

AN <sup>43-4.12</sup><sub>2</sub>  
EXPOSITION  
OF  
THE PRINCIPLES  
OF  
RELIGION.

BY  
THO. HOOKER.



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*An Exposition of*

not be attributed to any creature.

2. In regard that all things were made for *man*, man for an *end*, which end must needs be *God*.

Q. *But can we conceive of God as he is?*

A. No, because of the great distance between him and us; for when a man looketh upon the Sun, he cannot possibly endure it, because that is so glorious, and his eyes so feeble.

Q. *How may we conceive of God?*

Ans. 1. Cast downe thy selfe before him, confessing thy unfitness to draw nigh him.

2. Look how he is set forth in his Word, as a *gracious, glorious, eternall* being, without any mixture of infirmity or disability. Man hath with *power, weaknesse*; with *mercy, cruelty*; God hath not so.

3. Goe into the world, and view the height of its glory, and then conclude, If the *Creature* be thus excellent, what must the *Creator* be?

Q. *What is God?*

A.

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A. A Spirit that hath life and being of himselfe.

Q. *What is a Spirit?*

A. It is the finest and subtilest substance that can be.

Q. *Why had God rather be a Spirit than a Creature?*

Ans. 1. Because that is the most pure and excellent essence.

2. There is a great difference between God and us; wee have a fleshly part, he is all spirituall; we borrow our being, but God hath life of himselfe, and gives being to every thing.

3. That he is an infinite and Almighty God, the sole Creator and Governour of all things.

Q. *What is it to create?*

A. To make something of nothing.

Q. *Wherein doe Mans works, and Gods differ?*

Ans. 1. Man must have something to work upon, God needeth not any thing; a word of his mouth is sufficient.

2. Man is subject to be weary,

A 3

ry,

ry, but GOD cannot.

*Q. What is meant by Government?*

*A.* A seasonable succouring and guiding of the Creature. Such is the weaknesse of poore mortals, that as they were first made of nothing, so unlesse God upholds them, they will soon resolve to their first nothingnesse.

*Q. What are the particulars of this Government?*

*A.* Two: First, Sustainment, Secondly, Direction.

*Q. What is Sustainment?*

*A.* The good providence of God, whereby he protects and provides for his people.

*Q. What is Direction?*

*H.* A power of the Lord, whereby he orders every thing to its right end.

*Q. How doth he direct the creature to its end?*

*Ans. 1.* God gives them direction whereby to work, and puts forth their ability into action.

*Q. What may we learn from hence?*

*A.*

*Ans. 1.* Comfort to the Saints, seeing God is so great a Creator, and powerfull a Governour; there is no people under heaven (that worship any other God) are so blessed as they are: *Among the Gods there is none like unto thee O Lord, neither are there any works like unto thy works. Psal. 86. 8.*

2. This should teach us to mind Gods dealing with us in every passage of our lives, and to stand in awe of his Majesty.

*Q. How is God distinguished?*

*A.* Into three Persons.

*Q. What is meant by a Person?*

*A.* A Person is a manner of Divine being.

*Q. Why doe you say a being?*

*A.* Because the Deity and the Person is all one.

*Q. Why doe you say a manner?*

*A.* Because there be divers turnings, that the God-head puts upon it selfe.

*Q. How?*

*A.* The God-head is full of wisdom and understanding: Now the

Fathers *understanding* casts it back againe upon himselfe; for if he had understanding before the world; then there must needs be somewhat to be understood: but there was none but *himself*, therefore he casts it back upon himself.

2. This *being* understood is the Son, the wisdom of the Father, and the third Person being willed is the Spirit, who notwithstanding are all one. As long as a man teacheth, he is a Master; but when he is taught, he is a Scholar: practice comes from teaching; after a man is taught hee becomes a practitioner: here now be divers behaviours, yet all but one man. As a Sun beame falling upon a wall, casts back its heat; so doth the Spirit, proceeding from the Father and the Son.

Quest. *What is that which is common to all the Persons?*

A. The God-head is common to them all; and whatever is proper to the God-head, is proper to all the rest; with this difference, in regard

regard of the particular relation that every one of them hath; the Fathers property being to *beget*, the Son to be *begotten*, and the Spirit to *proceed*: none of them exceeding the other in *time*, but in *order* onely.

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The second Principle:  
*Man wholly corrupted by Adams fall, became a slave of Sathan, and heire of Damnation.*

Quest. **H**ow must we conceive of Adams fall?

A. Look into the height of happiness he once enjoyed, and the depth of misery his sin produced.

Q. *Were any else in this estate?*

A. No.

Q. *How then came all creatures to have their being?*

A. The stamps of Gods Attributes were no farther upon them, then to put vertues into every one.

Q. *Where may we conceive this vertue consisteth?*

A. S.

A.

*A.* In the soule and body of man.

*Q.* How in his soule?

*Ans.* 1. In the *understanding*, *Adam* by that was full of knowledge and capable of Gods will. Secondly, in the *will* consisting in holinesse and righteousnesse, God putting an aptnesse into *Adam* to love him above all, and his Neighbour as himselfe.

*Q.* How is Gods Image seen in the affections of men?

*A.* In regard of that sweet Harmony and agreement which the *affection* hath with the *will*.

*Quest.* How is Gods Image scene in the parts of the body?

*Ans.* When they are subject to the reasonable will and understanding in such things as God commands.

*Quest.* What is the Covenant God made with Adam?

*Ans.* That which was of works, was, *Doe this and live*; by living is meant a promise which God made unto *Adam*, that if hee kept Gods

Gods Commandements he would preserve him for ever.

*Quest.* Had onely *Adam* this?

*Ans.* It reacheth not to him onely, but to the good of all his posterity.

*Q.* What are the signes of this Covenant?

*A.* 1. *The Tree of life*, which was a sign and seale whereby God assured *Adam*, as sure as he saw the *Tree*, if he obeyed his command, he should live for ever.

2. *The tree of knowledge* which perswaded him, that if he obeyed God, hee should certainly know good and evil.

*Qu.* Did *Adam* fall from this estate?

*A.* Yes, by the allurement of *Satan* in 3. respects: 1. By propounding his temptations unto him. 2. In pursuing of him. 3. In obtaining his desire.

*Q.* How by propounding?

*A.* He came to *Eve*, changing himselfe into a *Serpent*; *Satan* being now false from God, grudged the

the happy estate that *Adam* was in, and thought much that he should not be in the same condition with himselfe, whereupon he tempted him.

*Q. What was Eves answer?*

*A. Of any tree of the Garden we may eate, but not of this, lest peradventure we dye; now he took advantage of this, when she began to doubt of Gods providence.*

*Q. How else did they fall?*

*A. By their owne free will attending to, and parlying with Satan, in two respects:*

1. In a light esteeme of Gods command.

2. In their delusion, 1. Saying the fruit was good, when God said the contrary: 2. Harkning to *Satan*, who told them it would be the cause of their good, and not evil, when as God told them when they eate thereof they should dye the death.

*Q. What is the third cause of their fall?*

*A. The holy and blessed Law of God*

God may after a measure be said to have some influence therein.

*Q. What came to Adam after this?*

*A. He was made guilty and lyable unto the Law and Curse.*

*Q. What followeth upon this guiltinesse?*

*A. Punishment.*

*Q. What was that?*

*A. Originall and actuall sinne.*

*Q. What is originall sinne?*

*A. A naturall depravation. of the whole man.*

*Q. What is actuall sinne?*

*A. A transgression of the Law in the least particular.*

*Q. Why did God punish them so severely?*

*Ans. 1. Because they sinned against an extraordinary Majesty, loving Satan more then God.*

2. Because they broke all the Commandements at once, which were included in these two, *Love the Lord with all thy heart, and thy Neighbour as thy selfe.*

*Q. Did Adam sin onely to himselfe?*

*A. No*

*A.* No, but to his posterity.

*Q.* How commeth it so?

*A.* We did then what ever hee did, for we were in his loynes, it was equall with God to appoint it so, because that if he had done well we should have been saved; now consequently it must follow, that because he sinned, we must also be punished.

*Q.* How did Adams sinne become ours?

*A.* By imputation.

*Q.* What is imputation?

*A.* That whereby the fault of one man is put upon another.

*Q.* How came we to have original sinne?

*A.* By propagation in regard that Adams sent his nature into us, and we become like him.

The

The third Principle.

*Concerning redemption by Christ.*

*Quest.* **W** *As our Redemption necessary?*

*A.* Yes, because God determined an end of his Creation, now man because fallen, if he should be destroyed, the end would be frustrate. Secondly, God had ordained the glorification of his mercy in man; now had there been no Redemption, where would the glory of his mercy appeare? Thirdly, the Elect fallen without this could have had no comfort.

*Q.* *Who is this Redeemer?*

*A.* Jesus Christ the second Person in the Trinity, hee onely can subdue our enemies, and satisfie his Fathers wrath.

*Q.* *Wherefore was Christ the first person in the Trinity?*

*Ans.* 1. Because hee could most prevaile with God, being his Son. Secondly, God being he who was  
fully

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fully offended, it was not justice that he should pay himselfe.

*Q. Why did Christ take the nature of man upon him?*

*A.* 1. Because it was man that sinned. Secondly, there must be a suffering as well as a satisfaction.

*Q. Did Christ take upon him the person or nature of man?*

*A.* The nature onely, for else there should have been two persons, which cannot be.

*Q. How did Christ take mans nature upon him?*

*A.* The Holy Ghost sanctified it, and then Christ took the same.

*Q. What are those things observable in this nature?*

*A.* His union, and the manner of his conception.

*Q. How is his union?*

*A.* Inseparable, for our nature could not be separated from him; the eternall Sonne of God so tooke the nature of man, that when it met with him, it was not changed, but remained the same for ever.

*Q. How was Christ conceived?*

*A.* By

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*A.* By the Holy Ghost, who at this time, and in this thing imitated the nature of man.

*Q. Of whom was Christ conceived?*

*A.* Of the Virgin Mary.

*Q. Why had not Christ a Father as well as a Mother?*

*A.* Then had he been lyable to sinne, which was principally imputed to man.

*Q. How did Christ suffer?*

*A.* By his Death, which was two-fold, corporall and spirituall; corporall, whereby his body was separated from his soule; and spirituall, whereby hee was separated from God.

*Q. What things are to be observed in the death of the soule?*

*Ans.* 1. The wrath of God and his anger against a man, of which Christ tasted: Secondly, the consequences which are desperation and continuall punishments, from which Christ was most free.

The

## The fourth Principle.

*A sinner of an humble and contrite spirit apprehends Christ by faith, and so is justified and sanctified:*

Here are two things; 1. A preparation. 2. The Benefit.

Quest. **W**hat is contrition?  
 A. When a sinner is brought to such a sight of sinne, that being enforced to feele the burthen thereof, hee comes to bee sequestred from it.

Q. How many things are here considerable?

A. Three: 1. A sinner must be brought to a sight of his sinne. 2. Hee must bee enforced to feele it. 3. He must come to be sequestred from it.

Q. Why doe you say, Brought to a sight of his sinne?

A. Because of himselfe he neither

ther will nor can see his sinne.

Q. What doe you meane by sight?

A. A cleare and convicting sight of sinne.

Q. What is it to have cleare sight of sinne.

A. When a man sees sinne as it is in its colours.

Q. What is it to see sinne convictingly?

A. When a sinner is perswaded in his conscience that that sinne which the Minister and the Word of God speaks of, is his own sinne.

Q. What is meant by sinne?

A. In sinne there are two branches, the evill of it, and the punishment of it.

Q. Which is worse of these two?

A. The evill of sinne, for 1. that which deprives a man of the chiefest good, must needs be the greatest evill, but sinne deprives the soule of God the chiefest good. 2. We see Christ could suffer punishment, but not be sinfull. 3. And God is oft the Author of punishment, but not of sinne.

Q.

*Q. What is the second thing in the definition?*

*Ans.* Hee is *inforced to feele* it; men would bee flying off from the meditation of this sinne.

*Q. How may a man feele his sinne as he should doe?*

*Ans.* By *meditation and application.*

*Q. How by meditation?*

*Ans.* 1. By considering what a **G O D** hee hath offended, how great mercy abused, and justice provoked, not onely in time of ignorance, but since wee knew him: Secondly, A serious meditation of the vile and filthy nature of sinne.

*Q. How doth the vilenesse of sin appeare?*

*A.* It separates us from Gods presence, and procureth eternall misery.

*Q. How by application?*

*Ans.* 1. By convincing the heart of its loathsome conditon.  
2. By dogging the heart when there

there is any occasion of sinne, and still telling it of Gods judgement.

*Q. Can any man of himselfe doe this?*

*A.* No, it must be Gods humbling hand.

*Q. What doe you meane by sequestred?*

*Ans.* When a mans hearts desire and hungering, is to get out of sinne, though hee cannot, saying with himselfe, there is no reason why I should be thus ruled by base lusts.

*Q. What is humiliation?*

*Ans.* When the heart of a poore sinner comes to despaire of all hope and helpe, either in himselfe or any creature, and is contented to bee at Gods disposing.

*Q. How many things are to be considered in this definition?*

*Ans.* Hee despaireth of all hope in himselfe, or in the creatures, and is content to be at Gods disposing.

*Q. When*

*Q.* When doth a man come to this despaire?

*A.* When he seeketh to the world for succour, and findes none.

*Q.* When is a man content to bee at Gods dispose?

*A.* When he acknowledgeth he hath no good in himselfe, and confesses (if at any time God afflict him) that it is just with God so to doe, resolving what ever trouble lyes upon him, still to trust and call upon God. *Contrition* and *humiliation* are two graces which must be wrought in the soul before faith can enter in.

1. Because every naturall man hath sinne to be his God, now there cannot be two Gods in any mans heart.

2. Because by *faith* we goe unto Christ to receive good at his hands; now one cannot goe to Christ before he goe out of himselfe; before we can get the *pearle*, we must sell all that we have; now Christ is the *pearle*; wee must sell all our corruptions to enjoy him.

*Q.* What

*Q.* What is faith?

*A.* A resting upon God, grounded upon knowledge, and assurance that God is my God in Christ.

*Q.* How many things are included in this knowledge?

*A.* A sight of sinne, and a sense of it, which will produce three things:

1. A prizing and seeking for mercy.

2. No content in any thing, till we have obtained mercy.

3. The testimony of Gods Spirit, which assureth Gods children their sins are pardoned.

*Q.* What is meant by resting upon God?

*A.* It is discovered by two particulars:

1. Casting our selves upon the Promise.

2. A perswasion that they shall be fulfilled to us.

*Q.* What is Iustificacion?

*A.* When a beleeving sinner is accounted just in Gods sight, through Christ, according to the Law.

*Q.*

*Q. Why say you accounted?*

*A.* Because Justification puts nothing into us, nor findes nothing in us.

*Q. Doth God justifie wicked men as they are in themselves?*

*A.* God provided another to be their surety, for whose sake he accepts them.

*Q. Can one mans wisdom, understanding and holinesse be accounted to another?*

*A.* Yes, if one mans offence be imputed to another, then may one mans righteousness; but Adams sinne was imputed to us, *Rom. 5.* therefore Christs Righteousnesse may be accounted ours. If the Law be, that the surety may be punished for the debt as well as the debtor, then may the sureties satisfaction be accounted to the debtor, both because the surety and the debtor tooke upon them the same thing, and subjected themselves to the same condition.

*Q. What doe we learn out of these words, according to the Law?*

*A.* No

*A.* No man can be just, except he be in some measure answerable to the rule of justice.

*Q. What did the Law require?*

*A.* Two things: 1. Dying for sinne. 2. Doing that wee may live.

*Q. Was our sinne made Christs by commission?*

*A.* No, onely by imputation, for when Christ dyed to save us, did we dye also? no, onely his death was imputed to us.

*Q. What doth Christ receive from us?*

*A.* Guilt and punishment.

*Q. What doe we receive from Christ?*

*A.* His merits and obedience.

*Q. Doth faith it selfe justifie a man?*

*A.* We are not justified by faith, for its but an instrument whereby we lay hold upon Christ, and so are justified.

*Q. Must justification be joynd to sanctification?*

*A.* Yes, for justification goeth,  
B before

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before, and sanctification followes  
after.

*Q. Wherein lyeth the difference?*

*A. Justification putteth nothing  
into a man, nor findeth any thing  
in a man: Sanctification puts a new  
frame of heart into us.*

*Q. But doth not God put grace  
into a justified sinner?*

*A. Yes, but he doth it by san-  
ctification, not by justification. We  
receive justification all at once, and  
that neither admits of increase, or  
decrease, but holinesse is usually  
increased, and decreaseth many  
times.*

*Q. What is sanctification?*

*A. Its the restoring of a justified  
man into the image of God where-  
in he was created: Not a making  
new faculties in the soule, but put-  
ting them into right order; as  
when a clock falls in pieces (the  
wheels being not broken) the clock  
hath not new wheelles set into it,  
but they are new made againe.*

*Q. How many things be there in  
sanctification?*

*A.*

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*A. Two: Mortification and Vi-  
vification.*

*Q. What is mortification?*

*A. The first part of sanctificati-  
on whereby sinne is killed in us by  
the power of Christs death appli-  
ed unto us.*

*Q. Can sinne be wholly subdued  
in a man?*

*A. No, but it may be lessened  
and filed away.*

*Q. Wherein lies the difference  
between sin in a wicked, and a godly  
man?*

*A. There is the neereft union  
that may be, between sinne, and the  
soule of a wicked man: Sinne  
beareth greatest rule here, and the  
soule yeelds greatest subjection un-  
to it: He hath a secret resolution  
to sinne in spight of God and his  
Ordinances.*

*But in a godly man the power  
of sinne is loosened, and the union  
broken, sinne is not in him as a  
King, though it may be as a Tyrant.*

*Q. Can mortification and vivi-  
fication be severed?*

*B 2*

*A.*

A. No, where God bestowes *Mortification*, there hee likewise bestowes *vivification*.

*Q. Which goeth first?*

A. *Mortification*, for before we can receive Christ, we must make roome for him by casting out all wickednesse.

*Q. What is meant by this word vivification?*

A. It is that part of sanctification whereby wee are quickned to newnesse of life by Christ his Resurrection applied unto us.

*Q. How is this wrought by Christ's Resurrection?*

A. In sinne wee must conceive there is, 1. The *guilt*. 2. The *punishment*. 3. The *power* of it; the *guilt* and *punishment* Christ by his *Death* removed.

*Q. But how did he take away the power of them?*

A. We having sinned, Christ dyed, and rose again for us, whereas sin and Satan would have kept him in still if they could, but hee came out by force.

The

The first Principle:

*Faith commeth by hearing, and is strengthened by the Word and Prayer.*

Meanes to get and increase *Faith*:

*Quest. How may we get faith?*  
*Ans. By the hearing of the Word preached.*

*Q. Why is Faith wrought by the Word?*

A. Because God hath promised a speciall blessing thereunto, and the holy Spirit accompanies the same for this purpose.

*Q. Why by the Word preached?*

A. Because the Word preached doth evidently reveale truths to the soule, and works more effectually upon a mans heart.

*Q. How is Faith increased?*

A. By the *Word*, *Sacraments*, and *Prayer*. The Word addeth fuel unto Faith, provoking a man to come to Christ, by shewing 1. the need we have of him, by reason of

our daily wants and infirmities:  
 2. The all-sufficiency of Christ to supply us: 3. And his willingnesse to receive all commers.

*Q. When is Faith strong?*

*Ans.* 1. When it grasps as it were a whole handfull of Christ; a little child can grasp but a little of any thing. 2. When it holdeth firmly that it catcheth hold upon.

*Q. How doe the Sacraments strengthen faith?*

*A.* 1. They present Christ neerly and visibly to the soule. 2. They shew Christs merits & obedience, inflaming our hearts with love to him.

*Q. What is Prayer?*

*A.* It is a going out of our selves to God, craving things answerable to his will.

*Q. How a going to God?*

*A.* Not a bodily going, but the mind, affection, and understanding, stirring up themselves to present their suit to him.

*Q. Can a wicked man pray?*

*A.* No, 1. Because true Prayer is

is from the Spirit, and a sanctified heart. 2. These men oppose what they beg for.

*Q. How many parts be there in Prayer?*

*A.* Two: *Petition*, which is a craving of that we want; and *Thanksgiving*, which is a giving God thanks for that we have.

*Q. What is the pattern of Prayer?*

*A.* The *Lords Prayer*, which Christ gave to his Disciples.

*Q. Into how many parts is it divided?*

*A.* Into three: 1. A *Preface*, 2. *Six Petitions*, 3. A *Thanksgiving*.

*Q. What doe you mean by Father?*

*A.* The first Person in the Trinity, who is the fountain from whence all we have floweth.

*Q. How is God said to be a Father?*

*Ans.* 1. In regard of Christ, 2. In regard of us.

*Q. How is God the Father of Christ?*

*Ans.* 1. By naturall generation:

B. 4

2. By

2. By personall union.

*Q. How is God a Father in regard of us?*

*Ans.* 1. In regard of *Creation*, so the Angels are sons of God: 2. In regard of *Adoption*, which is the taking one in stead of a child.

*Q. How may this word Father be a preparative to Prayer?*

*Ans.* 1. If God be a Father, then he is *bountifull*, and we may receive what ever we aske. 2. If God be a Father, he is *mercifull*, ready to pardon all our sins. 3. He will take in good part any service done in truth of heart, though never so small.

*Q. Why doe we say Our Father?*

*A.* Our betokeneth a kind of propriety and interest; As we say, This is *our* house, we have a speciall interest therein: So here it sheweth a speciall interest that Gods people have in him.

2. Community of God to all his servants, as the light is common to all; none can say it is *My Sun*.

3. The fellow-feelingness that the godly have of one anothers misery.

2.

*Q. What preparations are there in this Word to Prayer?*

*A.* It causeth *Reverence*; A child commeth reverently to his *Father*, so must we.

2. It teacheth us *confidence* in God, because he is *our* Father.

And 3. *cheerfulness* in comming to him, as a child unto his Father.

*Q. Is God onely in heaven?*

*A.* No, he filleth every place.

*Q. Why is God said to be in heaven?*

*Ans.* 1. That we may take notice of his power; things above have advantage of things below.

2. He is an holy God, for he is in heaven, where no uncleane thing is.

*Q. What is the scope of the first Petition?*

*A.* That Gods name might be honoured of all his creatures.

*Q. What is meant by name?*

*A.* That whereby God is made knowne.

*Q. How is God made knowne to us?*

B 5.

A.

*Ans.* 1. By his titles and Attributes, as when God is said to be holy, gracious, &c. 2. By his Words: and 3. by his works, especially in the works of grace on the hearts of his children; there is Gods name written as it were in great letters, as the Apostle Peter saith, *They expresse the graces of him that hath called them*; so that when a man looketh upon a child of God, he may say, Surely God is an holy God, because his children are so.

*Q. When doe we honour Gods name?*

*A.* When Gods name is to us as an holy thing; when we see the worth of it, and manifest it to others.

*Q. What is the scope of the second Petition?*

*A.* That God may rule over all, especially over his Church.

*Q. Why is it added to the former?*

*A.* Because when God beareth rule, then his name is honoured.



*Q. What doth this word Kingdome signifie?*

*A.* That rule which he exerciseth over his servants.

*Q. How manifold is this Kingdome?*

*A.* Twofold; the Kingdome of grace, and the Kingdome of glorie.

*Q. How doth God rule in the Kingdome of grace?*

*A.* By his Spirit in the Word he ruleth the hearts of his servants, and aweth the hearts of hypocrites.

*Q. How doth God rule in the Kingdome of glory?*

*A.* Immediately by himself, shining into their hearts, and filling them with his grace.

*Q. What doe we meane by Thy Kingdome come?*

*Ans.* 1. We desire that God would send his Gospel to such places, Nations, & Countryes, as have not had it: 2. That God would spread & enlarge his Gospel where it is: 3. That God would confirm and stablish his Gospel, and cause it to have better entertainment where

where it is spread.

*Q. What is the scope of the third Petition?*

*A.* That all humble subjection may be yeelded unto God.

*Q. Why is this added unto the former?*

*A.* Because then Gods Kingdome doth most of all come, when his will is done.

*Q. What is Gods will?*

*A.* Gods good pleasure touching the performance or bringing to passe of any thing.

*Q. What is Gods secret will?*

*A.* That which God reserveth to himselfe in his own counsaile.

*Q. What is Gods revealed will?*

*A.* That which he hath made known unto us in his Word.

*Q. How must we be like the Angels in obedience?*

*Ans.* 1. In readinesse; they are they are said to have wings.

2. In faithfulnessse; they obey God in every thing; so must we.

3. Their obedience is constant, so should ours. Nothing should hinder

der.

der our speedy and cheerfull obedience.

*Q. What is the scope of the fourth Petition?*

*A.* We desire a comfortable supply of all things concerning this life.

*Q. Why is this put first?*

*A.* A man must have a being, before a well-being; nature before grace.

*Q. Why is bread put for all?*

*Ans.* 1. Because this is most necessary for subsistence; All our endeavours ayme at this.

2. We desire God would give us ability to use the means to attain it.

3. That we may have a comfortable use thereof, with a blessing attending it

*Q. What do you meane by give?*

*A.* First, that God would give us what we want.

Secondly, to continue and preserve still what we have.

Thirdly, that God would give us an heart to make a right use thereof.

*Q. Why doe you say us?*

*Ans.*

*Ans.* Because we must have a fellow-feeling of the necessities of others, we desire God to give us, that we may help them.

*Q.* Why doe you say our daily bread?

*A.* Wee desire here a right and title to these outward things: This title is two-fold; 1. Divine, in regard of God: 2. Politicke, in regard of men.

*Q.* Why do you say this day?

*A.* First, it sheweth that wee must take care for the time present. Secondly, wee desire a moderation of these outward things. Thirdly, we must daily pray and depend upon God for our bread.

*Q.* What rules may wee here learne for the ordering of our lives in the desire of outward things?

*Ans.* 1. Wee must goe to God for every mercy, and acknowledge we receive all from him.

2. Wee must onely look to the time present, not caring for the morrow.

*Q.* What is the scope of the fifth Proposition?

*Ans.*

*A.* Justification, or the forgiveness of sinne.

*Q.* What is meant by debts?

*A.* Sinnes.

*Q.* Why is sinne called a debt?

*A.* Because it maketh us lyable to Gods judgements.

*Q.* Can God forgive our sinnes without satisfaction?

*A.* No, because its against his justice.

*Q.* How then is this a mercy that God doth forgive us our sinnes?

*A.* Gods mercy appears in that he follows the Law against our surety, so that hee is made guilty and lyable to punishment, and we cleared. Is it not a great mercy, that our sinnes may bee removed from us, and Christs righteousness imputed unto us?

*Q.* How farre must a man forgive another?

*A.* In the offence we must consider three things: 1. The breach of the Law. 2. The wrong done to us. 3. The inflicting vengeance for it.

*Q. How farre may a man forgive the sinne as a breach of the Law?*

*A. Onely thus farre he must desire that God would not lay it to their charge; so Christ prayed, Father forgive them, for they know not what they doe.*

*Q. Must a man alwaies forgive his enimie the wrongs and punishment done?*

*A. No, when Gods glory and Religion is disgraced thereby, and it may be for our brothers good.*

*Q. Doth God forgive us, because we forgive others?*

*A. No, He forgives us before wee can forgive others on a right ground. 1. Because all the mercy we have, wee receive from him. 2. All wee have is but a drop in comparison of that Ocean which is in God. 3. Our mercy is mixed with cruelty and many oppositions, but God is all compassion.*

*Q. What is the scope of the sixth Petition?*

*A. Sanctification.*

*Q. What doth temptation properly signifie?*

*A.*

*A. A proving of grace; so God tempted Abraham, and proved his love: Here by temptation is meant a sollicitation to commit evill.*

*Q. Why not tentation of triall?*

*A. Because we ought rather to pray against this then against that.*

*Q. What doe you meane by deliver?*

*Ans. 1. That God would give us a fore-sight of sinne.*

*2. That God would give us power, that we be not thereby overtaken.*

*3. That God would recover us, being falne, and fortifie us against sinne for time to come.*

*Q. What doe you meane by lead?*

*Ans. 1. That God would let us have no occasion of evill.*

*Secondly, if occasions be offered, that he would so assist, and strengthen, that they prevaile not against us.*

*Q. How hath God a hand in the sinnes of men?*

*A. Whatsoever may be said in the Law and Word of God, may be*

be said of God; now the Law may be said to have an hand in the sins of men: As when counsell and admonition comes, the heart swells immediately; as when a thing is put into a channell, or any other place, the water increaseth hugely, not because there is any water put into it, but by opposition.

*Q. What doe you mean by evill?*

*A.* There is no kinde of evill worse then the evill of sinne and punishment: here is specially meant the *evill of sinne*, and also *punishment*, so farre as it may hinder us in the wayes of godlinesse.

*Q. Why do you say deliver us?*

*A.* Here wee desire that God would provide meanes for others good, and make us instruments to deliver them. 1 In watching over their conversation, 2 In telling them of that which is amisse, 3 To follow it, and never leave till wee have convinced them of it.

*Q. What is meant by Kingdome?*

*A.* The right ruling over his servants.

vants. By *power* is meant, an ability and sufficiency to governe.

And by *Glorie*, is meant, 1 The worship of God: 2 The shining of Gods glory.

*Q. Why doe you say Thy?*

*A.* All this is in God: Secondly, all that men have in the world is from God, therefore they must render all to his glory.

*Q. What is Amen?*

*A.* The voyce and word of faith.

*Q. What is here implied?*

*A.* Two things: 1. An earnest desire of what wee beg; as a man when his friend goeth beyond sea, saith, The Lord be with you.

2 A repose of our selves upon God, that he would grant our requests, who hath promised, *whatsoever we aske in Christs Name, wee shall have it.*

The sixth Principle:

*All men shall rise with their bodies to judgement, the godly shall inherit the kingdome of Heaven, but reprobates and unbelievers shall be cast into hell fire with the Devil and his angels.*

**Q.** *What are we to observe out of this Principle?*

**A.** Two things; 1. The judgement. 2. The reward of every man: In the judgement we must observe two things: First, the preparation to this judgement, that is the resurrection. 2. The judgement it selfe.

**Q.** *What is resurrection?*

**A.** It is the re-uniting and knitting the soule and body together, that were separated by death.

**Q.** *Why is it necessary that there must be a resurrection?*

**A.** There are two grounds; one is taken from the justice, another from the mercy of God. Wicked men they have the happinesse of this life, and therefore they must have

have misery in the life to come, else God were not just.

Againe, the godly are here in misery, and they that should be most respected, have the worst entertainment, therefore they must have a happinesse in heaven. So the Author to the *Heb.* saith, *God is just that he should not forget their labour of love.* And the Apostle to the *Thessal.* *It is a righteous thing to render peace to you: it were unjust if they did not see some good dayes.* Abraham tels Dives, *Son, remember thou in thy life time receivedst thy pleasure, and Lazarus paines; therefore now he is comforted, and thou art tormented.* It was the speech of Master Greenham, that *wicked men have some good in them, therefore God gives them outward things, but they have an infinite evil, therefore they must perish eternally.*

Secondly, Gods mercy hath promised heaven to his servants, therefore there must be a Resurrection; heaven is not here. There be two sorts

forts of men that shall be judged; First, those that dye; Secondly, those that live when Christ shall come.

*Q. How doe the godly rise againe?*

*A.* By Christs Resurrection, because Christ was dead, and they are his members; Christ being their Surety: and whatsoever he doth, he doth it not for himselfe, but for them.

*Q. How shall it be with the godly when Christ shall come?*

*A.* They shall be freed from all sinne and weaknesse of body.

*Q. Shall the same bodies arise?*

*A.* Yea the same; God shall gather together all the elect: He that is able to make all things of nothing, is able to raise men, and gather them out of the dust; for it is lesse to repaire a thing of the matter that it is made of, then to make a thing of nothing.

*Q. But is there no change in regard of substance?*

*A.* Onely this; The qualities & con-

conditions of the body shall be altered, the body shall be *incorruptible, immortall*, whereas here we are subject to death and diseases.

Secondly, the body shall bee spirituall; that is, there shall be no dependance upon any outward comforts. Here we must use meat and drink for preservation of our lives; but there shall be no need of them. The Sadduces told Christ, Such an one had seven brethren, and they all married one woman one after another; now say they, In the Resurrection whose shall this wife be? and Christ said to them, Ye erre not knowing the Scriptures; for in heaven they neither eate nor drinke, marrie, nor give in marriage, but are as the Angels; they need no meat nor apparel: So the godly shall be there.

3. All imperfections and weaknesse shall then be taken away; If a man dyes sick, he shall be whole when he rises againe; If a man be lame, or if he were born blind, or if one dyed being a child, all these shall

shall be taken away then.

*Object.* But it seemes it shall not be the same body; for if a man shall have every limbe, and be perfect in every part, how can these things stand together?

*Ans.* There is nothing added to the substance of the body, but only changed and increased; it is in the nature of many things to increase, when as nothing is added unto them: As may be observed in an Onyon, take a great Onyon, and hang it up in the house, and it will grow bigger and bigger; what is the cause of it? not because any thing is added, but because it spreads it selfe further; so then there shall be no new body, but the same substance enlarged and increased.

*Q.* But how comes it to passe that there shall be a change?

*A.* By the immediate and immutuable assistance of Gods upholding and supporting the body.

*Q.* What change shall there be of the soule?

*A.* The wicked shall be changed from

frō evil to worse, there is sin in the here, but there is some restraining grace, either feare or profit prevails with them now, and keeps them from sin, but there shall be no restraining grace at all, but al sin then.

2. There Gods wrath shall be powdered in a fuller measure then now.

1. But the godly soules shall be freed from all sinne and corruption that is now in them. 2. They shall have eternall life, and possesse God himselte as it were fully.

*Vse.* How should this stirre us up to thirst after the day of our resurrection! here we have sin and cannot doe good, but there all sinne shall be taken away.

It should comfort Gods servants, though it fare ill with them in this life, yet they shall be freed from all afflictions and miseries one day.

*Paul* saith, *If a Christians hope were in this life onely, he were of all men most miserable; for who are pursued, who are hated more then they?*

Now come we to speake of the  
C last

last judgement, wherein observe;

1. *There must be a day of judgment.*

2. *The persons that must come to judgement.* 3. *The manner of judgement.* 4. *Who shall proceed therein.*

1. It is called the *day of judgement*, as the time of the Gospell is *the day of salvation*, and the time of affliction *the day of visitation*:

So here the particular time God hath appointed to judge all men, is called the *day of judgement*; It is called also the *last day*, because it shall be the last, and all others prepare to this; It is also called the *Generall judgement*, then all shall be judged, even those that judge others here.

Q. *Why is it necessary there must be a judgement? it seems there need not be a judgement, for the godly are now acquitted, and wicked men are condemned already in their own consciences, that slie in their faces; why therefore must there be a judgement?*

A. God doth it for these two reasons; 1. That his glory might be more manifest, even the glory

of

of his justice; for what a great glory is it, which all shall confesse, even the devils and damned, that God is just in all his proceedings against them? 2. That Christs glory might be made manifest; here he was judged, but then hee shall be Judge.

Q. *When shall the day of judgement come? what shall be the time of it?*

A. For the particular time no man knowes; onely we must conceive thus much, 1. That Antichrist must bee destroyed before. 2. The Jewes must imbrace the truth, and both *Jewes* and *Gentiles* must professe the truth; after this there must be an universall declining; as Christ saith, As it was in the daies of *Noah*, so now at Christs coming there shall be a wonderfull and fearefull declining, then it will be time for God to come.

Q. *What use may we make of this?*

A. It is a ground of patience to the godly, let the wicked judge as they will, there will be another

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judge

judgement, saith Paul, I passe not so be judged of you: So we when wee are wronged and trod upon should lift up our eyes and call to mind the last judgement, then our causes shall be heard, and we shall be righted.

*Q. Who must be judged?*

*A.* Every man, high and low, rich or poore, all are lyable.

1. God that created every man, and hath given them severall talents, may justly call them to an account for the same.

2. God is only wise, knowing how to do it, and able to bring all men to judgement; how should this awe us from sin, as God saith, *Rejoice and take thy pleasure, but remember for all these things thou shalt come to judgement.*

*Q. But for what shall we be called to an account?*

*A.* The Apostle Paul saith, for what ever is done in the flesh: Those that dishonour God, hee will punish; and those which honor him, he will recompence.

*Q.*

*Q. By what rule must every one be judged?*

*A.* By the Law, not by the Gospel, because all men have the Law given them, *Rom. 1. 24. the Law is engraven in our hearts,* that wee may be without excuse; but every one hath not heard the Gospel; many Nations and people have not heard of Christ, therefore they can make their plea, when God shall say, Why did you not believe in Christ and the Gospel? Why Lord, say they, we never heard of Christ. 2. This judgement will be cleare and open. When as wicked men shall be condemned by their works, God can then say, Have you not done thus and thus, committed these and these sinnes? Have I not seen you? As *Elisha* said to his servant *Gehazi,* *Hath not my heart gone with thee?* So God may say, Did not I see you do such a thing? Then will hypocrites be made known; Gods justice will much appeare when the ungodly shall see their own wayes have ruined them.

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*Object.*

Object. If this be so, then no man shall have a reward of glory.

A. There is a difference between justification and glorification, a man must be justified and sanctified before hee can performe any thing which God accepts. Now justification is by Christ, but glorification by workes. There is a twofold obedience, Legall and Evangelicall, legally no man can obey God; (that is) in every point we cannot serve him so absolutely and exactly as the Law requires.

Q. What is the difference between Legall and Evangelicall obedience?

Ans. 1. The Law layeth hold on a man, and bindes him to perfect and personall obedience.

2. If a man can obey the Law, he may merit salvation; had Adam but obeyed the Lord in every point, as the Law required, hee might have challenged heaven, for that saith, Doe; and live.

But now the Gospel 1. takes away the rigour of the Law; 2. It doth not require exact obedience, **but**

but sincerity; the will and endeavour, which is taken for the deed. 3. A Christian obeyeth God in his Surety; 4. By way of thankfinesse, not to merit: he that merits must bring something in himselfe, but we have nothing.

1. This is a ground of exceeding comfort to Gods people; though their abilities be not great, yet if they are sincere in heart, they may be comforted. It matters not how the world judgeth us, we stand not, nor fall to men, but to God: and therefore David being slandered by his malicious enemies, saith, Judge me according to my righteousnesse; he was slandered as an Hypocrite, yet he desireth God that he would look upon him according to the sincerity of his heart. This comforted Hezekiah upon his death-bed, Remember, saith he, O Lord, how I have walked before thee with an upright heart.

2. It serves for terrour to all dissemblers, seeing God will judge them according to their workes, **there's**

there's no tricks to be used then: Here they labour to bleare the eyes of men, and to carry faire weather before them, that none can say black is their eye: But God the Iunbow-eill all; and say, This is the man who had such cunning devises that men might not take notice of him, that had secret corners to commit sinne in, &c. 3. It should teach us to abound in holy duties, because we shall be judged by them; set somewhat every day upon the score, not to labour for profit, but to abound in godlinesse. It is better to abound in duty then commodity; for a man shall be rewarded, not for that a man saith, but for that which a man hath done in the flesh; labour then to abound in piety, that so your reward may be great, only look you do it uprightly, considering God be thy Judge.

*Q. But it is said, The Father judgeth no man, but hath committed all judgement to the Sonne.*

*A. God doth put it over to Christ and gives him power to judge the world:*

world: As the King is said to judge when others receive Authority from him to doe it.

*Q. Why shall Christ judge all men?*

*A. That Christs glory might be knowne; here he was judged, but then hee shall judge, which is a ground of much comfort to Gods servants, seeing Christ that is their Saviour shall be their Judge.*

*Q. How shall Gods proceedings be?*

*A. By Books, as Iohn saith, Rev. 20.12. I saw the Books opened: there are two books, the book of Conscience, and the book of Gods Prescience, the Conscience it is a thousand witnesses, & God is ten thousand; so then there are eleven thousand witnesses against a man: His conscience will say, Are you a professor, and will you do thus & thus? And if our conscience accuse us, God is greater then our conscience; Hee will set our sins in order before us, and say, Look here, doe you not see your pride and filthines? God will write our sins in the palms of our hands, that we may take notice of them,*

them, he will discover all that ever we did, to us. Now come we to the sentence it selfe.

1. Upon the wicked, *Depart from me yee cursed into everlasting fire with the Devill and his angels:* Herein we must consider 2. things, 1. The punishment of losse. 2. The punishment of sence; the punishment of losse, *depart from me;* wicked men must bee banished from Gods presence.

*Ob.* But David saith, *Pf. 139. If I go into heaven, thou art there; if I goe downe into the deep, thou art there;* How then are the wicked separated from God?

*Ans.* They cannot depart from the presence of his anger and power; but they neither find nor feele the work of any of Gods comfortable Attributes: God is mercifull, but this is nothing to them: Hee that hath not God, cannot have any rest. Who is it that gives us rest by our sleep, but God in sleep? so who is it that strengthens us by meat, but God in meat? &c.

But

But now they wanting God, must needs be miserable withall: They shall be utterly out of hope to attaine happinesse and life; there shall bee salvation, but none for them, they have nothing to do with it, and this is the greatest misery of the damned in hell, that they are separated from the presence of God.

2. The punishment of soule, that is, they must be cast into hell fire, which is set forth by two things:

1. The worm shall never dye.

2. The fire never goeth out.

1. The worme is the sting of conscience, that is compared to a worme, for as a worme gnaweth a man continually, so conscience is continually gnawing a mans heart.

2. They shall be cast into hell fire, that is, they shall bee filled with the vengeance of God, they have here but a drop of it, as it were; if we consider all the punishments that all the men of the world have had and suffered, they are nothing to this, but as a flea-biting in comparison of this: That which is the

worst,

worst, their wickednesse shall increase daily, though they be full of Gods vengeance, yet their sin shall increase it still.

*Q. But if the wicked are full of Gods vengeance, how can their punishments be increased?*

*A. They shall every day be made more capable of bearing punishment: As a glasse, though it bee full, yet if it be made bigger, it will hold more: So, though a man bee full of misery, yet by sinne he shall be made capable to suffer more and more. It shall be eternall, there shall be no end of their misery, for their punishment shall encrease daily, so that a man shall be a Deuill incarnate, as it were.*

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FINIS.