after ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory. (a) 2 Thess. 1.8,9. In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power. Eph. 2.12. That at that time ye were without Christ, being aliens from the common-wealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world. John 1.10,11,12. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe in his Name.
faved, be they never so diligent to frame their lives according to the light of nature, or the Law of that Religion which they profess, neither is there salvation in any other, but in Christ alone, who is the Saviour only of his body the Church.

Where is the wife? where is the Scribe? where is the Disputer of this world? Hath not God made foolish the wisdom of this world? V. 21. For after that in the wisdom of God the world through wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. V. 22. For the Jews require a sign, and the Greeks seek after wisdom. V. 23. But we preach Christ crucified, to the Jews a stumbling block, and unto the Greeks foolishness. V. 24. But unto them who are called, both Jews, and Greeks, Christ the power of God, and the wisdom of God. (r) John 4. 22. Ye worship ye know not what; we know what we worship, for salvation is of the Jews. Rom. 9. 31, 32. But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the Law, for they stumbled at that stumbling stone. Phil. 3. 4, 5, 6, 7, 8, 9. Though I might also have confidence in the flesh, if any other man thinketh that he hath wherein he might trust in the flesh, I more. V. 5. Circumcised the eighth day, of the stock of Israel of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law, a Pharisee. V. 6. Concerning zeal, persecuting the Church, touching the righteousness which is in the law, blameless, V. 7. But what things were a gain to me, those I counted loss for Christ. V. 8. Yea doubtless, and I account all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do account them but dung, that I may win Christ. V. 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. (f) Acts 4. 12. Neither is there salvation in any other; for there is no other name under heaven given among men, whereby we must be saved. (t) Eph. 5. 23. For the husband is the head of the wife, even as Christ is the head of the Church, and he is the Saviour of the body.

Q. Are all they saved who hear the Gospel and live in the Church?

A. All that hear the Gospel, and live in the visible Church, are not saved, but they onely who are true members of the Church invisible.

(p) Job 8. 14. I said therefore unto you, that ye shall die in your sins; For if ye believe not that I am He, ye shall die in your sins. Mark 16. 16. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned. (q) 1 Cor. 1. 20. 21, 22, 23, 24. Where is the wise? where is the Scribe? where is the Disputer of this world? Hath not God made foolish the wisdom of this world? V. 21. For after that in the wisdom of God the world through wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. V. 22. For the Jews require a sign, and the Greeks seek after wisdom. V. 23. But we preach Christ crucified, to the Jews a stumbling block, and unto the Greeks foolishness. V. 24. But unto them who are called, both Jews, and Greeks, Christ the power of God, and the wisdom of God. (r) John 4. 22. Ye worship ye know not what; we know what we worship, for salvation is of the Jews. Rom. 9. 31, 32. But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the Law, for they stumbled at that stumbling stone. Phil. 3. 4, 5, 6, 7, 8, 9. Though I might also have confidence in the flesh, if any other man thinketh that he hath wherein he might trust in the flesh, I more. V. 5. Circumcised the eighth day, of the stock of Israel of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law, a Pharisee. V. 6. Concerning zeal, persecuting the Church, touching the righteousness which is in the law, blameless, V. 7. But what things were a gain to me, those I counted loss for Christ. V. 8. Yea doubtless, and I account all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do account them but dung, that I may win Christ. V. 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. (f) Acts 4. 12. Neither is there salvation in any other; for there is no other name under heaven given among men, whereby we must be saved. (t) Eph. 5. 23. For the husband is the head of the wife, even as Christ is the head of the Church, and he is the Saviour of the body.
Q. What is the visible Church?

A. The visible Church is a society made up of all such as in all ages and places of the World do profess the true Religion*, and of their children.

(*) 1 Cor. 12. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. 1 Cor. 12.13. For by one spirit are we all baptized into one body whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit. Rom. 15.9, 10, 11, 12. And that the Gentiles might glorify God for his mercy, as it is written, for this cause I will confess thee among the Gentiles, and sing unto thy name. V. 10. And again he saith; Rejoice ye Gentiles with his people. V. 11. And again, Praise the Lord, all ye Gentiles, and laud him all ye people. V. 12. And again Esaia saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Rev. 14.9. After this I beheld, and lo a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the lamb, clothed with white robes, and palms in their hands. Rev. 7.9. Ask of me, and I shall give thee, the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Ps. 21, 22.9, 29.30, 31. All the ends of the world shall remember, and turn unto the Lord, and all the kindreds of the earth shall worship before thee. V. 28. For the Kingdom is the Lord’s, and he is the Governor among the nations. V. 29. All they that be his shall eat upon the earth shall serve and worship; all that go down to the dust shall bow before him, and none can keep alive his own soul. V. 30. A feast shall serve him, it shall be accounted to the Lord for a generation. V. 31. They shall come and shall declare his righteousness. Ps. 45. 17. I will make thy name to be remembered in all generations, therefore shall the people praise thee for ever and ever. Mat. 28.19.20. Go ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo I am with you always unto the end of the world. Amen. Esa. 59.21. As for me, this is my Covenant with them, saith the Lord, My spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the Lord, from henceforth and for ever. (x) 1 Cor. 7.14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now they are holy. Acts. 2.39. For the Promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. Rom. 11.16. For the first-fruits be holy, the lamp is also holy, and if the root be holy, so are the branches. Gen. 17.7. And I will establish my Covenant between me and thee, and thy seed after thee, in their generations for an-everlasting Covenant, to be a God unto thee, and to thy seed after thee.

Q. What are the special priviledges of the visible Church?

A. The visible Church hath the priviledge of being under God's special care and government; of being protected and preserved in all ages, notwithstanding the
opposition of all enemies*, and of enjoying the communion of Saints, the ordinary means of salvation*, offers of grace by Christ to all the members of it in the ministry of the Gospel, testifying, that whosoever believes in him shall be saved*, and excluding none that will come unto him*.

when a multitude of Shepherds are called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them; so shall the Lord of hosts come down to fight for mount Sion and for the hill thereof. V.5.] As birds flying, so will the Lord of hosts defend Jerusalem, defending also he will deliver it, and passing over he will preserve it. Zech.12.3, 4—8.9. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and Jerusalem. V.3.] And in that day will I make Jerusalem a burden some for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. V.4.] In that day, saith the Lord, I will smite every horse with blindness, and his rider with madness; and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness—V.8.] In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them, at that day shall be as David, and the house of David shall be as God, as the Angel of the Lord before them. V.9.] And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. (a) All. 39—42. For the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call—V.42] And they continued steadfastly in the Apostles' doctrine, and in fellowship, and in breaking of bread, and in prayers. (b) Psal.147.19, 20. He sheweth his words unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation, and as for his judgments, they have not known them; praise ye the Lord. Rom.9.4. Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises. Eph.3.11, 12. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. Mark 16.15, 16. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. (c) Joh.3.37. All that the Father giveth me shall come unto me, and him that cometh to me I will in no wise cast out.

Q. What is the invisible Church?

A. The invisible Church is the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head. (d) Eph.1.10—22, 23. That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him—V.22.] And hath put all things under his feet, and gave him to be head over all things to the Church, which is his body, the fulness of him that filleth all in all. Joh.10.16. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd. John 11.52. And not for that nation onely, but that also he should gather together in one, the children of God that were scattered abroad.
the invisible Church enjoy by Christ?

A. The Members of the Invisible Church by Christ enjoy Union and Communion with him in grace and glory.

(c) Job. 17,24. That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. Eph. 1,5,6. Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved) and hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus. John 17,24. Father I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.

Q. What is that union which the Elect have with Christ?

A. The Union which the Elect have with Christ, is the work of God's grace, whereby they are Spiritually and mystically, yet really and inseparably joyned to Christ, as their head and husband, which is done in their effectual Calling.

Q. What is effectual calling?

A. Effectual Calling is the work of God's almighty power and grace, whereby, out of his free and effectual love to his Elect, and from nothing in them morally, he raiseth them up, and makes them sit together in Christ Jesus. Eph. 1,5,6. That in the ages to come he might shew the exceeding riches of his grace in his kindness towards us in Christ Jesus, for by grace are ye saved, through faith, and that not of yourselves, it is the gift of God, Rom. 6,17. But be that is joined to the Lord is one Spirit. John 10,16. And give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. Eph. 2,23-30. For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body. For we are members of his body, of his flesh, and of his bones. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make ye perfect, establish, strengthen, settle you. 1 Pet. 5,10. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Q. What is the exceeding greatness of his power?
vying him thereunto, he doth in his accepted time invite and draw them to Jesus Christ by his Word and Spirit, savingly enlightening their minds, renewing and powerfully determining their wills, so as they, although in themselves dead in sin, are hereby made willing and able freely to answer his call, and to accept and embrace the grace offered and conveyed therein.

2.45—7, 8, 9. But God who is rich in mercy, for his great love wherewith he loved us. V.5.] Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved).—

V.7.] That in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us through Christ Jesus. V.8.] For by grace ye are saved, through faith, and that not of yourselves; it is the gift of God. V.9.] Not of works, lest any man should boast. Rom. 9.11. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth.— (l) Cor. 5.10. Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God. Compared with 2 Cor. 6.1, 2. We are then as workers together with him, beseeching you also that ye receive not the grace of God in vain; for he that worketh worketh in his own will, and in the day of salvation have I sinned thee; Behold now is the accepted time, behold, now is the day of salvation. 2 Thess. 2.13, 14. No man can come to me except the Father who hath sent me draw him; and I will raise him up at the last day. 2 Thess. 2.13, 14. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth, whereto he hath called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ. (m) Acts 26.18. To open their eyes and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith which is in me, 1 Cor. 2.10.—12. But God hath revealed them unto us by his Spirit: for the Spirit seeketh all things, yea even the deep things of God.—V.12.] Now we have not received the Spirit of the world, but the Spirit which is of God, that ye might know the things freely given us of God. (n) Ezek. 11.19. I will give them one heart, and I will put a new Spirit within you, and I will take the stony heart out of their flesh, and will give them an heart of flesh. Ezek. 36.26, 29. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. V.29.] I will also save you from all your uncleanness, and I will call for the corn and increase it, and lay no famine upon you. Job 6.45. It is written in the Prophets, And they shall be all taught of God: every man therefore that hath heard and learned of the Father cometh unto me. (o) Eph. 2.5. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.) Phil. 2.13. For it is God that worketh in you to will and to do of his good pleasure. (p) Deut. 30.6. And the Lord thy God will circumcise thy heart, and the heart of thy seed to love the Lord thy God with all thy heart, and with all thy soul, that thou mayst live.

Q. Are the Elect effectually called?

A. All the Elect, and they only, are effectually called, although others may be, and often are, outwardly called by the ministry of the Word, and have some the word of the Lord: and as many as were ordained to eternal life, believed.

many are called, but few are chosen.
common operations of the Spirit, who, for their wilful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ.

Divels? and in thy name done many wonderful works? Mat. 13. 20, 21. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet he hath not root in himself, but endureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended. Heb. 6. 4, 5. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost, and have tasted the good word of God, and the powers of the world to come; if they, &c.—(f) Job. 12. 38, 39, 40. That the saying of Elisha the Prophet might be fulfilled which he spake, Lord, why hast thou not believed our report? and to whom hath the arm of the Lord been revealed? V. 39.] Therefore they could not believe, because that Elisha said again. V. 40.] He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, and understand with their heart, and be converted, and I should heal them. Acts 28. 25, 26, 27. And when they agreed not among themselves, they departed after that Paul had spoken one word, Well spake the Holy Ghost by the Prophet Elisha unto our Fathers, saying, V. 26.] Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive. V. 27.] For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, & understand with their heart, and be converted and I should heal them. Job 6. 4, 5. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. V. 65.] And he said, Therefore said I unto you, that no man can come unto me except it were given him of the Father. Psal. 81. 11, 12. But my people would not hearken to my voice, and Israel would have none of me; so I gave them up to their own hearts lusts, and they walked in their own counsels.

Q. What is the Communion in Grace which the Members of the Invisible Church have with Christ?

A. The Communion in Grace, which the Members of the Invisible Church have with Christ, is, their partaking of the virtue of his Mediation, in their Justification, Adoption, Sanctification, and whatever else in this life manifests their Union with him.

Q. What is Justification?

A. Justification is an act of God's free grace unto sinners, in which he pardonneth all their sins, accept-
eth and accounteth their persons righteous in his sight, not for any thing wrought in them, or done by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, and received by Faith alone.

reconciliation — V. 21. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. Rom. 3. 22—24, 25—27, 28. Even the righteousness of God which is by the faith of Jesus Christ unto all, and upon all that believe; for there is no difference — V. 24. Being justified freely by his grace through the redemption that is in Jesus Christ. V. 25. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God — V. 27. Where is boasting then? it is excluded. By what law? Of works! Nay, but by the law of faith. V. 28. Therefore we conclude that a man is justified by faith, without the deeds of the law. (x) Tit. 3. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Eph. 1. 7. In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace. (a) Rom. 5. 17, 18, 19. Therefore if any man be in Christ he is a new creature, old things are passed away, behold, all things are become new. V. 18. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. V. 19. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Rom. 4. 6, 7, 8. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works. V. 7. Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. V. 8. Blessed is the man to whom the Lord will not impute sin. (b) Acts. 10. 43. To him give all the Prophets witness, that through his name whoever believeth in him shall receive remission of sins. Gal. 2. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified. Phil. 3. 9. — And be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

Q. How is justification an Act of God's free Grace?

A. Although Christ by his Obedience and Death, did make a proper, real, and full satisfaction to God's Justice, in the behalf of them that are justified, yet, in as much as God accepteth the satisfaction from a Surety, which he might have demanded of them, did Christ die for us. V. 9. Much more then being now justified by his blood, we shall be saved from wrath through him. V. 10. For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled shall we be saved by his life — V. 19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.
provide this Saviour, his own only Son, imputing his righteousness to them, and requiring nothing of them for their justification, but Faith, which also is his gift; their justification is, to them, of free grace.

Surely he hath born our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. V. 5. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. V. 6. As sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all—Ver. 10. Yet it pleased the Lord to bruise him, to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. V. 11. He shall see of the travail of his soul, and be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. V. 12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors. Heb. 7. 27. By so much was Jesus made a Saviour of a better Testament. Rom. 8. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things. 1 Pet. 1. 18, 19. For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers. V. 19. But with the precious blood of Christ, as of a lamb without blemish, and without spot. (c) 1 Cor. 5. 21. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. (f) Rom. 3. 24, 25. Being justified freely by his grace, through the redemption that is in Jesus Christ. V. 25. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. (g) Eph. 2. 8. For by grace are ye saved through faith, and that not of yourselves; it is the gift of God. (h) Eph. 1. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

Q. What is justifying Faith? A. Justifying Faith is a saving Grace, wrought in the heart of a Sinner by the Spirit and word of God.
God, whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition, not only assenteth to the truth of the promise of the Gospel, but receiveth and resteth upon Christ and his righteousness therein held forth, for pardon of sin, and for the accepting and accounting of his person righteous in the sight of God for salvation.

In their hearts, and said unto Peter and to the rest of the Apostles, M. and brethren, what shall we do to be saved? Acts 16. 30. And brought them out, and said, Sirs, what must we do to be saved? Acts 16. 8, 9. And when he is come he will convince the world of sin, and of righteousness, and of judgment. Of sin, because they believe not in me—Rom. 3. 6. For when we were yet without strength, in due time Christ died for the ungodly. Eph. 2. 4. And ye have not, who were dead in trespasses and sins. Acts 4. 10. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved. Acts 1. 13. In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation, in whom also, after ye believed, ye were sealed with that holy Spirit of promise. (Acts 1. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Acts 16. 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. Acts 10. 43. To him give all the Prophets witness, that through his name, whatsoever believeth in him shall receive remission of sins. (Phil. 3. 9. And be found in him, not having mine own righteousness which is by the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Acts 15. 11. But we believe that through the grace of our Lord Jesus Christ, we shall be saved even as they.

Q. How doth Faith justify a Sinner in the sight of God?

A. Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it, nor as if the grace of Faith, or any act thereof, were imputed to him for his justification, but only as it is an Instrument, by which he receiveth and applieth Christ and his righteousness.

Q. What:
Q. What is Adoption?

A. Adoption is an act of the free grace of God, in and for his only Son Jesus Christ, whereby all those that are justified are received into the number of his children, have his Name put upon them, the Spirit of his Son given to them, are under his fatherly care and dispensations, admitted to all the liberties and privileges of the sons of God, made heirs of all the promises, and fellow-heirs with Christ in glory.

Q. What is Sanctification?

A. Sanctification is a work of God's grace, whereby they, whom God hath before the foundation of the world chosen to be holy, are in time, through the powerful operation of his Spirit, applying the death and resurrection of Christ unto them, renewed in their whole man after the Image of God, having the seeds of Righteousness and true Holiness.
pentance unto life, and of all other saving graces put into their hearts, and those graces so stirred up, increased, and strengthened, as that they more and more die unto sin, and rise unto newness of life.

hath God also to the Gentiles granted repentance unto life. 1 John 3:9. Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God.

(f) Jude v. 20. But ye beloved, building up your selves in your most holy faith, praying in the Holy Ghost, 1 Peter 5:1-12. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end; 2 Peter 1:12. That ye be not slothful, but followers of them who through faith and patience inherit the promises. Ephesians 3:16, 17, 18, 19. That he would grant you, according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man. 1 Peter 1:9. And to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. Colossians 1:10, 11. That ye might walk worthy of the Lord, into all pleasing, being fruitful in every good work, and increasing in the knowledge of God, 1 Peter 1:11. Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness. (g) Romans 6:4-6-10. Therefore we are buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life—Romans 6:11. Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin—Romans 6:14. For sin shall not have dominion over you; for ye are not under the law, but under grace. Galatians 5:24. And they that are Christ's have crucified the flesh, with the affections and lusts.

Q. What is repentance unto life?

A. Repentance unto life, is a saving Grace, wrought in the heart of a sinner by the Spirit and word of God, whereby out of the fight and sense not only of the danger, but also of the filthiness and odiousness to the acknowledging of the truth. (i) Zechariah 12:10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace, and of supplications, and they shall look on me whom they have pierced, and mourn for him as one mourneth for his only son, and shall be in bitterness as one that is in bitterness for his first-born. (k) Acts 1:1. When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. Acts 10:45. And some of them were men of Cyprus, and Cyrene; who when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. Acts 20:1. And the hand of the Lord was with them, and a great number believed and turned to the Lord. (l) Ezekiel 18:28-30-32. Because he considereth and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Ezekiel 30:32. Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Ezekiel 31:28. And they shall have bread enough, and to spare, and I will multiply my servants. Ezekiel 31:29. Therefore behold I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. Ezekiel 31:32. For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore return thou thyself and live ye. Ezekiel 11:15, 17, 18. And when he cometh as he said, I will arise, and go to my father, and say unto him, Father I have sinned against heaven, and before thee. Hosea 2:6, 7. Therefore behold I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. Ezekiel 31:33. And the shall fall after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them. Then shall the say, I will go and return to my first husband; for then was it better with me then now.
of his sins, and upon the apprehension of God's mercy in Christ to such as are penitent, he so grieves for, and hates his sins, as that he turns from them all to God, purposing and endeavouring constantly to walk with him in all the ways of new obedience.

Ex. 30. 22. Ye shall defile also the covering of thy graven images of silver, and the ornaments of thy molten images of gold; thou shalt cast them away as a menstruous cloth, thou shalt say unto it, get thee hence. (x) Joel 2. 12, 13. Therefore also now saith the Lord; turn ye even to me with all your heart, and with fasting and weeping, and mourning. V. 13.] And rent your heart and not your garments, and turn unto the Lord your God, for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. (o) Jer. 31. 18, 19. I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: Turn thou me, and I shall be turned; thou art the Lord my God. V. 19.] Surely after that I was turned, I repented, and after that I was instructed, I smote upon my thigh; I was ashamed, yea even confounded, because I did bear the reproach of my youth. (p) 2 Cor. 7. 11. For behold this selfsame thing, that ye sorrowed after a godly sort, how much more readily shall great sorrow work in you, yea, what clearing of your selves, yea what indignation, yea what fear, yea what repentance, yea what zeal, yea what revenge, in all things ye have approved your selves to be clear in this matter. (q) Acts 6. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified by faith that is in me. Exod. 14. 6. Therefore lay unto the house of Israel, Thus saith the Lord God; Repent and turn your selves from your idols, and turn away your faces from all your abominations. 1 Kings 8. 47, 48. Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication to thee in the land of them that carried them captives, saying, We have sinned and done perversely, we have committed wickedness. V. 48.] And so return unto that with all their heart, and with all their soul. —(r) Psal. 119. 6-59. — 28. Then shall not be ashamed, when I have respect unto all thy commandments. V. 59.] I intreated thy favour with my whole heart: be merciful unto me according to thy word — V. 28.] My soul melteth for heaviness; strengthen thou me according unto thy word. Luke 1. 6. And they were both righteous before God, walking in all the commandments, and ordinances of the Lord blameless. 2 Kings 23. 25. And like unto him was there no King before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the Law of Moses, neither after him arose there any like him.

Q. Wherein do Justification and Sanctification differ?

A. Although Sanctification be inseparably joyned with Justification, yet they differ, in that God in Justification imputeth the righteousness of Christ, in Sanctification his Spirit infuseth grace, and enableth to the name of the Lord Jesus, and by the Spirit of our God. 1 Cor. 1. 30. But of him are ye in Christ Jesus; who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. (t) Rom. 4. 6—8. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works — V. 8.] Blessed is the man unto whom the Lord will not impute sin.
the exercise thereof 4; in the former, sin is pardoned 8 (u) Exk.36.27. And in the other it is subdued 3, the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation, the other is neither equal in all 2, nor in this life perfect in any 3, but growing up to perfection 6.

through the redemption that is in Jesus Christ. V.25.] Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God. (x) Rom.6.6—14. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin—V.14. For sin shall not have dominion over you, for ye are not under the law, but under grace. (y) Rom.8.3,334. Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. (z) 1 Fobs.2.1,2,14. I write unto you, little children; because ye are fenced over for his names sake. V.13.] I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. V.14.] I have written unto you fathers, because ye have known him that is from the beginning. I have written unto you young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Heb.5.1,2,14. For, when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the Oracles of God; and are become such as have need of milk, and not of strong meat. V.13.] For every one that useth milk is unskilful in the word of righteousness, for he is a babe. V.14.] But strong meat belongeth to them that are of full age, even those who by reason of use, have their senses exercised to discern both good and evil. (a) 1 Jobs.1.8—10. And if we say, that we have no sin, we deceive ourselves and the truth is not in us—V.10.] If we say that we have not sinned, we make him a liar, and his word is not in us. (b) 2 Cor.7.1. Having therefore these promises (dearly beloved) let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Phil.3.1,2,14. Not as though I had already attained, either were already perfect, but follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. V.13.] Brethren, I count not my self to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. V.14.] I press toward the mark, for the price of the high calling of God in Christ Jesus.

Q. Whence ariseth the imperfection of Sanctification in believers?

A. The imperfection of Sanctification in believers, ariseth from the remnants of sin abiding in every part of them, and the perpetual lustings of the flesh against the spirit, whereby they are often foiled with temptations, and fall into many sins, are hindered in all their spirituous dwelleth no good thing; for, to will is present with me, but how to perform that which is good, I find not—V.23.] But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Mark 14.66—to the end. And as Peter was beneath in the Palace, there cometh one of the maidens of the High Priest, &c.—Gal.2.14,15. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. V.12.] For before that certain came from James, he did eat with the Gentiles, but when they were come, he withdrew, and separated himself, fearing them who were of the circumcision.
(d) *Heb.* 12. 1. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us. (e) *1 Tim.* 6. 6. But we are all as an unclean thing, and all our righteousness are as filthy rags, and we all fade as a leaf, and our iniquities, like the wind, have taken us away. *Exod.* 28. 38. And it shall be upon Aarons forhead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be alwayes upon his forhead, that they may be accepted before the Lord.

Q. May not true believers by reason of their imperfections, and the many temptations and sins they are overtaken with, fall away from the state of Grace?

A. True believers by reason of the unchangeable love of God, and his decree and covenant to give them perseverance, their inseparable union with Christ, his continual intercession for them, and the spirit and seed of God abiding in them, can neither totally nor finally fall away from the state of Grace, but are kept by the power of God through Faith unto salvation.

Q. Can true believers be infallibly assured that they are in the Estate of grace, and that they shall persevere there-in unto salvation?

A. Such
A. Such as truly believe in Christ, and endeavour to walk in all good conscience before him, may, without extraordinary revelation, by faith grounded upon the truth of God's promises, and by the Spirit enabling them to discern in themselves those graces to which the promises of life are made, and bearing witnesses with their Spirits that they are the children of God, be infallibly assured that they are in the estate of grace, and shall persevere therein unto salvation.

God. 1 Job 3:14—18, 19—21—24. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. V. 19. My little children, let us not love in word, nor in tongue, but in deed and in truth. V. 19. And hereby we know we are of the truth, and shall assure our hearts before him. V. 21. Beloved, if our heart condemn us not, then have we confidence towards God. V. 24. And he that keepeth his commandments dwelleth in him, and he in him; and hereby we know that he abideth in us, by the Spirit which he hath given us. 1 John 4:13—16. Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit. V. 16. And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Hebr. 6:11, 12. And we desire that every one of you do the same diligence, to the full assurance of hope unto the end. V. 12. That ye be not slothful, but followers of them who through faith, and patience inherit the promises. (p) Rom. 8:16. The Spirit is self-beareth witnesses with our Spirit, that we are the children of God. (q) 1 John 5:13. These things have I written unto you, that believing on the name of the Son of God, ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

Q. Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved?

A. Assurance of grace and salvation not being of the essence of faith, true believers may wait long before they obtain it, and after the enjoyment thereof may have it weakened and intermitted through manifold dis tempters, sins, temptations, and desertions, yet ye were sealed with the holy Spirit of promise. (s) Isa. 50:10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light, let him trust in the Lord, and stay upon his God. Psal. 88: throughout. O Lord, God of my salvation, I have cried day and night. &c. (r) Psal. 77:1. to the 12. ver. I cried unto thee with my voice, &c. Cant. 2, 3,—6. I sleep, but my heart waketh; it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night. V. 3. I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them? — V. 8. I opened to my beloved, but my beloved had withdrawn himself, and was gone; my soul failed when he spake; I sought him, but I could not find him; I called him, but he gave me no answer. Psal. 51:8—12. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. V. 12. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. Psal. 31:22. For I said in my haste, I am cut off from before thine eyes; nevertheless thou heardest the voice of my supplications when I cried unto thee. Psal. 22:1. My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?
are they never left without such a presence and support of the Spirit of God, as keeps them from sinking into utter despair.

for his seed remaineth in him, and he cannot sin because he is born of God. 

Though he slay me, yet will I trust in him; but I will maintain mine own ways before him. 

If I say, I will speak thus, behold, I should offend against the generation of thy children. 

I have forsaken thee, but with great mercies will I gather thee, V. 8. 

This is as the waters of Noah unto me; for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee, V. 10. 

For the mountains shall depart, and the hills shall be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, faith the Lord that hath mercy on thee.

Q. What is the communion in Glory, which the members of the Invisible Church have with Christ? A. The communion in glory which the members of the Invisible Church have with Christ is, in this life, immediately after death, and at last perfected at the resurrection and day of Judgment.

Q. What is the communion in Glory, with Christ, which the members of the Invisible Church enjoy in this life? 

A. The members of the Invisible Church have communicated to them in this life, the first fruits of glory with Christ, as they are members of him their head, and so, in him, are interested in that glory which he is fully possessed of, and, as an earnest thereof, enjoy the sense of God's love, peace of conscience, joy in the Holy Ghost, and hope of glory: as, on the contrary, when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. 

Who hath also sealed us, and given the earnest of the Spirit in our hearts. 

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. 

For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.
the sense of God's revenging wrath, horror of conscience, and a fearful expectation of judgement, are, to the wicked, the beginning of their torments which they shall endure after death.

(c) Gen. 4. 13. And Cain said unto the Lord, My punishment is greater then I can bear. Mat. 27. 45.—Saying, I have sinned, in that I have betrayed innocent blood. And they said, What is that to us? see thou to it. Heb. 10. 27.—But a certain fearful looking for, of judgement, and fiery indignation, which shall devour the adversaries. Rom. 2. 9. Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. Mark 9. 44. Where their worm dieth not, and the fire is not quenched.

Q. Shall all men die?
A. Death being threatened as the wages of sin, it is appointed unto all men once to die, for that all have sinned.

Q. Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?
A. The righteous shall be delivered from death itself, at the last day, and even in death are delivered from the sting and curse of it, so that, although they die, yet it is out of God's love, to free them perfectly from sin and misery, and to make them capable of further communion with Christ in glory, which they then enter upon.

who through fear of death, were all their life-time subject to bondage. (b) Tit. 3. 1. The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come. V. 1. ] He shall enter into peace, they shall rest in their beds, each one walking in his uprightness. King. 22. 10. Behold therefore I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place. (i) Rev. 14. 13. And I heard a voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord from henceforth, yea, faith the Spirit; that they may rest from their labours, and their works do follow them. Eph. 5. 27. That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish; (k) Luke. 23. 43. And Jesus said unto him, Verily I say unto thee, This day shall thou be with me in Paradice. Phil. 1. 23. For I am in a straight betwixt two, having a desire to depart, and to be with Christ, which is far better.

Q. What
Q. What is the communion in Glory with Christ, which the members of the invisible Church enjoy immediately after death?

A. The communion in Glory with Christ, which the members of the invisible Church enjoy immediately after death, is, in that their souls are then made perfect in holiness, and received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies, which even in death continue united to Christ, and rest in their graves as in their beds, till at the last day they be again united to their souls: whereas the souls of the wicked are at death cast into hell, where they remain in torments and utter darkness, and their bodies kept in their graves, as in their prisons, till the resurrection and judgement of the great day.

(1) Heb.12.23. To the general assembly and Church of the firstborn, which are written in heaven, and to God the judge of all, and to the Spirit of just men made perfect.

(m) 2 Cor. 5. 1-6-8. For we know that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens — V. 6. ] Therefore we are always confident, knowing that while we are present in the body, we are absent from the Lord — V. 8. ] We are confident, I say, and willing rather to be absent from the body, and present with the Lord. Phil. 1. 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better. Compared with Acts 3. 11. whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets, since the world began. And with Eph. 4. 10. He that descended is the same also that ascended up far above all heavens, that he might fill all things.

(n) 1 John 3. 1-2. Beloved, now are we the sons of God. and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is. 1 Cor. 13. 12. For now we see through a glass, darkly, but then, face to face: now I know in part, but then I shall know even as also I am known. (o) Rom. 8. 23. And not only they, but our selves also, who have the first fruits of the Spirit, even we ourselves, groan within our selves, waiting for the adoption, to wit, the Redemption of our body. Psal. 16. 9. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. (p) 1 Thess. 4. 14. For if we believe that Jesus died, and rose again, even to them also which sleep in Jesus will God bring with him. (q) Eph. 5. 2. He shall enter into peace, they shall rest in their beds, each one walking in his uprightness. (r) Job 19. 26, 27. And though after my skin, worms destroy this body, yet in my flesh shall I see God. V. 27.] Whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me. (s) Luke 16. 23-24. And in hell he lifted up his eyes, being in torments, and saw Abraham far off, and Lazarus in his bosom. V. 24.] And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. Acts 1. 25. That he may take part of this Ministery, and Apostleship, from which Judas by transgression fell, that he might go to his own place. Jude v. 6. 7. And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgement of the great day. V. 7.] Even as Sodom and Gomorrah and the Cities round about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Q. What are we to believe concerning the Resurrection?

A. We
A. We are to believe that at the last day there shall be a general resurrection of the dead, both of the just and unjust, when they that are then found alive, shall in a moment be changed; and the self same bodies of the dead which were laid in the grave, being then again united to their souls for ever, shall be raised up by the power of Christ; the bodies of the just, by the Spirit of Christ; and by virtue of his resurrection, as their head, shall be raised in power, spiritual, incorruptible, and made like to his glorious body*, and the bodies of the wicked shall be raised up in dishonour, by him, as an offended Judge*.

Q. What shall immediately follow after the resurrection? 
A. Immediately after the resurrection shall follow the general and final judgement of Angels and men, the

* 1 Cor. 15.51,52,53. Behold I shew you a mystery, we shall not all sleep, but we shall all be changed. V.52. In a moment, in the twinkling of an eye, at the last trump (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed;) V.53. For this corruptible must put on incorruption, and this mortal must put on immortality, 1 Thess.4.15,16,17. For this we say unto you by the word of the Lord, that we who are alive, and remain unto the coming of the Lord, shall not prevent them who are asleep. V.16. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trumpet of God; and the dead in Christ shall rise first. V.17. Then we who are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. 1 Thess.4.17,18. Marvail not at this, for the hour is coming in which all that are in the graves, shall hear his voice, V.18. And shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. 1 Cor.15.21,22,23—41,43,44. For since by man came death, by man came also the resurrection of the dead. V.22. For as in Adam all die, even so in Christ shall all be made alive. V.23. But every man in his own order, Christ the first fruits, afterwards they that are Christ's at his coming. V.23,24. So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption, V.43. It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power; V.44. It is sown a natural body, it is raised a Spiritual body. Phil.3.21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able to subdue all things unto himself. (x) Job.5.27,28,29. And hath given him authority to execute judgement also, because he is the son of man. V.28. Marvail not at this, for the hour is coming in which all that are in the graves, shall hear his voice, V.29. And shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. Mat.25.33. And he shall set the sheep on his right hand, but the goats on the left.

[y] 1 Pet.2.4. For if God spared not the Angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgement, Jude v.6,7.—14,15. And the Angels which kept not their first station, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgement of the great day, V.7. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. — V.14. And Enoch also, the seventh from Adam prophesied of these things, saying, Behold, the Lord cometh with ten thousands of his Saints, V.15. To execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him. Mat.25.46. And these shall go away into everlasting punishment, but the righteous into life eternal.
day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord a.

44. But of that day and hour knoweth no man, no not the Angels of heaven, but my Father onely.—V.43.] Watch therefore, for ye know not the hour when your Lord doth come.—V. 44.] Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh. Luke 12.35,36. For as a snare shall it come on all them that dwell on the face of the whole earth. V.36.] Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Q. What shall be done to the wicked at the day of judgement?

A. At the day of judgement the wicked shall be set on Christ's left hand a, and, upon clear evidence, and full conviction of their own consciences b, shall have the fearful, but just sentence of condemnation pronounced against them c; and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, his Saints, and all his holy Angels, into hell, to be punished with unspeakable torments both of body and soul, with the Devil and his Angels for ever d.

Q. What shall be done to the righteous at the day of judgement?

A. At the day of judgement, the righteous being caught up to Christ in the clouds e, shall be set on his right hand, and there openly acknowledged, and acquitted f;
ted, shall join with him in the judging of reprobate Angels and men, and shall be received into heaven, where they shall be fully and forever freed from all sin and misery, filled with unconceivable joyes, made perfectly holy and happy both in body and soul, in the company of innumerable Saints, and holy Angels, but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the holy Spirit, so all eternity: and this is the perfect and full communion which the members of the invisible Church shall enjoy with Christ in glory at the resurrection and day of judgement.

Ye not that we shall judge Angels? how much more then the things that pertain to this life? (b) Mat.25.34.-45. Then shall the King say to them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—V.46.] And these shall go away into everlasting punishment, but the righteous into life eternal. (i) Eph.5.27. That he might present it to himself a glorious Church, not having spot or wrinkle, nor any such thing, but that it should be holy, and without blemish. Rev.14.19. And I heard a voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord from henceforth, yea, faith the Spirit, that they may rest from their labours, and their works do follow them. (k) Psal.16.11. Thou wilt shew me the path of life, in thy presence is fulness of joy, and at thy right hand there are pleasures for evermore. (l) Heb.11.22,23. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, V.23.] To the general assembly of the first born, which are written in heaven, and to God, the Judge of all, and to the Spirits of just men made perfect. (n) 1 Job.3.2. Beloved, now are we the Sons of God, and it doth not yet appear what we shall be: but we know that when we appear we shall be like him; for we shall see him as he is. 1 Cor.13.12. For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know, even as I am known. 1 Thes.4.17,18. Then we who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. V.18.] Wherefore comfort one another with these words.
Having seen, what the Scriptures principally teach us to believe concerning God; it follows to consider, what they require as the duty of man.

Quest. What is the duty that God requireth of man?

A. The duty which God requireth of man, is, obedience to his revealed will.

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Q. What did God at first reveal unto man as the rule of his obedience?

A. The rule of obedience revealed to Adam in the estate of innocency, and to all mankind in him, beside a special command, not to eat of the fruit of the tree of the knowledge of good and evil, was, the Moral Law.

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Q. What is the Moral Law?

A. The Moral Law is the declaration of the will of God to mankind, directing and binding every one to personal, perfect, and perpetual conformity and obedience.
Once thereunto, in the frame and disposition of the whole man soul and body, and in performance of all those duties of holiness and righteousness which he oweth to God and man, promising life upon the fulfilling, and threatening death upon the breach of it.

and Judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. V. 2.] The Lord our God made a covenant with us in Horeb. V. 3.] The Lord made not this covenant with our fathers, but with us, even us; who are all of us alive here this day—V. 31.] But as for thee stand thou here by me, and I will speak unto thee all the Commandments, and the Statutes and the Judgments which thou shalt teach them, that they may do them in the land which I give them to possess it—V. 33.] Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess. Luk. 10:26, 27. What is written in the law? how readest thou? V. 27.] And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour, as thyself.

Gal. 3.10. For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things contained in the book of the law to do them. 1 Thes. 5.23. And the very God of peace sanctify you wholly. And I pray God your whole spirit, and soul and body, be preserved unto the coming of our Lord Jesus Christ. (q) Luk. 1.75. In holiness and righteousness before him all the days of our life. Acts 24.16. And herein do I exercise myself, to have always a conscience void of offence both towards God and towards men. (r) Rom. 10.5. For Moses describeth the righteousness which is of the law, that the man which doth these things shall live by them. Gal. 3.10.—11. For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things that are written in the book of the law to do them—V. 12.] And the law is not of faith, but the man that doeth them shall live in them.

Q. Is there any use of the Moral Law to man, since the fall?

A. Although no man, since the fall, can attain to righteousness and life by the Moral Law, yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or to the regenerate.

Q. Of what use is the Moral Law to all men?

A. The Moral Law is of use to all men, to inform them.
them of the holy nature and will of God, and of their duty, binding them to walk accordingly; to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, and lives, to humble them in sense of their sin and misery, and thereby help them to a clearer sight of the need they have of Christ, and of the perfection of his obedience.

For I am the Lord that bringest you up out of the land of Egypt, to be your God; ye shall therefore be holy, for I am holy. Lev. 1.44, 53. For they of the holy nature and will of God, and of their duty, binding them to walk accordingly; to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, and lives, to humble them in sense of their sin and misery, and thereby help them to a clearer sight of the need they have of Christ, and of the perfection of his obedience.

Q. What particular use is there of the Moral law to unregenerate men?

A. The Morall Law is of use to unregenerate men, to awaken their consciences to fly from wrath to come, and to drive them to Christ; or, upon their continuance in the estate and way of sin, to leave them inexusable.

(b) 1 Tim. 1.9, 10. Knowing this that the Law is not made for a righteous man, but for the lawless, and disobedient, for the ungodly and sinners, for unholy, and profane, for murderers of fathers, and murderers of mothers, for manslayers, V. 10. For whoremongers, for them that defile themselves with man-kind, for wizards, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine. (c) Gal. 3.24. Wherefore the Law was our School Master to bring us unto Christ, that we might be justified by faith. (d) Rom. 1.20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse. Compared with, Rom. 2.15. Which shew the work of the Law written in their hearts, their consciences also bearing witness, and their thoughts the mean while accusing one another.
and under the curse thereof.

under the curse: for it is written, Cursed is everyone that continueth not in all the things which are written in the book of the Law, to do them.

Q. What special use is there of the Moral Law to the regenerate?

A. Although they that are regenerate, and believe in Christ, be delivered from the Moral Law as a Covenant of works, so as thereby they are neither justified nor condemned; yet beside the general uses thereof common to them with all men, it is of special use, to shew them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good; and thereby to provoke them to more thankfulness, and to express the same in their greater care to conform themselves thereunto as the rule.

Rom. 7. 4, 6. Wherefore, my brethren, ye also are become dead to the law, by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.—V. 6.] But now we are delivered from the law, that being dead wherein we were held, that we should serve in servitude of spirit, and not in the oldness of the letter. Gal. 4. 4, 5. But when the fulness of time was come, God sent forth his Son made of a woman, made under the law. V. 5] To redeem them that were under the Law, that we might receive the adoption of sons. (f) Rom. 6. 14. For sin shall not have dominion over you; for ye are not under the law, but under grace.

Rom. 7. 4, 6. Wherefore, my brethren, ye also are become dead to the law, by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.—V. 6.] But now we are delivered from the law, that being dead wherein we were held, that we should serve in servitude of spirit, and not in the oldness of the letter. Gal. 4. 4, 5. But when the fulness of time was come, God sent forth his Son made of a woman, made under the law. V. 5] To redeem them that were under the Law, that we might receive the adoption of sons. (f) Rom. 6. 14. For sin shall not have dominion over you; for ye are not under the law, but under grace.

(f) Rom. 6. 14. For sin shall not have dominion over you; for ye are not under the law, but under grace.
(1) Rom. 7. 22. For I delight in the law of God after the inward man. Rom. 12. 2. And be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, that acceptable and perfect will of God. Tit. 2. 11, 12, 13, 14. For the grace of God that bringeth salvation hath appeared to all men. V. 12. Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present evil world. V. 13. Looking for that blessed hope, and the glorious appearing of the great God, and our Lord Jesus Christ. V. 14. who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Q. Where is the Moral Law summarily comprehended?

A. The Morall Law is summarily comprehended in the Ten Commandments, which were delivered by the voice of God upon mount Sinai, and written by him in two tables of stone, and are recorded in the twentieth chapter of Exodus; the four first Commandments containing our duty to God, and the other six our duty to man.

(m) Deut. 10. 4. And he wrote in the Tables according to the first writing, the ten Commandments, which the Lord spake unto you in the Mount, out of the midst of the fire, in the day of the assembly, and the Lord gave them unto me. Exod. 34. 1, 2, 3, 4. And the Lord said unto Moses, Hew thee two Tables of stone like unto the first, and I will write upon these Tables the words that were in the first Tables which thou brakest. V. 2. And be ready in the morning, and come up into Mount Sinai, and present thyself there to me in the top of the mount. V. 3. And no man shall come up with thee, &c.—V. 4. And he hewed two Tables of stone like the first, and rose early in the morning, and went up into Mount Sinai, as the Lord had commanded him, and took in his hand the two Tables of stone. (n) Matth. 22. 37, 38, 39, 40. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. V. 38. This is that first and great Commandment. V. 39. And the second is like unto it, Thou shalt love thy neighbour as thyself. V. 40. On these two Commandments hang all the Law and the Prophets.

Q. What Rules are to be observed for the right understanding of the ten Commandments?

A. For the right understanding of the ten Commandments, these rules are to be observed.

1. That the Law is perfect, and bindeth every one to full conformity in the whole man unto the righteousness thereof, and unto intire obedience, for ever, so as, to require the utmost perfection of every duty, and to forbid
bid the least degree of every sin.

Psal. 19. 7. The law of the Lord is perfect converting the soul; the testimony of the Lord is sure, making wise the simple. Jam. 2. 10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. Mat. 5. 21. to the end. Ye have heard that it was said by them of old time, Thou shalt not kill— But I say— and so on to the end.

2. That it is spiritual, and so, reacheth the Understanding, Will, Affections, and all other powers of the soul, as well as words, works, and gestures.

Rom. 7. 14. For we know that the law is spiritual, but I am carnal, sold under sin. Deut. 6. 5. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. Compared with Mat. 22. 37, 38, 39. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, V. 38.] This is the first and great commandment. V. 39.] And the second is like unto it, Thou shalt love thy neighbour as thy self. Matt. 3. 21, 22——27, 18,—— 36. to the end. Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgement. V. 22.] But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgement; and whosoever shall say to his brother, Raca, shall be in danger of the Council; but whosoever shall say, Thou fool, shall be in danger of hell-fire—— V. 27.] Ye have heard that it hath been said by them of old time, Thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart—— V. 36.] Neither shalt thou swear by thine head &c, to the end of the chapter.

3. That one and the same thing, in divers respects, is required or forbidden in several Commandments.

Col. 3. 5. Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry. Amos 8. 5. Saying, when will the New Moon be gone, that we may set corn? and the sabbath, that we may set forth what is making the Ephah small, and the shekel great, and falsifying the balances by deceit. Prov. 1. 19. So are the ways of every one that is greedy of gain, which taketh away the life of the owners thereof. 1 Tim. 6. 10. For the love of money, is the root of all evil, which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

4. That, as, where a duty is commanded, the contrary sin is forbidden, and where a sin is forbidden, the

1Sa. 8. 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day and call the Sabbath a delight, the holy of the Lord honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words— Deut. 6. 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his Name. Compared with, Mat. 4. 9, 10.— And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. V. 10.] Then said Jesus unto him, Get thee hence Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Mat. 15. 4, 5, 6. For God commanded, saying, Honour thy father and thy mother, and he that curseth father or mother let him die the death. V. 5.] But ye say, that whosoever shall say to his father or mother, It is a gift by whatsoever thou mightest be profited by me. And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.
contrary duty is commanded, so, where a promise is annexed, the contrary threatening is included; and, where a threatening is annexed, the contrary promise is included.

and whatsoever shall kill, shall be in danger of the judgement. V.12. But I say unto you, whatsoever is angry with his brother without a cause, shall be in danger of the judgement, and whatsoever shall say to his brother, Raca, shall be in danger of the Council; but whoever shall say, Thou fool, shall be in danger of Hell—Sec. V.23. Therefore if thou bring thy gift to the Altar, and there remember that thy brother hath ought against thee. V.24. Leave there thy gift, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. V.25. Agree with thine adversary while thou art in the way with him, lest, &c. Eph. 4.28. Let him that is stolen, steal no more, but rather let him work with his hands the thing that is good, that he may have to give to him that needeth.

5. That what God forbids, is at no time to be done, what he commands, is always our duty, and yet every particular duty is not to be done at all times.

6. That, under one sin or duty, all of the same kind are forbidden or commanded, together with all the
the causes, means, occasions, and appearances thereof, and provocations thereunto. §: §: §: W. 27. Ye have heard that it hath been said of old, Thou shalt not commit adultery: But I say unto you, whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Mat. 5. 27, 28. See (§) before. 27. Ye have

Mat. 5. 27, 28. See (§) before. 27.

For God commanded, saying, Honour thy father and thy mother; and he that curseth his father and his mother, let him die the death. V. 5. But ye say, that whosoever shall say to his father or mother, It is a gift by whatsoever thou mightest be profited by me, and honour not his father and his mother, he shall be free, thus have ye made the commandment of God of none effect by your tradition. Neb. 10. 24, 25. And let us consider one another to provoke unto love, and unto good works. V. 25.

Mat. 5. 4, 5, 6. For God commanded, saying, Honour thy father and thy mother; and he that curseth his father and his mother, let him die the death. V. 5. But ye say, that whosoever shall say to his father or mother, It is a gift by whatsoever thou mightest be profited by me, and honour not his father and his mother, he shall be free, thus have ye made the commandment of God of none effect by your tradition. Neb. 10. 24, 25. And let us consider one another to provoke unto love, and unto good works. V. 25.

Mat. 5. 4, 5, 6. For God commanded, saying, Honour thy father and thy mother; and he that curseth his father and his mother, let him die the death. V. 5. But ye say, that whosoever shall say to his father or mother, It is a gift by whatsoever thou mightest be profited by me, and honour not his father and his mother, he shall be free, thus have ye made the commandment of God of none effect by your tradition. Neb. 10. 24, 25. And let us consider one another to provoke unto love, and unto good works. V. 25.

7. That what is forbidden or commanded to our selves, we are bound, according to our places, to endeavour that it may be avoided or performed by others, according to the duty of their places.

Lord thy God, in it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, nor thy maidservant, nor thy servaun, nor thy cattle, nor the stranger that is within thy gates.—Lev. 19.

17. Thou shalt not have thy brother in thy heart, thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him, Gen. 18. 19. For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoke of him. Josh. 24. 15. And if it seem evil to you to serve the Lord, choose you this day whom ye will serve, but as for me and my house we will serve the Lord, Deut. 6. 6, 7. And these words which I command thee this day shall be in thy heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8. That, in what is commanded to others, we are bound according to our places and callings to be helpful to them, and to take heed of pertaking with others in what is forbidden them.

But the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, nor thy maidservant, nor thy servant, nor thy cattle, nor the stranger that is within thy gates.—Lev. 19.

17. Thou shalt not have thy brother in thy heart, thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him, Gen. 18. 19. For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoke of him. Josh. 24. 15. And if it seem evil to you to serve the Lord, choose you this day whom ye will serve, but as for me and my house we will serve the Lord, Deut. 6. 6, 7. And these words which I command thee this day shall be in thy heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

(b) 2 Cor. 1. 24. Not for that we have dominion over your faith, but are helpers of your joy.—(c) 1 Tim. 5. 22. Lay hands suddenly on no man, neither be partaker of other mens sins; keep thy self pure. Eph. 5. 11. And have no fellowship with the unprofitable works of darkness, but rather reprove them.

Q. What special things are we to consider in the ten Commandments?

Ha A. We
A. We are to consider in the ten Commandments; the Preface, the substance of the Commandments themselves, and several reasons annexed to some of them, the more to inforce them.

Q. What is the Preface to the Commandments?
A. The Preface to the Commandments is contained, in these words [I am the Lord thy God which have brought thee out of the land of Egypt out of the house of bondage], wherein God manifesteth his Sovereignty, as being Jehovah, the Eternal, Immutable, and Almighty God, having his Being in and of himself, and giving being to all his words, and works, and that he is a God in Covenant, as with Israel of old, so with all his people, who as he brought them out of their bondage in Egypt, so he delivereth us from our Spiritual thraldom, and that therefore we are bound to take him for our God alone, and to keep all his Commandments.

Q. What is the sum of the four Commandments, which contain our duty to God?
A. The sum of the four Commandments containing our duty to God, is, to love the Lord our God with all our heart, and with all our soul, and with all our strength,
**Q. Which is the first Commandment?**

A. The first Commandment is, **Thou shalt have no other God before me**.

**Q. What are the duties required in the first Commandment?**

A. The duties required in the first Commandment, are, the knowing and acknowledging of God to be the only true God, and our God; and to worship and glorify him accordingly, by thinking, meditating, remembering, highly esteeming, honoring, adoring, choosing, loving, desiring, fearing of him, believing him, with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsaik him, he will cast thee off for ever. Deut. 26. 17. Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice. Ex. 43. 10. Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he before me there was no God formed, neither shall there be after me. Jer. 14. 23. Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art not thou he, O Lord our God? therefore we will wait upon thee, for thou hast made all these things. (p) Psal. 95. 6, 7. O come let us worship and bow down; let us kneel before the Lord our Maker. V. 7.] For he is our God, and we are the people of his pasture, and the sheep of his hands. Mat. 4. 10. Then said Jesus unto him, Get thee hence Satan: for it is written, **Thou shalt worship the Lord thy God, and him only shalt thou serve.**

**(q) Mal. 3. 16. Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name.** *(r) Psal. 63. 6. When I remember thee upon my bed, and meditate on thee in the night watch.*

**(s) Exod. 12. 1. Remember now thy Creator in the days of thy youth, &c.** *(t) Psal. 71. 19. Thy righteouness also, O God, is very high, who hast done great things, O God who is like unto thee?** *(u) Mal. 1. 6. A son honoureth his father, and a servant his master; if then I be a father, where is mine honour? and if I be a master, where is my fear, saith the Lord of hosts, unto you, O Priests, that despise my name?** *(v) Isai. 45. 23. I have sworn by my self, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear.** *(x) 1 Sam. 24. 15.—22. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve, whether the God which your fathers served, that were on the other side of the flood, or the Gods of the Amorites in whose land ye dwell; but as for me and my house, we will serve the Lord—** V. 23.] And Joshua said unto the people, Ye are witnesses against yourselves, that ye have chosen the Lord to serve him; and they said, we are witnesses. *(y) Deut. 6. 5. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.** *(z) Psal. 73. 25. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.** *(a) Isai. 8. 13. Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread.** *(b) Exod. 14. 31. And Israel saw the great work which the Lord did upon the Egyptians, and the people feared the Lord, and believed the Lord and his servant Moses.**

H 3

**casting**�
trusting, hoping, delighting, rejoicing in him;
being zealous for him, calling upon him, giving all
praise and thanks, and yielding all obedience and sub-
mission to him, with the whole man, being careful in
all things to please him, and sorrowful when in any
thing he is offended, and walking humbly with
him.

Q. What are the sins forbidden in the first Command-
ment?

A. The sins forbidden in the first Commandment,
are, Atheism in denying, or not having a God; Idolat-
ry, in having, or worshipping more Gods then one, or any
with, or instead of the true God; the not having and a-

Eph. 2. 12. That at
that time ye were without Christ, being aliens from the Common-
wealth of Israel, and strangers
from the Covenant of promise, having no hope, and without God in the world. (o) Jer. 3. 27,
28. Saying to a flock, Thou art my father, and to a stone, Thou hast brought me forth; for they have
burned their back upon me, and not their face; but in the time of their trouble they will lay aside
and forsake us. V. 28.] But where are thy Gods that thou hast made thee; let them arise, if they
can save thee in the time of thy trouble, for according to the number of thy Cities are thy Gods O Ju-
dah. Compared with i Thess. 1. 9. For they themselves shew of us what manner of entering in we
had unto you, and how ye returned to God from Idols, to serve the living and true God. (p) Psal.81.
11. But my people would not hearken to my voice, Israel would have none of me.
mandament, ignorance, forgetfulness, misapprehensions, false opinions, unworthy, and wicked thoughts of him, bold and curious searching into his secrets, all profaneness, hatred of God, self-love, self-seeking, and all other inordinate and immoderate setting of our mind, will, or affections upon other things, and taking them off from him in whole or in part, vain credulity, unbelief, herefie, misbelief, and all cattel of thy burnt-offerings, neither hast thou honoured me with thy sacrifices—V. 14.] Thou hast bought me no sweet cane with money, nor hast thou filled me with the fat of thy sacrifices, but hast made me to serve with thy sins, thou hast wearied me with thine iniquities (v) Jer. 4. 22. For my people is foolish, they have not known me; they are foolish children, and have no understanding; they are wise to do evil, but to do good they have no knowledge. Hos. 4. 1—6. Hear the word of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land—V. 6.] My people are destroyed for lack of knowledge, because thou hast rejected knowledge, I also will reject thee, that thou shalt be no Priest to me, seeing thou hast forgotten the law of thy God, I also will forget thy children. (f) Jer. 3. 32. Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number. (g) Acts 17. 23—29. For as I passed by, and beheld your devotion, I found an Altar with this inscription, TO THE N K N O W N G O D ; whom therefore ye ignorantly worship; him I declare unto you—V. 29.] Forasmuch then, as we are the off-spring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art or man's device. (h) Isaiah 40. 18. To whom then will ye liken God, or what likeness will ye compare unto him? * Psalm 50. 21. These things hast thou done, and I kept silence, though I thought that I was altogether such a one as thyself, but I will reprove thee, and set them in order before thine eyes. (x) Deut. 19. 19. Secret things belong unto the Lord our God; but those things that are revealed belong unto us, and to our children forever, that we may do all the word of the law. (y) Tit. 1. 16. They profess they know God, but in works they deny him, being abominable, disobedient, and unholy, and to every good work reprobate. Hebrews 11. 16. Exalt there among you any fornicator, or profane person, as Eathan, who for one morsel of bread, sold his birthright. (z) Romans 1. 30. Backbiters, haters of God, despightful, proud, boasters, &c. (a) 2 Timothy 3. 2. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. (b) Philippians 2. 11. For all seek their own, not the things that are Jesus Christ's. (c) 1 John 2. 15, 16. Love not the world, nor the things of the world. If any man love the world, the love of the Father is not in him. V. 16.] For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but is of the world. 1 Samuel 2. 19. Wherefore kick ye at my sacrifice, and at mine offering which I have commanded in my habitation, and honoured thy sons above me, to make my fives fat with the chiefest of all the offerings of Israel my people? Colossians 3. 2—4. Set your affections on things above, not on things on the earth—V. 5.] For though I am absent in the flesh, yet I am with you in the Spirit, joying, and beholding your order, and the steadfastness of your faith in Christ. (d) 1 John 4. 1. Beloved, believe not every spirit, but try the spirits, whether they be of God, because many false Prophets are gone out into the world. (e) Hebrews 3. 12. Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. (f) Galatians 5. 20. Idolatry, Witch-craft, Hatred, Variance, Emulations, Wrath, Strife, Seditious, Herefies. Titus 3. 10. A-man that is an heretick, after the first, and second admonition, reject. (g) Acts 26. 9. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth,
distrust, despair, incorrigibleness, insensibleness under judgements, hardmess of heart, pride, presumption, carnal security, tempting of God, using unlawful means, and trusting in lawful means, carnal delights and joys; corrupt, blind, and indirect zeal, luke-warmness, and deadness in the things of God, estranging our selves, and apostatizing from God, praying, or giving any religious worship to Saints, Angels, or any other creatures, all compacts, and consulted, they have refused to receive correction, they have made their faces harder than a rock, they have refused to return. (l) Isai. 42. 25. Therefore he hath poured upon him the fury of his anger, and the strength of battle; and it hath set him on five round about, yet he knew it not; and it burned him, yet he laid it not to heart. (m) Rom. 3. 5. But after their hardness and impenitent heart, treasuring up unto this self wrath against the day of wrath, and revelation of the righteous judgment of God. (n) Jer. 13. 15. Hear ye and give ear; be not proud, for the Lord hath spoken it. (o) Psal. 19. 13. Keep back thy servant also from presumptuous sins, lest they have dominion over me, then shall I be upright & innocent from the great transgression. (p) Zeph. 1. 12. And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are set on their feet, that say in their hearts, The Lord will not do good, neither will he do evil. (q) Mat. 4. 7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. (r) Rom. 5. 8. And not as we be supernaturally reported, and as some affirm that we say, Let us do evil that good may come, whose damnation is just. (s) Jer. 17. 5. Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm; and whose heart departeth from the Lord. (t) Tim. 3. 4. Traitors, head, high-minded, lovers of pleasure, more then lovers of God. (u) Gal. 4. 17. They zealously afflict you, but not well, yea they would exclude you that ye might affect them. Job. 16. 2. -- Yes the time cometh that whosoever killeth thee, wilt thou think that he doeth God good service. Rom. 10. 1. For I hear them record that they have a zeal of God, but not according to knowledge. Luke. 9. 54, 55. And when his disciples James and John saw this, they said, Lord will thou that we command fire to come down from heaven, and consume them, even as Elias did? V. 55.] But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. * Rev. 3. 16. So then because thou art luke-warm, and neither cold, nor hot, I will spew thee out of my mouth. (s) Rev. 3. 1. And unto the Angel in the Church of Sardis, write, These things saith he that hath the seven Spirits of God, and the seven stars, I know thy works, that thou hast a name, that thou livest, and art dead. (t) Exod. 14. 5. That I may take the house of Israel in their own heart, because they are all estranged from me through their Idols. Isai. 1. 4, 5. Ah inful Nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters, they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone backward. V. 5.] Why should ye be stricken any more? ye will revolt more and more, the whole head is sick, &c. (x) Rom. 10. 13, 14. For whoever shall call upon the name of the Lord, shall be saved. V. 14. How then shall they call upon him in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? Hof. 4. 12. My people ask counsel at their bowels, and their flast declare unto them; for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God. Exod. 10. 24, 25. And as Peter was coming in Cornelius went him, fell down at his feet, and worshipped him. V. 26.] But Peter took him up, saying, Stand up, I myself also am a man. Rev. 19. 10. I fell at his feet to worship him, and he said unto me, Sin thou what? I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God; for the testimony of Jesus is the Spirit of Prophecy. Mat. 4. 10. Then said Jesus unto him, Get thee hence Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Col. 2. 18. Let no man beguile you of your reward, in a voluntary humility, and worshipping of Angels, intruding into those things which he hath not seen, mainly put up by his fleshly mind. Rom. 1. 25. Who changed the truth of God into a lie, and worshipped, and served the creature more than the creator, who is blessed for ever. Amen.
ing with the devil, and hearkening to his suggestions, making men the Lords of our faith and Conscience, flying and despising God, and his commands, resisting and grieving of his Spirit, discontent, and impatience at his dispensations, charging him foolishly for the evils he inflicts on us; and ascribing the praise of any good we either are, have, or can do, to fortune, Idols, our selves, or any other creature.

(a) Lev. 20:6. And the soul that turneth after such as have familiar spirits, and after wizards to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people. 1 Sam. 28:7–11. Then said Saul to his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her; and his servant said unto him, Behold there is a woman that hath a familiar spirit at Endor. Then said the woman, whom shall I bring up unto thee? and he said, Bring me up Samuel. Compared with 1 Chron. 10:13, 14. So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not; also for asking counsel of one that had a familiar spirit to enquire of it. V. 14.] And enquired not of the Lord, therefore he flew him, etc. (b) Acts 5:3. But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land? (c) 2 Cor. 1:24. Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand. Mat. 23:9. And call no man your father upon earth; for one is your Father which is in heaven. (d) Deut. 23:15. But Jeshurun waxed fat and kicked; thou art waxed fat, thou art grown thick, and thou art covered with fatness; then he forsook the God that made him, and lightly esteemed the rock of his salvation. 2 Sam. 12:9. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight; thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, etc. Prov. 13:13. Whoso despiseth the word shall be destroyed; but he that feareth the commandment shall be rewarded. (e) Acts 7:51. Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Eph. 4:30. And grieve not the Holy Spirit of God, wherefore ye are sealed unto the day of redemption. (f) Psal. 73:2, 3--14, 15--22. But as for me, my feet were almost gone, my steps had well nigh slipped. V. 3. For I was envious at the foolish, when I saw the prosperity of the wicked. V. 13. Verily I have cleansed my heart in vain, and washed mine hands in innocency. For all the day long have I been plagued, and chastened every morning. V. 15. If I say I will speak thus, behold I should offend against the generation of thy children. V. 22. So foolish was I, and ignorant; I was even as a beast before thee, Job 1:22. In all this Job sinned not, nor charged God foolishly. (g) 1 Sam. 6:7, 8, 9. Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring the calves home from them. V. 8. And take the Ark of the Lord, and lay it upon the cart, and put the jewels of gold, which ye return him for a trespass-offering, in a coffer by the side thereof, and fend it away that it may go. V. 9. And see, if it goeth on by the way of his own coast to Bethshemesh, then be hath done us this great evil; but if not, then we shall know that it is not his hand that smote us, it was a chance that happened to us. (b) Dan. 5:23. But hath lifted up thy self against the Lord of heaven, and they have brought the vessels of his house before thee; and thou, and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the Gods of silver, of brass, iron, wood, and stone; which fee not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified? (i) Deut. 8:17. And thou say in thy heart, my power, and the might of my hand hath gotten me this wealth. Dan. 4:30. The King spake, and said, Is not this great Babylon that I have built for the house of the Kingdom, by the might of my power, and for the honour of my Majesty? (k) Hab. 1:16. Therefore they sacrifice unto their nets, and burn incense unto their drag; because by them their portion is fat, and their meat pleasant.
Q. What are we especially taught by these words [before me] in the first Commandment?

A. These words before me, or before my face, in the first Commandment, teach us, that God who seeth all things, takes special notice of, and is much displeased with the sin of having any other God; that so it may be an argument to dissuade from it, and to aggravate it, as a most impudent provocation; as also to persuade us to do, as in his sight, whatever we do in his service.

Q. Which is the second Commandment?

A. The second Commandment is [Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity 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.]

Q. What are the duties required in the second Commandment?

A. The duties required in the second Commandment, are the receiving, observing, and keeping pure and entire, all such religious worship and Ordinances as God hath instituted in his word, particularly, Prayer and Thanksgiving.
giving in the name of Christ, the reading, preaching, and hearing of the word; the administration and receiving of the Sacraments, Church-government and Discipline, the Ministry and maintenance thereof, religious fasting, swearing by the name of God, and vowing unto him: As also the disapproving, detesting, opposing all false worship, and, according to each one's request, be made known to God. 

Deut. 17.18, 19. And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the Priests and Levites. V.19.] And it shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes to do them. 

Matt. 28.19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 

1 Cor. 11.23. To the 30. verse. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night wherein he was betrayed, took bread, and... And so on. 

Matt. 18.15, 16, 17. Moreover if thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. V.16.] But if he will not hear, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. V.17. And if he shall neglect to hear them, tell it to the church; but if he will not hear the church, let him be... And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven. 1 Cor. 5.1-13. And God hath set some in the church; first Apostles; secondarily, Prophets; thirdly, Teachers; after that Miracles; then Gifts of healings, Helps, Governments, diversities of tongues. 1 Cor. 12.13. And be not ye Apologists, and some Prophets, and some Evangelists, and some Pastors, and Teachers, V.12.] For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. 

1 Tim. 5.17, 18. Let the elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine. V.18.] For the Scripture saith, thou shalt not muzzle the ox that treadeth out the corn, and the labourer is worthy of his reward. 1 Cor. 9.7. To v. 15. Who goeth a warservice any time at his own charge? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? — And so on to v. 15. (a) Joel 2.12, 13. Therefore also now,saith the Lord, Turn ye even to me with all your heart, and with fasting, and weeping and mourning. V.13.] And rend your hearts, and not your garments, and turn unto the Lord your God,(or he is gracious, and merciful &c. — 1 Cor. 9.5. Defraud ye not one the other, except it be with content for a time, that ye may give your selves to fasting and prayer, and come together again, that Satan tempt you not for your incontinency. * Deut. 6.13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his Name. (x) 1 Cor. 19.21. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation, yea they shall bow down to the Lord, and perform it. 

Psalm 76.11. Bow and pay with the Lord your God; let all that are round about him, bring presents unto him that ought to be tested. (y) Acts 17.16, 17. Now while Paul waited for them at Athens, his spirit was stirred in him when he saw all the city given to idolatry. V.17.] Therefore disputed he in the Synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. 

Psalm 16.4. Their forefathers shall be multiplied that before after another God; their drink-offerings of blood will not I offer, nor take up their names into my lips.
place and calling, removing it, and all monuments of

Q. What are the sins forbidden in the second Command-

A. The sins forbidden in the second Commandment,

(a) Num.15.39. And

(b) Deut.13,6,7,8. If thy brother the son of thy mother, or thy son, or thy
daughter, or the wife of thy brother, or thy friend which is as thine own soul, entice thee secretly,

(c) Hos.5.11. Ephraim is

(d) 1 King.11.33. Because that they have forsoaked me, and

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and your own eyes, after which ye use to
go a whoring. (b) Deut.13,6,7,8. If thy brother the son of thy mother, or thy son, or thy
daughter, or the wife of thy brother, or thy friend which is as thine own soul, entice thee secretly,

Every new Commandment is written in the Heart.

Every new Commandment is written in the Heart.
mine eyes, and to keep my statutes and my judgments, as did David his father. (c) Deut. 12.3;
31, 32. Take heed to thyself and thou be not snared by following them, after they be destroyed from
before thee; and that thou enquire not after their Gods, saying, how did these nations serve their gods?
even so will I do likewise. V. 31.] Thou shalt not do so unto the Lord thy God, for every abom-
imination to the Lord which he hateth have they done unto their gods; for even their sons and their
daughters have they burnt in the fire to their gods. V. 32.] Whosoever I command you, observe
to do; thou shalt not add thereto, nor diminish from it. (f) Deut. 13. from ver. 6. to ver. 12.
If thy brother the son of thy mother, or, &c.—— vide [9] Zeth. 13. 2, 3. And it shall come to
pals in that day, faith the Lord of hosts, that I will cut off the names of the idols out of the land,
and they shall no more be remembered: and also I will cause the Prophets, and the unclean spirit to
pals out of the land. V. 3.] And it shall come to pass that when any shall yet prophesie, then he
father and mother that begat him shall say to him, Thou shalt not live: for thou speakest lies in the
name of the Lord, and his father and mother that begat him, shall thrust him through when he prophesie.
Rev. 2. 2.— 14, 15— 20. I know thy works and thy labour, and thy patience, and how thou canst
not hear which are evil, and thou hast tried them who say they are Apostles and are not, and
haft found them liars—— V. 14.] But I have a few things against thee, because thou hast there
them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the chil-
dren of Israel, and to eat things sacrificed to Idols, and to commit fornication. V. 5.] So hast thou
also them that hold the doctrine of the Nicolaitans, which thing I hate.—— V. 20.] Notwithstanding
I have a few things against thee (the Church of Thyatira) because thou sufferest that wom-
man Jezebel, who calleth herself a Prophetess, to teach, and to seduce my servants, to commit fornica-
tion, and to eat things sacrificed to Idols. Rev. 17. 12—16, 17. And the ten horns which thou
sawest, are ten Kings, which have received no Kingdom as yet, but receive power as Kings one hour
with the beast.—— V. 16.] And the ten horns which thou sawest upon the beast, these shall
hate the whore, and make her desolate, and naked, and eat her flesh, and burn her with fire.
V. 17.] For God hath put in their hearts to fulfill his will, and to agree, and give their Kingdom
unto the beast, until the words of God shall be fulfilled. (g) Deut. 4. 15, 16, 17, 18, 19. Take ye
therefore good heed unto yourselves (for ye saw no manner of similitude on the day that the Lord spake
unto you in Horeb; ou of the midst of the fire.) V. 16.] Left ye corrupt your selves, and make
you a graven Image, &c.—— V. 19.] And lest thou lift up thine eyes unto heaven, and when
thou seest the Sun, Moon, and Stars, even all the host of heaven, shouldst be driven to worship
them, and serve them, which the Lord God hath divided unto all nations under the whole heaven.
Ach. 17. 29. Forasmuch then as we are the off-spring of God, we ought not to think that the Godhead
is like to gold or silver, or stone graven by art and mans device. Rom. 1. 21, 22, 23—25. Because
that when they knew God, they glorified him not as God, nor were they thankful, but became vain
in their imaginations, and their foolish heart was darkned. V. 22.] Professing themselves wise, they
became fools. V. 23.] And changed the glory of the incorruptible God, into an image made like to cor-
ruptible man, and to birds, and beasts and creeping things.—— V. 25.] Who changed the truth of
God into a lie, and worshipped and served the creature more than the Creator, who is blest for
ever; Amen. (b) Dan. 3. 18. But if not, be it known unto thee O King, that we will not serve thy
gods, nor worship thy golden Image which thou hast set up. Gal. 4. 8. Howbeit then when ye knew
not God, ye did service unto them which by nature are no Gods. (i) Exod, 32. 5—8. And when
Aaron saw it was built an Altar before it, and made proclamation, and said, To morrow is a feast to the
Lord.—— V. 8.] They have turned aside quickly out of the way which I commanded them; they have made them a molten calf; and have worshipped it, and have sacrificed thereunto, and
said, These be thy Gods, O Israel, which have brought thee out of the land of Egypt. (l) 1 King. 18. 16—18. And they took the bullock, and dreed it, and called upon the name of Baal, from
morning to noon, saying, O Baal, hear us; but there was no voice, nor any that answered; and
they leapt upon the Altar which was made.—— V. 28.] And they cried loud, and cut them-
selves with knives, &c.—— 1 Isai. 65. 11. But ye are they that for sake the Lord, that forget my
holy mountain, that prepare a table for the troop, that furnish the drink-offering unto the number.
( m) Ach. 17. 22. Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I per-
ceive that in all things ye are too superstitious.
What are the Reasons annexed to the second Commandment the more to enforce it?

A. The Reasons annexed to the second Commandment,
ment, the more to enforce it, contained in these words [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 burning mercy unto thousands of them that love me, and keep my Commandments: ] are, besides Gods sovereignty over us, and property in us, his fervent zeal for his own worship, and his revengeful indignation against all false worship, as being a spiritual whoredom, accounting the breakers of this Commandment such as hate him, and threatening to punish them unto divers generations, and esteeming the observers of it, such as love him, and keep his Commandments, and promising mercy to them unto many generations. 

Q. Which
Q. 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.

(i) Exod. 20. 7.

Q. What is required in the third Commandment?

A. The third Commandment requires, that the Name of God, his titles, attributes, the word, Sacraments, prayer, oaths, vows, lots, his works, and whatsoever else there is whereby he makes himself known, be holyly and reverently used in thought, meditation, word, writing.

(k) Mat. 6. 9. After this manner therefore pray ye, Our Father which art in heaven, hallowed be thy Name. Deut. 18. 13. If thou wilt not observe to do all the words of this law, written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD. Psal. 29. 2. Give unto the Lord the glory due unto his Name, &c. Psal. 68. 4. Sing unto God, sing praises unto his Name, extoll him that rideth upon the heavens by his Name J A H, and rejoice before him. Rev. 15. 3, 4. See above in [d] (l) Mal. 1. 14. Cursed be the deceiver that hath in his flock a male, and offereth unto the Lord a corrupt thing: for I am a great King faith the Lord of hosts, and my name is dreadful among the heathen. Eccl. 5. 1. Keep thy foot when thou goest to the house of God, and be more ready to hear, then to give the sacrifice of fools; for they consider not that they do evil. (m) Psal. 138. 2. I will worship towards thy holy Temple, and praise thy name for thy loving kindness, and for thy truth; for thou hast magnified thy word above all thy Name. (n) 1 Cor. 11. 24, 25. — 28, 29. And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you, this do in remembrance of me. V. 29. After the same manner also he took the cup, &c. — V. 28. ] But let a man examine himself, and so let him eat of this bread and drink of this cup. V. 29. ] For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. (o) 1 Tim. 2. 8. I will therefore that men pray everywhere, lifting up holy hands without wrath, and doubting. (p) Jer. 4. 2. And thou shalt swear, the Lord liveth, in truth, in judgement, and in righteousness; and the nations shall bless themselves, in him shall they glory. (q) Eccl. 5. 2 — 4, 5, 6. Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth, therefore let thy words be few. — V. 4. ] When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools; pay that which thou hast vowed. V. 5. ] Better is it that thou shouldest not vow, then that thou shouldest vow and not pay. V. 6. ] Suffer not thy mouth to cause thy flesh to sin; neither say thou before the Angel, that it was an error. Wherefore should God be angry at thy voice, and destroy the work of thine hand? (r) Acts. 1. 24, 26. And they prayed, and said, Thou Lord who knowest the hearts of all men, shew whether of these two thou hast chosen — V. 26. ] And they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven Apostles. (s) Job 36. 24. Remember that thou magnifie his work, which men behold. (t) Mal. 3. 16. Then they that feared the Lord, spake often one to another: and the Lord hearkened, and heard it; and a book of remembrance was written before him, for them that feared the Lord, and thought upon his Name. (u) Psal. 8. throughout. O Lord, our Lord, how excellent is thy Name throughout the earth! — to the end. * Col. 3. 17. whatsoever ye do in word or in deed, do all in the Name of the Lord Jesus, giving thanks to God, and the Father by him. Psal. 105. 2. — 5. Sing unto him, sing Psalms unto him: talk ye of all his wondrous works. — V. 5. ] Remember his marvellous works that he hath done, his wonders, and the judgements of his mouth.
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ting, by an holy profession, and answerable conversation, to the glory of God, and the good of our selves and others. 

(2) Psal. 102. 18. This shall be written for the generation to come; and the people which shall be created shall praise the Lord. (3) 1 Pet. 3. 15. But sanctifie the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. Misc. 4. 5. For all people will walk every one in the name of his God: and we will walk in the name of our God for ever and ever. (x) Phil. 1. 27. Only let your conversation be such as becomes the Gospel of Christ, &c. (a) 1 Cor. 10. 35. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. (b) Jer. 32. 39. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them. (c) 1 Pet. 2. 12. Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation.

Q. What are the sins forbidden in the third Commandment?

A. The sins forbidden in the third Commandment, are, the not using of God's name as is required, and the abuse of it, in an ignorant, vain, irreverent, profane, superstitious, or wicked mentioning or otherwise using his titles, attributes, ordinances, or works, by blasphemy, perjury, all sinful cursings, oaths, vows, and lots, violation of our oaths, and vows, if lawful, and fulfilling them, if of things unlawful, murmuring and quarrelling at*, curious prying into*, and misapplying of God's decrees*, and providences*, misinterpreting*, misapplying*, or any way perverting the word, or any part of it*, to profane jests, curious or unprofitable questions, vain janglings, or the maintaining of false Doctrines*, abusing it, the creatures, or any thing contained under the name of God, to charms, or sinful lusts and practices, the maligning, scorning, reviling, or any ways opposing of God's truth, grace, and ways*, making profession of Religion in hypocrisy, or for finifter ends*, being ashamed of it, or a shame to it, by uncomfortable, unwise, unfruitful, and offensive walkings, or backsliding from it

(d) Mal. 2. 1. If you will not hear, and if you will not lay it to heart to give glory to my Name, faith the Lord of hosts, I will even send a curse upon you, and will curse your blessings, yea I have cursed them already, because you do not lay it to heart. (f) Mal. 17. 23. For as I passed by, and beheld your devotions, I found an Altar with this inscription, To the unknown God: whom therefore ye ignorant worship, him declare I unto you. (g) Pro. 30. 9. Least I be full, and deny thee, and say, Who is the Lord? or least I be poor, and steal, and take the Name of my God in vain.

(g) Mal. 1. 6. 7. A son honoureth his father, and a servant his master. If then I be a father, where is mine honour? and if I be a Master, were is my fear, saith the Lord of hosts unto you, O Priests, that despise my Name? and ye say, Whence have we despised thy Name?
V. 7.] Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee in that ye say, The table of the Lord is contemptible.— 11 Pet. 3. 4. Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance and that we have walked mournfully before the Lord of hosts? (b) 1 Sam. 4. 3, 4, 5. And when the people were come into the camp, the elders of Israel said, Wherefore hast thou smitten us to day before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may save us out of the hand of our enemy. V. 4.] So the people sent to Shiloh to bring from thence the ark of the covenant of the Lord of hosts, who dwelleth between the Cherubims; and the two sons of Eli, Hophni and Phinias, were there with the ark of the Covenant of God. V. 5.] And when it came into the camp, all Israel shouted with a great shout, so that the earth rang again, Jer. 7. 4, 9, 10-14, 31. Trust ye not in lying words, saying, the Temple of the Lord, the temple of the Lord, the temple of the Lord, are these.— V. 9.] Will ye add sorrow to my miseries? and so my heart shall faint for sorrow.— V. 10.] And the people said, no, but to bring the ark of the Lord, the God of Israel, from Shiloh unto Jerusalem, V. 4.] And when the Ark was come into the camp, all Israel shouted with a great shout, so that the earth rang again, Ps. 8. 14:9, 10:14:31. Trust ye not in lying words, saying, the Temple of the Lord, the temple of the Lord, the temple of the Lord, are these.— V. 9.] Will ye add sorrow to my miseries? and so my heart shall faint for sorrow.— V. 10.] And the people said, no, but to bring the ark of the Lord, the God of Israel, from Shiloh unto Jerusalem. V. 31.] And the people said, no, but to bring the ark of the Lord, the God of Israel, from Shiloh unto Jerusalem, where his name was called sion. So the people sent to Shiloh, to bring from thence the ark of the Covenant of God, which dwelleth between the Cherubims; and the two sons of Eli, Hophni and Phinias, were there with the ark of the Covenant of God. V. 5.] And when it came into the camp, all Israel shouted with a great shout, so that the earth rang again, Jer. 7. 4, 9, 10-14, 31. Trust ye not in lying words, saying, the Temple of the Lord, the temple of the Lord, the temple of the Lord, are these.— V. 9.] Will ye add sorrow to my miseries? and so my heart shall faint for sorrow.— V. 10.] And the people said, no, but to bring the ark of the Lord, the God of Israel, from Shiloh unto Jerusalem, V. 4.] And when the Ark was come into the camp, all Israel shouted with a great shout, so that the earth rang again, Ps. 8. 14:9, 10:14:31. Trust ye not in lying words, saying, the Temple of the Lord, the temple of the Lord, the temple of the Lord, are these.— V. 9.] Will ye add sorrow to my miseries? and so my heart shall faint for sorrow.— V. 10.] And the people said, no, but to bring the ark of the Lord, the God of Israel, from Shiloh unto Jerusalem, V. 31.] And they have built the high places of Tophet, which is in the valley of the son of Hinnom to burn their sons and daughters in the fire, which I commanded them not, neither came it into my heart. Lev. 20. 1. Wherefore, if ye be dead with Christ from the judgments of the world, why as if ye yet live in the world, ye are subject to ordinances? V. 21.] (Touch not, taste not, Handle not, V. 22.] Which all are to perish with the using) after the Commandments and doctrines of men. (i) 1 King. 18. 30.— 35. Neither let Herodish make you trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be delivered into the hand of the King of Assyria.— V. 35.] Who are they, among all the gods of the countries that have delivered their Country out of my hand, that the Lord should deliver Jerusalem out of my hand? Exod. 5. 2. And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. Ps. 139. i.e. Yet they speak against me wickedly; and thine enemies take thy Name in vain. (b) Ps. 50. 16, 17.] But unto the wicked he saith, What hast thou to do to declare my statutes, or to take my covenant in thy mouth? V. 17.] Seeing thou hast rejected instruction, and cast my words behind thee. (c) Ps. 51. 12.] And the harlot, and the viol, and the Timbrel, and Pipe, and wine are in their feasts; but they regard not the work of the Lord, nor the operation of his hands. (m) 1 King. 19. 11.] I will not stay thee here; but go to the mount that I presented unto thee, and there shall I give thee two tables of stone, written with the finger of God, as was written on the first tables. (n) 1 King. 19. 12.] And when it was day, certain of the Jews banded together and bound them with a curse, saying that they would neither eat nor drink till they had killed Paul. (r) 1 Thess. 3. 7.] In the fifth month (that is the month Nisan) in the twelfth year of King Ahasuerus they cast Pur, that is Esther, before Haman, from day to day, and from month to month, to the twelfth month, that is the month Adar. Esther 9. 24.] Because Haman had devised against the Jews to destroy them, and cast Pur, that is the lot, to consume and destroy them. Esther 9. 24.] Because Haman had devised against the Jews to destroy them, and cast Pur, that is the lot, to consume and destroy them. Esther 9. 24.] Because Haman had devised against the Jews to destroy them, and cast Pur, that is the lot, to consume and destroy them. Ps. 139. 10.] See that he defileth the night, by breaking the covenant,
Covenant, (when he had given his hand) and hath done all these things, he shall not escape. V. 19. Therefore thus saith the Lord God, As I live, surely mine oath that he hath defiled, and my covenant that he hath broken, even it will I recompense upon his own head. (t) Mark, 6:26. And the King was exceeding sorry for his oath sake, and for their sakes who were with him, he would not reject her. 1 Sam, 25:22—33, 33, 34. So, and move also do God unto the enemies of David, if I leave all that pertain to him, by the morning light, even that pestle against the wall. — V. 32. And David said to Abigail, blessed be the Lord God of Israel, who sent thee this day to me; V. 33. And blessed be thy advice, and blessed be thou who hast kept me this day from coming to shed blood, and from avenging myself with mine own hands. V. 34. For in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hastened, and come to meet me, surely there had not been left unto Nabal by the morning light, any that pisseth against the wall. (u) Rom. 9:14—15:10. What shall we say then? Is there unrighteousness with God? God forbid — V. 19. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? V. 20. Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed him? What hast thou made me thus? Deut. 39:19. The secret things which are revealed belong unto us, and to our children forever, that we may do all the words of this law. (x) Rom. 3:5–7. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? I speak as a man — V. 7. For if the truth of God hath more abounded through my lye, unto his glory, why yet am I also judged as a sinner? Rom. 6:1. What shall we say then? Shall we continue in sin, that grace may abound? God forbid; (y) Eccl. 8:11. But consider the Lord's sentence against an evil work, it is not executed speedily, therefore the heart of the sons of men, is fully set in them to do evil. Eccl. 9:3. This is an evil among all things that are done under the sun, that there is one event unto all; yea also the heart of the sons of men is full of evil, and madness is in their heart, while they live; and after that they go to the dead. Psal. 39. I said I will take heed to my ways, that I sin not with my tongue throughout. (z) Mat. 5:3. From the end. Ye have heard that it was said by them of old time — (a) Exek, 13:2. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the bands of the wicked that he should not return from his wicked way, by promising him life. (b) 2 Pet. 3:16. As also in all his Epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable, as they do also the other Scriptures, so of their own invention. Mat. 22:24. to the 31. Ver. Saying, Master, Moses said, If a man die having no children, his brother shall marry his wife, and raise up seed to his brother; for there were with us seven brethren and the first &c. — V. 29. Jesus answered and said unto them, ye errore, not knowing the Scriptures nor the power of God; For in the Resurrection — (c) 1 Sam. 22:13. And Behold joy and gladness, laying of oxen and killing of sheep, eating flesh and drinking wine; let us eat and drink, for to morrow we shall die. Jer. 23:34.—36. As for the Prophet, and the Priests, and the people that shall say, The burden of the Lord, I will even punish that man and his house. V. 36.] And the burden of the Lord shall ye mention no more; for every mans word shall be his burden and ye have perverted the words of the living God — V. 38.] But if ye say, The burden of the Lord, and I have lent unto you saying ye shall not say, The burden of the Lord, therefore I will utterly forget and forsake you, &c. — (d) 1 Tim. 1:4—6. Neither give heed to fables, and genealogies, and enmities genealogies, which minister Questions, rather then good edifying, which is in faith; so do — V. 6. From which (faith) some having twerved, have turned aside unto vain strifes. V. 7. Desiring to be teachers of the Law, understanding neither what they say, nor whereof they affirm. 1 Tim. 6:4, 5.—20. He is proud knowing nothing, but desiring to be esteemed of men, having a form of godliness, and denying the power thereof. Eccl. 8:12. O Timothy, keep that which is committed to thy trust, avoiding profane, and vain babblings, and oppositions of science, falsely so called. 1 Tim. 2:4. Of these things put them in remembrance, charging before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Tit. 3:9. Avoid foolish questions, and genealogies, and contentions, and strivings about the Law; for they are unprofitable, and vain.
e) Deut. 18.19, 11, 12, 13, 14. There shall not be found among you any one that maketh his son, or daughter palle through the fire, or that suffereth Divination, or an obseruer of times, or an Inchanter, or a Witch. V. 11. Or a charmer, or a Conjuror with familiar spirits, or a Wizard, or a Necromancer. V. 12. For all these things are an abomination to the Lord: and because of these abominations, the Lord thy God doth drive them out from before thee. V. 13. Thou shalt be perfect before the Lord thy God. V. 14. For these nations which thou shalt possess, hearkned unto a server of times, and unto Diviners; but as for thee, the Lord thy God hath not suffered thee to do so. Act. 19. 13. Then certain of the Band Jews, exorcists, took upon them to call over them who had evil spirits the Name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul Preached. (f) 1 Tim. 4. 3, 4. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves Teachers, having itching ears: V. 4. And they shall turn away their ears from the truth, and shall be turned unto fables. Rom. 13. 13, 14. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. V. 14. But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof. 1 King. 21. 9, 10. And he wrote in the letters, saying, Proclaim a Fast, and set Naboth on high among the people. V. 10. And set two men, sons of Belial, to bear witness against him, saying, Thou didst blaspheme God and the King; and then carry him out and stone him that he may die. Jude v. 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. (g) 1 Tim. 3. 4, 5. But when the Jews saw the multitudes, they were filled with envy, and spake against the things that were spoken by Paul, contradicting and blaspheming. 1 Job. 3. 13. Not a Cain, who was of that wicked one that slew his brother: and therefore slew he him, because his own works were evil, and his brother's righteous. (h) Psal. 1. 1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sits in the seat of the scornful. 2 Pet. 3. 3. Knowing this first, that the day of the Lord so shall come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth and the works that are therein shall be burned up. (i) 1 Thess. 5. 16. Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come up upon them to the uttermost. Heb. 10. 29. Of how much more sever punishment suppose ye shall he thought worthy, who hath trod under foot the Son of God, and hath counted the blood of the Covenant whereby he was sanctified an unholy thing, and done despight unto the Spirit of Grace? (l) 2 Tim. 3. 5. Having a form of godliness, but denying the power thereof; from such turn away. Mat. 13. 14. 15 unto you Scribes and Pharisees, hypocrites, for ye shut up the Kingdom of heaven against men; ye neither go in yourselves, nor suffer them that are entering to go in. Mat. 6. 1, 2, 5, 16. Take heed you do not your almes before men, to be seen of them; otherwise ye have your reward of your Father which is in heaven. V. 2. Therefore when thou doest almes, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. V. 5. And when thou prayest, thou shalt not be as the hypocrites are, for they love to stand in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. V. 16. Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. (m) Mat. 6. 3, 8, 14, 15, 18, 19, 24. For therefore shall they be ashamed of me, and of my words in this adulterous and sinful generation of men. So shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy Angels. (n) Psal. 73. 14, 15. For all the days long have I been plagued, and chastened every morning. V. 15. If I say, I will speak thus, behold I should offend against the generation of thy children.
4. The Reasons annexed to the third Commandment, in these words [The Lord thy God] and [For the Lord will not hold him guiltless that taketh his Name in vain], are,

because he is the Lord and our God, and therefore his Name is not to be profaned, or any way abused by us, especially, because he is so far from acquitting and sparing the transgressors of this Commandment, as that he will not suffer them to escape his righteous judgement, albeit many such escape the censures and

mine holy Name, which the house of Israel had profaned among the heathen whither they went. V. 23.]

Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes O house of Israel, but for mine holy Names sake, which ye have profaned among the heathen whither ye went. V. 23.]

I will sanctifie my great Name which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. Deut. 28: 58, 59. If thou wilt not observe to do all the words of this Law that are written in this book, that thou mayest fear this glorious and fearful Name, THE LORD THY GOD. V. 59. Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Zech. 2: 3, 4. And he said unto me, What seest thou? and I answered, I see a flying roll, the length thereof twenty cubits, and the breadth thereof thirty cubits. V. 3. Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off, as on this side according to it; and every one that sacrificeth shall be cut off, as on that side, according to it. V. 4. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sacrificeth falsely by my Name.
1 Sam. 2:12—17. punishments of men.

22—24. Now the sons of Eli were sons of Belial; they knew not the Lord. — V. 17. Wherefore the sin of the young men was very great before the Lord; for men abhorred the offering of the Lord. — V. 22. Now Eli was very old, and heard all that his sons did unto all Israel, and how they lay with the women that assembled at the door of the Tabernacle of the Congregation. — V. 24. Nay, my sons, for it is no good report that I hear; ye make the Lord's people to transgress. Compared with 1 Sam. 3:13. For I have told him that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

Q. 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 day 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 thy 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. x]

Q. What is required in the fourth Commandment?

A. The fourth Commandment requireth of all men, the sanctifying, or keeping holy to God, such set time as he hath appointed in his Word; expressly, one whole day in seven, which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world; which is the Christian Sabbath, and in the New Testament called the Lords day z.

(x) Exod. 20, 8, 9, 10, 11.

(y) Deut. 5, 12, 13, 14. Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. V. 13. Six days shalt thou labour, and do all thy work. V. 14. But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy ox, nor thy ass, nor any of thy cattle, nor thy stranger that is within thy gates, that thy man-servant and thy maid-servant may rest as well as thou. Gen. 2, 3. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he made. V. 3. And God blessed the seventh day, and sanctified it; because that in it he rested from all his work which God created and made. 1 Cor. 16, 1, 2. Now concerning the collection for the saints, as I have given order to the Churches of Galatia, so do ye. V. 2. The first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. Acts 20, 7. And upon the first day of the week, when the disciples came together to break bread, Paul preacheth to them, ready to depart on the morrow, &c. Mat. 5, 17, 18. Think not that I come to destroy the Law, or the Prophets; I am not come to destroy, but to fulfil. V. 17. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Matt. 5, 17, 18. Blasphemy is the man that doth this, and the son of him that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing evil. — V. 4. For thus saith the Lord unto the Eunuchs that keep my Sabbaths, and chuse the things that pleaseth me, and take hold of my Covenant. — V. 6. Also the sons of the stranger that joyn themselves to the Lord, to serve him, and to love the Name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my Covenant V. 7. Even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine Altar; for mine house shall be called, &c. — (z) Rev. 10. I was in the spirit on the Lords day, and heard behind me, &c.
Q. How is the Sabbath, or Lords day to be sanctified?

A. The Sabbath, or Lords day is to be sanctified, by an holy resting all the day, not onely from such works as are at all times sinful, but even from such worldly imployments and recreations as are on other dayes lawful, and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy) in the publick and private exercises of Gods worship, and to that end we are to prepare our hearts, and with such fore-sight, diligence and moderation to dispose, and seasonably to dispatch our worldly businesse, that we may be the more free and fit for the duties of that day.

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Q. Why is the charge of keeping the Sabbath, more specially directed to governours of families, and other superiors?

A. The charge of keeping the Sabbath is more specially directed to governours of families and other superiors, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge; and because they are prone oft times to hinder them by employments of their own.

Q. What are the sins forbidden in the fourth Commandment?

A. The sins forbidden in the fourth Commandment are, all omissions of the duties required, all careless neg-
lignant, and unprofitable performing of them, and being weary of them, all profaning the day by idleness, and doing that which is in itself sinful, and by all needless works, words, and thoughts about our worldly employments and recreations.

And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching he sunk down with sleep, and fell down from the third loft, and was taken up dead. Exod. 33:30, 31, 32. Also thou son of man, the children of thy people all are talking against thee by the walls, and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. V. 31.] And they come unto thee, as the people cometh, and sitteth before thee as my people, and hear my words, but they will not do them; for with their mouth they shew much love, but their heart runneth after their covetousness. V. 32.] And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not. Amos 8:5. Saying, when will the new Moon be gone, that we may set forth our burdens and sabbath, that we may set forth our tithes, making the Ephah small, and the shekel great, falsifying the balances by deceit. Mal. 1:8. Ye said also, Behold, what a weariness is it! and I will labour for mine ease, and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: Should I accept this of your hand, faith the Lord? (k) Ezek. 33:29, 30, 31, 32. Moreover, this they have done to me, They have defiled my sabbath in the same day, and have profaned my sabbaths. (k) Jer. 17:26. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city in the sabbath day, but Hallow the sabbath day, to do no work therein. V. 27. But if ye will not hearken unto me to hallow the sabbath, and not to bear a burden, then will I kindle a fire in the gates of Jerusalem in the sabbath day, and it shall devour the palaces of Jerusalem, and shall not be quenched, Isai. 58:13. If thou turn away thy foot from the sabbath from doing thy pleasure on my holy day, and call the sabbath a delight, the Holy of the Lord, honourable, and shall honour him, not doing thine own wayes, nor finding thine own pleasure, nor speaking thine own words.

Q. What are the Reasons annexed to the fourth Commandment the more to enforce it?

A. The Reasons annexed to the fourth Commandment, the more to enforce it, are taken from the equity of it, God allowing us six days of seven for our own affairs, and reserving but one for himself, in these words, [Six dayes shalt thou labour, and do all thy work], from God's (l) Exod. 20:9, challenging a special propriety in that day, [The seventh day is the sabbath of the Lord thy God], from the (m) Exod. 20:10, example of God, who in six days made heaven and earth, the sea, and all that in them is, and rested the seventh day; and from that blessing which God put upon that day, not only sanctifying it to be a day for his service, but in ordaining it to be a means of blest
O. Why is the word Remember set in the beginning of the fourth Commandment?

A. The word Remember is set in the beginning of the fourth Commandment, partly because of the great benefit of remembering it; we being thereby helped in our preparation to keep it, and in keeping it better to keep all the rest of the Commandments, and to continue a thankful remembrance of the two great benefits of Creation, and Redemption, which contain a short abridgement of Religion; and partly because we are very ready to forget it, for that there is less light of nature for it, and yet it restraineth our natural liberty in things at other times lawful; that it cometh but once in seven days, and many worldly busineses come between, and too often take off our minds from thinking of it, either to pre-
And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day. Amos 8:1. Saying, When will the new moon be gone, and the Sabbath, that we may set forth wheat, making the Ephah small, and the Shekel great, and falsifying the balances by deceit? (x) Lam. 1:7. Jerusalem remembered in the days of her affliction, and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her, she adversatives saw her, and did mock at her sabbaths. Jer. 17:21, 22, 31. Thus saith the Lord, Take heed to your ways, and do not follow the counsel of the unwise, neither be defiled with the idolatries of the heathens: but keep my Sabbaths, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem. V.12.] Neither carry forth a burden out of your houses on the Sabbath day, nor do ye any work, but hallow ye the Sabbath day, as I commandeth your fathers. W.13.] But they obeyed not, neither inclineth their ear, but made their neck stiff, that they might not hearken, nor receive instruction. Neb. 13. from v.15. to v.23. In those days came 1 in Judah some treading winepresses on the Sabbath day.

Q. What is the sum of the six Commandments, which contain our duty to man? A. The summe of the six Commandments, which contain our duty to man, is, to love our neighbour as our selves, and to do to others what we would have them do to us.

Q. Which is the first Commandment? A. The first Commandment is, Honour thy father and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee.

Q. Who are meant by Father, and Mother, in the fifth Commandment? A. By Father and Mother, in the fifth Commandment, are meant not onely natural parents, but that begat thee, and despise not thy mother when she is old. V.25.] Thy father and mother shall be glad, and the days that thou shalt have been joyful. Eph. 6:1, 2. Children obey your parents in the Lord: for this is right. V.2.] Honour thy father and thy mother (which is the first Commandment with promise.)
Q. Why are Superiors styled, Father and Mother?

A. Superiors are styled Father and Mother, both to teach them in all duties towards their inferiors, like natural parents, to express love and tenderness to them, according to their several relations; and to work inferiors to a greater willingness and cheerfulness in performing their duties to their Superiors as to their parents.

Q. What is the general scope of the fifth Commandment?

A. The
A. The general scope of the fifth Commandment, is, the performance of those duties which we mutually owe in our several relations, as Inferiors, Superiors, Equals.

Honour all men; Love the brotherhood. Fear God. Honour the King. Rom. 12.10. Be kindly affixed one to another, with brotherly love in honour preferring one another.

Q. What is the Honour that Inferiors owe to their Superiors?

A. The Honour which Inferiors owe to their Superiors, is, all due reverence, in heart, word, and behaviour; prayer, and thanksgiving for them; imitation of their virtues and graces; willing obedience to their lawful commands, and counsels; due sub-

ster, where is my fear, faith the Lord of hosts unto you, O Princes, that despise my Name? and yet say, Wherein have we despised thy Name? Lev. 19.3. Ye shall fear every man his mother, and his father, and keep my Sabbaths. I am the Lord your God. (m) Prov. 31.28. Her children arise up, and call her blessed; her husband also he praised her. 1 Pet. 3.6. Even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement. (n) Lev. 19.31. Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord. 1 Kings 2.19. Bathsheba therefore went unto King Solomon to speak unto him for Adonijah; and the King rose up to meet her, and bowed himself to her, and sat down on his throne, and caused a seat to be set for the King's mother, and she sat on his right hand. (o) 1 Tim. 2.1, 2. I exhort therefore that applications, prayers, intercessions, and thanksgivings be made for all men. V. 2. For Kings, and all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty. (p) Heb. 13.7. Remember them who have the rule over you, who have spoken to you the word of God, who have faith followed, considering the end of their conversation. Phil. 3.17. Brethren, be followers together of me; and mark them who walk as ye have us for an example. (q) Eph. 6.1, 2.—5, 6, 7. Children, obey your parents in the Lord: for this is right. V. 2. Honour thy father and mother (which is the first Commandment with promise) — V. 5. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ. V. 6. Not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart. V. 7. With good will, doing service as to the Lord, and not to men. 1 Pet. 2.13, 14. Submit your selves to every ordinance of man, for the Lord's sake: whether it be to the King as supreme. V. 14. Or unto Governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. Rom. 13.1, 2, 3, 4, 5. Let every soul be subject to the higher powers: for there is no power but of God; the powers that be, are ordained of God. V. 1. Whosoever therefore resisteth the power, resisteth the Ordinance of God: and they that resist shall receive to themselves damnation. V. 3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. V. 4. For he is the minister of God to thee for good: but if thou do that which is evil, he forsaith not the word in vain: for he is the minister of God, a revenger to execute wrath upon them that do evil. V. 5. Wherefore ye must needs be subject, not only for wrath, but for conscience sake. Heb. 13.17. Obey them that have the rule over you, and submit your selves. Prov. 4.3, 4. For I was my father's son tender, and only beloved in the sight of my mother. V. 4.] He taught me also, and said unto me, Let thy heart retain my words, keep my commandments, and live. Prov. 23.11. Hearken to thy father that begat thee, and despise not thy mother when she is old. Exod. 18.19.—24. Harken now unto my voice, I will give thee counsel, and God shall be with thee—V. 24.] So Moses hearkened to the voice of his father-in-law, and did all that he said...
Q. What are the sins of Inferiors against their Superiors?

A. The
The hands of Inferiours against their Superiours, are, all neglect of the duties required toward them: envying, contempt of, and Rebellion against their persons and places, in their lawful counsels, commands, and corrections, cursing, mocking, and all such refractory and scandalous carriage, as proves a shame and dishonour to them and their government. 

by whatsoever thou mightst be profited by me. V. 6.] And honour not his father and mother, he shall be free. Thus have ye made the commandment of God of none effect, by your tradition. (a) Num. 15. 28, 29. And Josua the son of Nun, the servant of Moses, one of his young men answered, and said my lord Moses, forbid them. V. 29.] And Moses said unto him, Envise thou for my sake? Would God that all the Lords people were Prophets, and that the Lord would put his Spirit upon them. (b) 1 Sam. 8. 7. And the Lord said unto Samuel, hearken unto the voice of the people in all what they say unto thee, for they have not rejected thee, but they have rejected me, that I should not reign over them. 1/2. 3. 5. And the people shall be oppressed every one by another, and every one by his neighbour, and the child shall behave himself proudly against the ancient, and the base against the honourable. (b) 2 Sam. 15. from v. 1, to v. 12. And it came to pass after that Absalom prepared him chariots and horses—&c.—so on. (c) Exod. 21. 15. And he that smiteth his father, or mother shall surely be put to death. (d) 1 Sam. 10, 27. But the children of Belial said, How shall this man save us? and they despised him, and brought him no presents: but he held his peace. (e) 1 Sam. 2. 25—Notwithstanding they (viz. the sons of Eli) hearkened not unto the voice of their father, because the Lord would slay them. (f) Deut. 21. 18, 19, 20, 21. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that when they have chastised him, will not hearken unto them. V. 19.] Then shall his father and mother lay hold on him, and bring him out unto the Elders of his City, and unto the gate of his place. V. 20.] And they shall say to the Elders of his City, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. V. 21.] And all the men of his City shall stone him with stones, that he dye: So shall thou put evil away &c. (g) Prov. 30. 14—17. There is a generation that causeth their father, and doth not blest their mother.---V. 17. The eye that mocketh at his father, and despiseth to obey his mother; the Ravens of the valley shall pick it out, and the young Eagles shall eat it. (b) Prov. 19. 26. He that causeth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.

Q. What is required of Superiours toward their Inferiours?
A. It is required of Superiours, according to that power they receive from God, and that relation wherein they stand, to love, pray for, and bless them. (h) Col. 3. 19. Husbands, love your wives, and be not bitter against them. Th. 2. 4. That they may teach the young women to be sober, to love their husbands, to love their children. (h') 1 Sam. 12. 23. Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way. Job 1. 5. And it was so, when the days of their feasting were gone about, that Job sat, and sanctified them, and rose up early in the morning, and offered burnt offerings, according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Then did Job continually.
their inferiors, to instruct, counsel, and admonish them; countenancing, commending, and rewarding such as do well; discountenancing, reproving, and chastising such as do ill; protecting, and providing for them all things necessary for soul and body; and by grave, wise, holy, and exemplary carriage, to procure glory to God, honour to themselves, and to preserve that authority which God hath put upon them.

1. King 8. 55, 56. And he stood and blessed all the congregation of Israel with a loud voice, saying, V. 56. Blessed be the Lord God, that hath given rest to his people Israel, according to all that he promised; there hath not failed, &c.——Heb. 7. 7. And without all contradiction, the less is blessed of the greater. Gen. 49. 28. All these are the twelve Tribes of Israel, and this is it that their father spake unto them, and blessed them, every one according to his blessing, be blessed them. (m) Deut. 6. 7. And these words which I command thee this day shall be in thy heart. V. 7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. (n) Eph. 6. 4. And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. (o) 1 Pet. 3. 7. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and being heirs together of the grace of life, that your prayers be not hindered. (p) 1 Pet. 3. 14. Or unto governors, as unto them that are sent by him, for the punishment of evil doers, and the praise of them that do well. Rom. 13. 3. For Rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good and thou shalt have praise of the same. (q) Eph. 6. 3. And the King said, What honour and dignity hath been done to Mordecai for this? Then the Kings servants, There is nothing done for him. (r) Rom. 13. 3, 4. For Rulers are not a terror to good works, but to the evil.——V. 4. For he is the Minister of God to thee for good: but if thou do evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger, to execute wrath upon him that doeth evil. (s) Prov. 29. 15. The Rod and Reproof give wisdom, but a child left to himself bringeth his mother to shame. 1 Pet. 2. 14. See above in (t) 1 Cor. 9. 12, 13, 14, 15, 16, 17. Because I delivered the poor that cried, the fatherless, and him that had none to help him. V. 13. The blessing of him that was ready to perish came upon me; and I caused the widows heart to sing for joy. V. 14. I put on righteousness, and it clothed me; my judgement was a robe and a diadem. V. 15. I was eyes to the blind, and feet was I to the lame, V. 16. I was as a father to the poor, and the cause which I knew not, I searched out. V. 17. And I brake the jaws of the wicked, and plucked the spoil out of his mouth. Isa. 1. 10—17. Hear the voice of the Lord, ye Rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.——V. 17. Learn to do well, seek judgement, relieve the oppressed, plead for the widow. (u) Eph. 6. 4. And ye fathers, provoke not your children, but bring them up in the nurture and admonition of the Lord. 1 Tim. 5. 8. But if any man provide not for his own, especially for the sake of his own house, be he not esteemed the servant of Christ, but be therein fractions of his own sins. 1 Tim. 4. 12. Let no man despise thy youth; but be thou an example of all the believers, in word, in conversation, in charity, in Spirit, in faith, in purity. Tit. 2. 3, 4, 5. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things. V. 4. That they may teach the young women to be sober, to love their husbands, to love their children. V. 5. To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. (v) 1 Tim. 3. 28. And all Israel heard of the judgement which the King had judged; and they feared the King, for they saw that the wisdom of God was in him, to do judgement. (w) Tit. 2. 15. These things speak and exhort, and rebuke with all authority: let no man despise thee.
Q. What are the sins of Superiors?

A. The sins of Superiors are, beside the neglect of the duties required of them, an inordinate seeking of themselves, their own glory, ease, profit, or pleasure; commanding things unlawful, or not in the power of Inferiors to perform; counselling, encouraging, or favouring them in that which is evil, dissuading, discouraging, or countenancing them in that which is good; correcting them unduly.

(a) Ezek. 34. 1, 3, 4. Son of man prophecy against the shepherds of Israel; prophesie, and say unto them, Thus faith the Lord God unto the shepherds, two be to the shepherds of Israel, that do feed themselves; should not the shepherds feed the flock? V.3.] Ye eat the fat and cloath you with the wooll, ye kill them that are good; but ye feed not the flock. V.4.] The diseased have ye not strengthened, nor have ye healed that which was sick, nor bound up that which was broken, nor brought again that which was driven away, nor sought that which was lost, but with force and cruelty have ye ruled them. (b) Phil. 2.1. For all seek their own, not the things which are Jesus Christ's. (c) 2 Cor. 10.13. How can ye believe, who receive honour one of another, and seek not the honour that cometh from God only?

(d) Isa. 56.10, 11. His watchmen are blind, they are all ignorant, they are called dumb dogs, they cannot bark, lying down, loving to slumber. V.11.] Ye, they are greedy dogs, which cannot have enough, and they are shepherds that cannot understand; they all look to their own, every one for his gain from his quarter. Deut. 17.17. Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold. (e) Dan. 3.4, 5, 6. Then an Herald cried aloud, To you it is commanded, 0 people, nations and languages, V.5.] That at what time ye hear the sound of the Cornet, Flute, Harp, Sackbut, Psaltery, Dulcimer, and all kinds of music, ye fall down and worship the golden image, which Nebuchadnezzar the King hath set up. V.6.] And whoso falleth not down, shall be cast into the midst of a burning fiery furnace. Acts 4.17, 18. But that it spread no further among the people, let us strictly threaten them that they speak henceforth to no man in this name. V.18.] And they called them, and commanded them not to speak at all, nor teach in the name of Jesus. (f) Exod. from ver.10, to the 18. And the Task-masters of the people went out and their officers, and they spake to the people saying, Thus faith Pharaoh, I will not give you straw &c.—Mat. 23.2.—4. Saying, The Scribes and Pharisees sit in Moses Seat—V.4.] For they burden heavy burdens and grievous to be born, and lay them on mens shoulders, but they themselves will not move them with one of their fingers. (g) Mat. 14.3. And she being before instructed of her mother, said, Give me here John Baptist's head in a charger, compared with Mark 6.24. And she went forth, and said unto her mother, what shall I ask? and she said, The head of John Baptist. (h) 1 Sam. 13.18. Now Abijalom had commanded his servants saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smit Amnon, then kill him; fear not, have not I commanded you? be courageous and valiant. (i) Sam. 3.13. For I have told him that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrains them not. (j) Job. 7.46, 47, 48, 49. The officers answered, Never man spake like this man. V.47.] Then answered them the Pharisees, are ye also deceived? V.48.] Have any of the Rulers or Pharisees believed on him? V.49.] But this people which knoweth not the law are cursed, Col. 3.1. Fathers provoke not your children to wrath lest they be discouraged. Exod. 5.17. But he said, ye are idle; ye are idle, therefore ye say, Let us go, and do sacrifice to the Lord. (k) Pet. 2.18, 19, 20. Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward. V.19.] For this is thank-worthy, if a man for conscience towards God endure grief, suffering wrongfully. V.20.] For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well and suffer for it, ye take it patiently, this is acceptable with God. Heb. 12.10. For they verily for a few days, chastened us after their own pleasures; but he for our profit, that we might be partakers &c.—Deut. 25.3. Forty stripes he may give him, and not exceed, lest if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.
careless exposing, or leaving them to wrong, temptation and danger; provoking them to wrath, or any way dishonouring themselves, or lessening their authority, by an unjust, indiscreet, rigorous or remiss behaviour.

And Judah acknowledged them, and said, She hath been more righteous than I, because I gave her not to Shelah my son: and he knew her again no more. Aët.18.17. Then all the Greeks took Sothenees the chief Ruler of the Synagogue, and beat him before the judgement seat, and Galio cared for none of these things. (*Eph.6.4. And ye fathers, provoke not your children to wrath, but bring them up in, &c. (c) Gen.9. 21. And he drank of the wine, and was drunken, and his sons uncovered within his tent. 1 Kïa.11. 13,14,15,16. And the King (Rehoboam) answered the people roughly, and forsook the old mens counsel which they gave him, V.14.] And spoke to them after the counsel of the young men, saying, My father made your yoke heavy; and I will add to your yoke: my father chastised you with whips; but I will chastise you with scorpions. V.15.] Wherefore the King heartened not to the people; for the cause was from the Lord — V.16.] So when all Israel saw that the King heartened not to them, the people answered the King, saying, what portion have we in David? neither have we inheritance in the son of Jesse; to your tents, O Israel: now see to thine own house, David, so Israel departed to their tents. 1 Kïa.1.6. And his father had not displeased him (viz. Adonijah) at anytime, in saying, why hast thou done so — 1 Sam.2.29,30,31. Wherefore kick ye at my sacrifices, and at my offering, which I have commanded in mine habitation, and honour not thy sons above me, to make thyself fat, with the chief of all the offerings of Israel my people? V.30.] Wherefore the Lord God of Israel said, I said, indeed, that the house, and the house of thy father, should walk before me for ever; but now the Lord said, Be it far from me; for them that honour me I will honour; and they that despise me, shall be lightly esteemed.V.31.] Behold the days come; that I will cut off thine arm, and the arm of thy fathers house; that there shall not be an old man in thine house.

Q. What are the duties of equals?

A. The duties of equals are, to regard the dignity and worth of each other, in giving honour to go one before another, and to rejoice in each others gifts and advancement, as in their own.

Q. What are the sinnnes of equals?

A. The sins of equals are, beside the neglect of the duties required, the undervaluing of the worth, to love one another: for he that loves another hath fulfilled the Law. (c) 2 Tim.3.3.
vying the gifts, grieving at the advancement or prosperity, one of another, and usurping preheminence one over another.

26. Let us not be desirous of vain glory, provoking one another, envying one another. * Num. 12, 2. And they said, Hath the Lord indeed only spoken by Moses? hath he not also spoken by us? and the Lord heard it. * Ex. 6, 12, 13. And Mordecai came again to the King's gate; but Haman had cast his house mourning, and having his head covered. V. 13.] And Haman told Zeresh his wife, and all his friends every thing that had befallen him. Then said his wife men, and Zeresh his wife unto him, if Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him. (x) 3 Job, ver. 9. I wrote unto the Church; but Diotrephes who loveth to have the preheminence amongst them, receiveth us not. Luke 21, 14. And there was also a strife among them, which of them should be the greatest.

Q. What is the Reason annexed to the fifth Commandment, the more to enforce it?

A. The Reason annexed to the fifth Commandment, in these words, [That thy days may be long upon the land which the Lord thy God giveth thee] is an express 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.

(x) Deut. 5, 16. Honor thy father and thy mother, as the Lord thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee. * 1 King. 8, 24. Therefore now, Lord God of Israel, keep with thy servant David, my father, that which thou promisedst him, saying, There shall not fail thee a man in thy fight to sit on the throne of Israel, so that thy children take bread to their way, that they walk before me as thou hast walked before me. * Ex. 6, 3. Honour thy father and thy mother (which is the first Commandment with promise.) V. 3.] That it may be well with thee, and thou maist live long on the earth.

Q. Which is the sixth Commandment?

A. The sixth Commandment is, [Thou shalt not kill.]

Q. What are the duties required in the sixth Commandment?

A. The duties required in the sixth Commandment, are, all careful studies, and lawful endeavours to preserve the life of our selves and others, by resisting their own wives as their own bodies. He that loveth his wife, loveth himself. V. 29.] For no man ever hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church? (c) * 1 King. 18, 4. For it was so, when Jezebel cut off the Prophets of the Lord, that Obadiah took an hundred Prophets, and bid them by fifty in a cave, and fed them with bread and water.

M 2 all
all thoughts and purposes, subduing all passions, and avoiding all occasions; temptations, and practices, which tend to the unjust taking away the life of any; by just defence thereof against violence, patient bearing of the hand of God, quietness of mind;
mind\(^1\), cheerfulnesse of spirit \(^m\), a sober use of meat\(^n\), drink\(^o\), physick\(^p\), sleep\(^q\), labour\(^r\), and recreations\(^*\), by charitable thoughts\(^t\), love\(^u\), compassion\(^*, meeknesse, gentlenesse, kindnesse\(^x\), peaceable\(^\_\), mild, and courteous speeches and behaviour\(^z\),

But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. Psal. 37, 8, 9, 10, 11. Cease from anger, and forsake wrath; fret not thyself in any wise to do evil. V. 9. For evil doers shall be cut off; but they that wait upon the Lord shall inherit the earth. V. 10. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. V. 11. But the meek shall inherit the earth, and shall delight themselves in abundance of peace.\(^m\) Pro. 17, 22. A merry heart doth good like a medicine; but a broken spirit dryeth the bones. \(^n\) Prov. 25, 16--27. Hast thou found honey? eat so much as is sufficient for thee; lest thou be filled therewith, and vomit it. -- V. 27. It is not good to eat much honey, &c. -- \(^o\) 1 Tim. 5, 23. Drink no longer water, but a little wine for thy stomach's sake, and thine often infirmities. \(^p\) Prov. 38. 21. For Isaiah had said, Let him take a lump of figs, and lay it for a plaister upon the boil; and he shall recover. \(^q\) Psal. 117, 2. It is in vain for you to rise up early, to set up late, to eat the bread of sorrows; for he giveth his beloved sleep \(^r\) Eccles. 5, 12. The sleep of a labouring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep. 2 Thes. 3, 10--12. For even when we were with you, this we commanded you, That if any would not work, neither should he eat. -- V. 12. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. Prov. 16, 26. He that hath laboreth, laboureth for himself; for his mouth crieth it of him. \(^f\) Eccles. 4, 11. At time to weep, and a time to laugh; a time to mourn, and a time to dance. -- V. 11. He hath made everything beautiful in his time: also he hath let the world in their heart, &c. -- \(^f\) 1 Sam. 19, 44. And Jonathan spake good of David unto Saul his father, and said unto him, Let not the King sin against his servant, against David; because he hath not sinned against thee, and because his works have been to the ward very good. V. 5. For he did put his life in his hand, and flew the Philistines, and the Lord wrought a great salvation for all Israel, thou sawest it, and didst rejoice; wherefore then wilt thou sin against innocent blood, to slay David without a cause? 1 Sam. 22, 13, 14. And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, &c. -- \(^f\) V. 14. And Abimelech answered the King, and said, And who is so faithful among all thy servants as David, which is the Kings son-in-law, and goeth at thy bidding, and is honorable in thine house? \(^n\) Rom. 13, 10. Love worketh no ill to his neighbour: therefore love is the fulfilling of the Law. \(^z\) Luk. 10, 33, 34, 35. But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion on him; V. 34. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him, &c. -- \(^n\) Col. 3, 12, 13. Put on therefore, as the Elect of God, holy and beloved, bowels of mercy, kindness, meekness, long-suffering. V. 13. Forbearing one another, and forgiving one another, if any man hath a quarrel against any, even as Christ forgave you, so also do ye. \(^n\) Fam. 3, 17. But the wisdom which is from above is first pure, then peaceable, gentle, and easy to be instructed, full of mercy and good fruits, &c. -- \(^n\) 1 Pet. 3, 8, 9, 10, 11. Finally, be all of one mind, having compassion one of another: love as brethren, be pitiful, be courteous. V. 9. Not rendering evil for evil, or railing for railing, but contrariwise blessing, knowing that ye are therefore called that ye should inherit a blessing. V. 10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. V. 11. Let him shew evil, and do good, let him seek peace, and ensue it. Prov. 15, 1. A soft answer turneth away wrath, but grievous words stir up anger. Judg. 8, 1, 2, 3. And the men of Ephraim said unto him, Why hast thou seduced us thus? Thou calledst us not when thou wentest to fight with the Midianites; and they did chide with him sharply. V. 2. And he fled unto them, What have I done now in comparison of you? Is not the gleaming of the grapes of Ephraim better then the vintage of Abiezer? V. 3. God hath delivered into your hands the Princes of Midian, Oreb and Zeeb; and what was I able to do in comparison of you? Then their anger was abated towards him, when he had said that.
forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil, comforting and succouring the distressed, and protecting and defending the innocent.

Q. What are the sins forbidden in the sixth Commandment?

A. The sins forbidden in the sixth Commandment, are, all taking away the life of our selves, or of others, except in case of publick Justice, lawful war, or necessary defence; the neglecting or withdrawing the lawful and necessary means of preservation of life, sinful anger, having his blood be shed: for in the image of God made he man. Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death: but be sure he is put to death. So ye shall not pollute the land wherein ye are: for blood, it defileth the land; and the land cannot be cleansed from the blood that is shed therein, but by the blood of him that shed it. If a thief be found breaking up, and be smitten that he die, there shall be no blood shed for him. If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft. A man to whom God hath given riches, wealth and honour, so that he wants nothing for his soul of all that he desires; yet God gives him not power to eat thereof, but a stranger catcheth it. This is vanity, and an evil disease.

1. Mat. 5.22. But I say unto you that whoever is angry with his brother without a cause, shall be in danger of the judgement; and whatever, &c.
tred, envy, desire of revenge, all excessive passions, distracting cares, immoderate use of meat, drink, labour, and recreations; provoking words, oppression, quarrelling, striking, wounding, and whatsoever else tends to the destruction of the life of any.

Thus shalt thou not hate thy brother in thy heart, thou shalt in any wife rebuke thy neighbour, and not suffer sin upon him. (1) Prov. 14. 30. A sound heart is the life of the flesh, but envy the rottenness of the bones. (m) Rom. 12. 19. Dearly beloved, avenge not your selves; but rather give place unto wrath, for it is written, vengeance is mine: I will repay, saith the Lord. (n) Eph. 4. 31. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. (o) Matt. 6. 34. Therefore take no thought, saying, what shall we eat? or what shall we drink? or what shall we be clothed with? Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself, sufficient unto the day is the evil thereof. (p) Luke 21. 34. And take heed to your selves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares. Rom. 13. 13. Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. (q) Ecc. 12. 12. Furthermore, by these, my son, be admonished of making many books there is no end, and much study is a weariness of the flesh. Ecc. 2. 12, 13. For what hath a man of all his labour, and of the vexation of his heart, wherein he hath laboured under the Sun? V. 23. ] For all his days are sorrow, and his travel, grief; yea, his heart taketh not rest in the night: This is also vanity. (r) Jer. 5. 12. And the harp, and the viol, and the tabret, and the pipe, and wine, are in their feasts; but they regard not the work of the Lord, nor consider the operation of his hands. (s) Prov. 15. 1. A soft answer turneth away wrath; but grievous words stir up anger. Prov. 12. 18. There is that speaketh like the piercing of a sword; but the tongue of the wise is health. (t) Ecc. 18. 18. As for his father, because he cruelly oppressed and spoiled his brother by violence; and did that which was not good among his people, lo even he shall die in his iniquity. Exod. 1. 14. And they made their lives bitter with bondage, in mortar and brick, and all manner of service, in the field: all their service wherein they made them serve was with rigour. (u) Gal. 5. 1. But if ye be bitten and devour one another, take heed ye be not consumed one of another. Prov. 23. 29. Who hath wounded whom? who hath sorrows? who hath contentions? who hath babblings? who hath wounds without cause? &c. * Num. 35. 16, 17, 18. And if he smite him with an instrument of iron (so that he dye) he is a murderer, the murderer shall surely be put to death. V. 17. ] And if he smite him with throwing a stone (so that he dye) he is a murderer, the murderer shall surely be put to death. V. 18. ] Or if he smite him with a hard-weapon of wood (wherewith he may dye) and he dye, he is a murderer, the murderer shall surely be put to death—— V. 21. ] Or in cunning smite him with his hand that he dye, that smote him shall surely be put to death, for he is a murderer.—(x) Exod. 21. from ver. 18. to the end, containing laws for smiters, for an hurt by chance, for an ox that gored, and for him that is an occasion of harm.

Q. Which is the seventh Commandment?
A. The seventh Commandment is, [ Thou shalt not commit adultery. ]

(1) Exod. 20. 14.

Q. What are the duties required in the seventh Commandment?
A. The duties required in the seventh Commandment.
The Seventh Commandment, are, Chastity in body, mind, affections; words, and behaviour; and the preservation of it in our selves and others; watchfulness over the eyes, and all the senses; temperance, keeping of chast company, modesty in apparel, marriage by those that have not the gift of continency; conjugal love, and cohabitation, diligent labour in our callings, shunning all occasions of uncleanness, and resisting temptations thereunto.

Q. What are the sines forbidden in the Seventh Commandment?

A. The
A. The finnes forbidden in the seventh Commandment, besides the neglect of the duties required, are, adultery, fornication, rape, incest, sodomy, and all unnatural lufts, all unclean imaginations, thoughts, purpose and affections, all corrupt or filthy communications, or listening thereunto; wanton looks, impudent, or light behaviour; immodest apparel; prohibiting of lawful marriages, and dispensing with unlawful marriages, allowing, tolerating, keeping of fiewes, and resorting to them; intangling vows of single life; undue delay of marriage, having more wives or husbands then one, at the same time; unjust divorce, or disfertion; idleness, gluttony, drunkenness, unchaste company, lascivious songs, books, pictures, dancings, stage-plays; and all other provocations to, or acts of uncleanness either in our selves or others.

13. 14. Hewbeit he (viz. Ammon) would not hearken unto her voice, but being stronger than she, forced her, and lay with her. 1 Cor. 5. 1. It is reported commonly that there is fornication among you, and such fornication as is not so much as to be named among the Gentiles, that one should have his fathers wife. (q) Rom. 1. 24—26. 27. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves. V. 26.] For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature. V. 27.] And likewise also the men, leaving the natural use of the woman, burned in their lust one towards another, men with men working that which is filthy and unclean, and receiving in themselves that recompence of their error which was meet. Lev. 18. from ver. 1. to the 21. Mark 6. 18. For John said unto Herod, It is not lawful for thee to have thy brother's wife. Mal. 2. 11, 12. Judah hath dealt treacherously, and an abomination is committed.

11. 12. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks. (t) 3. 16. Moreover the Lord saith, Because the daughters of Sion are haughty & want with stretched out necks, and woman eyes, walking & mincing as they go, and making a ticling with their feet. 2 Pet. 3. 14. Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls, &c.-- (u) Prov. 7. 10—13. And behold there met him a woman with the attire of an harlot, and subtil of heart—V. 13. So she caught him and kissed him, and with an impudent face said unto him—* 1 Tim. 4. 3. Forbidding to marry, and commanding to abstain from meats, which God hath commanded to be received with thanksgiving of them who believe and know the truth.

11. 12. For a woman approacheth unto any beast, and lieth down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death: their blood shall be upon them. (r) Mat. 15. 19. But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Mat. 5. 21, 22. That they may keep thee from the strange woman, from the stranger which flattereth with her words. V. 11. With much fair speech she caused him to yield, with the flattering of her lips she forced him. V. 12. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks. (t) 3. 16. Moreover the Lord saith, Because the daughters of Sion are haughty & want with stretched out necks, and woman eyes, walking & mincing as they go, and making a ticling with their feet. 2 Pet. 3. 14. Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls, &c.-- (u) Prov. 7. 10—13. And behold there met him a woman with the attire of an harlot, and subtil of heart—V. 13. So she caught him and kissed him, and with an impudent face said unto him—* 1 Tim. 4. 3. Forbidding to marry, and commanding to abstain from meats, which God hath commanded to be received with thanksgiving of them who believe and know the truth.

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mitted in Israel, and in Jerusalem; for Judah hath profaned the holiness of the Lord, which he loved, and hath married the daughter of a strange God. V.12. The Lord will cut off the man that doth this; the master and the scholar out of the Tabernacles of Jacob, and him that offereth an offering unto the Lord of holf. (y) 1 Kin.15.12. And he (viz. Asa) took away the Sodomites out of the land, and removed all the idols that his fathers had made. 2 King.23.7. And he (viz. Josiah) brake down the houses of the Sodomites that were by the houses of the Lord, where the women wove hangings for the grove. Deut.23.17,18. There shall be no whore of the daughters of Israel, nor a Sodomite of the sons of Israel, V.18. Thou shalt not bring the hire of a whore, or the price of a dog into the house of the Lord thy God, for any vow: for even both these are an abomination unto the Lord thy God. Lev.19.29. Do not prostitute thy daughter, to cause her to be a whore, lest the land fall to whoredom and become full of wickedness. Jer.5.7. How shall I pardon thee for this thy children have forsaken me, and sworn by them that are no gods; when I fed them to the full, they committed adultery, and assembled themselves by troops in the harlots houses. Prov.23.25,26. Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Y.15. Let not thine heart decline to their ways, nor go to their paths. V.26. For she hath cast down many wounded, and many strong men have been slain by her. V.27. Her house is the way to hell, going down to the chambers of death. (z) Mat.19.10,11. His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. V.11. But he said unto them, Men cannot receive this saying, save it be given (a) 1 Cor.7.8,9. For I would that all men were even as I myself; but every man hath his proper gift of God, one after this manner, another after that. V.8. I say therefore to the unmarried and widows, It is good for them if they abide even as I. V.9. But if they cannot contain, let them marry; for it is better to marry, than to burn, 1 Cor.7.18. And Judah acknowledged them, and said, She hath been more righteous than I, because I gave her not to Shelah my son; and he knew her again no more. (b) Mal.1.14,15. Yet ye say, Wherefore? because the Lord hath been wroth between thee and the wife of thy youth, against whom thou didst deal treacherously; yet is it for thy companion, and the wife of thy covenant. V.15. And did he not make one? yet had he the residue of the spirit; and wherefore one? that he might seek a godly seed; therefore take heed to your spirit, that ye deal not treacherously; Mat.19.5. For this cause shall a man leave father and mother, and shall cleave to his wife, and they shall be one flesh. (c) Mal.2.16. For the Lord the God of Israel saith that he hateth putting away; for one covereth violence with his garment, and sheddeth blood with his shoes. V.16. And when she saw men fairness was in her, and her daughters; neither did she strengthen the hand of the poor and needy. Prov.23.39,40. They that tarry long at the wine they that go to seek new wine. V.31. Look not upon the wine when it is red. V.32. Thine eyes shall behold strange women, and thy heart shall utter perverse things. (f) Gen.39.10. And it came to pass as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. Prov.5.8. Remove thy way far from her and come not near the door of her house. (g) Eph.5:5. Neither filthiness, nor foolish talking, nor jestings, which are not convenient, but rather giving of thanks. Ezek.23.14,15,16. And that she increaseth whoredoms; for when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion. V.15. Girded with girdles upon their loines, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chalde, the land of their nativity. V.16. And as soon as she saw them with their eyes, she dated upon them, and sent messengers unto them into Caldea. Isa.23.15,16,17. And it shall come to pass in that day, that Tyre shall be forgotten 70 years, according to the days of one king: after the end of 70 years shall Tyre sing as an harlot. V.16. Take an Harp going about the city, thou harlot, thou hast been forgotten; make sweet melody, sing many songs that thou wilt be remembered. V.17. And it shall come to pass after the end of 70 years, that the Lord, will visit Tyre, and the shall turn to her hire, and commit fornication with all the kingdoms of the world upon the face of the earth.
Moreover, the Lord saith, Because the daughters of Sion are haughty, and walk with stretched forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet. Mar. 6:12. And when the daughter of the said Herodias came in, and danced and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee, &c. Rom. 13:13. Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not, &c. 1 Pet. 4:4. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquettings, and abominable idolatries. (b) 2 King. 9:30. And when Jethro was come to Jezreel, Jezebel heard of it, and she painted her face, and tied her head, and looked out at a window. Compared with Jer. 4:30. And when thou art spoiled, what wilt thou do? though thou cloastest thyself with crimson, though thou deckest thee with ornaments of gold, though thou renuest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will look thy life: and with Ezek. 23:45. And furthermore, ye have sent for men to come from far, unto whom a messenger was sent; and lo they came for whom thou didst wash thyself, painted thy shine eyes, and decked thy self with ornaments.

Q. Which is the eighth Commandment?
A. The eighth Commandment is, [Thou shalt not steal.] (i) Exod. 20:15.

Q. What are the duties required in the eighth Commandment?
A. The duties required in the eighth Commandment, are, truth, faithfulness, and justice in contracts, and commerce between man and man; rendering to every one his due; restitution of goods unlawfully detained from the right owners thereof; (k) Psal. 15:2, &c. He that walketh uprightly, and worketh righteously, and speaketh the truth in his heart.——V.4.——be that sweareth to his own hurt, and changeth not. Zech. 7:4.——10. Then came the word of the Lord of hosts unto me, saying,—V.10. And oppress not the widow, nor the fatherless, nor the stranger, nor the poor, and let none of you imagine evil against his brother in your heart. Zech. 8:16, 17. These are the things that ye shall do, Speak every man the truth to his neighbour, execute the judgement of truth and peace in your gates. V.17. And let none of you imagine evil in your hearts against his neighbour, and love no false oath, for all these are things that I hate, faith the Lord. (l) Rom. 13:7. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. (m) Lev. 6:2, 3, 4, 5. If a soul sin, and commit a trespass against the Lord, and lie to his neighbour in that which was delivered him to keep, or in fellowship, or in any thing taken away by violence, or hath deceived his neighbour; V.3. Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doth, sinning therein; V.4. Then it shall be because he hath sinned, and is guilty, that he shall restore that which he took violently, away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found. V.5. Or all that about which he hath sworn falsely; he shall even restore in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his Trespass offering. Compared with Luke 19:8. And Zachæus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.
giving, and lending freely, according to our abilities, and the necessities of others; moderation of our judgements, wills, and affections, concerning worldly goods; a provident care and study to get, keep, use, and dispose those things which are necessary and convenient for the sustentation of our nature, and suitable to our condition; a lawful calling, and diligence in it; frugality, avoiding unnecessary law-suits, and suretyship, or other like engagements; and an endeavour by all just, and lawful means, to procure, preserve, and further the wealth and outward running over shall men give into your bosom; for with the same measure that you measure, it shall be measured to you again. I fnb. 3.7. But who hath this world's goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Epb. 4.18. Let him that toile steal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth. Gal. 6.10. As we have therefore opportunity, let us do good unto all men, especially unto them that are of the household of faith. (o) 1 Tim. 6.4. But godliness with contentment is great gain. V. 7. For we brought nothing into this world, and it is certain we cannot carry anything out. V. 8. And having food and raiment, let us be therewith content. V. 9. But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. Gal. 6.14. But God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. (p) 1 Tim. 5.8. But if any provide not for his own, especially for those of his own house, he hath denied the faith, and is worse then an infidel. (q) Pro. 27. from v. 23. to the end. Be thou diligent to know the state of thy flocks, and look well to thy herds. V. 24. For riches are not forever. &c. Eccles. 2.24. There is nothing better for a man, than that he should eat and drink, and make his soul enjoy good in his labour: This also I saw was from the hand of God. Ecc. 1.18. What every man hath, that is his own: and how he taketh it of his own, the same is his. Ecc. 1.19. And who knoweth how long he that liveth on the earth shall live? for man walketh in vanity that he may be found in the way of justice. Ecc. 1.19. Behold, that was soft clothing are in kings houses. (r) 1 Cor. 7.20. Let every man abide in the same calling wherein he was called. Gen. 1.5. And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it. Gen. 2.15. And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it. Gen. 3.19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, &c. (s) Eph. 4.28. Let him that toile, steal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth. Pro. 10.3. He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich. (t) Job. 6.12. When they were filled, he said unto his Disciples, Gather up the fragments that remain; that nothing be lost. Prov. 18.20. There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up. (u) 1 Cor. 6. from v. 1 to v. 9. Dare any of you having a matter against another, go to law before the unjust, and not before the Saints? And so on. * Prov. 6. From v. 1 to v. 6. My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art burdened with the words of thy mouth, &c. Prov. 11.15. He that is surety for a stranger shall smart for it, and he that hateth suretyship is a fool.
ward estate of others, as well as our own x. (x) Lev.25. 35. And if thy brother be waxen poor, and fallen to decay with thee, then thou shalt relieve him; yea, though he be a stranger or a for- 
journer, that he may live with thee. Deut. 22. 1, 2, 3, 4. Thou shalt not see thy brothers ox, or his 
sheep go astray, and hide thy self from them; thou shalt in any case bring them back again unto thy 
brother. V. 2.] And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt 
bring it unto thine own house; and it shall be with thee until thy brother seek after it, and thou shalt 
restore it to him again. V. 3.] In like manner shalt thou do with his Afe, and with his raiment, 
and with all lost things of thy brothers that thou hast found; thou maist not hide thy self. V. 4.] 
Thou shalt not see thy brothers ox or his ass fall down by the way, and hide thy self from them; thou 
shalt furely help him to lift them up again. Exod. 23. 4, 5. If thou meet thine enemies ox or ass go- 
ing astray, then shalt surely bring it back to him again. V. 5.] If thou see the ass of him that 
hast thee lying under his burden, and wouldst fobe to help him; thou shalt surely help with him. 
Gen. 47. 14, 20. And Joseph gathered up all the money that was found in the land of Egypt, and Cana-
an, for the corn which they bought, and he brought the money into Pharaoh his house.—— V. 20.] 
And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, 
because the famine prevailed over them; so the land became Pharaoh's. Phil. 2. 4. Look not every 
man at his own things, but every man also upon the things of others. Mat. 22. 39. And the second is 
like unto it, Thou shalt love thy neighbour as thy self.

Q. What are the sins forbidden in the eighth Com-
mandment?

A. The sins forbidden in the eighth Command-
ment, besides the neglect of the duties required 
are, theft, robbery, man stealing, and receiv-
ing any thing, that is stolen; fraudulent deal-
ing, false weights and measures, removing land-
marks; injustice and unfaithfulness in contracts 
between man and man, or in matters of trust;

which are needful to the body, what doth it profit 1 John 3. 17. But who saith this world's good 
and feeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth 
the love of God in him? (x) Eph.4.28. Let him that steale steal no more, but rather, &c.—— (a) Psal. 
63. 10. Trust not in oppression, become not vain in robbery, &c. (b) 1 Tim. 1. 10. [The law was 
made] For whomongers, for defilers of themselves with mankind, for men stealers, for lyers, &c. 
and if there be any other thing contrary to found doctrine. (c) Prov. 29. 24. Whoso is partner with a 
thief betrays his own soul: he heareth cursing, and berareth it not. Psal. 50. 18. When thou sawest 
a thief, thou consented'st with him, &c. (d) 1 Thes. 4. 6. That no man go beyond and defand his bro-
ther in any matter; because the Lord is the avenger of all such, as we also have forewarned you 
and testified. (e) Prov. 11. 1. A false balance is an abomination to the Lord; but a just weight is his 
delight. Prov. 20. 10. Diverse weights, and diverse measures, both of them are alike abomination 
to the Lord. (f) Deut. 19. 14. Thou shalt not remove thy neighbour's land-mark, which they of old time 
have set in thine inheritance, &c. Prov. 23. 16. Remove not the old land-mark; and enter not into 
the fields of the sackerels. (g) Amos 8. 5. —— Saying, When will the new Moon be gone; 
that we may fell corn; and the Sabbath, that we may set forth wheat; in king the Ephah small, and 
the Shekel great, and falsifying the balances by deceit? Psal. 37. 21. The wicked borroweth and payeth 
not again; but the righteous sheweth mercy and giveth. (h) Luk. 16. 10, 11, 12. He that is 
faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also 
in much. V. 11.] If therefore ye have not been faithful in the unrighteous Mammon, who will commit 
to your trust, the true riches? V. 12.] And if ye have not been faithful in that which is another man's, 
who shall give you that which is your own? oppref.
oppression, extortion, usury, bribery, vexatious lawsuits, unjust inclosures, and depopulations; ingrossing commodities to enhance the price, unlawful callings, and all other unjust, or sinful ways of taking, or withholding from our neighbour what belongs to him, or of enriching our selves: covetousness, inordinate prizing and affecting worldly goods; distrustful and distracting cares and studies in getting, keeping, and using them, envying at the prosperity of o-

(i) Ezek. 22. 29. The people of the land have used oppression, and exercised robbery, and vexed the poor and needy; yea, they have oppressed the stranger wrongfully. Lev. 25. 17. Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God. (k) Mat. 23. 25. Wo unto you Scribes and Pharisees, hypocrites; for ye make clean the outside of the cup and platter, but within they are full of extortion and cadence. Exk. 23. 11. In thee have they taken gifts, to shed blood; thou hast taken usury and increasals, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord. (l) Psal. 15. 5. He that putteth not out his money to usury, nor taketh a reward against the innocent; he that, &c. —— (m) Job 15. 34. For the congregation of hypocrites shall be defolate, and fire shall consume the Tabernacle of bribery. (n) Cor. 6. 6, 7, 8. But brother goeth to law with brother, and that before the unbelievers. V. 7. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why, &c. 8. Nay, you do wrong, and defraud, and that your brethren. Prov. 3. 29, 30. Deceiveth not evil against thy neighbour, seeing he dwelleth securely by thee. V. 30. Strive not with a man without cause, if he have done thee no harm. (o) 1. K. 5. 7, 8. Is a unto them, which join house to house, and field to field, that there be no place, that they may be placed alone, in the midst of the earth. Mich. 2. 2. And they covet fields, and take them by violence; and houses, and take them away, to oppress a man and his house, even a man and his heritage. (p) Prov. 11. 26. He that withholds corn, the people shall curse him; but blessing shall be upon the head of him that selleth it. (q) Act. 19. 19. —— (r) 1. Tim. 6. 5. Perverse disputings of men of corrupt minds, and delusions of the truth, supposing that gain is godliness: from which withdraw thyself. Col. 3. 2. Set your affections on things above, not on things on the earth. Prov. 23. 5. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings: they fly away as an Eagle towards heaven. Psal. 62. 10. —— (s) If riches increase, set not thy heart upon them. (t) Mat. 6. 24. —— (u) Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; for the life is more than meat; and the body is more than raiment. —— (v) 31. ] Therefore take no thought, saying, What shall we eat? or, &c. —— V. 34. ] Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself; sufficient to the day is the evil thereof. Ecc. 5. 12. The sleep of a labouring man is sweeter, whether he eat little or much; but the abundance of the rich will not suffer him to sleep.
thers*: as likewise idleness*, prodigality, wasteful gaming, and all other ways whereby we do unduly prejudice our own outward estate: and defrauding our selves of the due use and comfort of that estate which God hath given us.*

vain against the workers of iniquity—— V. 7.] Rest in the Lord, and wait patiently for him; fear not thy self because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. (x) = Prov. 3. 11. For we hear that there are some who walk among you disorderly, working not at all, but are idle-bodies. Pro. 19. 9. He also that is slothful in his work, is brother to him that is a great waster, (y) Prov. 21. 17. He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich. Prov. 23. 20, 21. Be not among winebibbers, among riottome eaters of flesh. V. 21.] For the drunkard and glutton shall come to poverty, and drowsinesse shall cloath a man with rage. Prov. 28. 19. He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough. (z) = Eccl. 4. 8. There is one alone, and there is not a second, yea he hath neither child nor brother: yet there is no end of all his labour, nor is his eye satisfied with riches, neither fealeth he, for whom do I labour, and bereave my soul of good? This is also vanity; yea, it is a fore:ce: evil. Eccl. 6. 3. A man to whom God hath given riches, wealth and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof; but a stranger eateth it. This is vanity, and an evil diseaseth. 1 Tim. 5. 8. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.

Q. Which is the ninth Commandment?

A. The ninth Commandment is, [Thou shalt not bear false witnes against thy neighbour.]

Q. What are the duties required in the ninth Commandment?

A. The duties required in the ninth Commandment are, the preserving and promoting of truth betwixt man and man, and the good name of our neighbour as well as our own: appearing, and standing for, and from the heart, sincerely, freely,

judgement of truth and peace in your gates. (a) = Prov. 31. 8, 9. Open thy mouth, judge righteously, and plead the cause of the poor. V. 9.] Open thy mouth for the dumb, in the cause of all such as are appointed to destruction. (c) = Prov. 20. 10. He that walketh uprightly, and worketh righteouſly, and speaketh the truth from his heart. (f) = Prov. 31. 8. And he charged them, saying, This shall ye do in the fear of the Lord, faithfully, and with perfect heart. (g) = 1 Sam. 19. 4, 5. And Jonathan spake good of David unto Saul his father, and said unto him, Let not the King sin against his servant, against David; because he hath not sinned against thee; and because his works to the ward have been very good. V. 5.] For he did put his life in his hand, and slew the Philistine, and the Lord wrought great salvation for all Israel: thou sawest it, and didst rejoice. Wherefore then wilt thou sin against innocent blood, to slay David without a cause?
clearly h; and fully i, speaking the truth, and only the truth, in matters of judgement and justice k, and in all other things whatsoever l; a charitable esteem of our neighbours m; loving, directing, and rejoicing in their good name n; for-}

1. Then the King answered, and said unto the woman, Hidest thou not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my Lord the King now speak. V. 9. And the King said, Is not the hand of Joab with thee in all this? and the woman answered and said, As thy soul liveth, O my Lord the King, none can turn to the right hand or to the left, from ought that my Lord the King hath spoken, for thy servant Joab he bad me, and he put all these words in the mouth of thine handmaid; V. 20.] To fetch about this forme of speech, hath thy servant Joab done this thing; and my Lord is wise, &c. — (k) Lev. 19. 15. Ye shall do no unrighteousness in judgement: thou shalt not respect the person of the poor, nor honour the person of the mighty, but in righteousness shalt thou judge thy neighbour. Prov. 14. 5—25. A faithful witness will not lie, but a falle witness will utter lies. V. 25. A true witness delivereth souls, but a deceitful witness speaketh lies. (l) 2 Cor. 1. 17, 18. When I therefore was minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay? W. 18.] But as God is true, our word toward you was not yea and nay. Eph. 4. 25. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. (m) Heb. 6. 9. But beloved, we are persuaded better things of you, and things that accompany salvation. 1 Cor. 13. 7. [Charity] beareth all things, believeth all things, hopeth all things, endureth all things. (n) Rom. 1. 8. First I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 2 Job. ver. 4.] I rejoice greatly that I found of thy children walking in the truth, as we have received a Commandment from the father. 3 Job. ver. 3, 4.] For I rejoiced greatly when the brethren came and testified of the truth that was in thee, even as thou wouldest in the truth. V. 4.] I have no greater joy, than to hear that thy children walk in the truth. (0) 2 Cor. 2. 4. For out of much affliction and anguish of heart I wrote to you, with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly towards you. 2 Cor. 12. 1. — And lastly when I come again my God will humble me among you, and that I shall bemoan many, who have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed. (p) Prov. 17. 9. He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends. 1 Pet. 4. 8. And above all things have fervent charity among your selves; for charity shall cover a multitude of sins. (q) 1 Cor. 1. 4, 5.—7. I thank my God always in your behalf for the grace of God which is given by Jesus Christ. V. 5.] That in every thing ye be enriched by him in all utterance, and in all knowledge— V. 7.] So that ye come behind in no gift, waiting for the coming of the Lord Jesus Christ. 2 Tim. 1. 4, 5.—7. Greatly desiring to see thee being mindful of thy tears, that I may be filled with joy. V. 5.] When I call to remembrance the unsignified faith that is in thee, which dwelt first in thy Grand-mother Lois, and thy mother Eunice; and I am persuaded that in thee also. (r) 1 Sam. 25. 14. Then Abimelech answered the King and said, And who is so faithful among all thy servants as David, which is the King's son-in-law, and goeth at thy bidding, and is honorable in thy house? (s) 1 Cor. 13. 6. 7. [Charity] rejoiceth not in iniquity, but rejoiceth in the truth; V. 7.] Beareth all things, believeth all things, hopeth all things, endureth all things. [Charity] beareth all things, believeth all things, hopeth all things, endureth all things.
concerning them (t), discouraging tale-bearers (u), flatterers (z), and slanderers (x), love and care of our own good name, and defending it when need requireth (y), keeping of lawful promises (z), studying and practising of whatsoever things are true, honest, lovely, and of good report (a).

(1) Prov.25. 23. The North wind driveth away rain: so doth an angry countenance a bickering tongue. (2) Prov.26. 14, 15. He that hateth himself comforteth himself: and layeth up deceit within him. v. 15. When he speaketh fair, believe him not, for there are seven abominations in his heart.

(2) Prov.101. 5. Who so privately slandereth his neighbour, him will I cut off, &c. (3) Prov. 21. 1. A good name is rather to be chosen than great riches: and loving favour than silver and gold. John 8. 49. Jesus answered, I have not a devil: but I honour my Father, and ye do dishonour me. (4) Ps. 1. 15.4. — He that speaketh to his own hurt, and changeth not. (5) Phil. 4. 8. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.

Q What are the sins forbidden in the ninth Commandment?

A. The sins forbidden in the ninth Commandment, are, all prejudicing the truth, and the good name of our neighbours as well as our own (b), especially in publick judicature (c), giving false evidence (d), suborning false witnesses (e), witly appearing and pleading for an evil cause, outfacing kindled against David, and he said, why camest thou down hither, and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the haughtiness of thy heart, &c. 2 Sam. 16. 3. And the King said, and where is thy matter then? And Ziba said to the King, behold he abideth at Jerusalem: for he said, To-day shall the house of Israel restore me the kingdom of my father. 2 Sam. 1. 9, 10 —— 15, 16. He said unto me again, stand I pray thee, upon me, and slay me, for anguish is come upon me, because my life is yet whole in me. v. 10.] So I stood upon him, and slew him, because I was sure that he could not live, after that he was fallen; and I took the crown that was on his head, and the bracelets from his arm, and have brought them hither to my lord. —— v. 15.] And David called one of the young men, and said, go fall upon him. And he smote him, that he died. v. 16.] And David said unto him, thy blood is upon thy head; for by mouth hath testified against thee, saying, I have slain the Lords anointed. (c) Lev. 19. 15. Thy shall do no unrighteousness in judgment; thou shall not respect the person of the poor, nor honor the person of the mighty, but in righteousness shalt thou judge thy neighbour. Hab. 1. 4. Therefore the law is slackened, and judgment doth never go forth for the wicked doth compass about the righteous; therefore wrong judgment proceedeth. (d) Prov. 19. 5. A false witness shall not be unpunished, and he that speaketh lies shall not escape. Prov. 6. 16. —— 19. There are six things which the Lord hateth, yea seven are an abomination unto him —— v. 19.] A false witness that speaketh lies, and he that soweth discord among brethren. (e) Acts. 6. 13. And so ye set up false witnesses, who said, This man centeth not to speak blasphemous words against this holy place and the Law.
& over-bearing the truth, calling evil good, & good evil, rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked; for they proceed from evil to evil, and know not me, saith the Lord. v. 5. And they will deceit every one his neighbour, and will not speak the truth; they have taught their tongue to speak lies, and weary themselves to commit iniquity. 24. v. 1-4. And when he was called forth, Tertullus began to accuse him saying, &c. v. 5. For we have found this man a pestilential fellow, and a mover of sedition amongst all the Jews throughout the world, and a ring-leader of the sect of the Nazarens. Psal. 12, 3, 4. The Lord shall cut off all flattering lips, & the tongue that speaketh proud things; v. 4. Who have said, wish our tongue we will prevail, our lips are our own; who is Lord over us? Psal. 12, 3, 4. Why boastest thou thyself in mischief, O thou mighty man? the goodness of God endureth continually. v. 2. Thy tongue devieth mischief, like a sharp razor, working deceitfully. v. 3. Thou lovest evil more than good, and loving rather then to speak righteously, Selah. v. 4. Thou lovest all devouring words, O thou deceitful tongue. Prov. 17, 15. He that justified the wicked, and that condemneth the just, even they both are abomination unto the Lord. 1 King. 21. v. 9 to the 14. And Jezabel wrote in the letter, saying, Proclaim a fast, and set Naboth on high, and let two men, sons of Belial, before him to bear witness against him, saying, Thou didst blasphem the God and the Kings, and then carry him out & stone him. And the men of the city even the Elders and the Nobles did so as Jezabel had entreated them. And they stoned him with stones that he died. (h) Taf. 5, 3, 2. Who justify the wicked for a reward & take away the righteousness of the righteous from him. (i) Psal. 119, 69. The proud have forged a lie against me: but I will keep, &c. Luke 19, 8. And Zacheus stood and laid unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man, by false accusation, I restore him four-fold. Luke 16, 5, 6, 7. So he called every one of his Lords debtors unto him, and said unto the firft, how much oweft thou unto my Lord? v. 6. And he said an hundred measures of oil. And he said unto him, Take thy bill, and write fifty. v. 7. Then said he to another, &c. (k) Lev. 5, 1. And if a Soul sin, and hear the voice of swearing, & is a witness whether he hath seen or known of it, if he do not utter it, then he shall bear his iniquity. Deut. 13, 8. Thou shalt not conure unto him, nor hearken unto him, nor shalt thine eye pity him, nor shalt thou spare, nor shalt thou conceal him. v. 3. But Peter said, Man of God, why hast thou raised up this man? for I saw him at the gates of thee city, &c. (q) Taf. 5, 2. And a false witness shall utter falsely against the man; &c. (n) Prov. 19, 11. A fool uttereth all his mind; but a wise man keepeth it till afterwards. (a) 1 Sam. 32, 9, 10. Then answered Jere the Edomite who was set over the servants of Saul, &c. (m) Lev. 19, 17. Thou shalt not hate thy brother in thine heart. Thou shalt hate thy brother, and not suffer him upon him. (m) Isai. 59, 4. None called for justice, nor any pleading for truth; they trusted in vanity, & spake lies; they conceived mischief, and bring forth iniquity. (h) Prov. 19, 11. A fool uttereth all his mind; but a wise man keepeth it till afterwards. (a) 1 Sam. 32, 9, 10. Then answered Doeg the Edomite who was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Abimelech the son of Abihub. v. 10. And he enchanted of the Lord for him, and gave him victuals, and the sword of Goliath the Philistim. Compared with Psal. 53, 12, 3, 14. A Psalm of David when Doeg the Edomite came and told Saul, &c. v. 1. Why boastest thou thyself in mischief, O mighty man? the goodness of God, &c. and so on to v. 5. (p) Psal 56, 6. Every day they wrest my words, all their thoughts are against me for evil. Job 2, 19. Jere answered, and said unto them, Destroy this Temple, &c. and in three days I will raise it up. Compared with Matt. 26, 60, 61. — At the last came two false witnesses, v. 61. And said, This fellow said, I am able to destroy the Temple of God, &c. and so on to v. 5.
or in doubtful and equivocal expressions to the prejudice of truth or justice, speaking untruth, lying, flattering, backbiting, detractions, tale-bearing, whispering, scoffing, reviling, rash, harsh, and partial censuring, misconstruing intentions, words and actions, thinking or speaking too highly or too men of the place asked him of his wife, and he said, she is my sister; for he feared to say she is my wife; left, &c. 4. In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolts, conceiving and uttering from the heart words of falsehood. 5. Ye shall not steal, nor deal falsely, nor lie one to another. Col. 3. Lie not one to another, seeing that ye have put off the old man with his deeds. 1. Thou seest and speakest against thy brother, thou slanderest thine own mother's son. 2. He that speaketh evil of his brother, speaketh evil of his brother, speaketh evil of the law, and judgeth the law, but if thou judgest the law, thou art not a doer of the law, but a judge. Ser. 38. Therefore the Princes said unto the King, we beseech thee let this man be put to death, for thus he weakeneth the hands of the men of war that remain in the city, and of all the people, in speaking such words unto them; for this man seeketh not the welfare of this people, but the hurt. x. 16. Then that not go up and down as a tale bearer among thy people, neither that thou stand against the good of thy neighbour. I am the Lord. 7. Romans 19.30. Being filled with all unrighteousness, fornication, wickedness, covetousness, malice, deceit, envy, murder, debate, calumnies, whisperers, backbiters, haters of God, and covetous, &c. 6. And Sarah the son of Hagar the Egyptian, which she had born unto Abraham, mocking, compared with Gal. 4.19. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. 1. 6. Nor thieves, nor covetous, nor revilers, nor drunkards, nor extortioners, shall inherit the Kingdom of God. 7. Matt. 7.1. Judge not, that ye be not judged. 8. Acts 28.4. No doubt, this man is a murderer, whom though he hath escaped the law, yet vengeance followeth not to live. 9. Gen. 38.14. And it came to pass about three months after, that it was told Judah, saying, Thamar thy daughter-in-law hath played the harlot, and also behold, the lamb with child by whoredom; and Judah said, Bring her forth, and let her be burnt. Rom. 2.1. Therefore thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thyself, for whom that judgest dost the same things. Neh. 6.7.8. In which letter that Sandals but was written, it is reported among the heathen, and Casmuth faith it, that thou and the Jews think to rebel, for which cause thou buildest the wall, that thou maist be their king, according to these words. 7. And thou hast also appointed Prophets to preach out thee at Jerusalem, saying, There is a King in Judah, and now shall it be reported to the King, according to these words. Come now therefore, and let us take counsel together. 8. Then I sent unto him, saying, There are no such things done as thou seest, but thou hast them out of thine own heart. Rom. 3. 8. And not rather, as we be slanderously reported, and as some affirm that we spy. Let us do evil that good may come, whose damnation be just. 9. Psal. 69.10. When I wept and chatted my heart with fasting, that was to my reproach. 1 Sam. 13.14,15. Now Hannah the thake in the heart, only her lips moved, but her voice was not heard; therefore Elia thought she had been drunken. 14. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee, v.15. And Hannah answered and said, No, my Lord, I am a woman of a sorrowful spirit, I have drunk neither wine, &c. 2. Sam. 10.3. And the Princes of the children of Amnon said unto Hannah their Lord, thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hast not David rather sent his servant unto thee to search the city, and so spy out, and so overthrow? 12.32. They speak vanity every man with his neighbour, with flattering lips, and with a double heart doth he speak. 3. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things. 1 Tim. 3. 2. For men shall be lovers of themselves, covetous, boasters, &c.
meanly of our selves or others, denying the gifts and graces of God, aggravating smaller faults, hiding, excusing, or extenuating of sins when called to a free confession, unnecessary discovering of insinuations, raising false reports, and stopping our cares against just defence, evil suspicion, envying or grieving at the deserved credit of any, endeavouring or desiring God.

Rom. 12.16. Mind not high things, but condescend to men of low estate; be not wise in your own conceits. 1 Cor. 4.6. And these things, brethren, I have in a figure transferred to myself, and to Apollo, for thy sakes that ye might learn of us not to think of men above that which is written, that no one of you be puffed up for one against another.

And the people gave a shout, saying, Is it the voice of God, and not of man! Exod. 4.10, 11, 12, 13, 14. And Moses said, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but am slow of speech, and of a slow tongue. v. 11. And the Lord said unto him, Who hath made the mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? v. 12. Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. v. 13.

And he said, O my Lord, send me, I pray thee, by the hand of him whom thou wilt send. v. 14. And the anger of the toad dwelt against Moses, and the Lord said unto him, What judgest thou? Job 17:5, 6. God forbid that I should justify you; behold, I will not remove mine integrity from me. v. 6. My righteousness I will hold fast and not let it go; my heart shall not reproach me as long as I live. Job 4.6. Is not this thy fear, the confidence of the faint of heart, and them that have no help? (k) Matt. 7, 3, 4, 5. And why behouldest thou the mote that is in thy brother's eye, but considerest not the beam which is in thine own eye? v. 4.

Or how wilt thou say to thy brother, Let me pull out, &c? v. 5. Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.

(i) Prov. 8.13. He hath covered his sins that shall not prosper; but whoso confesseth and forsaketh them shall find mercy. Prov. 20.26. Such is the way of an adulterous woman: she eateth, and witeth her mouth and faileth: I have done wickedness. Gen. 3.12, 13. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. v. 13. — and the woman said, The serpent beguiled me, and I did eat. Gen. 3.15. Thou failest, because I am innocent, truly his anger shall turn from me; behold I will plead with thee, because thou failest, I have not sinned. 2 Kios. 5.14. — and Elisha said to him, Whence comest thou Gehazi? And he said, Thy servant went no with thee. Gen. 4.9. And the Lord said unto Zara, Where is Abij thy brother? And he said, I know not; Am I my brother's keeper? (m) Gen. 9.11. And Cham the father of Canaan saw the wickedness of his father, and hated his two brethren without. Prov. 25.9, 10. Debateth thy cause with thy neighbour himself, and discover not a secret to another. v. 10. Left he that heareth it put thee to shame, and thine iniquity turn not away. (n) Exod. 23.1. Thou shalt not raise a false report: but put not thy hand with the wicked to be an unrighteous witness. (o) Prov. 19.1. If a ruler hearken to lies, all his servants are wicked. (p) A 8.7. 56, 57. And Stephen said, Behold, I see the heavens opened, and the Son of man standing at the right hand of God. v. 57. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord. Job 33.13, 14. If I tell lies my master's servant, or my master's servants, when they contend with me; v. 14. What then shall I do when God riseth up? and when he visiteth, what shall I answer him? (q) 1 Cor. 13.5. Charity doth not behave it self unfeemly, seeketh not her own, is not easily provoked, thinketh no evil, a Tim. 6.4. He is proud, knowing nothing, but doting about questions and strifes of words, whereby confeth envy, strife, vainglory, babbling, envyings and strifes of words. (r) Num. 11.19. And Moses said unto him, Who art thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would pour out his Spirit upon them, Mat. 11, 15. And when the chief Priests and Scribes saw the wonderful things that he did, and the children crying in the Temple, and saying, Hosanna to the Son of David, they were sore displeased.
to impair it (f), rejoicing in their disgrace and infamy (t), scornful contempt (u), fond admiration (*), breach of lawful promises (x), neglecting such things as are of good report (y), and practicing or not avoiding our selves, or not hindering, what we can in others, such things as procure an ill name (x).

Bad city, and have set up the walls, &c. v. 13.] But it is known now unto the King, that if this City be built, and the walls set up again, they will not pay toll, tribute, and customs, and so thou shalt endanger the revenue of the Kings. (i) Jer. 48. 27. For was not Israel a desolation unto thee? was he found among thieves? for since thou shalt pass by him, thou shalt find joy. (u) Psal. 35. 15, 16. — 21. But in mine adversity they rejoiced, and gathered themselves together; yea, the objects gathered themselves together, &c. — v. 16.] Which hypocritical mockers in feasts they gnashed upon me with their teeth. — v. 21.] Yea they opened their mouth wide against me, and said, Aba, Aba, our eye hath seen it. Mat. 27. 28, 29. And they stripped him, and put on him a scarlet robe. v. 29.] And when they had put a crown of thorns, they put it on his head, and a reed in his right hand, and they bowing the knee before him, and said, Hail, King of the Jews. (t) Jude v. 16.] These are murmurers, complainers, waggers of their own tongues, and their mouth speaks great swelling words, having men's persons in admiration because of advantage. Acts. 12. 21.] And the people gave a great shout, saying, It is the voice of a God, and not of a man! (x) Rom. 1. 13.] Without understanding, covetous-breakers, &c. a Tim. 3. Without natural affection, truce breakers, false accusers, &c. (y) Sam. 2. 24. Nay my sons; for it is no good report that I hear, ye make the Lord's people to err. (y) Sam. 13. 12, 13.] And the [Tamar] answered Ammon, Nay, my brother, do not force me: for no such thing ought to be done in Israel; do not thou this folly. v. 13.] And I, whither shall I cause my shame to go? And as for thee, thou shalt be as one of the fools in Israel; now therefore, &c. — Prov. 5. 8, 9.] Remove thy way far from her, and come not nigh the door of her house. v. 9.] Let thine own honour unto others, and thy years unto the cruel. Prov. 6. 33.] A wound and dishonour shall be given, and his reproach shall not be wiped away.

Q. 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 manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's (a).] (a) Exod. 20. 17.

Q. What are the duties required in the tenth Commandment?

A. The duties required in the tenth Commandment are, such a full contentment with our own condition (b), and such a charitable frame of the whole Soul toward our neighbour, as that all our inward motions and affections, and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee. 1 Tim. 6. 6. But Godliness with contentment is great gain.
sections touching him tend unto and further all that
good which is his (c).

(f) 2 Cor. 3. 19. If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him, Rom. 12. 19. Rejoice with them that do rejoice, and weep with them that weep. Psal. 30. 7, 8, 9. Peace be within thy walls, and prosperity within thy palaces. v. 8. For my brethren and companions sake, I will now say, Peace be within thee. v. 9.] Because of the house of the Lord our God, I will seek thy good. 1 Tim. 1. Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned. Esth. 10. 3. For Mordecai the Jew was next unto King Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

1 Cor. 4, 5, 6, 7. Charity suffereth long, and is kind; charityenvieth not; charity vaunteth not herself, is not puffed up.

v. 3.] Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. v. 6.] Rejoiced not in iniquity, but rejoiced in the truth.

v. 7.]Beareth all things, believeth all things, hopeth all things, endureth all things.

Q. What are the sins forbidden in the tenth Commandment?

A. The sins forbidden in the tenth Commandment, are, discontentment with our own estate (d); envying (e), and grieving at the good of our neighbours (f), together with all inordinate motions and affections to any thing that is his (g).

(d) 1 King. 11. 4. And Ahab came into his house heavy and displeased, because of the word which Naboth had spoken to him; for he had said, I will not give thee the inheritance of my fathers; and be laid him down upon his bed; and turned away his face; and would eat no bread. Esth. 5. 13. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the Kings gate. 1 Cor. 10. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. (e) Gal. 5. 16. Let us not be desirous of vain glory, provoking one another, envying one another. Rom. 3. 14—16. But if you have bitter envying and strife in your hearts, glory not, and lye not against the truth, v. 16. For where envying and strife is, there is confusion, and every evil work. (f) Psal. 113. 9, 10. He hath dispersed, he hath given to the poor; his righteousness endureth for ever, his horn shall be exalted for ever. v. 10.] The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish. Neh. 2. 10. When Sanballat the Horonite, and Tobiah the servant the Ammonite heard of it, it grieved them exceedingly, that there was come a man to seek the welfare of the children of Israel. (g) Rom. 7. 7, 8. What shall we say then? Is the Law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. v. 8.] But sin taking occasion by the Commandment, wrought in me all manner of concupiscence; for without the law sin was dead. Rom. 13. 9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other Commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self. Col. 3. 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. Deut. 5. 21. Neither shalt thou desire thy neighbours wife, nor shalt thou covet thy neighbours house, his field, his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbours.
Q. Is any man able perfectly to keep the Commandments of God?

A. No man is able, either of himself (b), or by any grace received in this life, perfectly to keep the Commandments of God (i), but doth daily break them in thought (k), word, and deed (l).

The same is a perfect man, and able also to bridle the whole body. Jób. 15. 5. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringing forth much fruit; for without me ye can do nothing. Rom. 8. 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. (i) Exod. 7. 20. For there is not a just man upon earth, that doth good, and sinneth not. Job. 1. 8—— 10. If we say that we have no sin, we deceive ourselves, and the truth is not in us. Gal. 5. 17. For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary one to the other: so that ye cannot do the things that ye would. Rom. 6. 5. And God made not the wickedness of man was only evil continually. Gen. 6. 5. And the Lord said in his heart, I will curse the ground for man's sake: for the imagination of man's heart was evil continually. Gen. 8. 21. And the Lord said in his heart, I will curse the ground for man's sake: for the imagination of man's heart was evil continually.

Q. Are all transgressions of the Law of God equally hainous in themselves, and in the sight of God?

A. All transgressions of the Law of God are not equally hainous: but some sins in themselves, and by reason of several aggravations, are more hainous in the sight of God then others (m).

(a) Exod. 3. 2. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Jób. 15. 5. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringing forth much fruit; for without me ye can do nothing. Rom. 8. 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. (i) Exod. 7. 20. For there is not a just man upon earth, that doth good, and sinneth not. Job. 1. 8—— 10. If we say that we have no sin, we deceive ourselves, and the truth is not in us. Gal. 5. 17. For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary one to the other: so that ye cannot do the things that ye would. Rom. 6. 5. And God made not the wickedness of man was only evil continually. Gen. 6. 5. And the Lord said in his heart, I will curse the ground for man's sake: for the imagination of man's heart was evil continually. Gen. 8. 21. And the Lord said in his heart, I will curse the ground for man's sake: for the imagination of man's heart was evil continually. Gen. 8. 21. And the Lord said in his heart, I will curse the ground for man's sake: for the imagination of man's heart was evil continually.

Q. What
Q. What are those aggravations which make some sins more hainous than others?

A. Sins receive their aggravations,

From the persons offending (n); if they be of riper age (o), greater experience, or grace (p); eminent for profession (q), gifts (r), place (s), office (t); guides to others (u), and whose example is likely to be followed by others (*).

From the parties offended (x); if immediately a-
against God, his attributes, and worship; against Christ, and his grace, the holy Spirit, his witness, and workings, against superiors, men of eminency, and such as we stand especially related and engaged unto; against any of the Saints, particularly weak brethren, the

Thou hast not shed

unto men, but unto God. 

against thee, saith only have I sinned and done this evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest. 

if one man sin against another, the Judge shall judge him. But if a man sin against the Lord, who shall entreat for him? &c. 

But cursed be the deceiver which hath in his flock a male, and vôved and sacrified unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my Name is dreadful among the heathen. 

If for the word spoken by Angels was stedfast, and every transgression and disobedience received a just recompense of reward; 

How shall we escape, if we neglect so great a salvation? 

And grieved not the holy Spirit of God, whereby ye are sealed unto the day of Redemption. 

And the anger of the Lord was kindled against them, and he departed. I will be terrible unto them, &c. 

The Lord will be terrible unto them, &c. 

But what shall one of the little ones of Christ dyed? 

But when ye sin against the brethren, and wound their weak conscience, ye sin against Christ. 

Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way. 

But if thy brother be grieved with thy meat, now wilt thou not charitably. De stroy not him with thy meat for whom Christ dyed. 

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souls of them or any other (k), and the common good of

handfuls of barley, and for pieces of bread to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies? 1 Cor. 8, 11. But when you sin against the brethren, and wound their weak consciences, ye sin against Christ. Rev. 8, 13. The merchandise of gold) And cinnamon, and o'ours, and ointments, and wine, and oil, and wheat, and beans, and hemp, and horses, and chariots, and slaves, and souls of men. Mark 12, 15. We use ye Scribes and Pharisees, hypocrites; for ye compass sea and land to make one profite, and when he is made, ye make him two-fold more the child of hell than your selves. 1 Thes. 2, 15, 16. Who both killed the Lord Jesus, and their own Prophets, and have persecuted us, and they please not God, and are contrary to all men, v. 16.] Forbidding us to speak to the Gentiles, &c. ——. Acts 22, 20. Did not Aban the son of Zorah commit a trespass in the accursed thing, and wound fell on all the Congregation of Israel? and that man perished not alone in his iniquity.

From the nature and quality of the offence (m), if it be against the expresse letter of the Law (n), break many Commandments, contain in it many sins (o); if not only conceived in the heart, but breaks forth in words and actions (p), scandalize others (q), and ad-

v. 31. But if he be found he shall restore seven-fold, &c. v. 3.] But who so commiteth adultery with a woman, lacketh understanding; he that doth it destroyeth his own soul. v. 33.] A wound and dishonour shall he get, and his reproach shall not be wiped away, &c. ——. (n) Ezek. 9, 10, 11, 12. And now, O our God, what shall we say after this, for we have sinned by Commandments, v. 11.] Whist thou hast commanded by thy Prophets, saying, The land unto which ye go is an unclean land with the filthiness of the people, &c. v. 12.] Now therefore give not your daughters to their sons, nor, &c. ——. 1 Kings. 11, 9, 10. And the Lord was angry with Solomon, because his heart was turned away from the Lord God of Israel, who had appeared to him twice, v. 10.] And had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the Lord commanded him.

(c) Col. 3, 5. Mortifie therefore your members which are upon the earth, fornication, uncleanness, inordinate affections, evil concupiscence, and covetousness, which is Idolatry. 1 Tim. 6, 10. For the love of money is the root of all evil; which while some have coveted after they have erred from the faith, and pierced themselves through with many sorrows. Prov. 5, 8, 9, 10, 11, 12. Remove thy way far from her, and come not nigh the door of her house. v. 9.] Least thou give thine honour unto others, and thy years unto the cruel. v. 10.] Least strangers be filled with thy wealth, &c. v. 11.] And thou maunst at the last when thy flesh and body are consumed, v. 12.] And say, How have I hated instruction, and my heart despieteth reproof! Prov. 6, 22, 33. But who so commiteth adultery with a woman, lacketh understanding; he that doth it destroyeth his own soul. v. 33.] A wound and dishonour shall he get, &c. ——. Josh 7, 21. When I saw among the spoiles a goodly Babylonish garment, and 200 thunkeels of silver, and a wedge of gold of 50 thunkeels weight, then I coveted them, and went after them, &c. ——. (p) Gen. 1, 14, 15. But every man is tempted when he is drawn away of his own lusts, and enticed. v. 15.] Then when lust hath conceived, it bringeth forth sin, and sin when it is finished, bringeth forth death. Mat. 5, 21. But I say unto you that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the Council; but whosoever saith, Thou fool, shall be in danger of hell fire. Mark 5, 2. Who unto them that devileth iniquity, that work evil upon their beds; when the morning is light they pride it is, because it is in the power of their hand. (q) Mat. 18, 7. Wo to the world because of offences; for it must needs be that offences come, but woe to that man by whom the offence cometh. Rom. 12, 23, 24. Thou that maketh thy boast of the Law, through breaking the law disputest thou God. v. 24.] For the name of God is blasphemed among the Gentiles through you, as it is written.

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If a man be found lying with a woman married to an husband, then they shall both of them die: So shall thou put away evil from Israel. Compared with v.38, 29. If a man find a damsel that is a virgin which is not betrothed, and lay hold on her, and lie with her, and they be found, v. 29.] Then she that lay with her shall give to the damsel's father fifty shekels of silver, and the shall be his wife, because he hath humbled her; he may not put her away all his days. Prov. 6. 32, 33, 34, 35. But who so committeth adultery with a woman, lacketh understanding: he that doth it, destroyeth his own soul. v. 33.] A wound and dishonour shall he get, and his reproach shall not be wiped away. v. 34.] For jealousy is the rage of a man; therefore he will not spare in the day of vengeance. v. 35.] He will not regard any ransom, nor rest content, though thou givest many gifts. (f) Matt. 11. 21, 22, 23, 24. Wo unto thee Corazim, wo unto thee Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. v. 22.] But I say unto you, It shall be more tolerable for Tyre and Sidon, &c. v. 23.] And thou Capernaum that art lifted up, because thou hast been exalted to heaven shall be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. v. 24.] But I say unto you that it shall be more tolerable for Sodom, &c.——— Geb. 15. 22. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. (f) Isai 1. 3. The ox knoweth his owner, and the ass his master's crib, but Israel doth not know; my people doth not consider. Deut. 32. 6. Do ye thus require the Lord, O foolish people, and unwise? is not thy father that hath bought thee? hath he not made thee, and established thee? (h) Amos 4. 8, 9, 10, 11. So two or three cities wandered unto one city to drink water; but they were not satisfied: yet have they not returned unto me, saith the Lord. v. 9.] I have smitten you with blasting and mildew, &c. yet have ye not returned unto me, saith the Lord. v. 10.] I have sent among you the Pestilence after the manner of Egypt, your young men have I slain with the sword, &c. yet have ye not, &c. v. 11.] I have overthrown some of you as I overthrew Sodom and Gomorrah and ye were as a fire-brand plucked out of the burning: yet have ye not returned unto me, saith the Lord. Jer. 5. 3. O Lord, are not thine eyes upon the truth? Thou hast smitten them, but they have not grieved: thou hast consumed them, but they have refused to receive correction; they have made their face harder than a rock, and refused to return; (k) Rom. 1. 16, 17. For this cause God gave them up to vile affections; for even their women did change the natural use into that which is against nature. v. 27.] And likewise the men leaving the natural use of the women, &c. and receiving in themselves that recompence of their error that was meet. (x) Rom. 1. 24. Who knowing the judgment of God, that they who do such things are worthy of death, not only do the same, but have pleasure in them that do them. Dan. 5. 22. And thou, O Bel Hai, hast thrice humbled thy heart, though thou knowest all this: Tit. 3. 10, 11. A man that is an heretic, for the first and second admonition reject. v. 11.] Knowing that he is such, is subverted, and sinneth, being condemned of himself. (y) Prov. 29. 1. He that being often reproved hardeneth his neck shall suddenly be destroyed, and that without remedy. (x) Tit. 3. 10. A man that is an heretic after the first and second admonition, reject. Matt. 18. 17. And if he shall neglect to hear them, tell it to the Church: but if he neglect to hear the Church, let him be as an Heathen man and a Publican. (a) Prov. 17. 22. Though thou shouldest pray a fool in a morter among wheat, yet will not his folly depart from him. Prov. 23. 15. They have stricken me, that thou say, and I was not sick; they have beaten me, and I knew it not, when shall I wake? I will seek it yet again.
prayers, purposes, promises (b), vows (c), covenants (d), and engagements to God or men (e); if done deliberately (j), willfully (g), presumptuously (b), impudently (i), boastingly (k), maliciously (l), frequently (m) obstinate.

(b) Psal. 78. 34, 35, 36, 37. When he slow ly (n), with delight (o), continuance (p), or relapsing after them, they sought him, and returned and enquired early after God; v. 35. And they remembered that God was their Rock, and the high God their redeemer. v. 36. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. v. 37. For their heart was not right with him, neither were they steadfast in his covenants. Jer. 2. 20. For of old time I have broken thy yoke, and burst thy bands, and thou saidst, I will not labour. v. 16. When every high hill, and under every green tree thou wanderedst playing the harlot. Jer. 7. 5, 6. Then they said to Jeremiah, the Lord be a true and faithful witness between us, if we do not even according to all things for which the Lord thy God shall send thee to us; v. 6. Whether it be good or evil, we will obey the voice of the Lord our God, v. 7. to whom we lend thee, &c. — — — — v. 20. But ye dissembled in your hearts when ye sent me to the Lord your God, saying, Pray for us unto the Lord our God, and according to all that the Lord our God shall say, to declare unto us, and we will do it. v. 21. And now I have this day declared it to you, but ye have not obeyed the voice of the Lord your God, nor any thing for which he hath sent me unto you.

c Eze. 5. 4, 5, 6. —— When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools, pay that thou hast vowed. v. 5. Better is it that thou shouldest not vow, that thou shouldest not swear, and not say. v. 6. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the Angel that it was an error; wherefore should God be angry at thy voice; and destroy the work of thine hands? Prov. 20. 27. It is a snare to the man that deviseth mischief, that is holy, and after voweth to make enquiry.

d Lev. 16. 25. And I will bring the sword upon you, that shall avenge the quarrel of my covenant, &c. (c) Prov. 2. 17. Which forsaketh the guide of her youth, and forsooketh the covenants of her God —— Eze. 17. 18, 19. Seeing he deserveth the oath, by breaking the covenants (when lo he had given his hand) and hath done all these things, he shall not escape. v. 19. Therefore thus saith the Lord God, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I remember upon his own head.

(f) Psal. 36. 4. He deviseth mischief upon his bed, he setteth himself in a way that is not good, he abhorreth not evil. (g) Jer. 6. 16. Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls: But they said, we will not walk therein. (b) Num. 15. 23. But the soul that doth presumptuously, whether he be born in the land, or a stranger, the same provoketh the Lord, and that soul shall be cut off from among his people. Ezek. 21. 14. But if a man come presumptuously upon his neighbour to slay him with guile, thou shalt take him from mine altar, that he may die. (i) Jer. 3. 22. Therefore the flowers have been withheld, and there hath been no latter rain; and thou hast a womb instead, thou refusedst to be ashamed. (k) Psal. 32. 1. Why boastest thou thyself in mischief, O thou mighty man? &c. (l) Zech. 7. 11, 12. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. (m) Then they made their hearts as an Adamantine stone, lest they should hear the law, and the word which the Lord of hosts hath sent in his spirit by the former prophets, therefore came a great wrath from the Lord of hosts. (a) Prov. 2. 14. Who rejoiceth to do evil, and delighteth in the overthrowers of the wicked. (p) 1 Sam. 57. 17. For the iniquity of his covenant he was cast down, and smote him, I hid me and was wrong, and he went on forwardly in the way of his heart.
that came unto Jeremiah from the Lord, after that the King Zedekiah had made a Covenant with all the people which were at Jerusalem, to proclaim liberty to them, v. 9. That every man should let his servant, and maid-servant, being an Hebrew, or Hebrewess, go free, that none should serve him of them, to wit, of a Jew his brother, v. 10. Now when all the Princes and people which had entred into the Covenant, heard it, they obeyed, and let them go, v. 11. But afterwards they turned and caus'd the servants and hand-maidens, whom they had let go free, to return, and brought them into subjection for servants and for hand-maidens, v. 12. For if, after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again ensnared therein, and overcome, the latter end is worse with them than the beginning, v. 13. For it had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy Commandments delivered unto them, v. 14. But it is happened unto them according to the true Proverb, The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire.

From circumstances of time (r), and place (f), if on the Lords-day (s), or other times of divine worship (u), or immediately before (*), or after these (x), or other helps to prevent or remedy such miscarriages (y); if in publick, or in the presence of others who are 

time to receive money, and garments, and olive-yards, and vine-yards, and sheep, and oxen, and men-servants, and maid-servants? (f) 1 Cor. 7, 10— And come and stand before me in this house which is called by my Name, and say, We are delivered to do all these abominations, Isa. 1, 10. Let favour be thwen to the wicked, yet will not he learn righteousness: in the land of uprights shall be dealt unrightfully, and will not behold the Majesty of the Lord, (u) Ezek. 33: 37, 38, 39. That they have committed adultery, and blood is in their hands, and with their idols have they committed, &c., v. 38. Moreover this they have done unto me. They have defiled my Sanctuary in the same day, and have profaned my Sabbath, v. 39. For when they had slain their children to their idols, then they came the same day into my Sanctuary to profane it, and let thus have they done in the midst of my house. (u) If. 4, 58, 3, 4, 5. Wherefore have we fasted, say they, and thou seek not? wherefore have we afflicted our selves, and thou takest no knowledge? Behold in the day of your fast ye find pleasure, and exact all your labours. v. 4. Behold ye fast for strife and debate, and to make with the lips of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high. v. 5. Is it such a fast that I have chosen? a day for a man to afflict his Soul? Is it to bow down the head as a bull-rush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Num. 29, 6, 7. And behold one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and of all the congregation of the children of Israel, who were weeping before the door of the Tabernacle of the Congregation. v. 7. And when Phineas the son of Belszer, the son of Aaron the Priest saw it, he rose up from among the congregation, and took a Javelin in his hand — (*). 1 Cor. 11, 10, 21. When ye come together therefore into one place, this is not to eat the Lords Supper: v. 21. For in eating, every one taketh before other his own Supper, and one is hungry, and another is drunken. (u) 1 Cor. 7, 8, 9, 10. Behold ye truth in lying words that cannot profit. v. 9. Will ye steal, murder, and commit adultery, and (w) wear filthily, and burn incense to Baal, and walk after other gods whom ye know not. v. 10. And come and stand before me in this house, which is called by my Name, and say, We are delivered to do all these abominations? (u) Prov. 14, 15, 16. I have Peace-offerings with me; this day I have paid my vows. v. 15. Therefore come I forth to meet thee diligently, to seek thy face, and I have found thee. Job. 1, 27— 30. And after the sop Satan enter'd into him. Then said Jesus unto him, What thou dost, do quickly— v. 10. He then being receive'd the sop, went immediately out, &c. (u) Ezek. 9, 13, 14. And after all that is come upon us for our evil deeds, and for our great trepanes, feeling that thou our God hast purified us lest then our iniquities deserve, and given us such deliverance as this, v. 14. Should we again break thy Commandments, and join in affinity with the people of those abominations? wouldst thou not be angry with us till thou hast confounded us, so that there should be no remnant, not escaping?
thereby likely to be provoked or defiled (X).

Q. What doth every sin deserve at the hands of God?

A. Every sin, even the least, being against the sovereignty (a), goodness (b), and holiness of God (c), and against his righteous law (d), deserveth his wrath and curse (e), both in this life (f), and that which is to come (g), and cannot be expiated, but by the blood of Christ (b).

Q. What doth God require of us that we may escape his wrath and curse due to us by reason of the transgression of the Law?

A. That...
That we may escape the wrath and curse of God due to us by reason of the transgression of the Law, he requires of us repentance toward God, and faith toward our Lord Jesus Christ (i), and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation (k).

(i) Mat. 18:19, 20. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; v. 20. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Matt. 28:19-20. And they continued steadfastly in the Apostles' doctrine, and fellowship, and in breaking of bread, and in prayers — v. 46. And they, continuing daily, with one accord in the Temple, and breaking bread from house to house, did eat their meals with gladness and singleness of heart — v. 47. Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved.

Q. How is the word made effectual to Salvation?
A. The Spirit of God maketh the Reading, but especially the Preaching of the word, an effectual means...
means of enlightning (m), convincing, and humbling sinners (m) of driving them out of themselves, and drawing them unto Christ (o), of conforming them to his Image (p), and subduing them to his Will (q), of strengthening them against temptations and corruptions (r), of building them up in grace (f), and establishing their

from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by Faith that is in me. Psal. 19. 8. — The Commandment of the Lord is pure, enlightning the eyes. (w) 1 Cor. 14. 14, 15. But if all prophecy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all, v. 25. And there are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth. 2 Chro. 34. 18, 19. — 16, 27, 28. Then Shaphan the Scribe told the King (saying; Hilkiah the Priest hath given me a book. And Shaphan read it before the King. v. 19. And when the King had heard the words of the Law, he rent his clothes. — v. 16. — And as for the King of Judah, who sent you to enquire of the Lord, so shall ye say unto him, Thus faith the Lord God of Israel, concerning the words which thou hast heard. v. 27. Because thy heart was tender, and thou didst humble thyself before God, when thou hearedst his words against this place, and humbledst thyself before me, and didst rent thy cloaths, and weep before me, I have heard thee also, faith the Lord. v. 28. Behold I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, — &c. — (p) Acts 2. 37. — 41. Now when they heard this, they were pricked in their hearts, and said unto Peter and the rest of the Apostles, Men and brethren, what shall we do to be saved? v. 41. Then they that gladly received his word were baptized: and the same day there were added unto them about 3000 souls. Acts 2. from ver. 27. to ver. 39. And behold a man of Ethiopia, an Eunuch of great authority, &c. was returning; and sitting in his chariot read Ephas the Prophet. v. 29. Then the Spirit said to Philip, Go near, and join thyself to this Chariot. v. 30. And Philip ran thither to him, and said; Understandest thou what thou readest? &c. — v. 35. Then Philip began at the same Scripture, and preached unto him Jesus. v. 36. And the Eunuch said; See here is water, what doth hinder me to be baptized? v. 37. And Philip said, If thou believest with all thine heart, thou shalt be saved. And he answered, and said, I believe that Jesus Christ is the Son of God. v. 38. And they went down both into the water, and he baptized him. (p) 2 Cor. 3. 18. But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. (q) 2 Cor. 10. 4, 5. For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds. v. 5. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. v. 6. And having in a readiness to revenge all disobedience, when your obedience is fulfilled. Rom. 6. 17. But God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered to you. (p) Mat. 4. 7. — 10. But he answered and said, It is written, Man shall not live, &c. — v. 7. Jesus said unto him, It is written, Thou shalt not tempt the Lord, &c. — v. 10. Then said Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship, &c. — Eph. 6. 16, 17. Above all taking the shield of Faith, whereby ye shall be able to quench all the fiery darts of the wicked. v. 17. And take the helmet of Salvation, and the sword of the Spirit, which is the word of God. Psal. 19. 11. Moreover by them is thy servant warned; and in keeping of them there is great reward. 1 Cor. 10. 11. Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. (f) Acts 22. 32. And new, brethern, 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 them that are sanctified. 2 Tim. 3. 15, 16, 17. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus. v. 16. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. v. 17. That the man of God may be perfect thoroughly furnished unto all good works.
hearts in holiness and comfort through faith unto salvation (i.)

(i) Rom. 16.13. Now to him that is of power to establish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began— 1 Thes. 2.1—10, 11. And sent Timotheus our brother and minister of God, and our fellow labourer in the Gospel of Christ, to establish you, and comfort you concerning your faith— v. 10. Night and day praying exceedingly that we might see your face, and perfect what is lacking in your faith. v. 11. Now God himself, and our Father, and our Lord Jesus Christ direct our way unto you— v. 13. To the end he may establish your hearts unblameable in holiness before God, &c. Rom. 15.4. For whatsoever things were written afore-time, were written for our learning, that through patience and comfort of the Scriptures we might have hope: Rom. 10.13, 14, 15, 16. 17. For whosoever shall call upon the name of the Lord shall be saved. v. 14. How then shall they call on him, on whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? v. 15. And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things? v. 16. But they have not all obeyed the Gospel, for Elias saith, Lord, who hath believed our report? v. 17. So then faith cometh by hearing, and hearing by the word of God. Rom. 10.16. For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first and also to the Greek.

Q. Is the word of God to be read by all?

A. Although all are not to be permitted to read the Word publickly to the Congregation (u), yet all sorts of people are bound to read it apart by themselves (u), and (a) Deut. 31.9. And Moses wrote this Law, and delivered it unto the Priests the sons of Levi, which bare the Ark of the Covenant of the Lord, and unto all the elders of Israel— v. 11. When all Israel is come to appear before the Lord thy God, in the place which he shall shew thee, thou shalt read this law before all Israel in their hearing. v. 12. Gather the people together, men, and women, and children, and thy stranger that is within thy gates; that they may hear, and learn, and fear the Lord your God, and observe to do all the words of this law; v. 13. And that their children which have not known anything, may hear, and learn to fear the Lord your God, as long as ye live in the land, &c. Neh. 8.3. And Ezra the Priest brought the law before the congregation both of men and women, and all that could hear with understanding. v. 3. And he read therein before the street that was before the water-gate, from morning till noon, before the men and women, and those that could understand, and the ears of all the people were attentive unto the book of the law. Neh. 9.3, 9, 22. And they stood up in their place, and read in the book of the law of the Lord their God, one fourth part of the day, and another fourth part they confessed, and worshipped the Lord their God. v. 4. Then stood up upon the rails of the Levites, Joshua, and Bani, &c. and cried with a loud voice unto the Lord their God. v. 5. Then the Levites, Jeshua, and Kadmiel, &c. said, stand up, and blest the Lord your God, &c. (a) Deut. 17.19. And it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes to do them, Rev. 11.3. Blessed be he that readeth, and he that heareth the words of this prophecy, and keepeth those things which are written therein, for the time is at hand. Joel 5.19. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. Ifa. 34.16 Seek ye out of the book of the Lord, and read, no one of these shall fail, &c.
Q. How is the word of God to be read?

A. The holy Scriptures are to be read, with an high, and reverend esteem of them; with a firm persuasion that they are the very Word of God, and that he only can enable us to understand them in their purity and fulness. 

**Q.** How is the word of God to be read?  
**A.** The holy Scriptures are to be read, with an high, and reverend esteem of them; with a firm persuasion that they are the very Word of God, and that he only can enable us to understand them in their purity and fulness.
them), with desire to know, believe and obey the will of God revealed in them, with diligence, and attention to the matter and scope of them; with meditation, application, self-denial, and prayer. And not as Moses, who put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished. But their minds were blinded, for until this day remaineth the same veil unremoved, in the reading of the Old Testament, which veil is done away in Christ. Nevertheless when it shall turn to the Lord, the veil shall be taken away. (e) Deut. 17. 19, 20. And it shall be with him, and be shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes to do them. v. 20. That his heart be not lifted up above his brethren, and that he turn not aside from the Commandment, to the right hand, or to the left; so that he might prolong his days in. (f) Acts 17. 11. The Bereans were more noble than those in Thessalonica; in that they received the word with all readiness of mind, and searched the scriptures daily whether these things were so. (g) Acts 8. 30—34. And Philip ran thither to him, and heard him read the Prophet Isaiah; and he said, understandest thou what thou readest? v. 34. And the Eunuch said to Philip, I pray thee of whom speaketh the Prophet this, of himself, or of some other man? v. 27. And he answered, saying, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. v. 28. And he said to him, Thou hast answered right; this do, and thou shalt live. (h) Psa. 1. 2. But his delight is in the Law of the Lord, and in meditating on his Law day and night. Psa. 119. 97. O how love I my Law? it is my meditation all the day. (i) 2 Cor. 14. 21. Go, enquire of the Lord for me, and for them that are left in Israel, and Judah, concerning the words of the book that is found; for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do all that is written in this book. (b) Prov. 2. 5. Trust in the Lord with all thine heart, and lean not to thine own understanding. Prov. 3. 3. Ye shall love the Lord, and all his ways are in thy hand, and they shall go down as thy feet, everyone shall receive of thy words. (i) Prov. 2. 1, 2, 3, 4, 5, 6. My son, if thou wilt receive my words, and hide my commandments with thee, then shall thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom out of his mouth; and the knowledge and understanding. Psa. 119. 98. Open my eyes, that I may behold wonderful things out of thy law. Neb. 9. 6. And Ezra blessed the Lord, the great God, and all the people answered, Amen, Amen, with lifting up their hands; and they bowed their heads, and worshipped the Lord, with their faces to the ground. So they read in the book, in the law of God diligently, and gave the sense, and caused them to understand the reading.———

Q. By whom is the word of God to be preached? (k) 1 Tim. 3. 2. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality apt to teach. Not a novice, lest being lifted up with pride, he fall into the condemnation of. Eph. 4. 8, 9, 10. Wherefore, when he ascendeth on high, he led captivity captive, and gave gifts unto men. v. 9. (New that he ascended, what is it but that he also descended. v. 11.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastor's, and Teachers; and he proved.
(I) Jer. 14. 13. There- proved and called to that office (4.)
fore thus faith the
Lord concerning the Prophets that prophecy in my Name, and I sent them not, yet they say, &c. Rom. 10. 15. And how shall they preach except they be sent? as it is written, How beautiful, &c. Heb. 5. 4. And no man taketh this honour upon himself, but he that is called of God, as was Aaron, 1 Cor. 12. 28. 29. And God hath set some in the Church, first Apostles, secondly Prophets, thirdly Teachers, after that Miracles, then gifts of healing, Helps, Governments, diversities of tongues. v. 29. Are all Apostles? are all Prophets? are all Teachers? are all workers of Miracles? 1 Tim. 3. 10. And let these also first be proved; then let them use the office of a Deacon, being found blameless. 1 Tim. 4. 14. Neglect no gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Priests. 1 Tim. 5. 22. Lay hands suddenly on no man; neither be partaker of other men's sins, &c.

Q. How is the word of God to be preached by those that are called thereunto?

A. They that are called to labour in the ministry of the Word, are to preach sound doctrine(m), diligently(n), in season, and out of season(o), plainly(p), not in the enticing words of men's wisdom, but in demonstration of the Spirit, and power(q); faithfully(r), making known the whole counsel of God(f); wisely(t), applying themselves to the necessities and capacities of the hearers(u), contrary part may be ashamed, having no evil thing to say of you. (a) Acts 18. 25. This man was instructed in the way of the Lord, and being fervent in the Spirit, he spoke and taught diligently the things of the Lord, &c. (b) 2 Tim. 4. 2. Preach the word: be instant in season, out of season; rebuke, reprove, exhort, with all long suffering and doctrine. (c) 1 Cor. 14. 19. Yet in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. (d) 1 Cor. 2. 4. And my speech, and my preaching was not with enticing words of men's wisdom, but in demonstration of the Spirit, and of power. (e) Jer. 23. 28. The Prophet that hath a dream, let him tell a dream, and he that hath my word, let him speak my word faithfully: What is the chaff to the wheat, saith the Lord? 1 Cor. 4. 1. Let a man take account of us as of the ministers of Christ, and stewards of the mysteries of God. v. 2. Moreover it is required in stewards, that a man be found faithful. (f) Acts 20. 27. For I have not shunned to declare unto you the whole counsel of God. (g) Col. 1. 18. Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. 2 Tim. 2. 15. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. (h) 1 Cor. 3. 2. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it: neither yet now are ye able. Heb. 5. 12. 13. 14. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the Oracles of God, and are become such as have need of milk, and not of strong meat. v. 13. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. v. 14. But strong meat belongeth to them that are of full age, even them who by reason of use, have their senses exercised to discern both good and evil. Luke 12. 43. And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?
zealously (*), with fervent love to God (x), and the souls of his people (y), sincerely (z), aiming at his glory (a), and their conversion (b), edification (c), and salvation (d.).

This man was instructed in the way of the Lord, and being fervent in the Spirit be

speak and taught diligently the things of the Lord, &c. (x) Cor. 5:13,14. For whether we be beside our selves, it is to God, or whether we be sober, it is for your cause. v. 14.] For the love of Christ constrains us; because we thus judge, that if one dyed for all, then were all dead. Phil 1:15,16,17. Some indeed preach Christ out of envy and strife, and some also of good will. v.16.] The one preach Christ of contention, not sincerely, (supposing to add to my bonds. v. 7.) But the other of love, knowing that I am set for the defence of the Gospel; (y) Col. 4:12. Epaphras who is one of you, a servant of Christ, salute you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. 2 Cor. 12. 15. And I will very gladly spend, and be spent for you, though the more abundantly I love you, the less I be loved. (q) Col. 2:17. For we are not as many, who corrupt the word of God, but as of sincerity, but as of God, in the sight of God, speak we in Christ. 2 Cor. 4:2. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending our selves to every man's conscience in the sight of God. (a) 1 Thess. 2:4,5,6. But as we are allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, who trieth the hearts. v. 5.] For neither at any time used we flattering words, as ye know, not a cloke of covetousness, but as of God, in the sight of God. 1 Thess. 4,5,6. Not of men sought we glory, neither of you, not yet of others, when we might have been burdensome, as the Apostles of Christ. Gal. 7:18. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that putteth him, the same is true and no unrighteousness is in him. (b) Cor. 9:19,20,21,22. For though I be free from all men, yet have I made my self servant unto all, that I might gain the more. v. 20.] And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the Law as under the Law, that, &c. v. 21.] To them that are without Law, as without Law, &c. v. 22.] To the weak, became I as weak that I might gain the weak. I am made all things to all men. (c) 2 Cor. 12:19. Again, think you that we excuse our selves unto you? we speak before God in Christ, but we do all things, dearly beloved, for your edifying. Eph. 4:12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. (d) 1 Tim. 4:16. Take heed unto thy self, and to the doctrine: continue in them: for in doing this thou shalt both save thy self, and them that hear thee. Acts 16:16,17,18. But rise and stand upon thy feet; for I have appeared unto thee, for this purpose, to make thee a minister, and a witness, &c. v. 17.] Delivering thee from the people, and from the Gentiles unto whom I now send thee, v. 18.] To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and an inheritance among them that are justified by faith that is in me.

Q. What is required of those that hear the Word preached?

A. It is required of those that hear the Word preached, that they attend upon it with diligence (e), preparation (f), and prayer (g), examine what they hear and muse at the posts of my doors. (f) 1 Pet. 1:3. Wherefore laying aside all malice and all guile, and hypocrisy, and envy, and evil-speaking. v. 2.] As new born babes, desire the sincere milk of the word, that ye may grow thereby. 1 Pet. 2:18. Take heed therefore how ye hear; for whatsoever ye shall receive, the same shall ye render again. v. 18.] For whosoever hath, to him shall be given, and he that hath not, from him shall be taken. &c. (g) Phil. 1:19. Open mine eyes, that I may behold wonderful things out of thy law. Eph. 6:18,19. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. v. 19.] And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel.
hear by the Scriptures (h), receive the truth with faith (i), love (k), meekness (l), and readiness of mind (m), as the Word of God (n), meditate (o), and confer of it (p), hide it in their hearts (q), and bring forth the fruit of it in their lives (r).}

>Q. How do the Sacraments become effectual means of salvation?

A. The Sacraments become effectual means of salvation, not by any power in themselves, or any virtue derived from the piety and intention of him by whom they are administered; but only by the working of the holy Ghost, and the blessing of Christ by whom they are instituted (s).

(f) 1 Pet. 3. 11. The like figure whereunto even Baptism doth also now say it, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ. Act. 8. 12. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Compared with v. 23.] For I perceive (said Peter to Simon) that thou art in the gall of bitterness and in the bond of iniquity. 1 Cor. 3. 6. 7. I have planted, Apollo watered: but God gave the increase. v. 7.] So then neither is he that planted anything, nor he that watereth, but God that giveth the increase. 1 Cor. 12. 3. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles; bond, or free; and have been all made to drink into one Spirit.
Q. What is a Sacrament?

A. A Sacrament is an holy ordinance instituted by Christ in his Church, to signifie, seal, and exhibit unto those that are within the Covenant of grace, the benefits of his meditation; to strengthen and increase their faith, and all other graces, to oblige them to obedience, to testifie, and cherish their love and communion one with another, and to distinguish them from those that are without.

R. And to thy seed after thee. — v.10. This is my Covenant which ye shall keep between me and you, and thy seed after thee: Every man-child among you shall be circumcised. Exod. Cap. 12. Containing the institution of the Pasover. Mat.18.19. Go ye therefore and teach all nations, Bapizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Mat.26.16, 17, 18, And so they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat: This is my body. v.27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; v.28. For this is my blood of the New Testament, which is shed for many for the remission of sins. (u) Rom.4.11. And he received the sign of Circumcision, a Seal of the righteousness of the faith which he bad, yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also. 1 Cor.11. 24, 25. And when he had given thanks, he brake it, and said, Take, eat: this is my body which is broken for you: this do in remembrance of me. v.25.] After the same manner also he took the Cup when he had supped, saying, This Cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. (v) Rom.15.8. Now I say, that Jesus Christ was a Minister of the Circumcision, for the truth of God, to confirm the promises made unto the fathers. Exod.14.48. And when a Stranger shall sojourn with thee, and will keep the Pasover to the Lord, let all his males be circumcised, and then let him come near, and keep it: and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof. (x) Acts.1.38. Then Peter said unto them, Repent, and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. 1 Cor.10.16. The Cup of blessing which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the body of Christ? (y) Rom.4.11. See in [u] above. Gal.3.17. For as many of you as have been baptized into Christ, have put on Christ. (r) Rom.6.3, 4. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? v.4.] Therefore we are buried with him by Baptism into death, this like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 1 Cor.10.31. Ye cannot drink of the Cup of the Lord, and the cup of Divels: ye cannot be partakers of the Lord's Table, and the table of Divels. (d) Eph.5.1, 2, 3. With all lowliness and meekness, with long-suffering, forbearing one another in love. v.3.] Endaavering to keep the unity of the spirit in the bond of peace. v.4.] There is one body, and one spirit, even as ye are called in one hope of your calling. v.5.] One Lord, one Faith, one Baptism. 1 Cor.12.13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, bond or free; and have been made to drink into one Spirit. (5) Eph.2.11, 12. Wherefore remember that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands. v.13.] That at that time ye were without Christ, being aliens from the Commonwealth of Israel, and strangers from the Covenant of promise, having no hope, and without God in the world. Gen.14.14. And they said unto them, We cannot do this thing to give our sister to one that is uncircumcised, for that were a reproach unto us.
A. The parts of a Sacrament are two, the one, an outward and sensible sign, used according to Christ's own appointment; the other an inward and Spiritual grace, thereby signified (c).

(b) Mat. 3. 11. Indeed baptizing you with water unto repentance;

but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, be he shall baptize you with the Holy Ghost, and with fire. 1 Pet. 3. 21. The like figure whereunto even Baptism doth also now save us (not the putting away of the flesh of the body, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. Rom. 6. 23. 29. For he is not a Jew that is one outwardly, neither is that circumcision which is outward in the flesh: but he is a Jew, who is one inwardly, and circumcision is that of the heart, in the Spirit, and not in the letter, whose praise is not of men, but of God.

Q. How many Sacraments hath Christ instituted in his Church under the New Testament?

A. Under the New Testament Christ hath instituted in his Church only two Sacraments; Baptism, and the Lords Supper (d.)

(c) Mat. 18. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. — 1 Cor. 1. 20. — 23. When ye come together therefore into one place, this is not to eat the Lords Supper, — ver. 27. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night wherein he was betrayed, took bread; and — &c. Mat. 16. 26, 27, 28. And as they were eating, Jesus took bread, and — &c. See above in [1]

Q. What is Baptism?

A. Baptism is a Sacrament of the New Testament, wherein Christ hath ordained the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost (e), to be a sign and seal of ingrafting into himself (f), of remission of sins by his blood (g), and regeneration by his Spirit (h), of Adoption (i), and resurrection unto everlasting life (k), and whereby the parties baptized...
are solemnly admitted into the visible Church (l), and enter into an open and professed ingagement to be wholly and onely the Lords (m).

Bon 1, or free 3, and are all made to drink into one Spirit. (m) Rom. 6. 4. Therefore we are buried by baptism with him into death, that like as Christ was raised up from the dead, by the glory of his father, so we also should walk in newness of life.

Q. Unto whom is Baptisme to be administered?

A. Baptisme is not to be administered to any that are out of the visible Church, and so strangers from the Covenant of promise, till they professe their faith in Christ, and obedience to him (n), but infants descending from parents, either both, or but one of them, professing faith in Christ, and obedience to him, are in that respect within the Covenant, and to be baptized (o).

Q. How is our Baptisme to be improved by us?

S. A. The
A. The needful but much neglected duty of improving our Baptism, is to be performed by us all our life long; especially in the time of temptation, and when we are present at the administration of it to others (p), by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the privileges and benefits conferred and sealed thereby, and our solemn vow made therein (q), by being humbled for our sinful defilement, our falling short of, and walking contrary to the grace of Baptism and our engagements (r), by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that Sacrament (s), by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sin, and quickening of grace (t), and by endeavouring to live by faith (u), to have our conversation in holiness and righteousness(*), as those that have therein given up their names to Christ (x), and to walk in brotherly love, as being bap-
tized by the same Spirit into one body (γ).

Spirit are we all baptized into one body, whether we be Jews or Gentiles, bond or free: and are all made to drink into one Spirit—— V. 25. That there should be no Schism in the body, but the members should have the same care one of another. V. 26. And whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it. V. 27. Now ye are the body of Christ and members in particular.

Q. What is the Lord's Supper?

A. The Lord's Supper is a Sacrament of the New Testament (ε), wherein, by giving and receiving bread and wine according to the appointment of Jesus Christ, his death is shewed forth; and they that worthily communicate, feed upon his body and blood, to their spiritual nourishment and growth in grace (α), have their union and communion with him confirmed (β), testify and renew their thankfulness (γ), and engagement to God (δ) and their mutual love and fellowship each with other, as members of the same mystical body (ε).

to the disciples, and said, Take, eat, this is my body. V. 27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. V. 28. For this is my blood of the New Testament, which is shed for many, for the remission of sins. I Cor. 11:24, 25, 26. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus in the same night wherein he was betrayed, took bread; V. 24. And when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you, this do in remembrance of me. V. 15. After the same manner also he took the cup, when he had Supped, saying, This cup is the New Testament in my blood; this do ye as oft as ye drink it, in remembrance of me. V. 26. For as often as ye eat this bread, and drink this cup, ye shew the Lord's death till he come. (b) I Cor. 10:16. The cup of blessing which we bless, is it not the communion of the blood of Christ? and the bread which we break, is it not the communion of the body of Christ? (c) I Cor. 11:24, 25, 26. For I have received of the Lord, &c. — See above in [α]. (d) I Cor. 10:14, 15, 16–21. Wherefore, my dearly beloved, flee from idolatry. V. 15.] I speak as to wise men, judge ye what I say. V. 16.] The cup of blessing which we bless, is it not the communion of the blood of Christ? that bread which we break, is it not the communion of the body of Christ? — V. 21.] Ye cannot drink the cup of the Lord, and the cup of Devils; ye cannot be partakers of the Lord's table, and of the table of Devils. (ε) I Cor. 10:17. For we being many are one bread, and one body, for we are all partakers of that one bread.

Q. How hath Christ appointed bread and wine to be given and received in the Sacrament of the Lord's Supper?

A. Christ hath appointed the Ministers of his Word, in the administration of this Sacrament of the Lord's Supper, to set apart the bread and wine from common use, by the word of institution, thanksgiving, and prayer, to take and break the bread, and to give both the bread, and...
the Wine to the Communicants, who are, by the same appointment, to take, and eat the Bread, and to drink the Wine, in thankful remembrance, that the body of Christ was broken and given, and his blood shed for them (f).

(f) 1 Cor. 11. 23, 24. For I have received of the Lord, that which, &c. See before under [a] Mat. 26. 16, 17, 18. And as they were eating, Jesus took bread, &c. See before as [b] Mark 14. 22, 23, 14. And as they did eat, Jesus took bread, and blessed it, and brake it, and gave to them, and said, Take, eat, this is my body. V. 22.] And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. V. 28.] And he said unto them, This is my blood of the New Testament, which is shed for many. Luke 22. 19, 20. And he took bread, and gave thanks, and brake it, and gave it to them, saying, This is my body which is given for you. This do in remembrance of me. V. 20.] Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you.

Q. How do they that worthily communicate in the Lords Supper, feed upon the body and blood of Christ therein?

A. As the body and blood of Christ are not corporally or carnally present in, with, or under the Bread and Wine in the Lords Supper (g), and yet are spiritually present to the faith of the receiver; no less truly and really then the elements themselves are to their outward senses (b), so they that worthily communicate in the Sacrament of the Lords Supper, do therein feed upon the body and blood of Christ, not after a corporal, or carnal, but in a spiritual manner, yet truly and really (i), while by faith they receive and apply unto themselves Christ crucified, and all the benefite of his death (k).

(g) 1 Thess. 2. 18. Whereof the heaven must receive until the time of the restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began. (b) Mat. 26. 26—28. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. — V. 28.] For this is my blood of the New Testament, which is shed for many, for the remission of sins. (i) 1 Cor. 11. 24, 25, 26, 27, 28, 29. And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you; this do in remembrance of me. V. 25.] After the same manner also he took the cup, when he had supplicated, saying, This cup is the New Testament in my blood: This do ye as often as ye drink it, in remembrance of me. V. 26.] For as oft as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. V. 27.] Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. V. 18.] But let a man examine himself; and so let him eat of that bread, and drink of that cup. V. 29.] For he that eateth and drunken unworthily, eateth and drinketh damnation to himself, not discerning the Lords body.

(k) 1 Cor. 10. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?
They that receive the Sacrament of the Lords Supper, are, before they come, to prepare themselves thereunto, by examining themselves (l), of their being in Christ (m), of their sins, and wants (n), of the truth & measure of their knowledge (o), faith (p), repentance (q), love to God and the brethren (r), charity to all men (s), forgiving those that have done them wrong (t), of their desires after Christ (u), and of their new obedience; and by renewing the exercise of these graces (x), by serious meditation.

(l) 1 Cor. 11:18. But let a man examine himself, and let him eat of that bread, and drink of that cup.
(m) 2 Cor. 13:5. Examine yourselves, whether ye be in the faith; prove your own selves; know ye not your own selves how that Christ is in you, except ye be reproved?
(n) 1 Cor. 11:18. But let a man examine himself, and let him eat of that bread, and drink of that cup.
(o) 2 Cor. 13:5. Examine yourselves, whether ye be in the faith, &c. See above in [m] Mat. 16:28. For this is my blood of the New Testament, which is shed for many for the remission of sins. (p) Zech. 12:10. And I will pour out upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplications, and they shall look on me whom they have pierced, and they shall mourn for him as one that mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.
(q) 1 Cor. 11:18-29. For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. — V. 20. When ye come together therefore into one place, this is not to eat the Lord's Supper. (r) 1 Cor. 11:14. And when he had given thanks, he brake it, and said, This is my body which is broken for you: this do in remembrance of me. (s) 1 Cor. 11:24. And he that eateth and drinketh unworthily, eateth and drinketh damnum to himself, not discerning the Lord's body.
(t) 1 Cor. 11:29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.
and fervent prayer (**).

For a multitude of the people, even many of Ephraim, and Manasseh, Asher and Zebulun, had not cleansed themselves: yet did they eat the Passover otherwise than it was written, but Hezekiah prayed for them, saying, The good Lord pardon every one, V.19.] That prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the Sanctuary. Mat, 16, 16. And as they were eating Jesus took bread, and blessed it, and brake it, &c.

Q: May one who doubteth of his being in Christ, and of his due preparation, come to the Lords Supper?

A. One who doubteth of his being in Christ, or of his due preparation to the Sacrament of the Lords Supper, may have true interest in Christ, though he be not yet assured thereof (a), and in Gods account, hath it, if he be duly affected with the apprehension of the want of it (b), and unfanedly desires to be found in Christ (c), and to de-

(a) Isa 50, 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the Name of the Lord, and stay upon his God. 1 John 5, 13. These things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God.

(b) Psal. 88, throughout. Psal. 77 from ver. 1. to the 12. I cried unto God with my voice, &c. — V. 3.] I remembered God, and was troubled, &c. — V. 4.] Thou holdest mine eyes waking, &c — V. 7.] Will the Lord cast off for ever! — Is his mercy clean gone for ever! Doth his promise fail for evermore? — V. 10.] And I said, This is mine infirmity: but I will remember the years of the right hand of the most High, &c.

(c) 1 John 2, 4. — 7. Then I said, I am cast out of thy sight; yet I will look again towards thine holy Temple. — V. 7.] When my soul fainteth within me, I remembered the Lord, and my prayers came in unto thee into thine holy Temple.

Verily I have cleansed my heart in vain, and washed mine hands in innocence. — V. 22.] So foolish was I and ignorant; I was as a beast before thee. V. 13.] Nevertheless I am continually with thee; thou hast held me by my right hand.
part from iniquity (d); in which case (because promises are made, and this Sacrament is appointed for the relief even of weak and doubting Christians (e), he is to bewail his unbelief(f), and labour to have his doubts resolved(g), and so doing he may and ought to come to the Lords Supper, that he may be further strengthened (h).

Christ departs from iniquity. Isa 50.10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the Name of the Lord, and stay him upon his God. Psal 66.18. If I regard iniquity in my heart, the Lord will not hear me. V.19. But verily God hath heard thee, he hath attended to the voice of my prayer. V.20. Blessed be God who hath not turned away my prayer nor his mercy from me. (e) Isa 40.11.—19.—31. He shall feed his flock like a Shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those which are with young. — V.29.] He gave power to the faint, and to them that have no might he increaseth strength. V.31.] But they that wait upon the Lord shall renew their strength, they shall mount up with wings as Eagles, they shall run, and not be weary; they shall walk, and not faint. Mat.11.28. Come unto me all ye that labour, and are heavy laden, and I will give you rest. Mat.12.28. A bruised reed shall he not break, and smoking flax shall be not quenched, till he send forth judgment unto victory. Mat.26.38. For this is my blood of the New Testament which is shed for many, for the remission of sins. (f) Mark 9.32. And straightway the father of the child cried out, and said with tears, Lord, I believe, help thou mine unbelief. (g) Acts 1.37. Now when they heard this, they were pricked in their hearts, and said unto Peter, and the rest of the Apostles, Men and brethren, what shall we do? Acts 16.30.— And he brought them out, and said, Sirs, what must I do to be saved? (b) Romans 4.11. And he received the sign of Circumcision, a Seal of the Righteousness of the faith which he had being yet uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also. 1 Cor.1:12. But let a man examine himself, and so let him eat of that Bread, and drink of that Cup.

Q. May any who profess the faith, and desire to come to the Lords Supper, be kept from it?

A. Such as are found to be ignorant, or scandalous, notwithstanding their profession of the Faith, and desire to come to the Lords Supper, may and ought to be kept from that Sacrament by the power which Christ hath left in his Church (i), until they receive instruction, and

whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. V.28.] But let a man examine himself, and so. — V.29.] For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. V.30.] For this cause many are weak and sickly among you, and many sleep. V.31.] For if we would judge ourselves, we should not be judged, &c. — Compared with Mar.7.6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. And with 1 Cor. 5. to the end. And with Jude v.23. And others save with fear, pulling them out of the fire, hating even the garment spotted with the flesh. And with 1 Tim.5.22. Lay hands suddenly on no man, neither be partakers of other mans sins. Keep thy self pure.
manifest their reformation (k).

that contrariwise ye ought to forgive him, and comfort him, least perhaps such a one should be swallowed up with over-much sorrow.

Q. What is required of them that receive the Sacrament of the Lords Supper in the time of the administration of it?

A. It is required of them that receive the Sacrament of the Lords Supper, that during the time of the administration of it, with all holy reverence and attention they wait upon God in that Ordinance (l), diligently discern the sacramental Elements and actions (m), heedingfully discern the Lords body (n), and affectionately meditate on his death and sufferings (o), and thereby stir up themselves to a vigorous exercise of their graces (p), in judging themselves (q), and forrowing for them (r), in earnest hungering and thirsting after Christ (s), feeding on him by faith (t), receiving

(1) Lev.10.3. Then Moses said unto Aaron, This is that which the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people will I be glorified. Heb. 12.28. Wherefore we receiving a Kingdom that cannot be moved, let us have grace whereby we may serve God acceptably with reverence, and godly fear. Psal. 5.7. But as for me, I will come into thy house in the multitude of thy mercies, and in thy fear will I worship towards thy holy Temple. 1 Cor.11.17—26,27. Now in this that I declare unto you I praise you not, this ye come together not for the better, but for the worse. —V.26. For as often as ye eat this bread, and drink this cup, ye doth the Lords death till he come V. 17: Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. (m) Exod. 14.8. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the Covenant which the Lord hath made with you concerning all these words. Compared with Mat. 26:28. For this is my blood of the New Testament, which is shed for many for the remission of sins. (n) 1 Cor. 11.3, 9. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. (o) Luke. 12.19. This do in remembrance of me. (p) 1 Cor. 11.16. For as often as ye eat this Bread, and drink this Cup, ye show the Lords death till he come. V.14. And did all eat the same Spiritual meat? V.4. And did all drink the same Spiritual drink? for they drank of that Spiritual Rock that followed them, and that Rock was Christ. V.5. But with many of them God was not well pleased; for they were overthrown in the wilderness. V.11. Now all these things hapned unto them for examples; and they are written for our admonition upon whom the ends of the world are come. V.14. Wherefore, my dearly beloved, flee from idolatry. (q) 1 Cor. 11.3. For if we would judge ourselves, we should not be judged. (r) Zech. 12.10. And I will pour out upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace and supplication, and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son; and be in bitterness for him, as one is in bitterness for his firstborn. (s) Rev. 21.17. And the Spirit, and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whoever will, let him take the waters of life freely. (t) Job 6.15. And Jesus said unto them, I am the bread of life. If one eateth me, he shall never hunger, and if one believeth on me shall never thirst.
ving of his fulness (u), trusting in his merits (v), rejoicing in his love (w), giving thanks for his grace (x), in renewing of their covenant with God (y), & love to all the Saints (a).

not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith

Psal 63.4, 5. Thus will I bless thee while I live, I will lift up mine hands in thy name. v. 5.] My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips. 2 Cor. 30. 31. And the children of Israel, that were present at Jerusalem, kept the feast of unleavened bread seven days, with great gladness; and the Levites, and the Priests praised the Lord day by day, singing with loud instruments to the Lord. (y) Psal. 21. 16. The meek shall eat and be satisfied, they shall praise the Lord that seek him; your heart shall live for ever. (v) Jer. 50. 5. They shall ask the way to Zion, with their faces thitherward, saying, come and let us join our selves to the Lord in a perpetual covenant, that shall not be forgotten. Psal. 55. Gather my Saints together unto me, those that have made a covenant with me by sacrifice.

A. The duty of Christians after they have received the Sacrament of the Lord's Supper:

Q. what is the duty of Christians after they have received the Sacrament of the Lord's Supper?

A. The duty of Christians after they have received the Sacrament of the Lord's Supper, is, seriously to consider how they have behaved themselves therein, and with what success (b), if they find quickening and comfort, to bless God for it (c), beg the continuance of it (d), watch against relapses (e), fulfill their vows (f), and encourage themselves to a frequent attendance on that ordinance (b) Psal. 18. 7. The Lord is my strength and my shield, my heart trusted in him, and I am helped, therefore my heart greatly rejoicyth, and with my song will I praise him. Psal. 85. 8. I will hear what the Lord will speak, for he will speak peace unto his people, and to his Saints: but let them not turn again to folly. 1 Cor. 11. 17—30. 31. Now in this that I declare unto you, I praise you not, that ye came not together, not for the better, but for the worse — v. 30.] For this cause many are weak and sickly among you; and many sleep. v. 21.] If we would judge ourselves, we should not be judged. (c) 2 Chr. 30. 25, 22, 33—25, 46. And the children of Israel, that were present at Jerusalem, kept the feast of unleavened bread seven days with great gladness; and the Levites and the priests praised the Lord day by day; singing with loud instruments to the Lord, &c. — &c. — and they continued steadfastly in the Apostles doctrine, and fellowship, and breaking of bread, and in prayer — v. 46.] And they continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness, and singleness of heart; v. 47.] Praising God, and having favour with all the people, &c. — (d) Psal. 36. 10. O continue thy loving kindness unto them that know thee, and thy righteousness unto the upright in heart. Cant. 3. 4. It was but a little that I parted from them, but I found him whom my soul loved, I held him, and would not let him go, until I had brought him into my mothers house, and into the chamber of her that conceived me. 1 Cor. 29. 18.] O Lord God of Abraham, Isaac and Israel our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee. (e) 1 Cor. 10. 3, 4, 5-11.] And did all eat the same spiritual meat, v. 4.] And did all drink the same spiritual drink? (for they drank of that same spiritual Rock that followed them, and that Rock was Christ) v. 5.] But with many of them God was not well pleased, for they were overthrown in the wilderness. — v. 12.] Wherefore let him that thinketh he standeth, take heed lest he fall. (f) Psal. 50. 14.] Offer unto God, thanksgiving, and pay thy vows unto the most High.
nance (g), but if they find no present benefit, more exactly
to review their preparation to, and carriage at the Sacra-
ment (h), in both which if they can approve themselves to
God and their own consciences, they are to wait for the
fruit of it in due time (i), but if they see they have failed in
either, they are to be humbled (k), and to attend upon it
afterward with more care and diligence (l).

For as often as ye eat
this bread, and drink this cup, ye shew the Lords death till he come. Acts 2.41 — 46. And they
continued steadfastly in the Apostles doctrine, and fellowship, and breaking of bread, and in prayer—
v. 46.] And they continuing daily with one accord in the Temple, and breaking bread from house to
house, did eat their meat with gladness and singleness of heart. (b) Acts 2.42, 4, 4, 4, 4, 4, 4. Keep thy
foot when thou goest to the house of God, and be more ready to hear, then to give the sacrifice of fools:
for they consider not that they do evil. v. 2.] Be not rash with thy mouth, and let not thy heart be
hasty to utter any thing before God, &c. v. 3.] For a dream cometh through multitude of business,
and fools' voice is known by multitude of words. v. 4.] When thou vowest a vow unto God, deffer
not to pay it; for he hath no pleasure in fools, pay thou hast vowed. v. 5.] Better it is that thou
shouldst not vow, then that thou shouldest vow, and not pay. v. 6.] Suffer not thy mouth to cause thy
flesh to sin, neither (say thou before the Angel, that it was an error; wherefore should God be angry
at thy voice, and destroy the work of thine hands? (i) Psal. 122. 1, 2. Into thine hand I trust mine eyes,
O thou that dwellest in the heavens. v. 2.] Behold, as the eyes of servants look unto the hand of their
Masters, and as the eyes of a maiden unto the hand of her Mistress; so our eyes wait upon the Lord our
God, until he have mercy upon us. Psal. 42. 5 — 8. Why art thou cast down, O my soul? and why art thou
disquieted within me? hope thou in God, for I shall yet praise him for the help of his countenance —
v. 8.] For the Lord will command his loving kindnes in the day time, and
in the night his song shall be with me, and my prayer unto the God of my life. Psal. 43. 3, 4, 5. O send
out thy light and thy truth; let them lead me, let them bring me into thy holy hill, and to thy taber-
nacles, v. 4.] Then will I go unto the altar of God, unto God, my exceeding joy, v. 5; upon the harp
will I praise thee, O God, my God — v. 5.] Why art thou cast down, O my soul? and why art thou
disquieted within me? hope in God, for I shall yet praise him, who is the health of my countenance,
and my God. (k) 2 Chr. 30. 18, 19. For a multitude of the people, even many of Ephraim,
and Manasseh, Issachar, and Zebulon, had not cleansed themselves; yet did they eat the Pasceover, otherwise
then it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one, v. 19.] That prepareth his hear to seek God, the Lord God of his fathers, though he be not cleansed according to
the purification of the sanctuary. Isa. 1. 16 — 18. Wash you, make you clean, put away the evil of
yourdoingst from before mine eyes; cease to do evil — v. 18. Come now, and let us reason together,
faith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like
crimson, they shall be as wool. (l) 2 Chr. 7. 11. For behold this上来 same thing that ye for-
rowed after a godly sort, what carefulness is wrought in you, yea what clearing of your selves; yea what
indignation, yea what fear, yea what vehement desire, yea, what zeal, yea what revenge in all things ye
have approved your selves to be clear in this matter. 1 Chr. 15. 12. 13, 14. And David said unto them,
ye are the chief of the Fathers of the Levites, sanctifie your selves, both ye, and your brother, that ye may
bring up the ark of the Lord God of Israel unto the place that I have prepared for it. v. 13.] For because
ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due
order. v. 14.] So the Priests and Levites sanctified themselves, to bring up the Ark of the Lord God
of Israel.

2. Wherein do the Sacraments of Baptisme and the Lords Supper agree?

A. The Sacraments of Baptisme and the Lords Supper,
per, agree, in that the author of both is God(m), the spiritual part of both is Christ and his benefits (n), both are seals of the same Covenant(o), are to be dispensed by Ministers of the Gospel and by none other (p), and to be continued in the Church of Christ until his second coming (q).

that the Lord Jesus in the same night wherein he was betrayed, took bread, &c. (n) Rom.6:3, 4. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? v.4. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of his Father, even so we also should walk in newness of life. 1 Cor.15:16. The cup of blessing which we bless, is it not the communication of the body of Christ? the bread which we break, is it not the communion of the body of Christ? (o) Rom.4:11. And he received the sign of circumcision, a seal of the righteousness of faith, which he had, being yet uncircumcised: that he might be the father of all them who believe, though they be not circumcised, that righteousness might be imputed unto them also; compared with Col.2:11,12. In whom also ye were circumcised with the Circumcision made without hands, in putting away the body of the sins of the flesh, by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Mat.26:28. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of this; v.28. For this is my blood of the New Testament, which is shed for many for the remission of sins. (p) Gal.1:3. And I know him not, but he that sent me to baptize with water, the same faind unto me, upon whom thou shalt see the Spirit descending, &c.—Mat.3:19. Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. 1 Cor.11:2. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night wherein he was betrayed, took bread, &c. 1 Cor.4:1. Let an man account of us, as of the Ministers of Christ, and Stewards of the mysteries of God. Heb.5:4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. (q) Mat.28:19,20. Go ye therefore and teach all nations, baptizing, &c.—v.20. Teaching them to observe all things which I command you; and lo, I am with you even to the end of the world. 1 Cor.11:26. For as often as ye eat this bread, and drink this cup, ye shew the Lords death till he come.

Q. Wherein do the Sacraments of Baptisme and the Lords Supper differ?

A. The Sacraments of Baptisme and the Lords Supper differ, in that, Baptisme is to be administred but once, with water, to be a signe and seal of our regeneration and ingrafting into Christ(r), and that even to infants(s) whereas the Lords Supper is to be administred often, in the Elements of bread and wine, to represent and exhibit Christ...
Q. What is Prayer?
A. Prayer is an offering up of our desires unto God, in the Name of Christ, by the help of his Spirit, with confession of our sins, and thankful acknowledgment of his mercies.

Q. Are we to pray unto God only?
A. God only being able to search the hearts, hear the requests, and fulfill the desires of all and only to be believed in and worshipped with religious worship, prayer, which is a special part thereof, is to and for the souls of all the children of men. Acts 1:24. And they prayed, and said, Thou Lord who knowest the hearts of all men, shew whether of these two thou hast chosen. Romans 8:27. And be the fear of the Lord to all the children of men. Micah 7:18. Who is a God like unto thee that pardoneth iniquity, and passeth by the transgression of his inheritance, &c. Psalms 115:18. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. v.19. He will fulfill the desires of them that fear him, he will hear their cry, and will save them. Romans 10:14. How then shall they call on him in whom they have not believed? &c. Mark 4:10. Then spake Jesus unto him, Get thee hence Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serv.e. John 12:21. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of JESUS CHRIST our Lord, both theirs, and ours.
be made by all to him alone (k), and to none other (l.)

trouble, I will deliver thee, and thou shalt glorifie me. (l) Rom. 10. 14. How shall they call on him in whom they have not believed? &c.

Q. what is it to pray in the name of Christ?

A. To pray in the Name of Christ, is, in obedience to his command, and in confidence on his promises to ask mercy for his sake (m), not by bare mentioning of his Name(n), but by drawing our encouragement to pray, and our boldness, strength, and hope of acceptance in prayer from Christ and his mediation (o).

If ye shall ask anything in my name, I will do it. (p) Jn. 16. 24. Hitherto have ye asked nothing in my name; ask, and receive, that your joy may be full. (q) Dan. 9. 14. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy Sanctuary that is desolate, for the Lord's sake. (r) Mal. 7. 11. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doth the will of my father which is in heaven. (s) Heb. 4. 14. 15. Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God; let us hold fast our profession. (t) v. 15. For we have not an High Priest which cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin. v. 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (u) Jn. 5. 13, 14, 15. These things have I written unto you, that believing on the name of the Son of God, ye may be glorified in the Son. v. 14. And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us. (v) v. 15. And if we know that he heareth us, that we have the petitions that we desired of him.

Q. Why are we to pray in the name of Christ?

A. The sinfulness of man, and his distance from God by reason thereof, being so great as that we can have no access into his presence without a Mediatour (p), and there being none in heaven or earth appointed to, or fit for that glorious work, but Christ alone (q); we are to pray in no other name but his only (r).
Q. How doth the Spirit help us to pray?

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by enabling us to understand both for whom, and what, and how prayer is to be made, and by working and quickening in our hearts (although not in all persons, nor at all times in the same measure) those apprehensions, affections, and graces, which are requisite for the right performance of that duty. 

Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. v.17. And he that searcheth the hearts knoweth the mind of the Spirit, because he maketh intercession for the Saints according to the will of God. Psal. 10.17. Lord, thou hast heard the desire of the humble; thou wilt prepare their heart; thou wilt cause thine ear to hear. Zech.12.10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace and supplications, and they shall look upon me whom they have pierced, and mourn, &c.

Q. For whom are we to pray?

A. We are to pray for the whole Church of Christ, upon earth, for magistrates (u) and Ministers (x), for our selves (x), our brethren (y), yea our enemies (z), and for all sorts of men living (a), or that shall live hereafter (b), but not for the dead (c), nor for those that are known to have sinned against God, &c.

Also with all perseverance, and supplication, for all Saints. Psal. 138.9. Save thy people, and bless thine inheritance: feed them also, and lade them up for ever. (u) 1 Tim. 2.1, 2. Exhort therefore that first of all, supplication, prayers, intercessions, and giving of thanks be made for all men. v.2. For Kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. (x) Col. 4.3. With all praying also for us, that God would open to us a door of utterance, to speak the Mysteries of Christ, for which I am in bonds. (a) Gen. 31.11. Deliver me, I pray thee, from the hand of my brother, from the hand of Esaus; for I fear him, lest he will come and smite me, &c.

(u) 1 Sam. 5.16. Confess your faults one to another, and pray one for another, that you may be healed. The effectual fervent prayer of a righteous man availeth much, (a) Matt. 5.44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you. (a) 1 Tim. 2.1, 2. See above in [u] (b) Job. 17.13. Neither pray I for these alone, but for them also which shall believe on me through their word. (b) 2 Sam. 7.29. Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee, for thou, O Lord God, hast spoken it, and with thy blessing let the house of thy servant be blessed for ever.

(c) 2 Sam. 12.11, 22, 23. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child while it was alive, but when the child was dead, thou didst rise and eat bread. v.21. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? v.22. But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.
the sin unto death (d.)

(d) 1 Cor. 15. 16. If any man see his brother

sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death.

There is a sin unto death: I do not say that he shall pray for it.

Q. For what things are we to pray?

A. We are to pray for all things tending to the glory of God (e), the welfare of the Church (f), our own (g), or others good (b), but not for any thing that is unlawful (i). After this manner therefore pray ye, our Father which

are in heaven, hallowed be thy Name. (f) Psal. 51. 18. Do good in thy good pleasure unto Zion, build thou the walls of Jerusalem. (f) Psal. 122. 6. Pray for the peace of Jerusalem; they shall prosper that love thee.

(e) Matt. 6. 9. After this manner therefore pray ye, Our Father which

are in heaven, hallowed be thy Name.

(f) Psal. 51. 18. Do good in thy good pleasure unto Zion, build thou the walls of Jerusalem.

(g) Psal. 122. 6. Pray for the peace of Jerusalem; they shall prosper that love thee.

(h) Matt. 6. 9. After this manner therefore pray ye, Our Father which

are in heaven, hallowed be thy Name.

(i) Psal. 51. 18. Do good in thy good pleasure unto Zion, build thou the walls of Jerusalem.

Q. How are we to pray?

A. We are to pray with an awful apprehension of the Majesty of God (k), & deep sense of our own unworthiness (I) necessities (m), & sins (n) with penitent (o), thankful (p), and inlarged hearts (q) with understanding (r), faith (f), sincerity (t)

and be more ready to hear, then to offer the sacrifice of fools; for they consider not that they do evil. (I) Gen. 18. 17. And Abraham said, Behold now I have taken upon me to speak unto the Lord who am but dust and ashes.

Gen. 31. 10. I am not worthy of the least of all the mercies and of all the truth which thou hast shewn unto thy servants, &c.

(m) Luke 15. 17, 18, 19. And when he came to himself, he said, How many hired servants in my father's house have enough and to spare, and I perish with hunger. v. 18.] I will arise and go to my father, and say unto him, Father, I have sinned against heaven, and before thee.

(n) Luke 18: 13, 14. And the Publican standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, Lord, be merciful to me a sinner. v. 14. I tell you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted. (o) Psal. 51. 17. The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, wilt thou not despise.

(p) Phil. 4. 6. Be careful for nothing; but in every thing, by prayer, and supplication, with thanksgiving, let your requests be made known to God.

(q) 1 Sam. 1. 15. And Hannah answered, and said, Nowny Lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the Lord.

(r) 1 Cor. 14. 15. What is it then? I will pray with the Spirit, and will pray with understanding also.

(s) Nah. 11. 24. Therefore I say unto you, Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them. 1 Sam. 1. 6. But let him ask in faith, nothing doubting; for he that wavereth is like a wave of the sea, driven with the wind and tossed.

(t) Psal. 145. 18. The Lord is nigh unto all that call upon him, to all that call upon him in truth.

Psal. 17. 1. Hear the right, O Lord, attend unto my cry, give ear unto my prayer, that goeth not out of fained lips.
fervency (w), love (x), and perseverance (y), waiting up
on him (z), with humble submission to his will (a).

Q. What rule hath God given for our direction in
the duty of Prayer?
A. The whole word of God is of use to direct us in
the duty of praying (a), but the special rule of direction is
that form of Prayer, which our Saviour Christ taught his
Disciples, commonly called the Lords Prayer (b).

Q. How is the Lords Prayer to be used?
A. The Lords Prayer is not only for direction, as a
pattern according to which we are to make other prayers,
but may also be used as a prayer, so that it be done with
understanding, faith, reverence, and other graces neces-
sary to the right performance of the duty (c).

Q. Of how many parts doth the Lords Prayer consist?
A. The Lords Prayer consists of three parts, a Pre-
face, Petitions, and a Conclusion.

Q. What doth the Preface of the Lords Prayer teach us?
A. The Preface of the Lords Prayer (d) containeth in
these words, Our Father which art in heaven (d) teacheth
us, when we pray, to draw near to God with confidence
of his fatherly goodness, and our interest therein (e), with
then being evil know
how to give good gifts unto your children, how much more shall your heavenly father give the holy Spirit to
them that ask him? Rom. 8:15. For ye have not received the Spirit of bondage again to fear, but ye
have received the Spirit of Adoption, whereby we cry, Abba, Father.

Re-
reverence, and all other child-like dispositions, heavenly affections, and due apprehensions of his sovereign power, Majesty, and gracious condescension, as also to pray with and for others.

We beseech thee, we are all thy people. 

Psalm 123.1. Unto the Lord I lift up mine eyes, O thou that dwellest in the heavens. 

Let us lift up our heart and hands unto God in the heavens. 

Psalm 2.4. 

Lamentations 3.41. Let us lift up our heart and our hands unto God in the heavens. 

Isaiah 63.15, 16. Look down from heaven, and behold from the habitation of thy saints, and from thy glory. Where is thy zeal, and thy strength, the foundling of thy bowels, and thy mercies towards me? are they restrained? 

Doubtless thou art our Father; though Abraham be ignorant of us, and Israel acknowledge us not, thou, O Lord, art our Father, our redeemer; thy Name is from everlasting. 

Nehemiah 1.4, 5, 6. And it came to pass when I heard these words, that I fell down and wept, and mourned certain days, and fasted, and prayed before the God of heaven: 

And said, I beseech thee, O Lord God of heaven, the God that keepeth covenants and mercy for them that love him, and observe his commandments. 

Let thine ear be now attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night for the children of Israel thy servants, &c. 

2. What do we pray for in the first Petition? 

A. In the first petition, which is, Hallowed be thy name, acknowledging the utter inability and indisposition that is in our selves & all men to honor God aright, we pray that God would by his grace enable and incline us and others to know, to acknowledge, and highly to esteem him his titles, attributes, ordinances, word. 

Not that we are sufficient of our selves to think any thing as of our selves, but our sufficiency is of God. 

Psalm 51.15. O Lord, open thou my lips, and my mouth shall shew forth thy praise. 

Psalm 67.2, 3. That thy way may be known upon earth, thy saving health among all nations. 

Let the people praise thee, O God, let all the people praise thee. 

Psalm 82.18. This men may know that thou whose Name alone is Jehovah, art the most High over all the earth. 

For thou art great, and dost wondrous things; thou art God alone. 

Teach me thy way, O Lord; I will walk in thy truth and unite my heart to fear thy name. 

I will praise thee, O Lord my God, with all my heart, and will glorify thy Name forevermore. 

For great is thy mercy towards me, and thou hast delivered my soul from the lowly hell. 

But thou, O Lord, art a God full of compassion, and gracious, long suffering, and plentiful in mercy and truth. 

Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. 

Psalm 147.19, 20. He sheweth his word unto Jacob, his statutes and judgments unto Israel. 

He hath not dealt so with any nation; and as for his judgments, they have not known them. 

Psalm 138.1, 2, 3. I will praise thee with my whole heart before the Gods will I sing praise unto thee. 

I will worship towards thy holy Temple, and praise thy Name, for thy loving kindness, and for thy truth, for thou hast magnified thy word above all thy Name. 

In the day when I cried thou answrested me, and strengthened me with strength in my soul. 

Now thanks be to God, who always causeth us to triumph in Christ, and maketh manifest the favour of his knowledge by us in every place. 

For we are to God a sweet savour of Christ in them that are saved, and in them that perish.
works, and whatsoever he is pleased to make himself known by (q), and to glorify him in thought, word (r), and deed (s); that he would prevent and remove Atheism (t), ignorance (u), idolatry (v), profaneness (x), and whatsoever is dishonourable to him (y), and by his over-ruling providence, direct and dispose of all things to his own glory (z).

(r) Psal. 103. 1. Bless the Lord, O my soul, and all that is within me praise his holy Name. Psal. 19. 14. Let the words of my mouth, and the meditations of my heart be acceptable In thy sight, O Lord our Strength, and our Redeemer.

(f) Phil. 1. 9—11. And this I pray, that your love may abound yet more and more in knowledge and in all judgment. Being filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God.

(p) Psal. 67. 1, 2, 3, 4. God be merciful unto us, and blest us, and cause his face to shine upon us. v. 3. That thy way may be known upon earth, and thy saving health among all nations.

(q) Let the people praise thee, O God, let all the people praise thee. v. 4. O let the Nations be glad and rejoice; for thou shalt judge the people righteously, and govern the Nations upon earth.

(w) Eph. 1. 17, 18. That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdome and revelation in the knowledge of himself. v. 18. The eye of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance among the Saints.

(*) Psal. 97. 7. Confounded be all they that serve graven Images, that boast themselves of Idols; worship him all ye gods. v. 22, 23. Remember this, that the enemy hath reproached, O Lord; and that the foolish people have blasphemed thy Name.

(v) Arise, O God, plead thine own cause; remember how the foolish man reproacheth the holy. v. 4. Forget not the voice of mine enemies, neither the tumult of them that rise up against thee continually.

(y) 1 Kings 19. 13, 14. And Hazbishat prayed unto the Lord, and said, O Lord God of Israel, which dwellest between the Cherubims, thou art the God, even thou alone, of all the Kingdoms of the earth; thou hast made heaven and earth. v. 16. Lord bow down thine ear and hear, open, Lord, thine eyes and see, and hear the words of Sennacherib which hath sent them to reproach the living God.

(z) 2 Chron. 10. 3. 10, 11, 12. And [lent] I said, O Lord God of our fathers, Art not thou God in heaven, and rulest not thou over all the Kingdoms of the heavens and in thine hand is there power and might, so that none is able to withstand thee? v. 10. And now behold the children Ammon, and Moab, &c. v. 11. Behold, I say, how they reward us to come to cast us out of our possessions which thou hast given us to inherit. v. 12. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do, but our eyes are upon thee. Psal. 83, throughout. Keep thou not silence, O God, behold not thy peace, &c.— Psal 143. 4—8. Keep me, O Lord, from the hands of the wicked, preserve me from the violent man, who have purposed to overthrow my goings. v. 8. Gramm. O Lord, the desires of the wicked; further no: his wicked devices, lest he exalt himself.

Q. What do we pray for in the second Petition?

A. In the second Petition, (which is, Thy Kingdom (a) acknowledgeing our selves and all mankind to be by nature under the dominion of sinne and Satan (b),
tan (b); we pray, that the kingdom of sin and Satan may be destroyed (c), the Gospel propagated throughout the world (d), the Jews called (e), the fulness of the Gentiles brought in (f), the Church furnished with all Gospel officers and ordinances (g), purged from corruption (h), counterenanced and maintained by the civil magistrate (i), that the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comforting and building up of those that are already converted (k); that Christ would rule in our hearts here (l), and hasten the time of his second coming, and our reigning with him for ever (m); and that he would be pleased to exercise the kingdom of his power in all the world, as may best conduce to those ends (n).

(b) Eph. 1, 2, 3. Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the Spirit that now worketh in the children of disobedience. v. 3.] Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath, even as others.

(c) Ps. 68. 18. Let God arise, let his enemies be scattered; let them also that hate him flee before him. v. 18.] Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, yes, for the rebellious also that the Lord God might dwell among them. Rev. 12, 10, 11. And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast out, which accused them before God day and night. v. 11.] And they overcame by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death. (d) 2 Thes. 3. 1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. (e) Rom. 10. 1. Brethren, my heart desiring and praying to God is, that they might be saved. (f) Job 17. 9. — 10. I pray for them, I pray not for the world; but for them that thou hast given me, for they are thine. v. 10.] Neither pray I for these alone, but for them also which shall believe on me through their word. Rom. 11. 25, 26. For I would not brethren, that ye should be ignorant of this mystery, (that ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. v. 26.] And to all Israel shall be fared, as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob. Psal. 67. throughout. God be merciful unto us, and bles us, and cause his face to shine.

(g) Matt. 9. 38. Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest. 2 Thes. 3. 1. Finally, brethren, pray for us, that the word of the Lord may have a free course, and be glorified, even as it is with you. (b) Mal. 3. 1, 11. For from the rising of the sun, even to the going down of the same, my Name shall be great among the Gentiles, and in every place incense shall be offered up unto my Name, and a pure offering; for my Name shall be great among the Heathen, faith the Lord of hosts. Zeph. 3. 9. For, then will I turn to the people a pure language, that they may all call upon the Name of the Lord, to serve him with one consent.

(i) 1 Tim. 2. 1, 2. I exhort therefore, that first of all supplications, prayers, intercessions, and thanksgivings be made for all men. v. 2.] For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. (k) Acts 4, 29, 30. And now, Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy word; v. 30.] By breaching the hand to heal, that signs and wonders may be done by the Name of thy Holy Child Jesus. Eph. 6. 18, 19, 20. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints. v. 19.] And for me, and for all that hear my utterance, may be given me, that I may open my mouth boldly, to make known the mystery of the Gentiles; v. 20.]
For which I am an Ambassador in bonds, that therein I may speak boldly as I ought to speak. Rom. 15. 29, 30. — 32. And I am sure that when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ. v. 30. Now I beseech you, brethren, for the Lord Jesus Christ sake, and for the love of the Spirit, that ye strive together with me, in your prayers to God for me. — v. 32. This I may come unto you with joy, by the will of God, and may with you be refreshed. 2 Thes. 1. 11. Wherefore we pray always for you, that our God would count you worthy of his calling, and fulfill all the good pleasure of his goodness, and the work of faith with power. 2 Thes. 1. 16, 17. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us and given us everlasting consolation, and good hope through grace. v. 17. Comfort your hearts and establish you in every good word and work.

(1) Ep 3. from ver. 14. to the 18. For this cause I bow my knees unto the Father of our Lord Jesus Christ. v. 15. Of whom the whole family in heaven and earth is named. v. 16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man. v. 17. That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, v. 18. May be able to comprehend with all saints, what is the breadth, and length, and depth, and height; v. 19. And to know the love of Christ which passeth knowledge; that ye might be filled with the fulness of God. v. 20. Now unto him that is able to do exceeding abundantly above all that we ask or think, &c.

(m) Rev. 22. 20. He which testifieth these things saith, Surely I come quickly. Amen, even so come Lord Jesus. (n) Isa. 64. 12. O that thou wouldst rend the heavens, that the mountains might flow down at thy presence! v. 2. As when the melting fire burneth, the fire causeth the waters to boil to make thine name known to thine adversaries, that the nations may tremble at thy presence. Rev. 4. 8, 9, 10, 11. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rested not day and night saying, Holy, holy, holy, Lord God Almighty, which wast, and art, and is to come. v. 9. And when those beasts gave glory, and honour and thanks to him that sat on the throne, and worship him that liveth for ever and ever, and cast their Crowns before the throne, saying. v. 11. Thou art worthy, O Lord, to receive glory, and honour and power; for thou hast created all things, and for thy pleasure they are, and were created.

Q. 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, acknowledging, that by nature we and all men are not only utterly unable and unwilling to know and to do the will of God, but prone to rebel against his word, to repine and murmur against his Providence, and wholly inclined to do the will of the flesh, & of the devil: We pray, that God would by
his Spirit take away from our selves and others, all blindness
ness(i), weakness(u), indisposedness(*), and perverseness of
heart(x), and by his grace make us able and willing to
know, do, and submit to his will in all things(y), with the
like humility(x), cheerfulness(a), faithfulness(b), diligence(c), zeal(d), sincerity(e), and constancy(f), as the
Angels do in heaven(g).

eyes of your understanding being enlightened that ye may know what is the hope of his calling, and
what the riches of the glory of his inheritance In the Saints. (u) Eph. 3. 16. That he would grant you,
according to the riches of his glory, to be strengthened with might, by the Spirit in the inner man. (*) Mat.
26.40,41. And he cometh to the Disciples, and findeth them asleep, and (i)th unto Peter. Wha,
could ye not watch with me one hour? v.41. Watch and pray, that ye enter not into temptation,
the Spirit indeed is willing but the flesh is weak. (x) Jer.31,18,19. I have surely heard Ebrain
bemoaning himself thus: Thou hast chastified me, and I was chastised, as a bullock unaccustomed to the
yoke. Turn thou me, and I shall be turned, for thou art the Lord my G.d. v.19. Surely, after that
I was turned, I repented; and after that I was instructed I smote upon my thigh; I was ashamed, yea
even confounded, because I did bear the reproach of my youth. (y) Psal.119.1.——8——35,36.
Blessed are the undefiled in the way, who walk in the law of the Lord. v.8. I will keep thy
statutes, O for sake me not utterly.—v.35. Make me to go in the paths of thy commandments,
for therein do I delight. v.36. Incline my heart unto thy testimonies, and not to covetousness.
Matt. 21,14. And when he would not be persuaded, we ceased, saying, The willof the Lord be done. (t) Mic.
6.8. He hath shewed thee O man, what is good, and what doth the Lord require of thee but to do justly,
and to love mercy, and to walk humbly with thy God. (a) Psal.100.2. Serve the Lord with glad
ness; come before his presence with singing. Feb.1.21. And [Job] said, Nisred came I our of my
members womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away, bless
de the name of the Lord. 2 Sam.17.5,15,16. And the King said unto Zadok, Carry back the Ark of
God into the City; if I shall find favour in the eyes of the Lord, he will bring me again, and shew me
both it, and his habitation. v.26.] But if he say thus, I have no delight in thee, behold, here I am,
let him do so as seemeth him good. (b) Isa.38.3. And said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good
in thy sight, and Hezekiah wept sore. (c) Psal.119.4,5. Thou hast commanded us to keep thy precepts
diligently. v.5. That my ways were directed to keep thy statutes. (d) Rom.12.1,11. Not slothful in busineses, fervent in Spirit, serving the Lord. (e) Psal.119.80. Let my heart be found in thy
statutes, that I be not ashamed. (f) Psal.119.112. I have ordained my heart to perform thy statutes al-
ways even to the end. (g) Isa.6.2,3. Above it stood the Seraphims each one had six wings; with twain
be covered his face, with twain be covered his feet, and with twain he did fly. v.3.] And one cried un-
to another, and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory. Psal.102.
20,21. Blest the Lord ye his Angels that excel in strength, and do his commandments bearing unto the
voice of his word. v.21. Blest ye the Lord all ye his hosts, ye ministers of his that do his pleasure. Mat.
18,10. Take heed ye despise not one of these little ones; for I say unto you, in heaven there Ang-
els do always behold the face of my Father which is in heaven.

2. What do we pray for in the fourth Petition?

A. In the fourth Petition, [which is, Give us
this day our daily bread (b),] acknowledging that in A-
(b) Mat. 6.11. dam, and by our sin, we have forfeited our right to
all the outward blessings of this life, and deserve to be
whol-
wholly deprived of them by God, and to have them cursed to us in the use of them; and that neither they of themselves are able to sustain us, nor we to meet by our own industry to procure them, but prone to despire, get, and use them unlawfully; we pray for our selves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawful means, may, of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them, and have the same continued and blessed unto us in our holy and comfortable use of them, and con-
tentment in them (§); and be kept from all things that are contrary to our temporal support and comfort (§).

we brought nothing into this world; and it is certain we can carry nothing out.

1 Tim. 6:6, 7, 8. But godliness with contentment is great gain. V. 7.]

For food and raiment, let us be therewith content. (1) Prov. 30:8, 9. Remove from me vanity and lies: give me neither poverty, nor riches: feed me with food convenient for me. V. 9.]

Left I be full, and deny thee, and say, who is the Lord? and lest I be poor, and it shall, and take the name of my God in vain:

Q. What do we pray for in the fifth Petition?

A. In the fifth Petition, which is, [Forgive us our debts as we forgive our debtors (*),] acknowledging that we and all others are guilty both of original and actual sin, and thereby become debtors to the justice of God, and that neither we, nor any other creature can make the least satisfaction for that debt (*); we pray for our selves and others, that God of his free grace would, so 22. What then?

through the obedience and satisfaction of Christ apprehended and applied by faith, acquit us both from the guilt and punishment of sin (*), accept us in his beloved (y), continue his favour and grace to us (z), pardon our daily failings (a), and fill us with peace and joy in giving us daily more and more assurance of forgiveness (b), which

that understandeth, none that seeketh after God. They are all gone out of the way, &c.—V. 19.]

that every mouth may be stopped, and all the world may become guilty before God, &c.—Mat. 16:24, 25. And when he had begun to reckon, one was brought unto him who owed him ten thousand talents. V. 25. But far a much as he had not to pay, his Lord commanded him to be sold, and his wife, and his children, and all that he had, and psynthen to be made.

Psal. 130:3–4. If thou, Lord, shouldst mark iniquities, O Lord, who should stand? V. 4.]

But there is forgiveness with thee, that thou mayst be feared (w) Rom. 3:24, 25, 26. Being justified freely by his grace through the redemption that is in Chrift Jesus. V. 25.]

Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousneſs for the remission of sins that are past, through the forbearance of God. V. 26.]

To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. V. 7.]

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

(?) 1 Pet. 1:2. Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord.

(a) Hos. 14: 2. Take with you words, and turn to the Lord, say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips.

Ps. 147:16. O Lord, though our iniquities are many, we have sinned against thee, (b) Rom. 15:1. Now the Lord of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

Psal. 51:1, 7, 8, 9. 10. Purge me with hyſop, and I shall be clean; wash me, and I shall be whiter then snow. V. 9.]

Create in me a clean heart, O God, and renew a right spirit within me. V. 10.]

Restore unto me the joy of my salvation, and uphold me with thy free Spirit,
Q. What rule hath God given for our direction in the duty of Prayer?

A. The whole word of God is of use to direct us in the duty of praying (a); but the special rule of direction, is that form of Prayer, which our Saviour Christ taught his Disciples, commonly called the Lords Prayer (b).

(b) Mat. 6.9, 10, 11, 12, 13. After this manner therefore pray ye, Our Father, &c.—Luk. 11.3. And he said unto them, When ye pray, say, Our father, &c.

Q. How is the Lords Prayer to be used?

A. The Lords Prayer is not onely for direction, as a pattern according to which we are to make other prayers, but may also be used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty (c).

(c) Mat. 6.9. Compared with Luke 11.2. See above in the letter (b.)

Q. Of how many parts doth the Lords Prayer consist?

A. The Lords Prayer consists of three parts, a Preface, Petitions, and a Conclusion.

Q. What doth the Preface of the Lords Prayer teach us?

A. The Preface of the Lords Prayer [contained in these words, Our Father which art in heaven (d)] teacheth us, when we pray, to draw near to God with confidence of his fatherly goodness, and our interest therein (e), with then being evil know how to give good gifts unto your children, how much more shall, your heavenly Father give the holy Spirit to them that ask him? Rom. 8.15. For ye have not received the Spirit of bondage again to fear, but ye have received the Spirit of Adoption, whereby we cry, Abba, Father.

(e)Luk. 11.13. If you were evil know...
What do we pray for in the first Petition?

A. In the first petition, [which is, Hallowed be thy name(k),] acknowledging the utter inableness and indisposition that is in our selves & all men to honor God aright(l) we pray that God would by his grace inable and incline us and others to know, to acknowledge, and highly to esteem him(m) his titles(n) attributes(o) ordinances, word(p) being as of our selves, but our sufficiency is of God. Psalm 51.15. O Lord, open thou my lips, and my mouth shall shew forth thy praise. (m) Psalm 67.2-3. That thy way may be known upon earth, thy saving health among all nations. v.3.] Let the people praise thee, O God, let all the people praise thee (m) Psalm 83.18. Thus men may know what thou whose Name alone is Jehovah, art the most High over all the earth. (o) Psalm 86.10,11,12,13.—15. For thou art great, and dost wondrous things; thou art God alone. v.11.] Teach me thy way, O Lord; I will walk in thy truth and unite my heart to fear thy name. v.12.] I will praise thee, O Lord my God, with all my heart, and will glorifie thy Name for evermore. v.13.] For great is thy mercy towards me, and thou hast delivered my soul from the lowest hell. v.15.] But thou, O Lord, art a God full of compassion, and gracious, long sufferings, and plenteous in mercy and truth. (p) 2 Thes.3.1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. Psalm 147.19,20. He beweit his word unto Jacob, his statutes and judgments unto Israel. v.19.] He hath not dealt so with any nation, and as for his judgments, they have not known them. Praise ye the Lord. Psalm 138.1,2,3. I will praise thee with my whole heart before the Gods will I sing praise unto thee. v.2.] I will worship towards thy holy Temple, and praise thy Name, for thy loving kindness, and for thy truth 3 for thou hast magnified thy word above all thy Name v.3.] In the day when I cried thou fillest me, and strengthened me with strength in my soul. 2 Cor. 2,14,15. Now thanks be to God, who alwayes causeth us to triumph in Christ, and maketh manifest the favour of his knowledge by us in every place. v.15.] For we are to God a sweet savour of Christ in them that are saved, and in them that perish.
works, and whatsoever he is pleased to make himself known by, and to glorify him in thought, word, and deed; that he would prevent and remove Atheism, ignorance, idolatry, profaneness, and whatsoever is dishonourable to him, and by his over-ruling providence, direct and dispose of all things to his own glory.

Q: What do we pray for in the second Petition?

A: In the second Petition, (which is, Thy Kingdom come,) acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan,
tan (b); we pray, that the kingdom of sin and Satan may be destroyed (c), the Gospel propagated throughout the world (d), the Jews called (e), the fulness of the Gentiles brought in (f), the Church furnished with all Gospel officers and ordinances (g), purged from corruption (h), counterenanced and maintained by the civil magistrate (i), that the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comfortting and building up of those that are already converted (k); that Christ would rule in our hearts here (j), and hasten the time of his second coming, and our reigning with him for ever (m); and that he would be pleased to exercise the kingdom of his power in all the world, as may best conduce to these ends (n).

\[\text{\textit{Ep. 6: 1-3.}}\]

Wherein times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the children of disobedience. \[\text{v. 3.}\]

Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others.

Let God arise, let his enemies be scattered; let them also that hate him flee before him.

v. 13.] Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

Rev. 13. 10, 11. And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast out, which accused them before God day and night. v. 11. And they overcame by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death. (d) 2 Thes. 1. 2. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.

(c) Rom. 10. 1. Brethren, my heart's desire and prayer to God is, That thy might be saved. (f) John 17. 9. - 20. I pray for them: I pray not for the world; but for them that thou hast given me, for they are thine. v. 10. Neither pray I for these alone, but for them also which shall believe on me through their word.

Rom. 11. 13, 16. For I would not, brethren, that ye should be ignorant of this mystery, (left ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. v. 16. And so all Israel shall be saved, as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob.

Psal. 67. throughout. God be merciful unto us, and blest us, and cause his face, &c. ———

(g) Mat. 9. 38. Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest.

v. 30. By stretching forth thine hand to heal, and of thy signs and wonders may be done by the Name of thy Holy Child Jesus. Eph. 6. 18, 19, 20. Praying always with all prayer and supplication in the Spirit, and watching thereunto, with all perseverance, and supplication for all saints. v. 19. And for me, that utterance may be given me, that I may open my mouth boldly, to make known the mystery of the Gentiles; v. 20.
For which I am an Ambassador in bonds, that therein I may speak boldly as I ought to speak. Rom. 15.
29, 30. — 32. And I am sure that when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ. v. 30.] Now I beseech you, brethren, for the Lord Jesus Christ sake, and for the love of the Spirit, that you strive together with me, in your prayers to God for me. — v. 32.] This I may come unto you with joy, by the will of God, and may with you be refreshed. 2 Thes. 1. 11.
Wherefore we pray always for you, that our God would count you worthy of his calling, and fulfill all the good pleasure of his goodness, and the work of faith with power. 2 Thes. 1. 6, 17. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us and given us everlasting consolation, and good hope through grace. v. 17.] Comfort your hearts and establish you in every good word and work.
(1) Eph 3. from ver. 14. to the 21. For this cause I bow my knees unto the Father of our Lord Jesus Christ. v. 15. Of whom the whole family in heaven and earth is named. v. 16.] That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man. v. 17.] That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height.
(2) Eph 1. 19. And to know the love of Christ which passeth knowledge; that ye might be filled with the fulness of God. v. 20.] Now unto him that is able to exceed abundantly above all that we ask or think, &c. —
(m) Rev. 22. 10. He which testifieth these things saith, surely I come quickly, Amen, even so come Lord Jesus. (n) Isa. 64. 12. O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence! v. 2.] As when the melting fire burneth, the fire causeth the waters to boil to make thine name known to thine adversaries, that the nations may tremble at thy presence. Rev. 4. 8, 9, 10, 11. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rested not day and night saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. v. 9.] And when those beasts give glory, and honour and thanks to him that sitteth on the throne, who liveth for ever and ever. v. 10.] That four and twenty Elders fall down before him that sitteth on the throne, and worship him that liveth for ever and ever, and cast their Crowns before the throne, saying. v. 11.] Thou art worthy, O Lord to receive glory, and honour and power; for thou hast created all things, and for thy pleasure they are, and were created.

Q. 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(o)] acknowledging that by nature we and all men are not only utterly unable and unwilling to know and to do the will of God(p), but prone to rebel against his word (q), to repine and murmur against his Providence (r), and wholly inclined to do the will of the flesh, &c of the devil(s): We pray, that God would by

*(p) Rom. 7. 18. For I know that in me, that is in my flesh, dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. *

* (q) Rom. 8. 7. Because the carnal mind is enmity against God; for it is not subject to the Law of God, neither indeed can be. (r) Exod. 17. 7. And he called the name of the place Massah and Meribah; because of the chiding of the children of Israel, and because they tempted the Lord, saying, is the Lord among us, or not? * Num. 14. 2. And all the children of Israel murmured against Moses and Aaron: And the whole Congregation said unto them, would God that we had died in the land of Egypt, would God that we had died in this wilderness. (s) Eph. 2. 1. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.
his Spirit take away from our selves and others, all blindness (t), weakness (u), indisposedness (v), and perverseness of heart (w), and by his grace make us able and willing to know, do, and submit to his will in all things (y), with the like humility (x), cheerfulness (a), faithfulness (b), diligence (c), zeal (d), sincerity (e), and constancy (f), as the Angels do in heaven (g).

eyes of your understanding being enlightened that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. (u) Eph. 3:16. That he would grant you, according to the riches of his glory, to be strengthened with might, by the Spirit in the inner man (w) Mat. 26:40, 41. And when he cometh to the Disciples, and findeth them asleep, and (z) unto Peter, What, could ye not watch with me one hour? v. 41. Watch and pray, that ye enter not into temptation, the Spirit indeed is willing but the flesh is weak. (x) Jer. 31:28, 19. I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke. Turn unto me, and I shall be turned; for thou art the Lord my God. v. 19. Surely, after that I was turned, I repented; and after that I was instructed I smote upon my thigh; I was ashamed, yea even confounded, because I did bear the reproach of my youth. (y) Psal. 119:1. Blessed are the undefiled in the way, who walk in the law of the Lord. v. 8. I will keep thy statutes, O forsake me not utterly (w) Ps. 119:35. Make me to go in the paths of thy commandments, for therein do I delight. v. 36. Incline my heart unto thy testimonies, and not to covetousness. Mat. 21:14. And when he would not be persuaded, we ceased, saying, The will of the Lord be done. (z) Mic. 6:8. He hath shewed thee O man, what is good, and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God. (a) Psal. 103. Serve the Lord with gladness; come before his presence with singing. Job. 1:21. And Job said, Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away, blessed be the name of the Lord. v. 15, 16. And the King said unto Zadok, Carry back the Ark of God into the City; if I shall find favour in the eyes of the Lord, he will bring me again, and show me both it, and his habitation. v. 26. But if he say thus, I have no delight in thee, behold, here I am, let him do as seemeth him good. (b) Isa. 38:3. And said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight, and Hezekiah was lores. (c) Psal. 119:45. Thou hast commanded us to keep thy precepts diligently, v. 5. Which were essentially to keep thy statutes. (d) Rom. 12:11. Not in wordly things, but in sanctified, fervent in Spirit, serving the Lord. (e) Psal. 119:80. Let my heart be found in thy statutes, that I be not ashamed. (f) Psal. 119:112. I have inclined my heart to perform thy statutes always even to the end. (g) Isa. 6:13. Above it stood the Seraphims each one had six wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly. v. 3. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory. (h) Psal. 102. 20, 21. Blest be the Lord ye his Angels that excel in strength, and do his commandments bearing unto the voice of his word. v. 21. Blest ye the Lord all ye his boasts, ye ministers of his that do his pleasure. Mar. 18:10. Take heed ye despise not one of these little ones; for I say unto you, in heaven there Angels do always behold the face of my Father which is in heaven.

2. What do we pray for in the fourth Petition?

A. In the fourth Petition, [which is, Give us this day our daily bread (b),] acknowledging that in Adam, and by our fin, we have forfeited our right to all the outward blessings of this life, and deserve to be whol-
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wholly deprived of them by God, and to have them cursed to as in the use of them (r); and that neither they or themselves are able to sustain us (b), nor we to mean (l), or by our own industry to procure them (m), but prone to defect (s), get (s) and use them unlawfully (p); we pray for our fathers and others, that both they and we, waiting upon the providence of God from day to day in the use of lawful means, may, of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them (q), and have the same continued and blessed unto us in our holy and comfortable use of them (r), and con

unctures and the

waste of the site, and back part of the Tree, of the which I recommended thee, thyself, though not one of it; and as in the ground for my sake, so forever in thee shall all the eyes of thy life.

Rom. 12, 13, 14. For the creature was made subject to vanity, willingly; but by reason of him who has rendered the same to vanity. V. 15. Because the creature is made subject to vanity, forsooth, being subjected to the power of sin, because it bears image of him that was subject to that sin. V. 16. For we know that all things wrought; which are not moved by the image of the Lord, the God, to be true to do, till Commandments and Father which I command thee this day, that all things may come unto us more easy, so that they may come under the Lord's God, for it is he that gives them power to get wealth, that he may multiply his dominion which he wore a thy brethren, as it is this day. (a) Ex. 9. 11. For from the small of them, the greater, every one of them is given to covetousness, &c. Mark 7. 24, 25. For from one mouth of the heart of men passed out their tongues, &c. He is a merchant, the balance of deceit is in his house. Prov. 4. 14. Ye ask and receive; and because ye use arts, ye may consume it upon your lives. (b) Gen. 43. 18, 13, 14. And take double money in your hand, and the money that was brought again in the mouth of the frauds; and even we it was an oversight. V. 15. Tags and your brethren, an messenger unto the man. V. 14. And God Almighty giveth mercy before the man that be my friend, &c. Gen 47. 30. And Jacob vowed a vow, saying, if God will be with me, and keep me in the way that I go, and will give me bread to eat, and raiment to put on, &c. Eph. 4. 18. Let him that glory in you not more, but rather let him labour, working with his hands, as the thing is good, that he may have to give you that needeth. a Prov. 11. 2. For we hear then that there are some who walk among you as orderly working not at all, but are busy-bodies. V. 12. Now they that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. Ebi. 4. 6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let your petitions be made known unto God. (r) 1 Tim. 4. 3, 4, 5. Forbidding so many, and commanding so many, from ministers, which God hath creased to be received with the thanksgiving of them with the truth. V. 4. For every creature of God is good; and nothing to be refused, if it be received with thanksgiving. V. 5. For it is sanctified by the word of God, and prayer.
tentiment in them (f) ; and be kept from all things that are (f) contrary to our temporal support and comfort (f). But goodness with contentment is great gain. V. 7.] For V. 8.] And having food and raiment, let us be therewith content. (c) Prov. 30. 8,9. Remove from me vanity and lies, give me neither poverty, nor riches; feed me with food convenient for me. V. 9.] Left I be full, and deny thee, and say, who is the Lord ? and left I be poor, and lieal, and take the name of my God in vain.

Q. What do we pray for in the Fifth Petition?

A. In the Fifth Petition, which is, [Forgive us our debts as we forgive our debtors (a)] acknowledging that (a) Mat. 6. 12; we and all others are guilty both of original and actual sin, and thereby become debtors to the justice of God, and that neither we, nor any other creature can make the least satisfaction for that debt (*); we pray for our selves and others, that God of his free grace would, (b) Rom. 3, from v. 9; through the obedience and satisfaction of Christ apprehended and applied by faith, acquit us both from the guilt and punishment of sin (x), accept us in his beloved (y), continue his favour and grace to us (z), pardon our daily failings (a), and fill us with peace and joy in giving us daily more and more assurance of forgiveness (b), which that understandeth, none that seeketh after God. They are all gone out of the way, &c. — V. 19. — that every mouth may be stopped, and all the world may become guilty before God. &c. — Mat. 12. 23. And when he had begun to reckon, one was brought unto him that owed him ten thousand talents. V. 25.] But far from this : he had not to pay, his Lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. Psal. 130. 3, 4. If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? V. 4.] But there is forgiveness with thee, that thou mayest be justified freely by his grace, through the redemption that is in Christ Jesus. V. 23. Whom God hath set forth to be a propitiation, through faith in his blood, for sin; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him who believeth in Jesus. Rom. 3. 21, 26. Being justified freely by his grace, through the redemption that is in Christ Jesus; 25. And almost all things are by the Law purged with blood, but blood is no remission. (y) Eph. 1. 6, 7. To the praise of the glory of his grace, who hath made us accepted in the beloved. V. 7.] In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. (t) x v. 7. Fr. 1. 2.
we are the rather imboldened to ask, and encouraged to expect when we have this testimony in our selves, that we from the heart forgive others their offences (c).

one that is indebted to us. &c. Mat. 6.14,15. For if ye forgive men their trespasses, your heavenly Father will also forgive you. V.15. But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses. Mat. 18.35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.  

Q. 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 (d)], acknowledging that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things, that we may be assailed, foiled, and for a time led captive by temptations (e), that Satan (f), the world (g) and the flesh are ready powerfully to draw us aside & infringe us(h), and that we, even after the pardon of our sins, by reason of our corruption(i), weakness & want of watchfulness(k), are not only subject to be tempted, and forward to expose ourselves unto temptations (l), but also of our selves unable and unwilling to resist them, to recover out of that migh: know all that was in his heart. (f) 1 Chron. 21.1. And Satan stood up against Israel, and provoked David to number Israel. (g) Luke 21.31. And take heed to your selves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. Mark 4.19. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becomes unfruitful. (b) Gal. 5.17. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would. (k) Mat. 26.41. Watch and pray that ye enter not into temptation, the spirit indeed is willing, but the flesh is weak. (l) Mat. 26.69,70,71,72. Now Peter came in without in the Palace, and a damsel came to him, saying, Thou also wast with Jesus of Galilee. V.70. But be denied before them all, saying, I know not what thou sayest. V.71. And when he was gone into the porch, another maid saw him, and said to them that were there: This fellow was also with Jesus of Nazareth. V.72. And again be denied with an oath, saying, I do not know the man. Gal. 2.11,12,13,14. But when Peter was come to Antichrist, I withstood him to the face, because he was to be blamed. V.12. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them of the circumcision. V.13. And the other Jews dissembled likewise with him, Infomuch that Barnabas also was carried away with their dissimulation. V.14. But when I saw that they walked not uprightly according to the truth of the Gospel, I said to Peter, &c. 2 Chron. 18.3. And Abab king of Israel said unto Jehoshaphat king of Judah, wilt thou go with me to Ramoth Gilcad? And he answered him, I am as thou art, and my people as thy people, and we will be with thee in the war. Compared with 2 Chron. 19.2. and Jehu the son of Hanani the Seer, went out to meet him, and said to king Jehoshaphat, shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee before the Lord.
them and to improve them (m), & worthy to be left under the power of them (n), we pray that God would so over-rule the world, and all in it (o), subdue the flesh (p), and restrain Satan (q), order all things (r), below and blest all means of grace (s), and quicken us to watchfulness in the use of them, that we and all his people may by his providence be kept from being tempted to sin (t), or, if tempted, that by his Spirit we may be powerfully supported and enabled to stand in the hour of temptation (u), or, when

(m) Rom. 7:23, 24. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin that is in my members. V. 24. O wretched man that I am, who shall deliver me from this body of death? (n) 1 Chron. 21:1, 2, 3, 4. And Satan stood up against Israel, and provoked David to number Israel. V. 2. And David said to Joab, and the elders of the people, go number Israel from Beersheba even to Dan, &c. V. 3. And Joab answered the king, the Lord make his people an hundred times as much as they be; but my lord the king, are they not all my lord’s servants? why then dost thou require this thing? why wilt thou bring evil upon the people of my lord the king? V. 4. And Joab departed, and went, &c. (p) 2 Chron. 16:7, 8, 9, 10. And at that time Hanani the tme came to Ahab King of Judah, and said to him, because thou hast relied on the King of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. V. 8. Were not the Ethiopians and Libyans a huge host? and yet because thou didst rely on the Lord, he delivered them into thine hand. V. 9. For the eyes of the Lord run to and fro throughout the earth; to shew himself strong in the behalf of them, whose hearts are perfect toward him; wherein thou hast done foolishly, therefore from henceforth thou shalt have wars. V. 10. Then Ahab was wroth with the tme, and put him into a prison house; for he was in a rage with him because of this thing, and Ahab oppressed some of the people the same time.

(q) Psal. 81:1, 12. But my people would not hearken unto my voice, and Israel would have none of me. V. 12. So I gave them up unto their hearts lust, and they walked in their own counsels. (r) Job 17:15. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. (s) Psal. 51:10. Create in me a clean heart, O God, and renew a right spirit within me. Psal. 1.19. Order my steps in thy word, and let not any iniquity have dominion over me. (t) 2 Cor. 12:7, 8. And lest I should be exalted above measure, through the abundance of revelations, there was given to me a throne in the midst of the tme, the messenger of Satan to buffet me. Lest I should be exalted above measure, V. 8. For this thing I besought the Lord three times that it might depart from me. (u) 1 Cor. 10:12, 13. Wherefore let him that thinketh he standeth take heed lest he fall. V. 13. There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above what ye are able, but will with the temptation also make a way of escape, that ye may be able to bear it. (v) Heb. 13:20, 21. Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, V. 21. Make ye perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, &c. (w) Mat. 26:21. Woe unto them that enter into temptation, &c. Psal. 119:12. Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and innocent from the great transgression.

(x) Eph. 3:14, 15, 16, 17. For this cause I bow my knees unto the Father of our Lord Jesus Christ, V. 15. Of whom the whole family of heaven and earth is named, V. 16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inward man; V. 17. That Christ may dwell in your hearts by faith, being rooted, &c. 1 Thess. 3:13. To the end he may establish your hearts unblameable in holiness before God, even our Father at the coming of our Lord Jesus Christ with all his saints. Jude, v. 24. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.
fallen, raised again and recovered out of it (*) and have a
sanctified use and improvement thereof (x); that our san-
dification and salvation may be perfected (y), Satan trod-
den under our feet (z), and we fully freed from sin, tem-
ptation, and all evil for ever (a).

Q. What doth the conclusion of the Lords Prayer teach
us?

A. The conclusion of the Lords Prayer, [which is,
For thine is the Kingdom, the power and the glory
for ever, Amen (b),] teacheth us to enforce our petitions
with arguments (c), which are to be taken not from any
worthiness in our selves, or in any other creature, but
from God (d); and with our prayers to join praises (e), ascri-
bable to God alone eternal sovereignty, omnipotency, and
with me in your prayers to God for me. (d) Dan.9 4—7, 8, 9. — 16, 17, 18, 19. And I prayed unto
the Lord my God, and made my confession, and said, O Lord , the great and dreadful God, keeping the
Covenant and mercy to them that love him and keep his Commandments. — v.7. 10 Lord, righteousness
belongeth unto thee, but unto us confusion of face, as at this day, &c. v.8. O Lord, to us belongeth
confusion of face, to our Kings, to our Princes, to our Fathers, because we have trespassed against thee.
v.9. To the Lord our God belongeth mercy, and forgivenesses, though we have rebelled against him.
v.16. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away
from thy City Jerusalem, &c. v.17. Now therefore, O our God, hear the prayer of thy servant, and his
supplications, and cause thy face to shine upon the Sanctuary that is desolate, for the Lords sake.
v.18. O my God, enliven thine ear, and behold our desolation, and the city that is called by thy Name; for we do not
present our supplications before thee for our righteousness, but for thy great mercies. v.19. O Lord hear,
O Lord forgive, O Lord hearken and do not defer not for thine own sake, O my God, for thy city and thy
people are called by thy Name. (e) Phil.4.6. Be careful for nothing, but in every thing, by prayer and
supplication with thanksgiving, let your requests be made known unto God.
glorious excellency (f); in regard whereof, as he is able and willing to help us (g), so we by faith are impoldned to plead with him that he would (b), and quietly to rely upon him that he will fulfill our requests (i), and to testify this our desire and assurance, we say, Amen (k).

Thine, O Lord, is the greatness, and the power, and the glory, and the majesty; for all that is in the heavens, and in the earth, is thine: thine is the kingdom, O Lord, and thou art exalted as head above all. v. 12. Both riches and honour come of thee, and thou reignest over all, and in thine hand is power, and might.—-v. 13. Now therefore, our God, we thank thee, and bless thy glorious Name. (g) Eph.3.20,21. Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us. v. 21. Unto him be glory in the Church of Christ Jesus throughout all ages, world without end. Amen. Luke 11.13. If we then being evil know how to give good gifts unto our children, how much more shall your heavenly Father give the Holy Spirit to them that ask him. (b) 2 Chron.10.6—11. And said, O Lord God of our fathers, art not thou God in heaven? and rulest thou over all the kingdoms of the children of man? and in thine hand is there power and might, so that none is able to withstand thee? — v. 11. Behold I say, how they reward us, to come to cast us out of the possession which thou hast given us to inherit. (i) 2 Chr.14.11. And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power. Help me, O Lord our God, for we rest on thee, and in thy Name we go out against this multitude. O Lord, thou art our God, let not man prevail against thee. (k) 1 Cor.14.15. Also when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned, say Amen with the giving of thanks, seeing he understandeth not what thou sayest? Rev. 22.20,21. He which testifieth these things, say, Surely I come quickly. Amen. Even so, come Lord Jesus. v. 21. The grace of our Lord Jesus Christ be with you all. Amen.
wholly deprived of them by God, and to have them cursed to us in the use of them; and that neither they of ourselves are able to sustain us, nor we to maintain or by our own industry to procure them, but prone to defend, get, and use them unlawfully; we pray for our selves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawful means, may, of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them, and have the same continued and blessed unto us in our holy and comfortable use of them, and con-
kentment in them; and be kept from all things that are contrary to our temporal support and comfort.

But goodness with contentment is great gain. V. 7. For we brought nothing into this world; and it is certain we can carry nothing out. V. 8. And having food and raiment, let us be therewith content. (c) Prov. 30.8,9. Remove from me vanity and lies; give me neither poverty nor riches: feed me with food convenient for me. V. 9. Left I be full, and deny thee, and say, who is the Lord? and left I be poor, and it shall, and take the name of my God in vain:

Q. What do we pray for in the fifth Petition?

A. In the fifth Petition, which is, [Forgive us our debts as we forgive our debtors (u,)] acknowledging that we and all others are guilty both of original and actual sin, and thereby become debtors to the justice of God, and that neither we, nor any other creature can make the least satisfaction for that debt (*); we pray for our selves and others, that God of his free grace would, (y) Rom. 3. from v. 9. to 22. What then? are we better then they? no In no wise; for we have before proved, both Jew and Gentiles, that they are all under sin; V. 10. As it is written, There is none righteous, no no one. V. 11. There is none righteous, none that seeketh after God. They are all gone out of the way, &c.—— V. 19. That every mouth may be stopped, and all the world may become guilty before God. &c.—— Mat. 23.24-25. And when he had begun to reckon, one was brought unto him who owed him ten thousand talents. V. 25. But forasmuch as he had not to pay, his Lord commanded him to be sold, and his wife, and his children, and all that he had, and pay them to be made. Psal. 130.3,4. If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? V. 4. But there is forgiveness with thee, that thou mayst be feared. (y) Rom. 3. 24-25, 26. Being justified freely by his grace through the redemption that is in Christ Jesus. V. 25. Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. V. 26. To declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus. Heb. 9. 22. And almost all things are by the Law purged with blood, and without shedding of blood is no remission. (y) Eph. 1.6,7. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. V. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. (y) 2 Pet. 1.1. Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord. (a) Hof. 14. 2. Take with you words, and turn to the Lord, say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips. Jer. 14.7. O Lord, though our iniquities testify against us, do thou is for thy name sake; for our backslidings are many, we have sinned against thee, (b) Rom. 14. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Psal. 51.7,8,9,10——12. Purge me with hyssop, and I shall be clean; with me, and I shall be whiter than snow. V. 9. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. V. 9. Hide thy face from my sins, and blot out all mine iniquities. V. 10. Create in me a clean heart, O God, and renew a right spirit within me.—— V. 10. Restore unto me the joy of my salvation, and uphold me with thy free Spirit.
we are the rather imboldened to ask, and encouraged to expect when we have this testimony in our selves, that we from the heart forgive others their offences (e).

Q. 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 (d),] acknowledging that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things, that we may be assaulted, foiled, and for a time led captive by temptations (e), that Satan (f), the world (g) and the flesh are ready powerfully to draw us aside & inshare us(h), and that we, even after the pardon of our sins, by reason of our corruption(d), weakness & want of watchfulness(k), are not only subject to be tempted, and forward to expose ourselves unto temptations (l), but also of our selves unable and unwilling to resist them, to recover out of that he might know all that was in his heart. (f) 1 Chron. 21. 1. And Satan stood up against Israel, and provoked David to number Israel. (g) Luke 21. 34. And take heed to your selves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. Mark 4. 19. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becomes unfruitful. (b) Gen. 1. 14. But every man is tempted, when he is drawn away of his own lust, and enticed. (i) Gal. 5. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would. (k) Mat. 16. 41. Watch and pray that ye enter not into temptation, the spirit indeed is willing, but the flesh is weak. (l) Mat. 21. 37. Now Peter went out without in the Palace, and a damsel came to him, saying, Thou also wast with Jesus of Galilee. V. 70. But be denied before them all, saying, I know not what thou sayest. V. 71. And when he was gone into the porch, another maid saw him, and said to them that were there: This fellow was also with Jesus of Nazareth. V. 72. And again be denied with an oath, saying, I do not know the man. Gal. 2. 11, 12, 13, 14. But when Peter was come to Antioch, I withdrew him to the face, because he was to be blamed. V. 12. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them of the circumcision. V. 13. And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation. V. 14. But when I saw that they walked not uprightly, according to the truth of the Gospel, I said to Peter, &c. 2 Chr. 18. 3. And Ahab king of Israel said unto Jehoshaphat king of Judah, wilt thou go with me to Ramoth Gilad? And he answered him, I am as thou art, and my people as thy people, and we will be with thee in the war. Compared with 2 Chron. 19. 2. and Jehu the son of Hanani the seer, went out to meet him, and said to king Jehoshaphat, shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee before the Lord.
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the power of them, we pray that God would so over-
rule the world, and all its parts, subdue the flesh, and re-
strain Satan, order all things, below and bless all
means of grace, and quicken us to watchfulness in the
use of them, that we and all his people may by his provi-
dence be kept from being tempted to sin, or, if tempted,
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dearth? 1 Chron. 21. 1, 2, 3, 4. And Satan stood up against Israel, and provoked David to number Israel.
V. 2. And David said to Joab, and the rulers of the people, go number Israel from Bethsba to Dan, &c.
V. 3. And Joab answered, The Lord make his people an hundred times as many more as they be; but
my lord the King, are they not my lords servants? why then doth my lord require this thing? why will be
be a cause of trouble to Israel? V. 4. Nevertheless the Kings word prevailed against Joab; wherefore
Joab departed, and went, &c. 2 Chron. 16. 7, 8, 9, 10. And at that time Hanani the seer came to Ahab,
The King of Judah, and said to him, because thou hast sinned against the Lord God of Israel, and not relied on the
Lord thy God, therefore is the host of the King of Syria escaped out of thine hand. V. 8. Were not
the Ethiopians and Libyans a huge host? &c. and yet because thou didst rely on the Lord, he delivered them
into thine hand. V. 9. For the eyes of the Lord run to and fro throughout the earth to shew himself
strong in the behalf of them, whose hearts are perfect toward him; wherein thou hast done foolishly, therefore
from henceforth thou shalt have wars. V. 10. Then Ahab was wroth with the seer, and put him into a pris-
on house; for he was in a rage with him because of this thing, and Ahab oppressed some of the people the same
time.

(n) Ps. 81. 1. 12. But my people would not hearken unto my voice, and Israel would have none of me.
V. 12. So I gave them up unto their hearts lust, and they walked in their own counsels. (o) Job.
17. 15. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the
evil.

(p) Ps. 51. 10. Create in me a clean heart, 0 God, and renew a right spirit within me. Psl. 119. 133.
Order my steps in thy word, and let not my iniquity have dominion over me.

(q) 2 Cor. 1. 7. And left I should be exalted above measure, through the abundance of revelations, there was given to me a throne
in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. V. 8. For this
thing I besought the Lord therefore that it might depart from me (r) 1 Cor. 10. 12. Wherefore let
him that thinketh he standeth take heed lest he fall. V. 13. There hath no temptation taken you but
such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are a-
ble, but with the temptation also make a way to escape, that ye may be able to bear it. (s) Heb. 12. 10, 11.
Now the God of peace, that brought again from the dead, our Lord Jesus Christ that great shepherd of
the sheep, through the blood of the everlasting covenant, V. 11. Make your perfection in every good work,
to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, &c. (t) Matt.
26. 41. Watch and pray, that ye enter not into temptation; &c. 1 Pet. 1. 2. Keep back thy servants also from
presumptuous sins; let them not have dominion over me, then shall the upright, and innocent from the great
transgression. (u) Eph. 3. 14, 15, 16. 17. For this cause I bow my knees unto the Father of our Lord
Jesus Christ, V. 15. Of whom the whole family of heaven and earth is named, V. 16. That he
would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the
inner man; V. 17. That Christ may dwell in your hearts by faith, that ye being rooted, &c. 1 Thes. 3. 13.
To the end he may establish your hearts unblameable in holiness before God, even our Father at the coming
of our Lord Jesus Christ with all his saints. Jude. 24. Now unto him that is able to keep you
from falling, and to present you faultless before the presence of his glory with exceeding joy.

X.
fallen, raised again and recovered out of it (\*), and have a sanctified use and improvement thereof (\*), that our salvation and salvation may be perfected (\*), Satan trampled under our feet (\*), and we fully freed from sin, temptation, and all evil for ever (a).

because your adversary the Devil is as a roaring Lion walketh about seeking whom he may devour. v. 9.

Whom resist steadfast in the faith, knowing that the same affections are accomplished in your brethren that are in the world. v. 10. But the God of all peace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make ye perfect, established, strong, settle you. (y) 2 Cor. 13. 7 — 9. Now I pray to God that ye do no evil, not that we should appear approved, but that ye should do that which is honest, though we be as probationable. — V. 9. For we are glad when we are weak, and ye are strong; this also we wish, even your perfection. (x) Rom. 16. 20. And the God of peace shall bruise Satan under your feet shortly, &c. Zech. 3. 1. And the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee. Is not this a brand plucked out of the fire? 1 Luk. 21. 15. 32. And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. v. 13. But I have prayed for thee, that thy faith fail not; and when thou art converted, &c. (a) 6. 17. 15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 1 Thes. 5. 23. And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.

Q. What doth the conclusion of the Lords Prayer teach us?

A. The conclusion of the Lords Prayer, [which is, For thine is the Kingdom, the power and the glory for ever, Amen (b),] teacheth us to enforce our petitions with arguments (c), which are to be taken not from any worthiness in our selves, or in any other creature, but from God (d), and with our prayers to join praises (e), ascribing to God alone eternal sovereignty, omnipotence, and

.... from God (d); and with our prayers to join praises (e), ascribing to God alone eternal sovereignty, omnipotence, and that you strive together

with me in your prayers to God for me. (d) Dan. 9. 4 — 7. 8, 9. — 16, 17, 18, 19. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the Covenants and mercy to them that love him and keep his Commandments. — v. 7.] O Lord, righteousness belongeth unto thee, but unto us confusion of face, as at this day, &c. v. 8. O Lord, to us belongeth confusion of face, to our Kings, to our Princes, to our Fathers, because we have trespassed against thee. v. 9. To the Lord our God belongeth mercies, and forgivenesses, though we have rebelled against him. — v. 10. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy City Jerusalem, &c. v. 17. Now therefore, O our God, hear the prayer of thy servants, and his supplications; and cause thy face to shine upon the Sanctuary that is desolate, for the Lords sake. v. 18. O thy God, enliven thine ear, and behold our desolation, and the city that is called by thy Name; for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. v. 19. O Lord hear, O Lord forgive, O Lord hearken and doe not defer not for thine own sake, O my God, for thy city and thy people are called by thy Name. (e) Phil. 4. 6. Be careful for nothing, but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God.

glo-
glorious excellency (f); in regard whereof, as he is able and willing to help us (g), so we by faith are impelled to plead with him that he would (b), and quietly to rely upon him that he will fulfill our requests (i), and to testify this our desire and assurance, we say, Amen (k).

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heavens, and in the earth is thine: thine is the kingdom, O Lord, and thou art exalted as head above all. v. 11. Both riches and honor come of thee, and thine reignest over all, and in thine hand is power, and might.———&c. v. 13. Now therefore, our God, we thank thee, and bless thy glorious Name. (g) Eph. 3.20, 11. Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us. v. 21. Unto him be glory in the Church of Christ Jesus throughout all ages, world without end. Amen. Luk. 11.13. If we then being evil know how to give good gifts unto our children, how much more shall your heavenly Father give the Holy Spirit to them that ask him. (b) 2 Chron. 10.6—11. And said, O Lord God of our fathers, art thou not God in heaven? and rulest thou not over all the kingdoms of the children of man? and in thine hand is there not power and might, so that none is able to withstand thee? — v. 11. Behold I say, how they reward us, to come to cast us out of the possession which thou hast given us to inherit. (i) 2 Chr. 14.11. And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power. Help me, O Lord our God, for we rest on thee, and in thy Name we go out against this multitude. O Lord, thou art our God, let not man prevail against thee. (h) 1 Cor. 14.16. Also when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? Rev. 22.20, 21. He which testifieth these things, say, Surely I come quickly. Amen. Even so, come Lord Jesus. v. 21. The grace of our Lord Jesus Christ be with you all. Amen. Even so, come Lord Jesus. v. 21. The grace of our Lord Jesus Christ be with you all. Amen.

FINIS.
TO THE
RIGHT HONORABLE
THE
LORDS and COMMONS
Assembled in
PARLIAMENT:
The Humble Advice of the
ASSEMBLY of DIVINES,
Sitting at
WESTMINSTER:
Concerning
A Shorter Catechism.

What is the chief end of man?
A. Man's chief end is to glorifie God (a), (b) and to enjoy him for ever (c).

(a) 1 Cor. 10:31. For therefore ye eat or drink, or whatsoever ye do, do all for the glory of God. Rom. 12:8. For of him, and through him, and to him are all things, to whom we give account at the last. 
(b) Ps. 73:25. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. 
(c) Ps. 17:7. For lo they that are far from thee shall perish; thou hast destroyed all them that go a whoring from thee. 

I have put my trust in the Lord God, that I may declare all thy works.
Q. **What rule hath God given to direct us how we may glorify 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 and enjoy him.

Q. **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.

Q. **What is God?**

A. God is a Spirit, Infinite, Eternal, and Unchangeable, in his Being, Wisdom, Power, Holiness, Justice, Goodness and Truth.

Q. **Are**
Q. Are there more Gods then one?
A. There is but one only, the living and true God(p).

God is one Lord. Jer. 10.10. But the Lord is the true God, he is the living God, and an-everla-
sting King: at his breath the earth shall tremble, and the nations shall not be able to abide his in-
dignation.

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

Q. What are the decrees of God:
A. The decrees of God, are his eternal purpose ac-
cording to the counsel of his Will, whereby, for his
own glory, he hath fore-ordained whatever comes to

Q. How doth God execute his decrees?
A. God executeth his decrees in the works of Creation

Q. 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
dayes, and all very Good (f).

Q. How did God create man?
A. God created man male and female after his own

(p) Deut. 6. 4. Hear O Israel, the Lord our

(q) Eph. 1.4. According as he hath chosen

(r) Gen. 1. throughout

(f) Heb. 11.3. Throughout

Faith we understand that the world were framed by the Word of God, so that things which were seen
were made of things that do appear.
image, in knowledge, righteousness, and holiness, with


dominion over the creatures (r).

after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. v. 27. So God created man in his own image, in the image of God created he him, male and female created he them. v. 28. And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth. Gen. 1.28. And have put on the new man, which is renewed in knowledge after the image of him that created him. Eph. 4.24. And that ye put on that new man, which after God is created in righteousness and holiness.

Q. What are Gods works of Providence?

A. Gods works of Providence are his most holy (u), wise(*), and powerful preserving(x), and governing all his creatures, and all their actions (y).

* Psal. 104.24. O Lord how manifold are thy works, in wisdom hast thou made them all, the earth is full of thy riches. Is. 40.28. This is the counsel from the Lord of host; which is wonderful in counsel and excellent in working. (x) Heb. 1.3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. (y) Psal. 103.19. The Lord hath prepared his throne in the heaven, his kingdom ruleth over all. Matt. 28.19. Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father? v. 30. But the very hairs of your head are all numbered. v. 31. Fear ye not therefore, ye are of more value than many sparrows.

Q. What speciall all 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 (x).

(y) Gen. 3.12. And the law is not of faith; but the man that doth them, shall live in them. Gen. 3.17. But of the tree of knowledge of good and evil thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die.

Q. Did our first Parents continue in the state 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.
created, by sinning against God (a).

(a) Gen. 3:6. And when the woman saw the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat, and gave also to her husband with her, and he did eat.

v. 7 And the eyes of them were opened, and they knew that they were naked, and they sewed fig-leaves together and made themselves aprons.

v. 8. And they heard the voice of the Lord God in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden.

v. 13. And the Lord God said unto the woman, what is this that thou hast done? And the woman said, the serpent beguiled me, and I did eat. Eccles. 7:29. Lo this only have I found, that God hath made man upright, but they have sought out many inventions.

Q. What is sin?

A. Sin is any want of conformity unto, or transgression of the Law of God (b).

Q. 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 state, wherein they were created, was their eating the forbidden fruit (c).

(b) John 3:4. Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law.

Q. Did all mankind fall in Adam’s first transgression?

A. The Covenant being made with Adam not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression (d).

(d) Gen. 2:16. And the Lord God commanded the man, saying, of every tree of the garden thou mayst freely eat. v. 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die. Rom. 5:12. Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men for that all have sinned. 1 Cor. 15:21. For since by man came death, by man also came the resurrection of the dead. v. 22. For as in Adam all die, so in Christ shall all be made alive.

Q. Into what estate did the fall bring mankind?

A. The Fall brought mankind into an estate of fin and misery (e).

Q. Wherein consists the sinfulness of that estate wherein man fell?

Y

A. The
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 transgressions which proceed from it (f).

(f) Rom. 5. 19. 20. Eph. 2. 1. And you hath he quickened who were dead in trespasses and sins. V. 2. Wherein in time past ye walked according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience. V. 1. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature children of wrath even as others. Eph. 1. 14. But every man is tempted when he is drawn away of his own lust, and enticed. V. 1. Then when lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death. Mat. 5. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

Q. What is the misery of that estate wherein man fell?

A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell for ever (f).

Q. Did God leave all mankind to perish in the state of sin and misery?

A. God having out of his mere good pleasure from all eternity, elected some to everlasting life (k), 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 of salvation by a Redeemer (l).

(k) Rom. 3. 11. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. V. 12. Even the righteousnes of God which is by faith of Jesus Christ unto all, and upon all them that believe, for there is no difference: Gal. 3. 21. Is the law then against the promises of God? God forbid. For if there had been a law given which could have given life, verily righteousness might have been by the law. V. 22. But the Scripture hath concluded all under sin, that the promise by faith in Jesus Christ might be given to them that believe.
Q. Who is the Redeemer of God's Elect?

A. The only Redeemer of God's Elect is the Lord Jesus Christ (m), who being the eternal Son of God, became man (n), and so was, and continueth to be God and man in two distinct Natures, and one Person for ever (o).

Christ Jesus. V.6. Who gave himself a ransom for all, to be satisfied in due time. (n) 1 John 2:14. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. Gal. 4:4. But when the fulness of the time was come, God sent forth his Son made of a woman, made under the Law, (o) Rom. 9:5. Whole are they that are the Elect, and of whom concerning the flesh Christ came, who is over all, God blessed for ever. Luk. 1:35. And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy thing which shall be born of thee, shall be called, The Son of God. Gal. 2:9. For in him dwelt all the fulness of the Godhead bodily. Heb. 7:24. But this man because he continueth ever, hath an unchangeable Priesthood. V. 25. Wherefore he is able to save them to the uttermost that come to God by him, seeing he liveth to make intercession for them.

Q. 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 (p), and a reasonable soul (q), being conceived by the power of the Holy Ghost, in the womb (p) of the Virgin Mary, and born of her (r), yet without sin (s).

Q. 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 his estate of humiliation and exaltation (t).
him that spake on earth, much more still art we to escape, if we turn away from him that speaketh from heaven. Compared with a Cap. 13.2. Since ye seek a proof of Christ speaking in me, which ye would is not weak, but is mighty in you. Heb. 5.5. So also Christ glorified not himself; for he made an High Priest, but he that said unto him, Thou art my Son today have I begotten thee. v. 6. As he said also in another place, these are Priests for ever after the order of Melchizedek. v. 7. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him who is able to save him from death, and was heard in that he feared. Psal. 1.6. Ye have I set my King upon my holy hill of Zion. Psal. 9.6. For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace. v. 7. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his Kingdom to order it, and to establish it with judgment and justice, from henceforth even for ever, the zion of the Lord of hosts will perform this. Matt. 1.6. Tell ye the daughter of Zion, behold thy King cometh into thee, meek and riding upon an ass, and a colt the foal of an ass. Psal. 2.9. Ask of me and I will give thee, the Heavens for thine inheritance, and the uttermost parts of the earth for thy Possessions, thou shalt break them with a rod of iron, thou shalt dash them in pieces like a Potters vessel. v. 10. Be wise therefore, O ye Kings, be instructed ye Judges of the earth. v. 11. Serve the Lord with fear and rejoice with trembling.

Q. 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 (a).

(a) Heb. 1.18. No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, hath declared him. 1 Pet. 1.20. Of which salvation the Prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you. v. 12. Searching what, or what manner of time the Spirit of Christ in every man did signify, when it testified before-hand the sufferings of Christ, and the glory which should follow. v. 13. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you, by them that have preached the Gospel unto you, even the Holy Ghost sent down from heaven, which things the Angels desire to look into. 1 Pet. 1.12. Henceforth I call you not servants, for the servant knoweth not what his Lord doth: but I have called you friends, for all things that I have heard of my Father I have made known unto you. 1 Pet. 1.16. These things are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name.

Q. How doth Christ execute the office of a Priest?

A. Christ executeth the office of a Priest (b) Heb. 9.14. How in his once offering up of himself a sacrifice to satisfy divine Justice (c), and reconcile us to God (x), and according to the eternal Spirit offered himself without spot to God, purging your consciences from dead works to serve the living God. v. 28. So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto Salvation. (x) Heb. 2.17. In all things he behoved him to be made like unto his brethren, that he might be a merciful and faithful High-Priest in things pertaining to God, to make reconciliation for the sins of the people.

(b) Heb. 9.14. How in his once offering up of himself a sacrifice to satisfy divine Justice (c), and reconcile us to God (x), and according to the eternal Spirit offered himself without spot to God, purging your consciences from dead works to serve the living God. v. 28. So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto Salvation. (x) Heb. 2.17. In all things he behoved him to be made like unto his brethren, that he might be a merciful and faithful High-Priest in things pertaining to God, to make reconciliation for the sins of the people.
in making continual intercession for us (y).

Q. How doth Christ execute the office of a King?

A. Christ executeth the office of a King, in subduing us to himself (z), in ruling (a), and defending us (b), and restraining and conquering all his and our enemies (c).

people for his name. v. 15.] And to this agree the words of the Prophet, as it is written. v. 6.] After this I will return and build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof and I will set it up. (d) Ps. 137.22. The Lord in our judge, the Lord is our Lord, the Lord is our King; he will save us. (e) Ps. 2. And a man shall be as an hiding place from the wind, and a covert from the tempest, as rivers of waters in a dry place, as the shadow of a rock in a weary land. (c) 1 Cor. 15.54. For he must reign, till he hath put all enemies under his feet. Ps. 110. throughout.

Q. Wherein did Christ's humiliation consist?

A. Christ's humiliation consisted in his being born, and that in a low condition (d), made under the law (e), undergoing the miseries of this life (f), the wrath of God (g), and the cursed death of the cross (h), in being buried (i) and continuing under the power of death for a time (k).

is a manger, because there was no room for them in the Inn. (c) Gal. 4.4. But when the fulness of time was come, God sent forth his Son made of a woman, made under the law: (f) Heb. 11.1. Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. v. 3.] For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. (f) Ps. 23.1. For he shall grow up before him as a tender plant, and as a root out of a dry ground, be hath no form nor comeliness, and when we shall see him there is no beauty that we should desire him. v. 3.] He is despised and rejected of men, a man of sorrows, and acquainted with grief, and we hid as it were our faces from him; he was despised, and we esteemed him not. (g) Luke 23.44. And being an agon in agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground. Mat. 17.16. And about the ninth hour Jesus cried with a loud voice, saying, ELLIE LAM! LAM SABACHTHANY! that is to say, My God, my God, why hast thou forsaken me? (b) Thil. 1.8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (f) 1 Cor. 15.4. And he was buried, and that he rose again the third day according to the Scriptures. (h) 1 Cor. 13.4. As Jesus was three days and three nights in the whale. (j) Mat. 21.9. God hath raised having loosed the pains of death, because it was not possible that he should be holden of it. v. 15.] For David (speaking concerning him, I foretold the Lord always before my face, lest he be on my right hand, that I should not be moved. v. 26.] Therefore did my heart rejoice, and my tongue was glad: moreover also my flesh shall rest in hope. v. 17.] Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. v. 31.] He seeing this before, (i.e. before the resurrection of Christ), that his soul was not left in hell, neither did his soul see corruption.
Q. Wherein consisteth Christ's Exaltation?
A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God, and in coming to judge the world at the last day.

1 Cor. 15:4. And he was buried, and that he rose again the third day according to the Scriptures.

Mark 16:19. So then after the Lord had spoken to them, he was received up into heaven, and sat on the right hand of God.

Eph. 1:11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall come in like manner, as ye have seen him go into heaven.

Chap. 17:5. He hath appointed a day, in which he shall judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Q. 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.

John 1:11, 12. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name.

Titus 3:5, 6. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

Q. 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. 1:13, 14. In whom ye also trusted, after that ye heard the Word of truth, the Gospel of your salvation; in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise.

Phil. 3:30. All the Father giveth me shall come unto me, and him that cometh to me, I will in no wise cast out.

And this is the Father's will which hath sent me, that of all which he hath given, I should lose nothing, but should raise it again at the last day.

Eph. 3:17. That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love.

1 Cor. 1.9. God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Q. What
Q. What is effectual calling?

A. Effectual calling is the work of God's Spirit (†), whereby, convincing us of our sin and misery (‡), enlightening our minds in the knowledge of Christ (‡) and renewing our wills (‡), he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel (γ).

Q. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called do in this life partake of Justification (‡), Adoption (α), Sanctification, and the several benefits which in this life do either accompany or flow from them (α).

Q. What is justfication?

A. Justification is an act of God's free grace wherein he pardonneth all our sins (α), and accepteth us as right‐ (α) Romans 4:3. Being justified freely by his grace, through the redemption that is in Jesus Christ. v. 25. Whom God hath set forth to be a propitiatory through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. v. 25. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works. v. 3. Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. v. 8. Blessed is the man to whom the Lord will not impute sin.
(d) 2 Cor. 5:19. To wit, because in his sight (d), only for the righteousness of Christ that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed to us the word of reconciliation. v.31.]

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. (e) Rom. 5:17. For if by one man's offence, death reigned, by one much more, they which receive abundance of grace and of the gift of righteousness, shall reign in life by one Jesus Christ. v.18. Therefore, as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. v.19. As by one man's disobedience many were made sinners: so by the obedience of one shall many be made righteous. (f) Gal. 3:16. Knowing that man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified. Phil. 3:9. And be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

Q. What is Adoption?

A. Adoption is an act of God's free grace (g), whereby we are received into the number, and have a right to all the privileges of the sons of God (h).

Q. What is Sanctification?

A. Sanctification is the work of God's free grace (i), whereby we are renewed in the whole man after the image of God (k), and are enabled more and more to die unto sin, and live unto righteousness (l).

Q. What are the benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification?

A. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification are...
are assurance of God’s love, peace of conscience (m), joy in the holy Ghost (n), encrease of grace (o) and perseverance therein to the end (p).

V.2.] By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. V.5. And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Ghost which is given unto us. (a) Rom. 5. 1. Therefore being justified by faith we have peace with God through our Lord Jesus Christ.

Therefore the Kingdome of God is not meat and drink: but righteousness and peace, and joy in the holy Ghost. (o) Prov. 4. 18. The path of the just is as the shining light, that shineth more and more unto the perfect day. (p) 1 Joh. 5. 13. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 1 Pet. 1. 5. Who are kept by the power of God, through faith unto salvation, ready to be revealed in the last times.

Q. What benefits do believers receive from Christ at death?

A. The souls of believers are at their death made perfect in holines (g), and do immediately passe into glory (r), and their bodies being still united to Christ (s), do rest in their graves (r), till the resurrection (m).

written in heaven, and to God the judge of all, and to the spirits of just men made perfect. (q) Heb. 11. 23. To the general assembly and Church of the first-born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect. (q) 2 Cor. 5. 1. For we know that if our earthly houses of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. V. 6. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. V. 8. We are confident I say, and willing, rather to be absent from the body, and to be present with the Lord. Phil. 1. 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better. Luke 23. 43. And Jesus said unto him, Verily, verily, I say unto thee, to day shalt thou be with me in paradise. (s) 1 Thes. 4. 14. For if we believe that Jesus dyed and rose again, even so them also which sleep in Jesus, will God bring with him. (t) Isa. 57. 2. He shall enter into peace, they shall rest in their beds, each one walking in his uprightness. (u) Job. 19. 16. And though my skin, worms destroy this body, ye shall be full of delight when you come into the joy of the Lord. V. 27. Whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me.

Q. What benefits do believers receive from Christ at the resurrection?

A. At the resurrection, believers being raised up in glory (*), shall be openly acknowledged, and acquitted in the day of judgment (x), and made perfectly blessed in heaven.

is shewn in dishonour, it is raised in glory, it is shewn in weakness, it is raised in power.

(*5) Mat. 25. 23. His Lord said unto him, well done, thou good and faithful servant thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.

Mat. 10. 32. Whosoever shall confess me before men, him will I confess also before my father which is in heaven.
what is the duty which God requireth of man?

A. The duty which God requireth of man, is obedience to his revealed will. (a)

1. He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. (b)

2. And Samuel said, both the Lord as great delight in burnt-offering and sacrifices as in obeying the voice of the Lord. Behold, to obey is better than sacrifice, and to hearken then the fat of rams.

what did God as 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. (b)

1. Which shew the work of the law written in their hearts, their consciences also bearing witness, and their thoughts the mean while accusing or else excusing one another. (c)

2. For Moses described the righteousness which is of the law, that the man which doth those things shall live by them.

where is the Moral Law summarily comprehended?

A. The morall law is summarily comprehended in the ten Commandments. (c)

1. And he wrote on the Tables according to the first writing, the ten Commandments which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly, and the Lord gave them unto me. (d)

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 heart, with all our soul, with all our strength, and with all our mind; and our neigh-
neighbour as our selves (d).

*Q.* _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 which have brought thee out of the land of Egypt, out of the house of bondage (e).]"

*Q.* _What doth the Preface to the ten Commandments teach us?_

_A._ The Preface to the ten Commandments teacheth us, that because God is the Lord, and our God, and Redeemer; therefore we are bound to keep all his Commandments (f).

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_Q._ Which is the first Commandment?_

_A._ The first Commandment is [Thou shalt have no other Gods before me (g).]

_Q._ 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 (h), and to worship and glorifie him. Thou Solomon my son know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the Lord increaseth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him he will be found of thee; but if thou forsake him, he will cast thee off for ever. Deut. 6:17. Thou hast avoucht the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his Commandments, and his judgements, and to hearken unto his voice.
(i) Matt. 4:10. Then him accordingly (i)

faith Jesus unto him,
Get thee hence Satan, for it is written, thou shalt worship the Lord thy God and him only shalt thou serve.
Psal. 29. 2. Give unto the Lord the glory due unto his name, worship the Lord in the beauty of holiness.

Q. What is forbidden in the first Commandment?

A. The first Commandment forbiddeth the denying

(k) Psal. 14. 1. The soul hath said in his heart there is no God; they are corrupt, they have done abominable works, there is none that doth good. (l) Rom. 1. 21. Because that when they knew God, they glorified him not as God, neither were they thankful, but became vain in their imaginations, and their foolish heart was darkned. (m) Psal. 81. 10. I am the Lord thy God which brought thee out of the land of Egypt, open thy mouth wide and I will fill it. v. 11. But my people would not hearken to my voice, and Israel would none of me. (n) Rom. 1. 25. Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever, Amen. v. 26.] For this cause God gave them up unto vile affections, for even their women did change the natural use into that which is against nature.

Q. 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 displeased with the sin of having any other God (o).

(p) Ezek. 8. 5. to the end
Psal. 44. 20, 21. But if we have forgotten the name of our God, or stretched out our hands to a strange God; v. 21.] Shall not God search this out? for he knoweth the secrets of the heart.

Q. Which is the second Commandment?

A. The second Commandment is, [Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thy selfe to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands, of them that love me, and keep my Commandments (p).]

2. What
Q. What is required in the second Commandment?

A. The second Commandment requireth, the receiving, observing, and keeping pure and entire, all such religious worship and Ordinances as God hath appointed in his word.

And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe, to do all the words of this law. Mat. 18:10. Teaching them to observe all things whatsoever I have commanded you; and lo I am with you always unto the end of the world. Acts. 1:8. And they continued steadfastly in the Apostles doctrine, and fellowship, and in breaking of bread, and in prayers.

Q. 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, 17, 18, 19. Take ye therefore good heed unto yourselves (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire) v.16. Left ye corrupt your selves, and make ye a graven Image, the similitude of any figure, the likeness of male or female. v.17. The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air. v.18. The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth. v.19. And lest thou lift up thine eyes unto heaven, and when thou seest the Sun, Moon, and Stars, even all the host of heaven, shouldst thou be driven to worship them, and serve them, which the Lord God hath divided unto all nations under the whole heaven. Exod. 32:5-8. And when Aaron saw it, he built an Altar before it, and Aaron made proclamation, and said, To morrow is a feast to the Lord.— v.8. They have turned aside quickly out of the way which I commanded them, they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy Gods, O Israel, which have brought thee up out of the land of Egypt. (f) Deut. 1:2, 3, 13, 12. Thou shalt not do unto the Lord thy God, for every abomination which the Lord thy God hateth, have they done unto their gods for ever. They have burnt their sons and their daughters in the fire to their gods. v.32. What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it.

Q. What are the Reasons annexed to the second Commandment?

A. The Reasons annexed to the second Commandment are, God's sovereignty over us, his property in us, and his zeal he hath to his own worship.

Psal 95:2, 6. Let us come before his presence with thanksgiving, and make a joyful noise unto him with Psalms. v.3. For the Lord is a great God, and a great King above all gods, v.6. O come let us worship, and bow down, let us kneel before the Lord our maker. (u) Psal 45:11. So shall the King greatly desire thy beauty, for he is thy Lord and worship of him. (v) Exod. 34:13, 14. But ye shall destroy their altars, unto the Lord, and worship the Lord your God, v.14. For thou shalt worship the Lord, whose name is Jealous, is a jealous God.

Q. Which is the third Commandment?

A. The.
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 (x).

(x) Exod. 20:7.

Q. What is required in the third Commandment?

A. The third Commandment requireth the holy and reverend use of God's Names (y), Titles (z), Attributes (a), Ordinances (b), Word (c), and Works (d).

After this manner therefore pray ye, Our Father which art in heaven, hallowed be thy Name. Deut. 6:4. If thou wilt not obey to do all the words of this law, that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD. (t) Psal. 126:6:4. Sing unto the Lord, sing praises to his Name, extol him that rideth upon the heavens by his Name JAH, and rejoice before him. (a) Rev. 15:3,4. And they sing the Song of Moses, the servant of God, and the song of the Lamb, saying, great and marvellous are thy words, Lord God Almighty, just and true are thy ways, thou King of Saints. V.4.] Who shall not fear thee, O Lord, and glorify thy Name, for thou only art holy; for all nations shall come and worship before thee, for thy judgments are made manifest. (b) Mal. 1:1,14. For from the rising of the Sun even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto thy Name, and a pure offering, for my Name shall be great among the heathen, saith the Lord of hosts. V.14.] But cursed be the deceiver that hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen. (e) Psal. 138:1,2. I will praise thee with my whole heart, before the gods will I sing praises unto thee. V.2.] I will worship towards thy holy Temple, and praise thy Name for thy loving Kindness, and for thy truth; for thou hast magnified thy word above all thy Name. (d) Job. 36:24. Remember thou hast magnified his work, which men behold.

Q. What is forbidden in the third Commandment?

A. The third Commandment forbiddeth all profaning or abusing of anything, whereby God maketh himself known (e.)

Mal. 1:6,7. A son honoureth his father, and a servant his Master. If then be a father, where is mine honor? and if I be a Master, where is my fear, saith the Lord of hosts unto you, O Priest, that despiseth my Name? and ye say, Wherewith have we despised thy Name? V.7.] Ye offer polluted bread upon mine Altar; and ye say, Wherein have we polluted thee? in that ye say, The Table of the Lord is contemptible. V.12.] But ye have profaned it, in that ye say, the Table of the Lord is polluted, and the fruit thereof even his meat is contemptible. Chap. 2.4. If you will not hear, and if you will not lay it to heart to give glory to my Name, saith the Lord of hosts, I will even curse you already, because ye do not lay it to heart. Chap. 3.14. Ye have said, It is vain to serve God; and what profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord of hosts?

Q. What is the Reason annexed to the third Commandment?

A. The Reason annexed to the third Commandment is,

E.
is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgement (f).

(f) 1 Sam. 2. 12, 17
—22. —24. Now the sons of Eli were sons of Belial; they knew not the Lord—v. 17. Wherefore the sin of the young men was very great before the Lord; for men abhorred the offering of the Lord—v. 22. Now Eli was very old, and heard all that his sons did unto all Israel, and how they lay with the women that assembled at the door of the Tabernacle of the Congregation.—v. 24. Nay, my sons, for it is no good report that I hear; ye make the Lord's people to transgress. 1 Sam. 3. 13. For I have told him that I will judge his house for ever, for the iniquity which he knoweth, because his sons made themselves vile, and be restrained them not. Deut. 28. 58, 59. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful Name The Lord thy God. v. 59. Then the Lord will make thy plagues wonderful, and the plagues of thy land even great plagues, and of long continuance, and of sicknesse, and of long continuance.

Q. 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 day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy maidservant, nor thy camel, nor thy 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 (g).]

Q. What is required in the fourth Commandment?

A. The fourth Commandment requireth the keeping holy to God, such set time as he hath appointed in his Word, expressly, one whole day in seven, to be a holy Sabbath unto the Lord (h).

(h) Deut. 5. 12, 13, 14. Keep the Sabbath day to labour: as the Lord thy God hath commanded thee. v. 13. Six days shalt thou labour, and do all thy work. v. 14. But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy maidservant, nor thy camel, nor thy stranger that is within thy gates, that thy maidservant and thy camel may rest as well as thou.

Q. 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 hath appointed the seventh day of the week to be the weekly Sabbath: and the first day of
of the week, ever since, to continue to the end of the world, which is the Christian Sabbath (1).

(i) Get.*.*, 3. And
world, which is the Christian Sabbath (l),

on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he made. V. 3. And God blessed the seventh day, and sanctified it; because that in it he rested from all his work which God created and made. 1 Cor. 16:1, 2. Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye. V. 2. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. Acts 20:7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.

Q. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified, by an holy resting all that day (k), even from such worldly employments and recreations, as are lawful on other days (l), and spending the whole time in the publick and private exercises of God's worship (m), except so much as is to be taken up in the works of necessity and mercy (n).

Q. What are the sins forbidden in the fourth Commandment?

A. The fourth Commandment forbiddeth the omission of careful performance of the duties required (o),
and the profaning the day by idleness, or by unnecessary thoughts, words, or works about our worldly employments or recreations.

...have shewed difference between the unclean and clean; and have bid their eyes from my Sabbaths, and I am profaned among them. Amos 8.9. Saying, When will the New Moon be gone, that we may sell corn, and the Sabbath that we may set forth wheat? making the Ephah small, and the shekel great, and falsifying the balances by deceit. Mal. 1.13. Ye said also, Behold, what a weariness is it! and ye have smitten at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: Should I accept this of your hand, saith the Lord?

And upon the first day of the week, when the Disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight. v. 9. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long Preaching he sunk down with sleep, and fell down from the third loft, and was taken up dead. (g) Ezek. 23.38. Moreover, this they have done to me. They have defiled my Sanctuary in the same day, and have profaned my Sabbath.

And it shall come to pass if ye diligently hearken unto me, saith the Lord, so bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, do no work therein. v. 25. Then shall there enter into the gates of this City Kings and Princes sitting upon the throne of David, riding in chariots and on horses, they and their Princes, the men of Judah and the inhabitants of Jerusalem; and this City shall remain for ever. v. 26. And they shall come from the City of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the Plain, and from the mountains, and from the South, bringing burnt-offerings and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise unto the house of the Lord. Isa. 58.13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy-day, and call the Sabbath a delight, the Holy of the Lord, honourable, and shall honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.

Q. 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 employments (1), his challenging a special property in the seventh, his own example, and his blessing the Sabbath day (2).

Q. What is the fifth Commandment?

A. The fifth Commandment is, [Honour thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.] (n) Exod. 20.12.

Q. What is required in the fifth Commandment.

A. a. The.
A. The fifth Commandment requireth the preserving the honour, and performing the duties belonging to every one in their several places and relations, as superiors (*), inferiors (x), or equals (y).

17. Honour all men, Love the brotherhood. Fear God. Honour the King. (y) Rom. 13.10. Be kindly affekted one to another, with brotherly love in honour preferring one another.

Q. What is forbidden in the fifth Commandment?

A. The fifth Commandment forbid dieth the negligence of, or doing any thing against the honour and duty which belongeth to every one in their several places and relations (z).

Q. What is the Reason annexed to the fifth Commandment?

A. The Reason 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 (a).

Q. Which is the sixth Commandment?

A. The sixth Commandment is, Thou shalt not...

(b) Exod.19,13. Thou shalt not kill (b).
Q. what is required in the sixth Commandment?

A. The sixth Commandment requireth all lawful endeavours to preserve our own life (c), and the life of others (d).

(c) Eph. 5:25, 29. So ought men to love their own wives as their own bodies. He that loveth his wife, loveth himself. v. 29. For no man ever beareth his own flesh, but nourisheth and cherisheth it, even as the Lord the Church? (d) 1 King. 18:4. For it was so, when Jezebel cut off the Prophets of the Lord, that Obadiah took an hundred Prophets, and bid them by fifty in a cave, and fed them with bread and water.

Q. 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, or whatsoever tendeth thereunto (e).

(e) 18:16, 28. But Paul cried with a loud voice, saying, Do thyself no harm for we are all here. Gen. 9:6. Who so sheddeth man's blood, by man shall his blood be shed for in the image of God made he man.

Q. which is the seventh Commandment?

A. The seventh Commandment is [Thou shalt not commit adultery (f)].

(f) Exod. 20:14. Neverthe- less to avoid forni- cation, let every man have his own wife, and every woman her own husband. v. 3. Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband — v. 5. Deceitful ye not one the other, except it be with content for a time, that ye may give, &c. v. 34. There is difference also between a wife and a virgin; the unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit; but she that is married careth for the things of the world how she may please her husband — v. 36. But if any man think that he behaveth himself uncomely toward his virgin, if she put the flower of her virginity, and need so require, let him do what he will; he knoweth not; let them marry. Col. 4:6. Let your speech be always with grace, seasoned with salt; that ye may know how ye ought to answer every man. 1 Pet. 3:2. While they behold your chaste conversation coupled with fear.

Q. What is forbidden in the seventh Commandment?

A. The seventh Commandment forbiddeth all
For unchaste thoughts, words and actions (h).

Q: Which is the eighth Commandment?

A. The eighth Commandment is, [Thou shalt not]

1. Exod. 20. 15.

Q: What is required in the eighth Commandment?

A. The eighth Commandment requireth the lawful procuring, and furthering the wealth and outward estate

(k) Gen. 30. 30. For it of our selves, and others (k).

was little which thou

hadst before I came, and it is now encreased unto a multitude, and the Lord hath blessed thee since my coming; and now when shall I provide for my own house also? 1 Tim. 5. But if any provide not for his own, and especially for the seed of his own house, be he not accounted as faithful, and is worse than an infidel.

Lev. 25. 35. And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea though he be a stranger or a sojourner, that he may live with thee. Deut. 22. 1, 2, 3, 4. Thou shalt not see thy brother ox, or his ass going astray, and hide thyself from him; thou shalt in any case bring them back again unto thy brother. v. 2. And if thy brother be too nigh unto thee, or if thou know him not, thou shalt bring it unto thine own house, and it shall be with thee till thy brother seek after it, and thou shalt restore it to him again. v. 3. In like manner thou shalt do with his ass, and so shalt thou do with his raiment, and with all lost things of thy brethren which he hath lost, and thou shalt find; thou shalt not hide thyself. v. 4. Thou shalt not see thy brother ox or his ass fall down by the way, and hide thyself from him; thou shalt surely help him to lift him up again. v. 5. The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God. Exod. 23. 4, 5. If thou meet thine enemies ox or his ass going astray, thou shalt surely bring it back to him again. v. 5. If thou see the alms of him that hauest thy brother lying under his burden, and wouldst forbear to help him; thou shalt surely help with him. Gen. 47. 14. And Joseph gathered up all the money that was found in the land of Egypt; and Canaan, for the corn which they bought, and Joseph bought the money into Pharaoh's house. v. 20. And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them; so the land became Pharaoh's.

Q: What is forbidden in the eighth Commandment?

A. The eighth Commandment forbiddeth whatsoever doth or may, unjustly hinder our own, or our neighbours wealth, or outward estate (l).
A. The ninth Commandment is [Thou shalt not bear false witness against thy neighbour (m).]

Q. What is required in the ninth Commandment?

A. The ninth Commandment requireth the maintaining and promoting of truth between man and man (n), and of our own, and of our neighbours good names (o), especially in witness-bearing (p).

Q. What is forbidden in the ninth Commandment?

A. The ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbours good name (q).

Q. What 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 (r).]

Q. What is required in the tenth Commandment?

A. The tenth Commandment requireth full contentment with our own condition (s), with a right and (t) Heb. 13.5. Let your conversation be without covetousness, and be content with such things as you have, for he hath said, I will never leave thee nor forsake thee. 1 Tim. 6.6. But godliness with contentment is great gain.
charitable frame of spirit toward our neighbour, and all
that is his (t).

Rom. 13. 8. Rejoice with them that do rejoice, and weep with them that weep.
1 Tim. 6. 14. Now the end of the Commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.
1 Cor. 13. 4, 5, 6, 7. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.
V. 5.] Doth not envy itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.
V. 6.] Rejoiceth not in iniquity, but rejoiceth in the truth; V. 7.] Beareth all things, believeth all things, hopeth all things, endureth all things.

Q. What is forbidden in the tenth Commandment?
A. The tenth Commandment forbiddeth all discontentment with our own estate (x), envying or grieving at the good of our neighbour (*), and all inordinate motions and affections to anything that is his (x).

(a) 1 Kings 21. 4. And Ahab came into his house, heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him; for he had said, I will not give thee the inheritance of my fathers; and he laid him down upon his bed, and turned away his face, and would eat no bread. Esth. 3. 13. Tell all the people nothing, so long as I see Mordecai the Jew sitting at the King's gate.
1 Cor. 10. 10. Neither do I murmur ye as some of them also murmured and were destroyed of the destroyer. * Gal. 3. 16. Let us not be desirous of vain glory, provoking one another, envying one another.
Rom. 3. 14. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.
V. 16.] For where envying and strife is, there is confusion and every evil work.

Q. Is any man able perfectly to keep the Commandments of God?
A. No meer man since the fall, is able in this life; perfectly to keep the Commandments of God (y), but

(y) Eccl. 7. 20. For there is not a just man on earth that doth good and sinneth not. 1 Cor. 13. If we say that we have no sin, we deceive ourselves, and the truth is not in us. V. 10.] If we say that we have not sinned, we make him a liar, and his word is not in us. Gal. 5. 17. For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.
Doth daily break them in thought, word, and deed (z).—

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was evil continually. Gen.6.5. And the Lord smelled a sweet savour, and the Lord said in his heart, I will not again curse the ground any more for man’s sake, for the imagination of man’s heart is evil from his youth; neither will I again smite any more every thing living, as I have done. Rom.3.9. What then? are we better than they? no, in no wise, for we have before proved both Jews and Gentiles, that they are all under sin—and so on to verse 21. Fam.3.2. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body—and so on to verse 13.

Q. Are all transgressions of the Law equally hainous?

A. Some sins in themselves, and by reason of several aggravations, are more hainous in the sight of God then others (a).

Q. What doth every sin deserve?

A. Every sin deserveth God’s wrath, and curse, both in this life, and that which is to come (b).

Q. 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, repent—
pentance unto life (e), with the diligent use of all the outward means, whereby Christ communicateth to us the benefits of Redemption (d).

Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. (a) Prov. 2. 1. My son if thou wilt receive my words, and hide my commandments with thee, then shalt thou understand the fear of the Lord, and find the knowledge of God, and (c) so on verse 6. Chap. 8. ver. 33.] Hear instruction, and be wise, and refuse it not; but whoso findeth me, findeth life, and shall obtain favour of the Lord. — And so on to the end of the Chapter. Isa 55. 3. Incline your ear and come unto me, hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David.

Q. What is faith in Jesus Christ?
A. Faith in Jesus Christ is a saving grace (e), whereby we receive, and rest upon him alone for salvation, as he is offered to us in the Gospel (f).

Q. What is repentance unto life?
A. Repentance unto life is a saving grace (g), whereby a sinner out of true sense of his sin (b), and apprehension of the mercy of God in Christ (i), doth with grief and hatred of his sin, turn from it unto God (k), with full saying, then hath God also to the Gentiles granted repentance unto life. (b) Acts 2. 37. Now when they heard this they were pricked in their hearts, and said unto Peter and to the rest of the Apostles, Men and brethren what shall we do? V. 38. Then said Peter unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (i) Joel 2. 12. Therefore also now shall the Lord, turn again even to me with all your heart, and with fasting, and with weeping, and with mourning. Ir. 3. 12. Return ye backsliding children, and I will heal your backslidings; behold I come unto thee, for thou art the Lord our God. (k) Is. 31. 18. I have surely heard Ephraim bemoaning himself thus, thou hast chastened me, and I was chastened as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned, for thou art the Lord my God. V. 19. Surely after that I was turned, I repented, and after that I was instructed, I looked upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Ezek. 36. 31. Then shall ye remember your own evil ways, and your doings which were not good, and shall loath your souls; ye shall fight for your iniquities, and for your abominations.

pur-
Q. What are the outward means whereby Christ communicateth unto 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 (m).

In the Name of the Father and of the Son, and of the Holy Ghost. V. 20.] Teaching them to observe all things whatsoever I have commanded you, and low I am with you always even unto the end of the world, Amen. Acts 2.42.—46, 47. And they continued steadily in the Apostles' Doctrine and fellowship, and in breaking of bread, and in prayers. V. 46.] And they continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart; V. 47.] Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Q. How is the Word made effectual to salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation (m).

and caused them to understand the reading. 1 Cor. 14, 24. But if all prophesy, and there come in one that believeth not, or one unlearned, he is convicted of all, he is judged of all. V. 25.] And thus are the secrets of his heart made manifest, and so falling down on his face he will worship God, and report that God is in you of a truth. Acts 16, 18. To open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Psal. 19, 8. The statutes of the Lord are Right, rejoicing the heart, the commandment of the Lord is pure, enlightening the eyes. Acts 20, 32. And now, brethren, 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. Rom. 15, 4. For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope. 2 Tim. 3, 15. And that from a child thou hast known the holy Scriptures which are able to make thee wise unto salvation, through faith which is in Christ Jesus. V. 16.] All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof for correction, &c. V. 17.] That the man of God may be perfect, throughly furnished unto good works. Rom. 10, 14, 15, ver. 14. How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? ver. 15. And how shall they preach except they be sent? &c. and 1, 16. For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek.
Q. How is the Word to be read and heard, that it may become effectual to salvation?

A. That the Word may become effectual to salvation, we must attend thereunto with diligence (a), preparation (p), and prayer (q), receive it with faith and love (r), lay it up in our hearts (f), and practice it in our lives (t).

(a) Pro. 8. 34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

(p) 1 Pet. 2. 1. Wherefore laying aside all malice and guile, and hypocrisy, and enmities, euill-speaking.

V. 3. As new born babes desire the sincere milk of the word that ye may grow thereby. (q) Ps. 119. 18. Open thou mine eyes that I may behold wonderful things out of thy law. (r) Heb. 4. 1. For unto us was the Gospel preached as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it.

(q) Psal. 119. 11. Thy words have I hid in my heart, that I might not sin against thee. (s) Luke 8. 15. But that on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

1 Thes. 1. 5. For whole looked into the perfect law of liberty, and continued therein, he being not a forgetful hearer, but a doer of the words; this man shall be blessed in his dealing.

Q. How do the Sacraments become effectual means of 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 (x), and the working of his Spirit in them that by faith receive them (*).

(x) Gen. 17. 7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant to be a God unto thee, and to thy seed after thee. V. 10. This is my covenant which ye shall keep between me and you, and thy seed after thee, every man-child among you shall be circumcised.

(x) Gen. 17. 7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant to be a God unto thee, and to thy seed after thee. V. 10. This is my covenant which ye shall keep between me and you, and thy seed after thee, every man-child among you shall be circumcised.

1 Cor. 12. 13. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been made all to drink into one Spirit.

Q. 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 are represented, sealed and applied to believers (*).
Q. **Which are the Sacraments of the New Testament?**

**A.** The Sacraments of the New Testament are Baptism (γ), and the Lords Supper (ϰ).

(all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. [γ] Mat 26. 26. 27. 28. v. 26. And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the Disciples, and said, Take ye therefore and eat this is my body. v. 27. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it. v. 28. For this is my blood of the New Testament, which is shed for many, for the remission of sins.)

Q. **What is Baptism?**

**A.** Baptism is a Sacrament, wherein the washing of Water, in the name of the Father, and of the Son, and of the Holy Ghost (a), doth signify and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords (b).

Q. **To whom is Baptism to be administered?**

**A.** Baptism is not to be administered to any that are out of the visible Church, till they profess their faith in Christ, and obedience to him (c), but the infants of such as are members of the visible Church are to be baptized (c).

Q. **What is the Lords Supper?**

**A.** The Lords 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 and carnal man-
manner, but by faith, made partakers of his Body and Blood, with all his benefits to their spiritual nourishment, and growth in grace.

Q. What is required to the worthy receiving of the Lords Supper?

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves, of their knowledge to discern the Lords body, of their faith to feed upon him, of their repentance, love, and new obedience, left coming unworthily, they eat and drink judgment to themselves.

Q. What is Prayer?

A. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the Name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.
Q. What rule hath God given for our direction in Prayer?

A. The whole word of God is of use to direct us in Prayer (r), but the special rule of direction is, that form of Prayer, which Christ taught his Disciples, commonly called the Lords Prayer (f).

\[\text{will, he heareth us. (f) Mat 6.9, 10, 11, 13. After this manner therefore pray ye, Our father, &c. Luke 11.2. And he said unto them, When ye pray, say, Our father, &c.}\]

Q. What doth the Preface of the Lords Prayer teach us?

A. The Preface of the Lords Prayer which is, [Our Father which art in heaven (r),] teacheth us, to draw near to God with all holy reverence and confidence as children to a father ready to help us (x), and that we should pray with and for others (*).

\[\text{have received the Spirit of Adoption, whereby we cry, Abba, Father. Luk 11.2. If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him? (x) Mat 6.9. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. 1 Tim.2.1, 2. I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men. v.2.] For Kings, and for all that are in authority, &c.}\]

Q. What do we pray for in the first Petition?

A. In the first petition, [which is, Hallowed be thy name (x)] we pray, that God would enable us and others, to glorifie him in all that whereby he maketh himself known (y), and that he would dispose all things to his own glory (z).

[y] Psal.67.2,3. That thy way may be known upon earth,
[z] Psal.83. throughout.

Q. What do we pray for in the second Petition?

A. In the second Petition, [which is, Thy Kingdom come (a),] we pray that Satans Kingdom may be destroyed (b), and that the Kingdom of Grace might be advanced (c), our selves and others brought into it, and let them also that hate him rise before him. — v.18. Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, yea, for the rebellious also; that the Lord God might dwell among them. (c) Rev.12.10,11. And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down which accused them before God day and night. v.11. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death, kept...
Q. What do we pray for in the third Petition?

A. In the third Petition, (which is, Thy will be done)

Q. What do we pray for in the fourth Petition?

A. In the fourth Petition, (which is, Give as}

Q. What do we pray for in the fifth Petition?

A. In the fifth Petition, which is, [and forgive us

Q. What
Q. 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 (o)], we pray, (p) Mat. 6:13: that God would either keep us from being tempted to sin (p), or support and deliver us when we are tempted (q).

(p) Mat. 16:4. Watch and pray that ye enter not into temptation.

The Spirit indeed is willing, but the flesh is weak. (q) 1 Cor. 10:13. For this thing I besought the Lord thrice that it might depart from me.

Q. What doth the conclusion of the Lords Prayer teach us?

A. The conclusion of the Lords Prayer, (which is, (r) Mat. 6:13. For thine is the Kingdom, the power and the glory for ever), Amen (r), teacheth us to take our encouragement in prayer from God only (s), and in our prayers to praise him, describing Kingdom, power and glory to him (r): And in testimony of our desire and assurance to be heard, we say, Amen (s).

them that love him and keep his Commandments. — v.7.] O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day, to the men of Judah and to the inhabitants of Jerusalem, and unto all Israel, that are near and that are far off, throw all the countries whither thou hast driven them, because of their trespass, that they have trespassed against thee. v.8. O Lord, to us belongeth confusion of face, to our Kings, to our Princes, to our Fathers, because we have trespassed against thee. v.9. To the Lord our God belong mercies, and forgivenesses, though we have rebelled against him. — v.16. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy City Jerusalem, thy holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. v.17. Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon the Sanctuary that is desolate, for the Lords sake. v.18. O my God, encline thine ear, and hear, open thine eyes and behold our desolation, and the City that is called by thy Name; for we do not present our supplications before thee for our righteousness, but for thy great mercies. v.19. O Lord, hear, O Lord forgive, O Lord hearken and doe; defer not for thine own sake, O my God, to thy City and thy people are called by thy Name. (r) 1 Chr. 29, 10, 11, 12, 13. Wherefore David blessed the Lord before all the Congregation, and David said, Blessed be thou, Lord God of Israel, our Father for ever. v.11.] Thine, O Lord, is the greatness and the power, and the glory, and the victory, and the majesty; for all that is in the heavens, and in the earth is thine: thine is the Kingdom, O Lord, and thou art exalted as head above all. v.12.] Both riches and honours come of thee, and thou reignest over all; and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all. v.13. Now therefore, our God, we thank thee, and praise thy glorious name. (u) 1 Cor. 14. 16. Else when thou shalt bless with the Spirit, how shall they that hear the voice of the unlearned say Amen at thy giving of thanks? seeing he understandeth not what thou sayest? Rev. 22, 20, 21. He which testifieth these things, saith, Surely I come quickly. Amen. Even so, come Lord Jesus. v.21. The grace of our Lord Jesus Christ be with you all. Amen.
The Ten Commandments

EXODUS, XX.

GOD spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me and keep my Commandments.

III 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.

IV. Remember the Sabbath day to keep it holy: six days shalt thou labor and do all thy work; but the seventh day 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 thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea and all that is in them, and rested the seventh day; wherefore the LORD blessed the Sabbath day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

FINIS.
The LORDS PRAYER,

Matth. 6.

Our Father which art in heaven, Hallowed be thy name, Thy kingdom come, Thy will be done on earth, as it is in heaven, Give us this day our daily bread, And forgive us our debts, as we forgive our debtors, And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever.

Amen.

The CREED.

I believe in God the Father Almighty, maker of heaven and earth: And in Jesus Christ his only Son our Lord, which was conceive by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead: I believe in the holy Ghost: the holy Catholick Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Amen.
So much of every question both in the Larger and Shorter Catechism, is repeated in the Answer, as maketh every Answer an entire Proposition, or sentence in itself: to the end the Learner may further improve it upon all occasions, for his increase in knowledge and piety, even out of the course of catechising, as well as in it.

And albeit the substance of the doctrine comprised in that Abridgement commonly called, The Apostles Creed, be fully set forth in each of the Catechisms, so as there is no necessity of inserting the Creed itself, yet it is here annexed, not as though it were composed by the Apostles, or ought to be esteemed Canonical Scripture, as the Ten Commandments, and the Lords Prayer, (much less a Prayer, as ignorant people have been apt to make both it and the Decalogue) but because it is a brief sum of the Christian faith, agreeable to the Word of God, and anciently received in the Churches of Christ.

Cornelius Burges Prolocutor pro tempore.
Henry Roborough Scriba.
Adoniram Bysfield Scriba.
To the Right Honorable

THE

LORDS & COMMONS

Assembled in Parliament:

The Humble Advice of the Assembly of

Divines, now sitting by Ordinance of

Parliament at Westminster,

Concerning

CHURCH-GOVERNMENT

The Preface.

Jesus Christ, upon whose shoulders the Government is, whose name is called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, of the increase of whose Government and Peace there shall be no end, who sits upon the throne of David, and upon his Kindom to order it, and to establish it with Judgment and Justice, from henceforth even for ever, having all power given unto him in Heaven and Earth by the Father, who raised him from the dead, and set him on his own right hand, far above all Principalities and Power, and Might, and Dominion, and every name that is named, not only in this world, but also in that which is to come; and put all thing under his feet, and gave him to be the head over all thing to the Church, which is his body, the fulness of him that filleth all in all: He being ascended up far above all Heavens, that he might fill all things, received gifts for his Church, and gave offices necessary for the edification of his Church, and perfecting of his Saints. Mat. 18.18, 19, 20. v.18. And Jesus came and spake unto them, saying, All power is given unto me in Heaven and in Earth; v.19. Go ye therefore and teach all nations, baptizing them in the Name of the Father and of the Son, and of the Holy Ghost, v.20. Teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway even unto the end of the world. Amen. Eph. 1.20, 21, 22, 23. v.20. Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly place, v.21. Far above all Principalities and Power, and Might, and Division; and every name that is named, not only in this world, but also in that which is to come. v.22. And hath put all thing under his feet, and gave him to be the head over all things to the Church. v.23. Which is his body, the fulness of him that filleth all
in all. — compared with Eph. 4.8, 11. v. 8. Wherefore he said, when he ascended up on high, he led captivity captive, and gave gifts unto men. v. 11. And he gave some Apostles; and some Prophets; and some Evangelists; and some pastors and teachers. And with Psal. 8, 18. Thou hast ascended up on high, thou hast led captivity captive, thou hast received gifts for men: yes, for the rebellions also, that the Lord God might dwell among them.

Of the Church.

There is one General Church visible, held forth in the New Testament. 1 Cor. 12.12, 13. 18. For as the body is one, and hath many members, and all the members of that one body being many, are one body: so also is Christ. v. 12. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been made to drink into one Spirit. v. 13. And God hath set some in the Church: First Apostles, Secondly Prophets, Thirdly Teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Together with the rest of the Chapter.

The Ministry, Oracles and Ordinances of the New Testament, are given by Jesus Christ to the General Church visible, for the gathering and perfecting of it in this life, until his second coming. 1 Cor. 12. 18. See before, Eph. 4. 4, 5. v. 4. There is one body, and one spirit, even as ye are called in one hope of your calling. v. 5. One Lord, one Faith, one Baptism. — Compared with ver. 10, 11, 12, 13, 14, 15, 16. v. 10. He that descended is the same also that ascended up far above all heavens, that he might fill all things. v. 11. And he gave some Apostles, and some Prophets, and some Evangelists, and some pastors and teachers. v. 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. v. 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of Christ. v. 15. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ. v. 16. From whom the whole body is joined together, and made up of divers members, and the body is not one member, but many. v. 17. But as it is, God hath set the members every one of them in the body, as it hath pleased him.
Of the Officers of the Church.

The Officers which Christ hath appointed for the edification of his Church, and the perfecting of the Saints, are,

Some extraordinary, as Apostles, Evangelists, and Prophets which are ceased.

Others ordinary and perpetual, as Pastors, Teachers, and other Church-governours, and Deacons.

Pastors.

The Pastor is an ordinary and perpetual officer in the Church. 1 Tim. 3, 1, 2, 16. 17. v. 16. And I will give you pastors according to my heart, which shall feed you with knowledge and understanding. v. 16. And it shall come to pass when ye be multiplied and increased in the land; in those days shall the Lord set up a shepherd over you, and ye shall fear no more. The fear of the covenant of the Lord's shall come to mind, neither shall they remember it, neither shall they be afraid thereof any more. v. 17. As at that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

Prophecying of the time of the Gospel. 2 Pet. 1, 3, 4, v. 2. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind. v. 3. Neither as being lords over God's heritage, but being ensamples to the flock. v. 4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Ebd. 4, 11, 12, 13. v. 11. And he gave some pastors, and some prophets, and some evangelists, and some pastors and teachers.

For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. v. 12. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

Firth, it belongeth to his office. To pray for, and with his flock, as the mouth of the people unto God.] Acts 6, 1, 2, 14, v. 2. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. v. 4. But we will give our selves continually to prayer, and to the ministry of the word. Acts 20, 35, 36. And when he had said thus, he kneeled down and prayed with them all.

Where preaching and prayer are joined as several parts of the same Office. 1 Sam. 5, 14, 15. If any man sick among you, let him call for the Elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord. v. 15. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

The Office of the Elder, that is the Pastor, is to pray for the sick, even in private, to which a blessing is especially promised, much more therefore ought he to perform this in the publick execution of his Office as a part thereof.

To read the Scripture publicly: For the proof of which.

1. That the Priests and Levites in the Jewish Church were trusted with the publick reading of the Word, as is proved, Deut. 1, 9, 10, 11, v. 9. And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel, v. 10. And Moses commanded them, saying, As at the end of every seven years, in the solemnity of the year of release, in the feast of Tabernacles, v. 11. When all Israel is come to appear before the Lord thy God, in the place which he shall choose; thou shalt read this law before all Israel in their hearing. Neh. 8, 1, 2, 13. v. 1. And all the people gathered themselves together as one man, into the street that was before the water-gate, and they spake unto Ezra the scribe, to bring the book of the law of Moses, which the Lord had commanded Israel. v. 2. And Ezra the priest brought the law before the congregation, both of men and women, and all that could hear understanding, upon the first day of the seventh month, v. 3. and he read therein. v. 13. And on the second day were gathered together the chief of the fathers of all the people, the priests and the Levites unto Ezra the scribe, even to understand the words of the law.

2. That the Ministers of the Gospel have as ample a charge and commission to dispense the Word, as well as other Ordinances, as the Priests and Levites had under the law] proved. Isa. 66, 21. And I will also take of them for Priests, and for Levites, saith the Lord, Mat. 23, 34. Wherefore behold, I send unto you Prophets, and wise men, and scribes, and of them ye shall kill and crucifie, and some of them shall ye scourge in your Synagogues, and persecute them from City to City. Where our Saviour intimeth the Officers of the New Testament, whom he will send forth by the same names of the teachers of the Old.

Which Propositions prove, that therefore (the duty being of a moral nature) it followeth by just consequence, that the publick reading of the Scriptures belongeth to the Pastors Office.

To feed the flock by preaching of the Word, according to which he is to teach, convince, refute, exhort, and comfort. 1 Tim. 3, 2. A Bishop then must be blameless, the husband of one wife, vigilant, sober of good
good behaviour, given to hospitality, apt to teach. 2 Tim. 3:16, 17. v.16. All scripture is given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in righteousness, v.17. That the man of God may be perfect, throughly furnished unto all good works. Tit. 1:9. Holding fast the faithful word as he hath been taught, that he may be able by sound Doctrine both to exhort and to convince the gainsayers.

To Catechize, which is a plain laying down the Principles of the Oracles of God, Or of the Doctrine of Christ, and is a part of preaching. Heb. 5:12. For when for a time ye ought to have been teachers, ye have need that one teach you again which be the first Principles of the Oracles of God, and are become such as have need of milk and not of strong meat.

To dispense other Divine Mysteries.] 1 Cor. 4:12, 13. v.12. Let a man so account of us as of the Ministers of Christ, and stewards of the mysteries of God. v.13. Moreover, it is required in stewards that a man be found faithful.

To administer the Sacraments. Matt. 28:19, 20. v.19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost; v.20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. Mark 16:15, 16. v.15. And be ye faithful in that faith as ye have been taught, that ye may be able by sound doctrine both to exhort and to convince the gainsayers. v.16. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. 1 Cor. 11:23, 24, 25. v.23. For I received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, v.24. And when he had taken, and had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. v.25. After the same manner also he took the cup when he had supped, saying, This cup is the New Testament in my blood: this do in remembrance of me. Compared with 1 Cor. 11:14, 15. v.14. And when he had taken the cup, when he had given thanks, he said, Take, drink ye all; v.15. This cup is the New Testament in my blood: this do in remembrance of me.

To bless the people from God]. Num. 6:23, 24, 25, 26. v.23. Speak unto Aaron and unto his sons, saying, on this wise ye shall bless the children of Israel, saying, unto them, v.24. The Lord bless thee, and keep thee; v.25. The Lord make his face shine upon thee, and give thee peace. Compared with Rev. 1:4, 5, 6. John, to the seven Churches which are in Asia, grace be unto you, and peace from him which is, and which was, and which is to come, and from the seven spirits which are before his throne; v.6. And from Jesus Christ who is the faithful witness, and the first begotten of the dead, and the Prince of the Kings of the earth; who is the sovereign and powerful; and washed us from our sins in his own blood. (Where the same blessings and perfections from whom they come are especially mentioned) ] Is. 66:21. And I will also take of them for Priests, and for Levites, saith the Lord. [Here under the names of the Priests and Levites, to be continued under the Gospel, are meant Evangelical Pastors, who therefore are by office to bless the people. Deut. 10:8. At this time the Lord separated the tribe of Levi, to bear the ark of the Covenant of the Lord, to stand before the Lord, to minister unto him, and to bless in his name unto this day. ] 1 Cor. 13:14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. Eph. 1:2. Grace be to you and peace from God our Father, and from the Lord Jesus Christ. To take care of the poor. ] Acts 11:30. Which also they did, and set it to the elders by the hands of Barnabas and Saul. Acts 4:33, 34, 35, 36, 37. v.34. Neither was there any among you that lacked, for as many as were possessors of lands or houses sold them, and brought the prices of them, v.35. And laid them down at the Apostles' feet; and distribution was made unto every man according as he had need. v.36. And Joash, who by the Apostles was surnamed Barnabas, (which is being interpreted, the son of consolation) 4 Levite and of the country of Cyprus; v.37. Having land, sold it, and brought the money and laid it as the Apostles' feet. Acts 6:2, 3, 4. v.2. Then the twelve called the multitude of the Disciples unto them, and said, It is not right that we should leave the word of God and serve tables. v.3. Wherefore, brethren, look you out among you seven men of honest report, full of the Holy Ghost and wise, whom we may appoint over this business. v.4. But we will give our selves continually to prayer and to the ministry of the Word. ] 2 Cor. 16:1, 2, 3, 4. v.1. Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye, v.2. Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come, v.3. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality to Jerusalem. v.4. And if it be meet that I go also they shall go with me. ] Gal. 2:9, 10. v.9. And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave
to me and Barnabas the right hands of fellowship, that we should go unto the heathens, and they unto the circumcision. v. 10. Only they would that we should remember the poor, the same which I also was forward to do.

And he hath also a ruling power over the flock as a Pastor. 1 Tim. 5. 17. Let the elders that rule well be counted worthy of double honour. Especially they who labour in the word and doctrine. Acts 20. 17. And from Migdalus he went to Ephesus, and called the elders of the Church. v. 38. Take heed therefore unto your souls, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. 1 Thes. 5. 12. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; Heb. 13. 7. v. 7. Remember them which have rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation. v. 17. Obey them that have the rule over you, and submit your souls for they watch for your souls, as they that must give account: that they may do it with joy and not with grief, for that is unprofitable for you.

Teacher or Doctor.

The Scripture doth hold out the name and Title of a Teacher, as well as of the Pastor. 1 Cor. 12. 28. And God hath set some in the Church, first Apostles, secondarily Prophets. Thirdly Teachers after that miracles, then gifts of healing, helps, governments, diversities of tongues. Eph. 4. 11. And he gave some Apostles, and some Prophets, and some Evangels, and some pastors and teachers.

Who is also a Minister of the Word as well as the Pastor, and hath power of administration of the Sacraments.

The Lord having given different gifts, and divers exercices according to these gifts in the ministry of the word.] Rom. 12. 6, 7, 8. v. 6. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith. v. 7. Or ministry, let us wait on our ministration; or else he that teacheth, on teaching. v. 8. He that exhorteth, on exhortation: be that giveeth, let him do it with simplicity; be that ruleth with diligence, be that sheweth mercy with cheerfulness. 1 Cor. 11. 14, 15. v. 1. Now concerning spiritual gifts, brethren, I would not have you ignorant. v. 4. Now there are diversities of gifts, but the same spirit; and there are diversities of operations, but it is the same God, which worketh all in all. v. 5. And there are differences of administrations, but the same Lord. v. 7. But the manifestation of the spirit is given to every man to profit with all.

Though these different gifts may meet in, and accordingly be exercised by one and the same minister.] 1 Cor. 12. 1. But he that prophesieth speaketh to men to edification, and consolation, and comfort. 2 Tim. 4. 2. Preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine. Tit. 1. 9. Holding fast the faithful word as he had been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

Yet where be several Ministers in the same Congregation, they may be designed to several employments, according to the different gifts, in which each of them do most excel.] Rom. 12. 6, 7. 8. v. 6. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith. v. 7. Or ministry, let us wait on our ministration; or else he that teacheth, on teaching. v. 8. Or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; be that ruleth with diligence, be that sheweth mercy, with cheerfulness. 1 P. 4. 10. v. 10. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God v. 11. If any man speaketh let him speak as the Oracles of God; if any man ministereth let him do it, as of the ability which God giveth; that he may be able by sound doctrine both to exhort and to convince the gainsayers. 1 Tim. 6. 2. And they that have believing masters, let them not displease them, because they are brethren; but rather do them service, because they are faithful and beloved, partners of your benefactions, those things teach and exhort.
A Teacher or Doctor is of most excellence use in Schools and Universities, as of old in the Schools of the Prophets, and at Jerusalem, where Gamaliel and others taught as Doctors.

Other Church-governours.

As there were in the Jewish Church Elders of the people, joined with the Priests and Levites in the Government of the Church, as appeareth in 2 Chron. 19. 8, 9, 10. v. 8. Moreover, in Jerusalem did Jehohanan preside of the Levites, and of the Priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversy, when they returned to Jerusalem. v. 9 And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. v. 10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandments, and statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren, this do and ye shall not trespass.

So Christ, who hath instituted a Government, and Governours Ecclesiastical in the Church, hath furnished some in his Church, beside the Ministers of the Word, with gifts for governments, and with commission to execute the same, when called thereunto, who are to join with the Minister in the government of the Church. Rom. 12. 7, 8, v. 7. Or Ministry, let us wait on our ministering; or be they teachers, or teaching. v. 8. Or be they exhorters, or exhortation; be they that give comfort. Let them devote their time, with simplicity, be that ruled with diligence, be in the Lord, with cheerfulness. 1 Cor. 12. 28. And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Which Officers reformed churches commonly call Elders.

Deacons.

The Scripture doth hold out: Deacons as distinct officers in the church. Phil. 1. Paul and Timotheus the servant of Jesus Christ, to all saints in Christ Jesus, which are at Philippi with the Bishops and Deacons. Tim. 3. 8. Likewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre.

Whole Office is perpetual.] 1 Tim. 3. 8. Likewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; 1 Tim. 1. And in those days, when the number of the Disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. v. 2. Then the twelve called the multitude of the disciples unto them, and said, It is not right that we should leave the word of God and serve tables. v. 3. Wherefore brethren, take ye out among you seven men of honest report, full of the holy Ghost, and wisdom, whom we may appoint over this business. v. 4. But we will give our selves continually to prayer, and to the ministry of the word. To whole Office it belongs not to preach the Word or administer the Sacraments, but to take special care in distributing to the necessities of the poor.] Acts 6. 1, 2, 3, 4. see before.

Of Particular Congregations.

It is lawful and expedient that there be fixed congregations, that is, a certain company of Christians to meet in one Assembly, ordinarily for publick Worship. When believers multiply to such a number, that they cannot conveniently meet in one place, it is lawful and expedient that they should be divided into distinct and fixed congregations, for the better administration of such ordinances as belong unto them, and the discharge of mutual duties. 1 Cor. 14. 36, 33. Let all things be done decently, and in order.
The ordinary way of dividing Christians into distinct Congregations, and most expedient for 
section, is by the respective bounds of their dwellings.

First, Because they who dwell together, being bound to all kind of moral duties one to another, have 
the better opportunity thereby to discharge them, which moral eye is perpetual, for Christ came not to 
destroy the Law, but to fulfill it.] 

Deut. 15. 7, 11. If there be among you a poor man of one of thy brethren within any of thy gates, in the land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor forsake thy hand from thy poor brother. v. 11. For the poor shall never cease out of the land, therefore I command thee, saying, Thou shalt open thy hand wide unto thy brother, to be poor, and to the needy in the land. 

Mat. 22. 39. And the second is like unto it, Thou shalt love thy neighbour as thy self. Mat. 5. 17. Think not that I am come to destroy the law or the prophets.

Thirdly, The pastor and people must so nearly cohabit together, as that they may mutually perform 
their duties each to other with most convenience.

In this company some must be set apart to bear office.

Of the Officers of a particular Congregation.

For Officers in a single Congregation, there ought to be one at the least, both to labour in the Word 
and Doctrine, and to rule. 

Prov. 29. 18. Where there is no vision, the people perish: but he that keepeth the law, happy is he. 

1 Tim. 5. 17. Let the elders that rule well be counted worthy of double honour, especially they who labour in the Word and Doctrine. 

Heb. 13. 7. Remember them which have spoken unto you the word of God, who verily did follow the same, considering the end of their conversation.

It is also requisite that there should be others to joy in Government. 

1 Cor. 12. 28. And God hath 
set some in the Church, First Apostles, Secondarily Prophets, Thirdly Teachers, after that Miracles, then 
gifts of healings, helps, governments, diversities of tongues.

And likewise it is requisite, that there be others to take special care for the reliefs of the poor 
Acts 6. 2. Then the twelve called the multitude of the Disciples unto them, and said, It is not rea 
sion that we should leave the Word of God, and serve tables. v. 3. Wherefore, brethren, look ye out among you seven men of honest report, full of the holy Ghost, and wisdom, whom ye may appoint over this busi 
ness.

The number of each of which is to be proportioned according to the condition of the Congregati 
ion.

These officers are to meet together as convenient and set times, for the well ordering of the affairs of 
that Congregation, each according to his office.

It is most expedient, that in these meetings one, whose office is to labour in the Word and Doctrine, 
do moderate in their proceedings. 

1 Tim. 5. 17. Let the elders that rule well, be counted worthy of double honour, especially they who labour in the Word and Doctrine.
Of the Ordinances in a particular Congregation.

The Ordinances in a particular Congregation, are Prayer, Thanksgiving, and Singing of Psalms. 1 Tim. 2:1. 1st. Therefore, the first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, 1 Thes. 1:1. 2nd. What is it then? I will pray with the spirit, and I will sing with the understanding also. Else when thou shalt pray with the spirit, how shall the unlearned, say Amen to the giving of thanks, seeing he understandeth not what thou sayest?

The Word read (although there follow no immediate explication of what is read) the Word expounded and applied. Catechizing, the Sacraments administered; Collection made for the poor, dismissing the people with a blessing.

Of Church-Government, and the several sorts of Assemblies for the same.

Christ hath instituted a Government, and Governors Ecclesiastical in the Church, to that purpose the Apostles did immediately receive the keys from the hand of Jesus Christ, and did use and exercise them in all the Churches of the world upon all occasions.

And Christ hath since continually furnished some in his Church with gifts of Government, and with commission to execute the same when called thereunto.

It is lawful and agreeable to the Word of God, that the Church be governed by several sorts of Assemblies, which are Congregational, Classical, and Synodical.

Of the Power in common of all these Assemblies.

It is lawful and agreeable to the Word of God, that the several Assemblies before mentioned, have power to convene and call before them any person within their several bounds, whom the Ecclesiastical business which is before them, doth concern. Proved by, Mat. 18:15, 16, 17, 18, 19, 20. v. 15. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. v. 16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. v. 17. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man, and a publican. v. 18. Verily, I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven. v. 19. Again, I say unto you, that if two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. v. 20. For where two or three are gathered together in my Name, there am I in the midst of them.

They have power to hear and determine such causes and differences as do orderly come before them.

It is lawful and agreeable to the Word of God, that all the said Assemblies have some power to dispense Church-censures.

Of Congregational Assemblies, that is, The meeting of the Ruling Officers of a particular Congregation for the Government thereof.

The Ruling Officers of a particular Congregation, have power Authoritatively, to call before them any member of the Congregation, as they shall see fit, on just occasion.
To enquire into the knowledge and spiritual estate of the several members of the Congregation.

To admonish and to rebuke.

Which three branches are proved by Heb. 13.17. Obey them that have the rule over you, and submit your selves, for they watch for your souls, as they that must give account that they may do it with joy and not with grief, for that is unprofitable for you. 1 Thes. 5.12, 13. And we beseech you, brethren, as strew their faces among you, and are over you in the Lord, and admonish you: v. 13. And so esteem them very highly in love for their works' sake, and be at peace among your selves. Ex. 24. 4. The Lord said, ye shall not strengthen him that is weak, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost: but with force and with cruelty have ye ruled them.

Authoritative suspension from the Lord's Table, of a person not yet cast out of the Church, is agreeable to the Scripture.

First. Because the Ordinance itself must not be profaned.

Secondly. Because we are charged to withdraw from those that walk disorderly.

Thirdly. Because of the great sin and danger, both to him that comes unworthy, and also to the whole Church. Mat. 7. 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again, and rent you. 2 Thes. 3. 6, 14, 15. v. 6. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from every brother that walketh disorderly, and not after the tradition which be received of us. v. 14. And if any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed. v. 15. Yet count him not as an enemy, but admonish him as a brother. 1 Cor. 11. 27. Wherefore, whatsoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. Soon to the end of the chap. Compared with Jude v. 23. And others save with fear, pulling them out of the fire; hasting even the garments spotted by the flames. 1 Tim. 5. 22. Lay hands suddenly on no man, neither be partaker of other men's sins. Keep thy self pure.

And there was power and Authority under the Old Testament, to keep unclean persons from holy things. Lev. 13. 5. And the priest shall look on him the seventh day; and behold, if the plague in his skin be not grown, then the priest shall shut him up seven days more. Num. 9. 7. And those men said unto him, We are defiled by the dead body of a man; wherefore we are kept back, that we may not offer an offering of the Lord in his appointed season among the children of Israel. 2 Chr. 13. 19. And he set porters at the gates of the house of the Lord, that none that was unclean in anything should enter in.

The like power and Authority by way of Analogy continues under the New Testament. The Ruling Officers of a particular Congregation, have power authoritatively to suspend from the Lord's Table, a person not yet cast out of the Church.

First. Because those who have Authority to judge of, and admit such as are fit to receive the Sacrament, have Authority to keep back such as should be found unworthy.

Secondly. Because it is an Ecclesiastical business of ordinary practice belonging to that Congregation.

When Congregations are divided and fixed they need all mutual help one from another, both in regard of their intrinsic weakness, and mutual dependence; as also in regard of enemies from without.

Of Classical Assemblies.

The Scripture doth hold out a Presbytery in a Church, both in 1 Tim. 4. 14. Neglect not the gift... that is in thee, which was given thee by prophesy, with the laying on of the bands of the Presbytery. And in Acts 15. 2, 4, 6. v. 1. When therefore Paul and Barnabas had no small dissension and disputations with them, they determined that Paul and Barnabas, and certain other of them should go up to Jerusalem unto the Apostles and Elders about this question. v. 4. And when they were come to Jerusalem, they Dd. 2.
were received of the Church and of the Apostles and Elders, and they declared all things that God had done with them. v. 6. And the Apostles and Elders came together, for to consider of this matter.

A Presbytery consisted of Ministers of the Word, and such other publick Officers as are agreeable to, and warranted by the Word of God, to be Church-governours, to join with the Ministers in the Government of the Church, as appeareth. Rom. 1. 6, 7, 8. v. 7. Or Ministry, let us wait on our Ministering; or he that teacheth on teaching, v. 8. Or be that exhorteth on exhortation; be that giveth let him do it with simplicity, be that ruleth with diligence, be that showeth mercy with cheerfulness. 1 Cor. 14. 28. And God hath set some in the Church, first Apostles, secondarily, Prophets, thirdly, teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

The Scripture doth hold forth, that many particular Congregations may be under one Presbyterial Government.

This proposition is proved by instances.

1. First, Of the Church of Jerusalem, which consisteth of more Congregations than one, and all these Congregations were under one Presbyterial Government.

This appeareth thus.

2. First, The Church of Jerusalem consisteth of more Congregations than one, as is manifest.

3. By the multitude of believers mentioned in divers.

Both before the dispersion of the believers there, by means of the persecutions, (mentioned in the Acts of the Apostles, chap. 8. In the beginning thereof,) witness. Acts 8. 15. And in these days Peter stood up in the midst of the Disciples, and said, The number of the names together were about five thousand and twenty. Acts 2. 41, 46, 47, v. 41. Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls. v. 46. And they continuing daily, with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. v. 47. Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved. Acts 5. 14. And believers were more added unto the Lord, multitudes, both of men and women. Acts 6. 1, 7, v. 1. And in those days, when the number of the Disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. v. 7. And the Word of God increased, and the number of the Disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith.

And also after the dispersion. Acts 9. 31. Then had the Churches rest throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghost, were multiplied. Acts 11, 24. But the Word of God grew and multiplied, Acts 21, 20. And when they heard it, they glorified the Lord, and said unto him, Thou, art the Israelite, how many thousand of Jews there are which believe, and they are all zealous of the law.

Secondly, By the many Apostles and other Preachers in the Church of Jerusalem: And if there were but one Congregation there, then each Apostle preached but seldom, which will not consist with Acts 6. 1. Then the twelve called the multitude of the Disciples unto them, and said, It is not reason that we should leave the Word of God and serve tables.

Thirdly, The diversity of Languages amongst the Believers, mentioned both in the second and fifth chapters of the Acts, doth argue more Congregations than one in that Church.

2. Secondly, All these congregations were under one Presbyterial government: because, First, They were one Church. Acts 8. 1. And Paul was confirmed unto his death. And at that time there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the Apostles. Acts 8. 47. Praising God, and having favour with all the people. And the Lord added unto the church daily such as should be saved. Compared with chap. 5. 11. And great fear came upon all the church, and upon as many as heard these things. & chap. 13. 5. Peter therefore was kept in prison, but prayer was made without ceasing of the church unto God for him. & chap. 15. 2. When therefore Paul and Barnabas had so small discord and division with them, they determined that Paul and Barnabas, and certain other of them should go up to Jerusalem unto the Apostles and Elders, about this question.

Secondly:
Secondly, The Elders of the Church are mentioned. Acts 11.30. Which also they did, and sent it to the Elders by the hands of Barnabas and Saul. Acts 15.4, 6, 22. v. 4. And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders, and they declared all things that God had done with them. v. 6. And the Apostles and Elders came together to consider of this matter. v. 22. Then it pleased the Apostles and Elders, with the whole Church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely Judas surnamed Barsabas, and Silas, chief men among the brethren. And ch. 11.17, 18. v. 17. And when we werecome to Jerusalem the brethren received us gladly. v. 18. And the day following Paul went in with us unto James, and all the Elders were present.

Thirdly, The Apostles did the ordinary acts of Presbyters, as Presbyters in that Church, which proved a Presbyterial Church before the dispersion. Acts 6.

Fourthly, The several Congregations in Jerusalem being one Church, the Elders of that Church are mentioned as meeting together for acts of Government. Acts 11.30. Which also they did and sent it to the Elders by the hands of Barnabas and Saul. Acts 15.4, 6, 22. v. 4. And when they were come to Jerusalem they were received of the Church, and of the Apostles and Elders, and they declared all things that God had done with them. v. 6. And the Apostles and Elders came together to consider of this matter. v. 22. Then it pleased the Apostles and Elders, with the whole Church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely Judas surnamed Barsabas, and Silas, chief men among the brethren. Acts 11.17, 18. v. 17. And when they were come to Jerusalem the brethren received us gladly. v. 18. And the day following Paul went in with us unto James, and all the Elders were present, and so forwards; which proves that those several Congregations were under one Presbyterial Government.

And whether these Congregations were fixed or not fixed, in regard of Officers or Members, it is all one as to the truth of the Proposition.

Nor doth there appear any material difference between the several Congregations in Jerusalem, and the many Congregations now in the ordinary condition of the Church, as to the point of fixedness, required of Officers or Members.

3. Thirdly, Therefore the Scripture doth hold forth, that many Congregations may be under one Presbyterial Government.

II. Secondly, By the instance of the Church of Ephesus, for,

That they were more Congregations then one in the Church of Ephesus, appears by Acts 19.31. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears. Where is mention of Paul's continuance at Ephesus in preaching for the space of three years: And Acts 19.18. And many that believed came and confessed, and showed their deeds. v. 19. Many also of them which had various arts brought their books together and burned them before all men, and they counted the price of them and found fifty thousand pieces of silver: v. 20. So mightily grew the Word of God and prevailed. Acts 19.10. And this continued by the space of two years, so that all they who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. v. 17. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the Name of the Lord Jesus was magnified. 1 Cor. 16.8. But I will tarry at Ephesus until Pentecost. v. 9. For a great door and effectual is opened unto me, and there are many adversaries. v. 19. The Churches of Asia salute you, Aquila and Priscilla salute you much in the Lord, with the Church that is in their house. Where the special effect of the Word is mentioned; and verse 10 and 17. of the same Chapter, where is a distinction of Jews and Greeks, and 1 Cor. 16.9; where a reason of Paul's stay at Ephesus until Pentecost, and verse 19 where is mention of a particular Church in the house of Aquila and Priscilla at Ephesus, as appears Acts 18.19. And he came to Ephesus and left them there, but he himself entered into the Synagogue, and reasoned with the Jews. v. 44. And a certain Jew named Apollos, born in Alexandria an Eloquent man and mighty in the Scriptures, came to Ephesus. v. 26. And he began to speak boldly in the Synagogue, whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.
All which laid together doth prove, that the multitudes of believers did make more Congregations than one in the Church of Ephesus.

2. That there were many Elders over these many Congregations, as one flock, appeareth, Acts 20, 17. And from Miletes he sent to Ephesus, and called the Elders of the Church. v. 28. Take heed therefore unto yourselves, and to all the flock over which the holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.

3. That these many Congregations were one Church, and that they were under one Presbyterial Government, appeareth, Rev. 2.1; 3.4; 5.6. v. 1. Unto the Angel of the Church of Ephesus, write, These things, I say, that thou shalt hold them that are written in the seven golden candlesticks: v. 2. I know thy works and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are Apostles and are not, and hast found them liars. v. 3. And hast borne, and hast patience, and for thy name's sake hast laboured, and hast not fainted. v. 4. Nevertheless, I have a few things against thee, because thou hast left thy first love. v. 5. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. v. 6. But this thou hast, that thou hast kept the deeds of the Nicolaitans, which I also hate. Joined with Acts 20.37, 28. of which see before.

Of Synodical Assemblies.

The Scripture doth hold out another sort of Assemblies for the Government of the Church, beside Classical and Congregational, all which we call Synodical. Acts 15.26, 31. v. 2. When therefore Paul and Barnabas had no small contention and dispute among them, they determined that Paul and Barnabas and certain other of them should go up to Jerusalem unto the Apostles and Elders about this question. v. 6. And the Apostles and Elders came together, for to consider of this matter. v. 22. Then pleased it the Apostles and Elders, with the whole Church, to send chosen men of their own company to Antioch with Paul and Barnabas: namely, Judas surnamed Barsabas, and Silas, chief men among the brethren. v. 23. And wrote letters by them after this manner: The Apostles, and Elders, and Brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

Pastors and Teachers, and other Church-Governours, (as also other fit persons, when it shall be deemed expedient) are members of these Assemblies which we call Synodical, where they have a lawful calling thereunto.

Synodical Assemblies may lawfully be of several sorts, as Provincial, National, and Occumenical.

It is lawful and agreeable to the word of God, that there be a subordination of Congregational, Classical, Provincial, and National Assemblies for the Government of the Church.

Of Ordination of Ministers.

Under the head of Ordination of Ministers is to be considered either the Doctrine of Ordination, or the power of it.
Touching the Doctrine of Ordination.

No man ought to take upon him the Office of a Minister of the Word without a lawful calling. [Rom. 10.14. v.14. How shall they call upon him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things. Jer. 14. 14. Then the Lord said unto me, The prophets prophesy lies in my name, I sent them not, neither have I commanded them, neither spake unto them; they prophesy unto you a false vision and a lying divination, and a thing of nought, and the deceit of their heart. Heb. 5. 4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron.]

Ordination is always to be continued in the Church.] Tit. 1. 5. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every City, as I had appointed thee. 1 Tim. 5. 17, 21. v. 21. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality. v. 22. Lay hands suddenly on no man, neither be partaker of other men’s sins. Keep thyself pure.

Ordination is the solemn setting apart of a person to some publick Church-office.] Numb 8. 10, 11, 14, 19, 22. v. 10. And thou shalt bring the Levites before the Lord, and the children of Israel shall put their hands upon the Levites. v. 11. And Aaron shall offer the Levites before the Lord, for an offering of the children of Israel, that they may execute the service of the Lord. v. 14. Thus shalt thou separate the Levites from among the children of Israel; and the Levites shall be mine. v. 19. And I have given the Levites as a gift to Aaron, and to his sons, from among the children of Israel, to do the service of the children of Israel, in the Tabernacle of the Congregation, and to make an atonement for the children of Israel; that there be no plague among the children of Israel, when the children of Israel come nigh unto the Sanctuary. v. 22. And after that went the Levites in, to do their service in the Tabernacle of the Congregation, before Aaron, and before his sons; as the Lord had commanded Moses, concerning the Levites, so did they unto them. Acts 6. 3, 5, 6. v. 3. Wherefore, brethren, look ye out among you seven men of honest report, full of the holy Ghost, and wisdom, whom we may appoint over this business. v. 5. And the saying pleased the whole multitude, and they chose Stephen, a man full of faith, and of the holy Ghost; and Philip, and Prochorus, and Nicanor, and Timon, and Parachus, and Nicolas a proselyte of Antioch. v. 6. Whom they had set before the Apostles, and when they had prayed, they laid their hands on them. Every Minister of the Word is to be ordained by imposition of hands, and prayer with fasting, by those preaching Presbyters to whom it doth belong. 1 Tim. 5. 17. Lay hands suddenly on no man, neither be partaker of other men’s sins. Keep thyself pure. Acts 14. 23. And when they had ordained them Elders in every Church, and had prayed with fasting, they committed them to the Lord, on whom they believed. Acts 13. 3. And when they had fasted and prayed, and laid their hands on them, they sent them away.

It is agreeable to the Word of God, and very expedient, that such as are to be ordained Ministers, be designed to some particular Church, or other ministerial charge.] Acts 14. 23. See before. Tit. 1. 5. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every City, as I had appointed thee. Acts 20. 17, 28. v. 17. And from Miletus he sent to Ephesus, and called the Elders of the Church. v. 18. Take heed therefore unto yourselves, and to all the flock over which the holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.

He that is to be ordained Minister, must be duly qualified both for life and Ministerial abilities, according to the Rules of the Apostles.] 1 Tim. 3. 2, 3, 4, 5, 6. v. 2. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach. v. 3. Nor give a
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given to wine, no striker, not given to filthy lucre, but patient; not a brawler, not contentious: v. 4. God that ruleth well his own house, having his children in subjectness with all gravity. v. 5. (For if a man know not how to rule his own house, how shall he take care of the Church of God?) v. 6. Not a novice, lest being lifted up with pride, he fall into the condemnation of the Devil. Tit.1.6,7,8,9,v.6. If any man be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. v. 7. For a Bishop must be blameless, as the Steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre: v. 8. But a lover of hospitality, a lover of good men, sober, just, holy, temperate. v. 9. Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine, both to exhorte, and to convince the gainsayers.

He is to be examined and approved by those by whom he is to be ordained. Tit.3.7,10,v.7. Moreover he must have a good report of them which are without, lest he fall into reproach, and the snare of the Devil. v. 10. And let these also first be proved, then let them use the office of a Deacon, being found blameless. Tit.5.22. Lay hands suddenly on no man, neither be partaker of other mens sins. Keep thyself pure.

No man is to be ordained a Minister for a particular Congregation, if they of that Congregation can shew just cause of exception against him. 1 Tim.3.2. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach. Tit.1.7. For the Bishop must be blameless as the Steward of God, &c.

**Touching the Power of Ordination.**

Ordination is the Act of a Presbytery. 1 Tim.4.14. Neglect not the gifts that is in thee, which was given thee by prophesie, with the laying on of the hands of the Presbytery.

The power of ordering the whole work of Ordination is in the whole Presbytery, which, when it is over more Congregations than one, whether those Congregations be fixed or not fixed, in regard of Officers or Members, it is indifferent as to the point of Ordination. 1 Tim.4.14. Neglect not the gifts that is in thee, which was given thee by prophesie, with the laying on of the hands of the Presbytery.

It is very requisite that no single Congregation that can conveniently associate, do assume to it self all and sole power in Ordination.

1. Because there is no Example in Scripture, that any single Congregation which might conveniently associate, did assume to it self all and sole power Ordination, neither is there any rule which may warrant such a practice.

2. Because there is in Scripture Example of an Ordination in a Presbytery over divers Congregations, as in the Church of Jerusalem, where were many Congregations, these many Congregations were under one Presbytery, and this Presbytery did ordain.

The Preaching Presbyters orderly associated either in Cities or neighbouring Villages, are those to whom the imposition of hands doth appertain for those Congregations within their bounds respectively.
To the Right Honourable

THE

LORDS and COMMONS

Assembled in Parliament:

The Humble Advice of the Assembly of Divines, now sitting by Ordinance of Parliament at Westminster,

Concerning

The Doctrinal part of Ordination of MINISTERS.


2. Ordination is always to be continued in the Church, Titus 1.5. 1 Tim.5.21,22.


4. Every Minister of the Word is to be ordained by imposition of hands, and Prayer with fasting, by those preaching Presbyters to whom it doth belong, 1 Tim.5.22. Acts 14.23. and 13.3.

5. The power of ordering the whole work of Ordination, is in the whole Presbytery, which, when it is ever more Congregations then one, whether those Congregations be fixed or not fixed, in regard of Officers or Members, it is indifferent as to the point of Ordination, 1 Tim.4.14.

6. It is agreeable to the Word of God, and very expedient, that such as are to be ordained Ministers, be designed to some particular Church or other Ministerial charge, Acts 14.21. Tit.1.5. Acts 10.17. and 28.

7. He that is to be ordained Minister, must be duly qualified both for life and Ministerial abilities, according to the rules of the Apostle, 1 Tim.3.1,3,4,5,6. Tit.1.5,6,7,8,9.

8. He is to be examined and approved by those whom he is to be ordained, 1 Tim.3.7.10 and 5.12.

9. No man is to be ordained a minister for a particular Congregation, if they of that Congregation can show just cause of exception against him, 1 Tim 3.2. Tit.1.7.

10. Preaching Presbyters orderly associated, either in Cities, or neighbouring Villages, are those to whom the imposition of hands doth appertain, for these Congregations within their bounds respectively, 2 Tim.4.14.

11. In extraordinary cases, something extraordinary may be done; and till a settled order may be had, yet keeping as near as possible may be to the rule, 2 Chron 19.14; 35.36. 2 Chron 30.3,33,4,5.

12. There is at this time (as we humbly conceive) an extraordinary occasion for a way of Ordination for the present supply of Ministers.
The Directory for Ordination of Ministers

The work of Ordination is to be performed with all due care, wisdom, gravity and solemnity, we humbly tender these directions as requisite to be observed.

1. He that is to be ordained, being either nominated by the people, or otherwise commended to the Presbytery for any place, must address himself to the Presbytery, and bring with him a Testimonial of his taking the Covenant of the three Kingdoms, of his diligence and proficiency in his Studies, What degree he hath taken in the University, and what hath been the time of his abode there; and what of his age, which is to be twenty-four years, but especially of his life and conversation.

2. Which being considered by the Presbytery, they are to proceed to examine touching the Grace of God in him, and whether he be of such holiness of life as is requisite in a Minister of the Gospel, and to examine him touching his learning and sufficiency, and touching the evidences of his Calling to the holy Ministry, and in particular his fair and direct Calling to that place.

The Rules for Examination are these.

1. That the party examined be dealt withal in a brotherly way, with mildness of spirit, and with special respect to the gravity, modesty, and quality of every one.

2. He shall be examined touching his skill in the Original Tongues, and his trial to be made by reading the Hebrew and Greek Testaments, and rendering some portion of some into Latin; and if he be defective in them, enquiry shall be made the more strictly after his other Learning, and whether he hath skill in Logick and Philology.

3. What Authors in Divinity he hath read, and is best acquainted with, and trial shall be made in his knowledge of the grounds of Religion, and ability to defend the Orthodox Doctrine contained in them, against all unfound and erroneous opinions, especially those of the present age; of his skill in the sense and meaning of such places of Scripture as shall be proposed unto him in cases of Conscience, and in the Chronology of the Scripture, and the Ecclesiastical History.

4. If he hath not before preached in public, with approbation of such as are able to judge, he shall, at a competent time assigned him, expound before the Presbytery such a place of Scripture as shall be given him.

5. He shall also, within a competent time frame a discourse in Latin upon such a common place or controversy in Divinity as shall be assigned him, and exhibit to the Presbytery such Theeses as express the sum thereof, and maintain a Dispute upon them.

6. He shall preach before the people, the Presbytery, or some of the Ministers of the Word appointed by them, being present.

7. The proportion of his gifts in relation to the place unto which he is called, shall be considered.

8. Before the trial of his gifts in Preaching, he shall undergo an examination in the Premises two several days, and more, if the Presbytery shall judge it necessary.

9. And as for him that hath been formerly ordained a Minister, and is to be removed to another Charge, he shall bring a Testimonial of his Ordination, and of his abilities and Conversation, wherein his fitness for that place shall be tried by his Preaching there, (if it shall be judged necessary) by a further examination of him.

3. In all which he being approved, he is to be sent to the Church where he is to serve, there to preach three several days, and to converse with the people, that they may have trial of his gifts for their edification, and may have time and occasion to enquire into, and the better to know his life and conversation.

4. In the last of these three days, appointed for the trial of his gifts in preaching, there shall be sent from the Presbytery to the Congregation, a publice intimation in writing, which shall be publicly read before the people; and after affixed to the Church door, to signify, that such a day a
competent number of the Members of that Congregation nominated by themselves, shall appear before the Presbytery, to give their consent and approbation to such a man to be their Minister, or otherwise to put in with all Christian discretion and meekness what exceptions they have against him, and if upon the day appointed there be no just exception against him, but the people give their consent, then the Presbytery shall proceed to Ordination.

5. Upon the day appointed for Ordination, which is to be performed in that Church, where he that is to be ordained is to serve, a solemn Fast shall be kept by the Congregation, that they may the more earnestly join in Prayer for a blessing upon the Ordinance of Christ, and the labours of his Servant for their good. The Presbytery shall come to the place, or at least three or four Ministers of the Word shall be sent thither from the Presbytery of which one appointed by the Presbytery shall preach to the People, concerning the office and duty of Ministers of Christ, and how the People ought to receive them for their work sake.

6. After the Sermon, the Minister who hath preached, shall in the face of the Congregation demand of him who is now to be ordained concerning his faith in Christ Jesus, and his persuasion of the truth of the Reformed Religion according to the Scripture; His sincere intentions and ends in desiring to enter into this Calling; His diligence in Prayer, Reading, Meditation, Preaching, Ministering the Sacraments, Discipline and doing all Ministerial Duties towards his Charge; His Zeal and Faithfulness in maintaining the Truth of the Gospel, and Unity of the Church against Error and Schism; His care that himself and his Family may be unblamable and examples to the Flock; His willingness and humility in meekness of Spirit, to submit unto the admonitions of his Brethren, and Discipline of the Church; And his resolution to continue in his duty against all trouble and persecution.

7. In all which having declared himself, professed his willingness, and promised his endeavours by the help of God; The Minister likewise shall demand of the people, concerning their willingness to receive and acknowledge him as the Minister of Christ, and to obey and submit unto him, as having rule over them in the Lord, and to maintain, encourage and assist him in all the parts of his Office.

Which being mutually promised by the people, the Presbytery, or the Ministers sent from them for Ordination, shall solemnly set him apart to the Office and work of the Ministry, by laying their hands on him, which is to be accompanied with a short Prayer or Blessing, to this effect.

8. Thankfully acknowledging the great mercy of God, in sending Jesus Christ for the redemption of his people, and for his ascension to the right hand of God the Father, and thence pouring out his Spirit, and giving gifts to Men, Apostles, Evangelists, Prophets, Pastors and Teachers, for the gathering and building up of his Church, and for fitting and inclining this man to this great work. To entreat him to fit him with his holy Spirit, to give him (who in his name we thus set apart to this holy service) so fulfilling the Work of his Ministry in all things, that he may both save himself and his people committed to his charge.

9. This or the like form of Prayer and Blessing being ended, let the Minister who preached, briefly exhort him to consider of the greatness of his Office and Work, the danger of negligence both to himself and his people, the blessing which will accompany his faithfulness in this life, and that to come; and withall exhort the people to carry themselves to him as to their Minister in the Lord, according to their solemn promise made before, and so by Prayer commending both him and his flock to the Grace of God, after singing of a Psalm, let the Assembly be dismissed with a Blessing.

10. If a Minister be designed to a Congregation, who hath been formerly ordained Presbyter according to the form of Ordination which hath been in the Church of England, which we hold for substance to be valid, and not to be disclaimed by any who have received it; Then there being a cautious proceeding in matters of Examination, let him be admitted without any new Ordination.

11. And in case any Person already ordained Minister in Scotland, or in any other reformed Church, be designed to a Congregation in England, he is to bring from the Church to that Presbytery here, within which that Congregation is, a sufficient testimonial of his Ordination, of his life and conversation while he lived with them, and of the causes of his removal; And to undergo such a trial of his fitness and sufficiency, and to have the same course held with him, in other particulars, as is set down in the rule immediately going before Touching Examination and Admission.

12. That Records be carefully kept in the several Presbyteries, of the names of the Persons ordained.
with their testimonials, the time and place of their Ordination, of the Presbyteries who did impose hands upon them, and of the charge to which they are appointed.

13. That no money or gift, of what kind soever, shall be received from the Person to be ordained, or from any on his behalf, for Ordination, or ought else belonging to it, by any of the Presbytery, or any appertaining to any of them, upon what pretence soever.

Thus far of ordinary rules and course of Ordination in the ordinary way; That which concerns the extraordinary way requisite to be now practised, followeth...

1. In these present exigencies, while we cannot have any Presbyteries formed up to their whole power and work, and that many Ministers are to be ordained for the service of the Armies and Navy, and too many Congregations where there is no Presbytery at all; and where (by reason of the publike trouble:) the people cannot either themselves enquire out and find out one who may be a faithful Minister for them, or have any with safety sent unto them for such a solemn trial as was before mentioned in the ordinary Rules; especially when there can be no Presbytery near unto them, to whom they may address themselves, or which may come or send to them a person to be ordained in that Congregation, and for that people; And yet notwithstanding, it is requisite that Ministers be ordained for them, by some, who being set apart themselves for the work of the Ministry, have power to joyn in the setting apart of others, who are found fit and worthy. In those cases, until by God’s blessing the store laid duties may be in some good measure removed; let some godly Minister in or about the City of London, be designed by publick authority; who being associated, may ordain Ministers for the City, and the Vicinity, keeping as near to the ordinary Rules forementioned, as possible they may; And let this association be for no other intent or purpose, but only for the work of Ordination.

2. Let the like association be made by the same authority in great Towns, and the neighbouring Parishes in the several Counties, which are at the present quiet and undisturb’d, to do the like for the parts adjacent.

3. Let such as are chosen or appointed for the service of the Armies or Navy be ordained, as aforesaid, by the associated Ministers of London, or some others in the country.

4. Let them do the like, when any man shall duly and lawfully be recommended to them for the Ministry of any Congregation, who cannot enjoy liberty to have a trial of his parts and abilities, and desire the help of such Ministers so associated, for the better furnishing of them with such a Person, as by them shall be judged fit for the service of that Church and People.

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The Stationer to the Reader:

This good acceptance, that the Confession of Faith, and Catechisms with Scriptures at large hath found, hath encouraaged me to have them again revised, and to procure the Emphasis of the Scriptures to be printed in a different Character, that then may the see the reason why the texts are inserted.

As also by advice of some Ministers in the City, there is annexed that form of Church Government, with Scriptures at large, which we find at the end of the little volume, of the Confession, and Catechisms printed by the Company of Stationers.

FINIS.
Those Ministers in the Citie (expressed at the foote of the fore-going page) that desired this form to be annexed, with Scriptures at large, for the good of Families, were some of those whose names are subscribed to the Epistle of the Presbyterian judgement.

V

Hereas there is a report raised and somented by divers persons, as if the Presbyterian Government was established only for three yeares and no more, which three yeares being expired, they suppose that Establishment is now out of date: and this as some are obliged to suggest by their interest, so others through their inadvertency receive: 'Twas thought fit to disabuse the Nation, to give them to understand, and they are hereby desired to take notice that the Presbyterian Government is that Church-Government which is established by the Law of the Land, as no man can either deny or doubt, who knows that though there was an Ordinance about 1645, for the setting of this Government only for three yeares, unless the Houses thought fit to order otherwise; yet it pleased the two Houses the Lords and Commons assembled in Parliament, Die Martis Aug. 29 1648, to ordain this forme of Church-Government to be used in the Churches of England and Ireland, without limitation of time for its duration; beginning thus;

Be it Ordered and Ordained by the Lords and Commons in Parliament assembled, and by authority of the same; That all Parishes and places whatsoever within the Kingdom of England and Dominion of Wales (as well privilged places and exempt jurisdictions, as others) be brought under the Government of Congregational, Classical, Provincial, and National Assemblies, Provided that the Chapels or places in the Houses of the King and his Children, and the Chapels or places in the Houses of the Peers of this Realm, shall continue free for their exercise of divine duties to be performed according to the Directory, and not otherwise, &c.

Where you may read the full extent of the Presbyterian Government, as it is appointed to continue, with Rules about Ordination of Ministers, Examination, Censures, Suspension, and Excommunication, in their Classical Assemblies; as you have it recited and reprinted at large, in the great new Book of Statutes (Chap. 118. of Ordinances, 1648. Pag. 165 166, &c.) being called in the title page, A Collection of Acts and Ordinances of General Use (for in his Preface he writes that he omits all such as were only Temporary and already Expired, as a Continuation of Polton's Collections or Statutes, by Henry Scoffell Esquire, Clarke of the Parliament and Council, who writes that he publish'd these Acts and Ordinances in his Book by Special Order of Parliament. Printed by the Printers to his Highnes this present yeare 1658.
A TABLE
Of the Chief Points spoken to in the Confession of Faith, and the Larger Catechism, wherein the substance of the shorter is comprehended.

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