

THE  
Principles of the  
Doctrine of Christ:

Unfolded in two short  
CATECHISMES,

Wherein those principles of Religion are explained, the knowledge whereof is required by the late Ordinance of Parliament, before any person bee admitted to the Sacrament of the Lords Supper.

For the use of the Congregation at *Fordham*, in the County of *Essex*.

By *John Owen* Pastor there.

---

*Come ye children, hearken unto me, I will teach you the feare of the Lord, Psal. 34. 11.*

---

L O N D O N,  
Printed by *R. Cotes*, for *Philemon Stephens*,  
at the guilded Lion in *Pauls*  
Church-yard. 1645.



T O  
My loving Neighbours and  
Christian Friends, at  
FORDHAM,

Brethren;

**M**y hearts desire and request unto  
God for you is, that yce may bee  
saved: I say the truth in Christ  
also, I lye not, my conscience  
bearing mee witnesse in the Holy Ghost, that I  
have great heavinesse, and continuall sorrow  
in my heart, for them amongst you, who as  
yet walk disorderly, and not as becometh the  
Gospel, little labouring to acquaint them-  
selves with the mystery of godlinesse; for ma-  
ny walk, of whom I have told you often weep-  
ing, and now tell you again with sorrow, that  
they are the enemies of the crosse of Christ,  
whose end is destruction, whose God is their  
belly,

## The Epistle.

belly, who minde earthly things. You know (Brethren) how I have been amongst you, and in what manner, for these two yeers past; and how I have kept back nothing (to the utmost of the dispensation to mee committed) that was profitable unto you; but have shewed you and taught you, publickly, and from house to house, testifying to all, repentance towards God, and faith towards our Lord Jesus Christ. Now with what sincerity this hath bin by mee performed; with what issue and successe by you received, God the righteous Judge will one day declare; for before him, must both you, and I appear, to give an account of the dispensation of the glorious Gospel amongst us: in the mean while, the desire of my heart is, to bee servant to the least of you in the work of the Lord. And that in any way, which I can conceive profitable unto you either in your persons or your families. Now amongst my indeavours in this kinde, after the Ordinance of publick Preaching the Word, there is not, I conceive, any more needfull, (as all will grant that know the estate of this place, how taught of late dages, how full of grossely ignorant

## The Epistle.

vant persons) then Catechising, which hath caused me to set aside some houres for the compiling of these following, which also I have procured to bee Printed merely because the least part of the Parish are able to read it in writing, my intention in them being, principally, to hold out those necessary truths, wherein you have been in my Preaching more fully instructed: as they are, the use of them I shall briefly present unto you.

1. The lesser Catechisme may bee so learned of the younger sort, that they may bee ready to answer to every question thereof.

2. The greater will call to minde much of what hath been taught you in publick, especially concerning the person and Offices of Jesus Christ.

3. Out of that you may have help to instruct your families in the lesser, being so framed for the most part, that a Chapter of the one, is spent in unfolding a question of the other.

4. The texts of Scripture quoted, are diligently to bee sought out and pondered, that you may know indeed whether these things are so.

5. In reading the Word, you may have light

## The Epistle.

into the meaning of many places, by considering what they are here produced to confirme.

6. I have been sparing in the doctrine of the Sacraments, because I have already been so frequent in examinations about them.

7. The handling of morall duties I have wholly omitted, because by Gods assistance I intend for you a briefe explication of the Lords Prayer, and the ten Commandements, with some Articles of the Creed, not unfolded in these, by themselves, by the way of Question and Answer.

Now in all this as the paines hath been mine, so I pray that the benefit may bee yours, and the praise his, to whom alone any good, that is in this or anything else, is to bee ascribed. Now the God of heaven continueth that peace, love, and amity amongst our selves, which hitherto hath been unshaken, in these divided times, and grant that the Scepter and Kingdome of his Son may bee gloriously advanced in your hearts, that the things which concern your peace, may not bee hidlen from your eyes in this your day: which is the daily prayer of

From my Study,  
Septem. the last,

Your servant in the work  
of the Lord,

J.O.



## THE Lesser Catechisme.

Question,



Hence is all truth concerning God, and our selves to bee learned? Chap. I. Of the Greater.

Ans. From the holy Scripture, the Word of God.

Q. What doe the Scriptures teach Chap. 2.  
that God is?

A. An eternall, infinite, most holy Spirit, giving being to all things, and doing with them whatsoever hee pleaseth,

Q. Is there but one God?

Chap. 3.

A. One onely, in respect of his essence, and being, but one in three distinct persons, of Father, Son, and Holy Ghost.

A 4

Quest.

Chap. 4.

Quest. *What else is held forth in the Word concerning God, that wee ought to know?*

A. His Decrees, and his Works.

Q. *What are the Decrees of God concerning us?*

A. His eternall purposes, of saving some by Jesus Christ, for the praise of his glory; and of condemning others for their sins.

Chap. 5, 6.

Q. *What are the works of God?*

A. Acts or doings of his power, whereby hee createth, sustaineth, and governeth all things.

Chap. 7.

Q. *What is required from us towards Almighty God?*

A. Holy and spirituall obedience, according to his Law given unto us.

Chap. 8.

Q. *Are wee able to doe this of our selves?*

A. No, in no wise, being by nature unto every good work reprobate.

Q. *How came wee into this estate, being at the first created in the image of*

*of God, in righteousness and innocency?*

A. By the fall of our first Parents, breaking the Covenant of God, losing his grace and deserving his curse.

Q. *By what way may wee bee delivered from this miserable estate?* Chap. 9.

A. Onely by Jesus Christ.

Q. *What is Jesus Christ?*

Chap. 10.

A. God and man united in one person, to bee a Mediator between God and man.

Q. *What is hee unto us?*

A. A King, a Priest, and a Prophet.

Q. *Wherein doth hee exercise his Kingly power towards us?* Chap. 11.

A. In converting us unto God by his Spirit, subduing us unto his obedience, and ruling in us by his grace.

Q. *In what doth the exercise of his Priestly office for us chiefly consist?* Chap. 12.

A. In offering up himself an acceptable sacrifice on the crosse, so satisfying the iustice of God for our sins,

sins, removing his curse from our persons, and bringing us unto him.

Chap. 13.

*Q. Wherein doth Christ exercise his prophetical Office towards us?*

*A.* In revealing to our hearts, from the bosome of his Father, the way, and truth, whereby we must come unto him.

Chap. 14.

*Q. For whose sake doth Christ perform all these?*

*A.* Onely for his Elect.

Chap. 15.

*Q. In what condition doth Jesus Christ exercise these Offices?*

*A.* Hee did in a low estate of humiliation on earth, but now in a glorious estate of exaltation in heaven.

Chap. 16.

*Q. What is the Church of Christ?*

*A.* The universall company of Gods Elect, called to the adoption of children.

Chap. 17.

*Q. How come wee to bee members of this Church?*

*A.* By a lively faith.

*Q. What*

*Q. What is a lively faith?*

*A.* An assured resting of the soule upon Gods promises of mercy in Jesus Christ, for pardon of sins here, and glory hereafter.

*Q. How come wee to have this faith?* Chap. 18.

*A.* By the effectuall working of the spirit of God in our hearts, freely calling us from the state of Nature, to the state of Grace.

*Q. Are wee accounted righteous for our faith?* Chap. 19.

*A.* No, but onely for the righteousness of Christ, freely imputed unto us, and laid hold of by faith.

*Q. 1. Is there no more required of us, but faith onely?* Chap. 20.

*A.* Yes, repentance also, and holinesse.

*Q. 2. What is repentance?*

*A.* A forsaking of all sin, with godly sorrow for what wee have committed.

*Q. 3. What is that holinesse which is required of us?*

*A.* Universall obedience to the will

will of God revealed unto us.

Chap. 21.

*Q. What are the priviledges of beleevers?*

A. First, union with Christ; secondly, adoption of children; thirdly, communion of Saints; fourthly, right to the seales of the new Covenant; fifthly, Christian liberty; sixthly, resurrection of the body to life eternall.

Chap. 22.

*Q. 1. What are the Sacraments, or seales of the new Covenant?*

A. Visible seales of Gods spirituall promises, made unto us in the blood of Jesus Christ.

*Q. 2. Which bee they?*

A. Baptism, and the Lords Supper.

Chap. 23.

*Q. What is Baptisme?*

A. An holy Ordinance, whereby being sprinkled with water according to Christs institution, wee are by his grace made children of God, and have the promises of the Covenant sealed unto us.

Chap. 24.

*Q. What is the Lords Supper?*

A.

A. An holy Ordinance of Christ appointed to communicate unto beleevers, his body and blood spiritually, being represented by bread and wine, blessed, broken, powred out, and received of them.

*Q. 2. Who have a right unto this Sacrament?*

A. They onely who have an interest in Jesus Christ by faith.

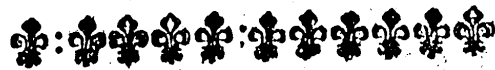
*Q. What is the communion of Saints?* Chap. 25.

A. An holy conjunction between all Gods people, partakers of the same Spirit, and members of the same mylticall body.

*Q. What is the end of all this dispensation?*

A. The glory of God in our salvation.

*Glory bee to God on high.*



# THE Greater Catechisme.

## CHAP. I.

### *Of the Scripture.*

#### Question 1.

**W**hat is Christian Religion?

**Ans.** The only (a) way of (1. 2.) knowing God aright, and (b) living unto him. (a) *Joh. 14. 5. Job. 17. 3. Act. 4. 12. (b) Col. 1. 10. 2 Cor. 5. 15. Gal. 2. 19, 20.*

**Q. 2.** *Whence is it to bee learned?*

**A.** From the holy (3) Scripture onely. *Isa. 8. 20. Joh. 5. 39.*

**Q. 3.** *What is the Scripture?*

**A.** The books of the (a) Old, and (b) New (4. 5. 6.) Testament, (c) given by inspiration from God, containing all things necessary to bee beleaved and done, that God

(1) Every one out of this way everlastingly damned.

(2) The life of Religion is in the life.

(2) Popish traditions are false lights leading from God.

(4) The authority of the Scripture dependeth not on the authority of the Church, as the Papists blaspheme.

(5) All humane inventions, unnecessary helps in the worship of God.

(6) The Word therefore is the sole directory for faith, worship, and life.

con-



may bee worshipped and our soules saved. (a) *Isa.* 8. 20. *Rom.* 3. 2. (b) *Rev.* 22. 19, 20. (c) 2 *Tim.* 2. 16, 17. *Psal.* 19. 7, 8. *Fer.* 7. 31. *Joh.* 20. 31.

Q. 4. *How know you them to bee the word of God?*

(7) This alone perswadeth, & inwardly convinceth the heart, of the divine verity of the Scripture: other motives also there are from without, and unanswerable arguments to prove the truth of them: as, 1 their antiquity; 2 preservation from fury; 3 propheties in them; 4 the holiness and Majesty of their Doctrine, agreeable to the nature of God; 5 Miracles; 6 the testimony of the Church of all ages; 7 the blood of innumerable Martyrs, &c.

## CHAP. II. Of God.

Q. 1. *What doe the Scriptures teach concerning God?*

A. First, what hee is, or his Nature; secondly, what hee doth, or his Works. *Exod.* 3. 14. *Isa.* 44. 6. *Heb.* 1. 1, 2, 3. *Heb.* 11. 6.

Q. 2.

Q. 2. *What is God in himselfe?*

A. An (a) eternall (b) infinite, (c) (1) The perfection of Gods being is known of us chiefly by removing all imperfections. (2) Hence, the abominable vanity of Idolaters and of the blasphemous papists that picture God. (3) Let us prosecute our selves in holy adoration of that which we cannot comprehend. (d) spirit, (e) giving being to all things, and doing with them whatsoever hee pleaseth. (a) *Deut.* 33. 37. *Isa.* 57. 15. *Revel.* 1. 8. (b) 1 *King* 8. 27. *Psal.* 139. 2, 3, 4, 5. &c. (c) *Exod.* 32. 20. 1 *Tim.* 6. 16. (d) *Joh.* 4. 24. (e) *Gen.* 1. 1. *Psal.* 115. 3. & 135. 6. *Isa.* 46. 10. *Joh.* 5. 17. *Heb.* 1. 2.

Q. 3. *Doe wee here know God as hee is?*

A. No, his glorious being is not of us, in this life, to bee comprehended. *Exod.* 33. 23. 1 *Cor.* 13. 12.

Q. 4. *Whereby is God chiefly made known unto us in the word?*

A. First, by his (f) Names, secondly, by his (g) Attributes, or properties. (f) *Exod.* 3. 14. *ch.* 6. 3. *Psa.* 83. 18. (g) *Exo.* 34. 6, 7. *Mat.* 5. 48.

Q. 5. *What are the names of God?*

A. Glorious titles, which hee (4) (4) The divers names of God, signifie one and the same thing, but under divers notions, in respect of our conception. hath given himselfe, to hold forth his excellencies unto us, with some perfections, whereby hee will reveale himselfe. *Exod.* 3. 14, 15. & 6. 3. & 34. 6, 7. *Gen.* 17. 1.

B

Q. 6.

Q. 6. What are the Attributes of God?

A. His infinite perfections, in being and working. *Revelat. 4. 8, 9, 10, 11.*

Q. 7. What are the chiefe attributes of his being?

A. (a) Eternity, (b) Infiniteness, (c) simplicity, (1, 2,) or purity, (d) all-sufficieny, (e) perfectnesse, (f) immutability, (g) life, (h) will, and (i) understanding. (a) *Deut. 33. 37. Psal. 93. 2. Esa. 57. 15. Revel. 1. 11. (b) 1 King. 8. 27. Psal. 139. 1, 2, 3, 4, 8, 9. (c) Exod. 3. 14. (d) Gen. 17. 1. Psal. 135. 4, 5. (e) Job 11. 7, 8, 9. Rom. 11. 33, 34, 35, 36. (f) Mal. 3. 6. Jam. 1. 17. (g) Judg. 8. 19. 1 Sam. 25. 34. 2 King. 3. 14. Ezek. 14. 16. & 16. 48. Math. 16. 16. Act. 24. 15. 1 The. 1. 9. (h) Dan. 11. 3. Esa. 46. 10. Ephes. 1. 5, 11. Jam. 1. 18. (i) Psal. 7. 2. & 139. 2. & 147. 4. Jer. 11. 20. Heb. 4. 13.* (1) Some of these attributes belong so unto God, as that they are in no sort to be ascribed to any else, as infiniteness, eternity, &c. others are after a sort attributed to some of his creatures, in that hee communiceth unto them some of the effects of them in himself as life, goodness, &c.

(2) The first of these are motives to humble adoration, feare, self-aborrancy; the other, to faith, hope, love, and confidence through Jesus Christ.

Q. 8. What are the attributes which usually are ascribed to him in his works, or the acts of his will?

A.

A. (k) Goodnesse, (l) power, (m) (334,) justice, (n) mercy, (o) holiness, (p) wisdom, and the like, which hee delighteth to exercise towards his creatures, for the praise of his glory. (k) *Psal. 119, 68. Mat. 19. 17. (l) Exod. 15. 11. Psal. 62. 10. Revel. 19. 1. (m) Zeph. 3. 5. Psal. 11. 7. Jerem. 12. 1. Rom. 1. 32. (n) Psal. 130. 7. Rom. 9. 15. Ephes. 2. 4. (o) Exod. 15. 11. Josh. 24. 19. Hab. 1. 13. Revel. 4. 8. (p) Rom. 11. 33. & 16. 17.* (3) Nothing is to be ascribed unto God, nor imagined of him, but what is exactly agreeable to those his glorious properties. (4) These last are no lesse essentiall unto God then the former, onely wee thus distinguish them, because these are chiefly seen in his works.

### CHAP. III.

#### Of the holy Trinity.

Q. 1. Is there but one God to whom these properties doe belong?

A. (a) One onely, in respect of his Essence and being, but one (b) in three distinct persons, of Father, Sonne, and holy Ghost. (a) *Deut. 6. 4. Math. 19. 17. Ephes. 4. 5, 6. (b) Gen. 1. 7. 1 Iob. 5. 7. Math. 28. 19.*

Q. 2. What mean you by Person?

B 2

A.

(1) This is that mysterious Ark of Subsistence or being, distinguished from the other Persons, by its own bee pryed into, properties. *Ioh. 5. 17. Heb. 1. 3.* nor the least title spoken about it, wherein plain Scripture goeth not before. (2) To deny the Deity of any one Person, is in effect to deny the whole God-head; for whosoever hath not the Sonne, hath not the Father. (3) This onely Doctrine remained undissolved in the Papacy.

*Q. 3. What is the distinguishing property of the person of the Father?*

A. To bee of himself onely, the fountain of the God-head. *Ioh. 5. 26, 27. Ephes. 1. 3.*

*Q. 4. What is the property of the Son?*

A. To be begotten of his Father, from eternity. *Psal. 2. 7. Ioh. 1. 14. & 3. 16.*

*Q. 5. What of the Holy Ghost?*

A. To proceed from the Father and the Son. *Ioh. 14. 17. & 16. 14. & 15. 26. & 20. 22.*

*Q. 6. Are these three one?*

A. One. (a) every way, in Nature, Will, and Essentiall properties, (b) distinguished onely in their personall manner of subsistence. (a) *Ioh. 10. 30. Rom. 3. 30. (b) Ioh. 15. 26. & Ioh. 5. 7.*

*Q. 7.*

*Q. 7. Can wee conceive these things as they are in themselves?*

A. Neither (a) wee, nor yet the (b) Angels (4) of Heaven, are at all able to dive into these secrets, as they are internally in God; (c) but in respect of the outward dispensation of themselves, to us, by creation, redemption, and sanctification, a knowledge may be attained of these things, saving, and heavenly. (a) *1 Tim. 6. 16. (b) Esai. 6. 2, 3. (c) Col. 1. 11, 12, 13, 14.*

#### CHAP. IV.

*Of the works of God, and First, of those that are internall and immanent.*

*Q. 1. What doe the Scriptures teach concerning the works of God?*

A. That they are of two sorts; first, internall (1) in his counsell, decrees, and purposes, towards his creatures; secondly, externall in his works, over and about them, to the praise of his own glory. *Act. 15. 18. Prov. 16. 4.* (1) The purposes and decrees of God, so far as by him revealed, are objects of our faith, and full of comfort.

B 3

*Q. 2.*

Q. 2. What are the decrees of God?

A. (a) Eternall, (b) unchangeable purposes (2, 3, 4) of his will, concerning the being and well-being of his creatures. (a) *Mich. 5. 2. Ephes. 3. 9. Act. 15. 18.* (b) *Esa. 14. 24. Esa. 46. 10. Rom. 9. 12. 2 Tim. 2. 19.*

(2) Further reasons of Gods decrees then his owne will, not to bee enquired after.

(3) The changes in the Scripture ascribed unto God, are onely in the outward dispensations and works, variously tending to one infallible event, by him proposed.

(4) The Arminians blaspheme in saying, God sometimes failes of his purposes.

Q. 3. Concerning which of his creatures chiefly are his decrees to bee considered?

A. Angels, and Men, for whom other things were ordained. *1 Tim. 5. 21. Jud. 6.*

Q. 4. What are the decrees of God concerning men?

A. Election, and Reprobation.

*Rom. 9. 11, 12.*

Q. 5. What is the decree of election?

A. The (a) eternall, (b) free, (c) immutable (5, 6) purpose of God, (d) whereby in Jesus Christ, he chooseth unto himselfe, whom hee pleaseth.

(6) In nothing doth naturall corruption more exalt it self against God, then in opposing the freedom of his grace in his eternall decrees.

seth,

seth, out of (e) whole mankind, determining to bestow upon them, for his sake, (f) grace here, and everlasting happinesse hereafter, for the praise of his glory, by the way of mercy. (a) *Ephes. 1. 4. Act. 13. 48. Rom. 8. 29, 30.* (b) *Mat. 11. 26.* (c) *2 Tim. 2. 19.* (d) *Ephes. 1. 4, 5. Mat. 22. 14.* (e) *Rom. 9. 18, 19, 20, 21.* (f) *Ioh. 6. 37. & chap. 17. 6. 9, 10. 24.*

Q. 6. Doth any thing in us, move the Lord thus to chuse us from amongst others?

A. No, in no wise, wee are in the same lump with others rejected, when separated by his undeserved grace. *Rom. 9. 11, 12. Matth. 11. 25. 1 Cor. 4. 7. 2 Tim. 1. 9.*

Q. 7. What is the decree of Reprobation?

A. The eternall purpose of God, to suffer many to sin, leave them in their sin, and not giving them to Christ, to punish them for their sin. *Rom. 9. 11, 12, 21, 22. Prov. 16. 4. Mat. 11. 25, 26. 2 Pet. 2. 12. Jude 4.*

CHAP.

From the execution of these decrees, flows that variety and difference, wee see in the dispensation of the means of grace, God sending the Gospel where he hath a remnant according to election.

## CHAP. V.

*Of the works of God that outwardly  
are of him.*

*Q. 1. What are the works of God,  
that outwardly respect his creatures?*

A. First, of Creation; secondly,  
of (1) actuall providence. *Psal. 33. 9.*  
*Heb. 1. 2, 3.*

(1) The very  
outward works  
of God are suf-  
ficient to con-  
vince men of  
his eternall  
power & God-  
head, and to  
leave them in-  
excusable, if  
they serve him  
not.

(2) The glory  
of God is to be  
preferred a-  
bove our own,  
either beeing, or well beeing, as the supreme end of them.  
(3) The approaching unto God in his service, is the chiefe  
exaltation of our nature above the beasts that perish.

*Q. 4. Was man able to yeeld the ser-  
vice and worship that God required of  
him?*

A. Yea, to the uttermost, being  
created upright in the Image of  
God,

God, in purity, innocency, righte-  
ousnesse and holinesse, *Gen. 1. 26.*  
*Eccles. 7. 29. Ephes. 4. 24. Col. 3. 10.*

*Q. 5. What was the rule, whereby  
man was at first to be directed in his  
obedience?*

A. The Morall, or eternall Law  
of (4) God implanted in his Na-  
ture, and written in his heart, by  
creation, being the tenor of the Co-  
venant between God and him, Sa-  
cramentally typified by the tree of  
knowledge of good and evill, *Gen.*  
*2. 15, 16, 17. Rom. 2. 14, 15. Ephes.*  
*4. 24.*

(4) God never  
allowed from  
the beginning,  
that the will of  
the creature,  
should bee the  
measure of his  
worship, and  
honour.

*Q. 6. Doe we stand in the same Co-  
venant still, and have wee the same power  
to yeeld obedience unto God?*

A. No, the (a) Covenant was  
(5) broken by the sin of Adam, with  
whom it was made, (b) our nature  
corrupted, (c) and all power to doe  
good utterly lost. (a) *Gen. 3. 16, 17,*  
*18. Gal. 3. 10, 11, 21. Heb. 7. 19. &*  
*8. 13. (b) Iob 14. 4. Psal. 51. 5 (c)*  
*Gen. 6. 5. Jer. 13. 23.*

(5) Though  
we have all lost  
our right unto  
the promise of  
the first Cove-  
nant, yet all  
not restored by  
Christ, are un-  
der the commi-  
nation & curse  
thereof.

CHAP.

## CHAP. VI.

## Of Gods actuall providence.

Q. 1. What is Gods actuall providence?

A. The effectuall working of his (1, 2, 3) power, and Almighty act of his will, whereby hee sustaineth, governeth, and disposeth of all things, Men, and their actions, to the ends which hee hath ordained for them, *Exod. 4. 11, Job 5. 10, 11, 12, & 9. 5, 6. Psal. 147. 4. Prov. 15. 3. Esa. 45. 6, 7. Job 5. 17. Act. 17. 28. Heb. 1. 3.*

(1) That his providence is to bee ascribed all the good wee do enjoy, and all the afflictions we undergoe. (2) Fortune, Chance, & the like, are names without things, scarce fit to bee used among Christians, seeing Providence certainly ruleth all to appointed ends. (3) No free will in man, exempted either from the eternall decree, or the over-ruling providence of God.

Q. 2. How is this providence exercised towards mankinde?

A. Two wayes: first, (a) peculiarly towards his Church, or Elect, in their generations, for whom are all things: secondly, (b) towards all in a generall manner, yet with various and divers dispensations. (a) *Deut. 32. 10. Psal. 17. 8. Zech. 2. 8. Mat. 16. 18. & 19. 2. 29. 1 Pet. 5. 7. (b) Gen. 9. 5. Psal.*

*Psal. 75. 6, 7. Esa. 45. 6. Mat. 5. 45.*

Q. 3. Wherein chiefly consists the outward providence of God towards his Church?

A. In three things, first, in (a) causing all (4) things to work together for their good; secondly, in (b) ruling and disposing of Kingdomes, Nations, and Persons, for their benefit; thirdly, (c) in avenging them of their adversaries, (a) *Mat. 6. 31, 32, 33. Rom. 8. 28. 1 Tim. 6. 16. 2 Pet. 1. 3. (b) Psal. 105. 14, 15. Esa. 44. 28. Dan. 2. 44. Rom. 9. 17. (c) Esa. 60. 12. Zech. 12. 2, 3, 4, 5. Luk. 18. 7. Revel. 17. 14.*

Q. 4. Doth God rule also in and over the sinfull actions of wicked men?

A. Yea, hee willingly (according (5) to his determinate counsell) suffereth them to bee, for the manifestation of his glory, and by them effecteth his own righteous ends, *2 Sam. 12. 11. & 16. 10. 1 Kin. 11. 31. & 22. 22. Job 1. 21. Prov. 22. 14. Esa. 10. 6, 7. Ezek. 21. 19, 20, 21. Amos 7. 17. Act. 4. 27, 28. Rom. 1. 24. & 9. 22. 1 Pet. 2. 8. Revel. 17. 17.*

Q. 5. Doth the providence of God extend

(4) Though the dispensations of Gods providence towards his people be various, yet every issue and act of it, tends to one certain end, their good in his glory.

(5) Almighty God knows how to bring light out of darknesse, good out of evil, the salvation of his elect, out of Judas treachery, the Jewes cruelty, and Pilates injustice.

*extend it self to every small thing?*

A. The least grasse of the field, haire of our heads, or worm of the earth, is not exempted from his knowledge and care, *Iob 39. Psal. 104. 21. & 145. 15. Ionah 4. 7. Mat. 6. 26, 27, 28, 29. & 10. 29, 30.*

## CHAP. VII.

### Of the Law of God,

*Q. 1. Which is the Law that God gave man at first to fulfill?*

A. The same which was afterwards (1) written with the finger of God in two Tables of stone on Mount Horeb, called the ten Commandements, *Rom. 2. 14, 15.*

*Q. 2. Is the observation of this Law still required of us?*

A. Yes, to the uttermost tittle, *Mat. 5. 17. 1 Job. 3. 4. Rom. 3. 31. 1am. 2. 8. Gal. 3.*

*Q. 3. Are wee able of our selves to perform it?*

(1) This Law of God bindeth us now, not because delivered to the Jews on Mount Horeb, but because written in the hearts of all by the finger of God at the first.  
(2) After the fall the Law ceased to bee a rule of justification, and became a rule for sanctification only.  
(3) It is of free grace that God giveth power to yeeld any obedience, and accepteth of any obedience, that is not perfect.

A. No

A. No, in no wise, the Law is spirituall, but wee are carnall, *1 King. 8. 46. Gen. 3. 6. Job. 15. 5. Rom. 7. 11. & 8. 7. 1 Job. 1. 8.*

*Q. 4. Did then God give a Law which could not bee kept?*

A. No, when God gave it, wee had power to keep it, which since wee have lost in Adam, *Gen. 1. 26. Ephes. 7. 29. Rom. 5. 12.*

*Q. 5. Whereto then doth the Law now serve?*

A. For two generall ends, first, (a) to bee a rule of our duty, or to discover to us the obedience of God required; secondly, (b) to drive us unto Christ. (a) *Psal. 119. 5. 1 Tim. 1. 8, 9. (b) Gal. 3. 24.*

*Q. 6. How doth the Law drive us unto Christ?*

A. Divers wayes, as first, (a) by laying open unto us the utter disability of our nature, to doe any good; secondly, (b) by charging the wrath and curse of God, due to sin, upon the conscience; thirdly, (c) by bringing the whole soule under bondage to sin, death, Satan, and hell, so making us long and seek for

for a Saviour. (a) *Rom.* 7.7,8,9. *Gal.* 3.19. (b) *Rom.* 3.19, 20. & 4.15. & 5.20. *Gal.* 3.10. (c) *Gal.* 3.22. *Heb.* 2.15.

## CHAP. VIII.

*Of the state of corrupted Nature.*

*Q. 1. How came this weaknesse and disability upon us?*

(1) This is that A. By the sin, and (1) shamefull fall of our first parents, *Rom.* 5.12. 14.  
which commonly is called Originall sin,

which in generall denoteth the whole misery and corruption of our nature, as first, the guilt of Adams actuell sin to us imputed; secondly, losse of Gods glorious Image, innocency, and holinesse; thirdly, deriving by propagation a nature; 1 defiled with the pollution; 2 laden with the guilt; 3 subdued to the power of sin; 4 a being exposed to all temporall miseries, leading to, and procuring death; 5 an alienation from God; with voluntary obedience to Satan, and lust; 6 an utter disability to good, or to labour for mercy; 7 eternall damnation of body and soule in hell.

*Q. 2. Wherein did that hurt us their posterity?*

A. Divers wayes; first, (a) in that wee were all guilty of the same breach of covenant with Adam, being all in him; secondly, (b) our

soules

soules with his were deprived of that holinesse, innocency, and righteousness wherein they were at first created; thirdly, (c) pollution and defilement of nature came upon us, with, fourthly, (d) an extreame disability of doing any thing that is well-pleasing unto God; (e) by all which, wee are made obnoxious to the curse. (a) *Jab.* 3.36. *Rom.* 5.12. *Ephes.* 2.3. (b) *Gen.* 3.10. *Ephes.* 4.23, 24. *Col.* 3.10. (c) *Hob.* 14.4. *Ps.* 51.7. *Ioh.* 3.6. *Rom.* 3.23. (d) *Gen.* 6.4. *Ephes.* 2.1. *Ier.* 6.16. & 13.23. *Rom.* 8.7. (e) *Gen.* 3.17. *Gal.* 3.10.

*Q. 3. Wherein doth the curse of God consist?*

A. In divers things: first, (a) in the (b) guilt of death, temporall and eternall; secondly, (b) the losse of the grace and favour of God; thirdly, (c) guilt and horror of conscience, despair and anguish here, with, fourthly, eternall damnation hereafter. (a) *Gen.* 2.17. *Rom.* 1.18. & 5.12, 17. *Ephes.* 2.3. (b) *Gen.* 3.24. *Ezek.* 16.3, 4, 5. *Ephes.* 2.13. (c) *Gen.* 3.10. *Esa.* 48.22. *Rom.* 3.9, 19. *Gal.* 3.22. (d) *Gen.* 3.10, 13. *Ioh.* 3.36.

*Q. 4.*

(2) All that a naturall man hath on this side hell, is free mercy.



Q. 4. Are all men born in this estate?

A. Every one without exception, Psal. 51. 7. Esa. 53. 5. Rom. 3. 9. 12. Ephes. 2. 3.

Q. 5. And doe they continue therein?

(3) The end of this is Jesus Christ to all that flye for refuge to the hope set before them.

A. Of themselves (3) they cannot otherwise doe, being able neither to (a) know, nor (b) will, nor (c) do any thing that is spiritually good, and pleasing unto God. (a)

Act. 8. 31. & 16. 14. 1 Cor. 2. 14. Ephes. 5. 8. Job. 1. 5. (b) Jer. 6. 16. & 13. 2. 3. Luk. 4. 18. Rom. 6. 16. & 8. 7. (c) Job. 6. 44. 2 Cor. 3. 5.

Q. 6. Have they then no way of themselves, to escape the curse and wrath of God?

A. None at all; they can neither satisfie his justice, nor fulfill his Law.

## CHAP. IX.

### Of the Incarnation of Christ.

Q. 1. Shall all mankinde then everlastingly perish?

A. No, God of his free grace hath prepared a way, to redeem and save his

his Elect, Job. 3. 16. Esa. 53. 6.

Q. 2. What way was this?

A. By sending his own Son (1) (1) This is that great mystery of godlinesse, that the Angels themselves admire: the most transcendent expresseion of Gods infinite love: the laying forth of all the treasures of his wisdom and goodness.

Rom. 8. 3.

Q. 3. Who is this you call his own Son?

A. The second person of the Trinity, co-eternall, and of the same Deity with his Father, Job. 1. 14. Rom. 1. 3. Gal. 4. 4. 1 Job. 1. 1.

Q. 4. How did God send him?

A. By causing him to bee made flesh of a pure Virgin, and to dwell among us, that hee might bee obedient unto death, the death of the crosse, Esa. 50. 6. Job. 1. 14. Luk. 1. 35. Phil. 2. 8. 1 Tim. 6. 16.

## CHAP. X.

### Of the person of Jesus Christ.

Q. 1. What doth the Scripture teach us of Jesus Christ?

C

A.

**A.** Chiefly two things; first, his  
(1) Though our Saviour Christ bee one God with his Father, hee is not one person with him. (2) Jesus Christ is God and man in one, not a God, and a man: God incarnate, not a man Deified.

**Q. 2.** What doth it teach of his Person?

**A.** That hee is truly God, and perfect man, partaker of the natures of God and man in one person, between whom hee is a Mediator, *Joh. 1. 14. Heb. 2. 14. 15. Ephe. 4. 5. 1 Tim. 2. 5. 1 Joh. 1. 1.*

**Q. 3.** How prove you Jesus Christ to bee truly God?

**A.** Divers wayes; first, by places of Scripture speaking of the great God Jehovah, in the Old Testament, applied to our Saviour in the New, as, *Numb. 21. 5, 6. in 1 Cor. 10. 9. Psal. 102. 24, 25. in Heb. 1. 10. Esa. 6. 2, 3, 4. in Joh. 12. 40, 41. Esa. 8. 13, 14. in Luk. 2. 34. Rom. 9. 33. Esa. 40. 3, 4. in Joh. 1. Esa. 45. 22, 23. in Rom. 14. 11. Phil. 2. 8. Mal. 3. 1. in Mathe. 11. 10.*

<sup>3</sup> The essentiall properties of either Nature, remain in his person theirs still, not communicated unto the other, as of the Deity to be eternall, every where, of the humanity to be born and dye.

Secondly, By the workes of the Deity,

Deity ascribed unto him, as first, of creation, *Ioh. 1. 3. 1 Cor. 8. 6. Heb. 1. 21.* secondly, of preservation in providence, *Heb. 1. 3. Ioh. 5. 17.* thirdly, Miracles.

Thirdly, By the essentiall attributes of God, being ascribed unto him; as first, immensity, *Mat. 28. 20. Ioh. 14. 23. Ephe. 3. 17.* secondly, Eternity, *Ioh. 1. 1. Revel. 1. 11. Mich. 5. 2.* thirdly, Immutability, *Heb. 1. 11, 12.* fourthly, Omniscience, *Ioh. 21. 17. Revel. 2. 23.* fifthly, Majesty and glory equal to his Father, *Joh. 5. 23. Revel. 5. 13. Phil. 1. 2. 6. 9, 10.*

Fourthly, By the Names given unto him; as first, of God expressly, *Joh. 1. 1. & 20. 28. Act. 20. 28. Rom. 9. 5. Phil. 2. 6. Heb. 1. 8. 1 Tim. 3. 16.* secondly, of the Son of God, *Joh. 1. 18. Rom. 8. 3. &c.*

**Q. 4.** Was it necessary that our Redeemer should bee God?

**A.** Yes, that hee might bee able to save to the uttermost, and to satisfy the wrath of his Father, which no creature could perform, *Esa. 43. 25. & 53. 6. Dan. 9. 17. 19.*

<sup>4</sup> What ever may bee said of either Nature, may bee said of his whole person: so God may be said to die, but not the God-head, the man Christ to be every where but not his humanity, for his one person is all this.

Q. 5. How prove you that hee was a perfect man?

A. First, by the Prophecies that went before, that so hee should bee, *Gen. 3. 15. & 18. 18.*

Secondly, by the relation of their accomplishment, *Mat. 1. 1. Rom. 1. 4. Gal. 4. 4.*

Thirdly, by the Scriptures, assigning to him those things, which are required to a perfect man; as, first, a Body, *Luk. 24. 39. Heb. 2. 17. & 10. 5. 1 Job. 1. 1.* secondly, a Soule, *Mat. 26. 39. Mark. 14. 34.* and therein, first, a will, *Mat. 26. 39.* secondly, affections, *Mat. 3. 5. Luk. 10. 21.* thirdly, indowments, *Luk. 2. 52.*

Fourthly, generall infirmities of nature, *Mat. 4. 2. Job. 4. 6. Heb. 2. 18.*

Q. 6. Wherefore was our Redeemer to bee man?

A. That the nature which had offended, might suffer, and make satisfaction, and so hee might bee every way a fit and sufficient Saviour for men, *Heb. 2. 10, 11, 12, 13, 14, 15, 16, 17.*

## CHAP. XI.

Of the Offices of Christ, and first of his Kingly.

Q. 1. How many are the Offices of Iesus Christ?

A. Three; first, of a (a) King; secondly, (b) a (1, 2) Priest; thirdly, (c) a (c) Prophet. (a) *Psal. 2. 6. (b) Psal. 110. 4. (c) Deut. 18. 15.*

Q. 2. Hath hee these Offices peculiarly by nature?

A. No, hee onely received them for the present dispensation, untill the work of redemption bee perfected, *Psal. 110. 1. Act. 2. 36. & 10. 42. 1 Cor. 13. 12. & 15. 27, 28. Phil. 2. 9. Heb. 3. 2. 6. & 2. 7, 8, 9.*

Q. 3. Wherein doth the Kingly Office of Christ consist?

A. In a twofold power; first, his power of ruling in, and over his Church; secondly, his power of subduing his enemies, *Psal. 110. 3, 4, 5, 6, 7.*

Q. 4. What is his ruling power in, and over his people?

A. That supreme authority, which

(1) In the exercise of these Offices, Christ is also the sole head, husband, & first-born of the Church. (2) Papall usurpation upon these Offices of Christ, manifest the Pope to be the man of sin.

(3) Christs subjects are all born rebels, & are stubborn, untill hee make them obedient, by his Word and Spirit.  
 (4) Christ hath not delegated his Kingly power of Law-making for his Church, to any here below.

which (3,4) for their everlasting good, hee useth towards them, whereof in generall there bee two acts; first, (a) internall, and spirituall, in converting their soules unto him, making them unto himselfe a willing, obedient, persevering people; secondly, (b) externall and ecclesiasticall, in giving perfect Laws, and Rules for their government, as gathered into holy societies, under him. (a) *Esa.* 53. 12. & 59. 20, 21. with *Heb.* 8. 10, 11, 12. *Esa.* 61. 1, 2. *Ioh.* 1. 16. & 12. 32. *Mark* 1. 15. *Mat.* 28. 20. 2 *Cor.* 10. 4, 5. (b) *Mat.* 16. 19. 1 *Cor.* 12. 28. *Ephes.* 4. 8, 9, 10, 11, 12, 13, 14. 2 *Tim.* 3. 16, 17. *Revel.* 22. 18, 19.

Q. 5. How many are the acts of his Kingly power, towards his enemies?

(5) The end of Christ in exercising his kingly power over his enemies, is the glory of his Gospel, and the good of his people.

A. Two also, first, (a) internall, by the (5) mighty working of his Word, and the spirit of bondage upon their hearts, convincing, amazing, terrifying their consciences, hardning their spirits for ruine; secondly, (b) externall, in judgements and vengeance, which oft times hee beginneth in this life, and will continue

tinue unto eternity, (a) *Psal.* 110. *Ioh.* 6. 46. & 8 59. & 9. 41. & 12. 40. 2 *Cor.* 10. 4, 5, 6. 1 *Cor.* 5. 6. 1 *Tim.* 1. 20. (b) *Mark.* 16. 16. *Luk.* 19. 21. *Act.* 13. 11. *Revel.* 17. 14.

## CHAP. XII. Of Christs Priestly Office.

Q. 1. By what meanes did Jesus Christ undertake the Office of an eternall Priest?

A. By (a) the Decree, Ordination, and will of God his Father, (b) whereunto hee yeilded voluntary obedience, so (c) that concerning this, there was a compact and Covenant between them. (a) *Psal.* 110. 4. *Heb.* 4. 5, 6. & 7. 17, 18. (b) *Esa.* 50. 4, 5, 6. *Heb.* 10 5, 6, 7, 8, 9, 10. (c) *Psal.* 2. 7, 8. *Esa.* 53. 8, 10, 11, 12. *Phil.* 2. 7, 9. *Heb.* 12. 2. *Ioh.* 17. 2, 4.

Q. 2. Wherein doth his execution of this Office consist?

A. In bringing his people unto God, *Heb.* 2. 10. and 4 15. and 7. 25.

Q. 3. What are the parts of it?

C 4

A. First,

(1) Against both these the Papists are exceedingly blasphemous; against the one by making their Masse a sacrifice for sins, the other by making Saints mediators of intercession.

A. First, (a) oblation; secondly, (b) intercession (1). (a) *Heb. 9. 13.* (b) *Heb. 7. 25.*

Q. 4. *What is the oblation of Christ?*

A. The (a) offering up of himself upon the Altar of the Crosse, an holy propitiatory sacrifice, for the sins of all the Elect throughout the world, as (b) also the presentation of himself for us in Heaven, sprinkled with the blood of the Covenant. (a) *Esa. 53. 10. 12. Ioh. 3. 16. & 11. 51, 52. & 17. 19. Heb. 9. 13, 14.* (b) *Heb. 9. 24.*

Q. 5. *Whereby doth this oblation doe good unto us?*

A. Divers wayes: first, in that it satisfied the justice of God; secondly, it redeemed us from the power of sin, death, and hell; thirdly, it ratified the new Covenant of grace; fourthly, it procured for us grace here, and glory hereafter; by all which means, the peace, and reconciliation betweene God and us is wrought, *Ephes. 2. 14, 15.*

Q. 6. *How did the oblation of Christ, satisfie Gods justice for our sin?*

A. In that for us, hee underwent the

the (2) punishment due to our sin, *Esa. 53. 4, 5, 6. Ioh. 10. 11. Rom. 3. 25, 26. & 4. 25. 1 Cor. 15. 3. 2 Cor. 5. 21. Ephes. 5. 2. 1 Pet. 2. 24.* (2) Christs undergoing punishment for us was, first, typified by the old sacrifices; secondly, foretold in the first promise; thirdly, made lawfull and valid in it selfe; first, by Gods determination, the supreme Law-giver; secondly, his own voluntary undergoing it; thirdly, by a relaxation of the Law, in regard of the subject punished: Fourthly, beneficiall to us, because united to us, as first, our head; secondly, our elder brother, thirdly, our sponzor or surety; fourthly, our husband; fifthly, our God or redeemer, &c.

Q. 7. *What was that punishment?*

A. The wrath of God, the curse (3) of the Law, the paines of hell, due to sinners, in body and soule, what necessary follows the change of the persons sustaining. *Gen. 2. 17. Deut. 27. 27. Esa. 59. 2. Rom. 5. 12. Ephes. 2. 3. Ioh. 3. 36. Heb. 2. 14.*

Q. 8. *Did Christ undergoe all these?*

A. Yes, in respect of the greatnesse (4) and extremity, not the eternity and continuance of those paines, for it was impossible hee should be holden of death, *Matth. 26. 38, 39. Mark. 14. 33. & 15. 34. Gal. 3. 13. Ephes. 2. 16. Col. 1. 20. Heb. 5. 7. Psal. 18 5.* (4) The death that Christ underwent was eternall, in its own nature & tendance, not so to him, because of his holinesse, power, and the unity of his person.

Q. 9. *How could the punishment of one, satisfie for the offence of all?*

A.

(5) Hee suffered not as God, but hee suffered who was God.

(5) In that hee was not a meere man onely, but God also, of infinite more value then all those who had offended, *Rom. 5.9. Heb. 9.26. 1 Pet. 3.18.*

*Q. 10. How did the oblation of Christ redeem us from death, and hell?*

A. First, (a) by paying a ransom (6) to God, the Judge and Law-giver, who had condemned us; secondly, (b) by overcoming, and spoiling Satan, death, and the powers of hell, that detained us captives, (a) *Matth. 20.28. Ioh. 6.38. Mark. 10.45. Rom. 3.25. 1 Cor. 6.20. Gal. 3.13. Ephes. 1.7. 1 Tim. 2.6. Heb. 10.9. (b) Ioh. 5.24. Col. 2.13,14,15. 1 Thess. 1.10. Heb. 2.14. 1 Pet. 1.18,19.*

(6) Wee are freed from the anger of God, by a perfect oblation, of what he required, from the power of Satan by absolute conquest on our behalfe.

*Q. 11. What was the ransom that Christ paid for us?*

A. His own pretious blood, *Act. 20.28. 1 Pet. 1.19.*

*Q. 12. How was the new Covenant ratified in his blood?*

A. By being accompanied with (7) his death, for that as all other Testaments, was to be ratified by the death of the Testator, *Gen. 22.18. Heb. 9.16. & 8.10,11,12.*

(7) The new Covenant, is Christs legacy, in his last Will, unto his people, the eternall inheritance of glory being conveyed thereby.

*Q. 13.*

*Q. 13. What is this new Covenant?*

A. The gracious, free, immutable promise of God made unto all his Elect fallen in Adam, to (b) give them Jesus Christ, and (c) in him mercy, pardon, grace, and glory, (d) with a restitution of Faith from them unto this promise and new obedience. (a) *Gen. 3.15. Jer. 31.32,33.34. & 32.40. Heb. 8.10,11,12. (b) Gal. 3.8,16. Gen. 12.3. (c) Rom. 8.32. Ephes. 1.3,4. (d) Mar. 16.16. Ioh. 1.12. & 10.27,28.*

*Q. 14. How did Christ procure for us grace, faith, and glory?*

A. By the way of purchase (8) and merit, for the death of Christ deservedly procured of God, that hee should blesse us with all spirituall blessings, needfull for our coming unto him, *Esa. 53.11,12. Ioh. 17.2. Act. 20.28. Rom. 5.17,18. Ephes. 2.15,16. & 1.4. Phil. 1.29. Tit. 2.14. Revel. 1.5,6.*

*Q. 15. What is the intercession of Christ?*

A. His continuall soliciting (10) of God on our behalf, begun here in fervent prayers, continued in

Heaven

(8) The death of Christ was satisfactory in respect of the strict justice of God, meritorious in respect of the covenant between him and his Father.

(9) All these holy truths are directly denied by the blasphemous Socinians & of the papists with their merits, masses, penance, & purgatory, by consequent, overthrown.

(10) To make Saints our intercessors, is to renounce Jesus Christ from being a sufficient Saviour.

Heaven, by appearing as our advocate at the Throne of Grace, *Psal.* 2. 8. *Rom.* 8. 34. *Heb.* 7. 25. & 9. 24. & 10. 19, 20, 21. 1 *Joh.* 2. 1, 2. *Joh.* 17.

## CHAP. XIII.

*Of Christs Prophetical Office.*

(1) Christ differed from all other Prophets first, in his sending, which

was immediately from the bosom of his Father; secondly, his assistance, which was the fulness of the Spirit; thirdly, his manner of teaching, with authority.

(2) To accuse his word of imperfection in Doctrine or Discipline is to deny him a perfect Prophet or to have born witness unto all Truth.

Q. 1. *Wherein doth the prophetical Office of Christ consist?*

A. In his Embassage (1) from God to man, revealing from the bosom of his Father, the whole mystery of godliness, the way and Truth, whereby wee must come unto God, *Math.* 5. *Joh.* 1. 18. & 3. 32. & 10. 9. 14. & 14. 5, 6. & 17. 8. & 18. 37.

Q. 2. *How doth hee exercise this Office towards us?*

A. By making known (2) the whole Doctrine of truth unto us, in a saving and spirituall manner, *Dent.* 18. 18. *Esa.* 42. 6. *Heb.* 3. 1.

Q. 3. *By what means doth hee perform all this?*

A. Divers, as first, (a) internally and effectually by his Spirit, writing his

his Law in our hearts; secondly, (b) outwardly, and instrumentally, by the Word Preached. (a) *Jer.* 31. 32, 33. 2 *Cor.* 3. 3. 1 *Thess.* 4. 9. *Heb.* 8. 10. (b) *Joh.* 20. 31. 1 *Cor.* 12. 28. *Ephes.* 4. 8, 9, 10, 11, 12, 13. 2 *Pet.* 1. 21.

## CHAP. XIV.

*Of the twofold estate of Christ.*

Q. 1. *In what estate or condition doth Christ exercise these Offices?*

A. In a twofold estate; first, of humiliation (1, 2, 3,) or abasement; secondly, of exaltation, or glory, *Phil.* 2. 8, 9, 10.

Q. 2. *Wherein consisteth the state of Christs humiliation?*

A. In three things; first, (a) in his incarnation, or being born of a woman; secondly, (b) his obedience or fulfilling the whole Law, Morall and Ceremoniall; thirdly, in his (c) passion or enduring all sorts of miseries, even death it self. (a) *Luk.* 1. 35. *Iob.* 1. 14. *Rom.* 1. 3. *Gal.* 4. 4. *Hab.* 2. 9. 14. (b) *Math.* 3. 15. & 5. 17. *Luk.* 2. 21. *Iob.* 8. 46. 2 *Cor.* 5.

(1) The humiliation of Christ, shewes us what wee must here doe, and suffer: his exaltation, what wee may hope for.

(2) The first of these holds forth his mighty love to us, the other his mighty power in himself.

(3) The onely way to heaven is by the cross.

## The Principles of

21. 1 Pet. 1. 19. 1 Job. 3. 5. (c) Psa. 53. 4, 5, 6. Heb. 2. 9. 1 Pet. 2. 21.

Q. 3. *Wherein consists his exaltation?*

A. In first, his resurrection; secondly, Ascension; thirdly, sitting at the right hand of God; by all which hee was declared to bee the Son of God with power, Mat. 28. 18. Rom. 1. 4 & 4. 4. Ephes. 4. 9. Phil. 2. 9, 10. 1 Tim. 3. 16.

## CHAP. XV.

*Of the persons to whom the benefits of  
Christs Offices doe belong.*

Q. 1. *Unto whom doe the saving benefits of what Christ performeth in the execution of his Offices belong?*

(1) Christ giveth life to all that world for whom he gave his life.

(2) None that hee dyed for shall ever dye. (3) To say that Christ dyed for every man universally, is to affirm that hee did no more for the Elect, then the reprobates, for them that are saved, then for them that are damned, which is the Arminian blasphemy.

eternall

## the Doctrine of Christ.

eternall purpose, and his own intention, of removing wrath from them, procuring grace and glory for them, Act. 20. 28. Matth. 20. 28. & 26. 28. Heb. 9. 28. Job. 11. 51, 52. Esa. 53. 12. Job. 3. 15. & 10. 11, 12, 13, 15. Ephes. 5. 25. Rom. 8. 32, 34. Gal. 3. 13. Job. 6. 37, 39. Rom. 4. 25. 2 Cor. 5. 19, 20.

Q. 3. *What shall become of them for whom Christ dyed not?*

A. Everlasting torments for their finnes, their portion in their owne place, Mark. 16. 16. Job. 3. 36. Matth. 25. 41. Act. 1. 25.

Q. 4. *For whom doth he make intercession?*

A. Onely for those who from eternity were given him by his Father, Job. 17. Heb. 7. 24, 25.

## CHAP. XVI.

*Of the Church.*

Q. 1. *How are the Elect called, in respect of their obedience unto Christ, and union with him?*

A. His Church, Act. 20. 28. Ephes. 5. 32.

Q. 2.



Q. 2. *What is the Church of Christ?*

A. The whole company of Gods  
(1, 2, 3, 4, 5) Elect (a), called (b) of  
(1) The Elect Angels belong to this Church.  
(2) No distance of time or place breaks the unity of this Church; heaven & earth, from the beginning of the world unto the end, are comprized in it.  
(3) No mention in Scripture of any Church in purgatory. (4) This is the Catholick Church, though that term bee not to be found in the Word in this sense, the thing it self is obvious. (5) The Pope challenging unto himselfe the title of the head of the Catholick Church, is blasphemously rebellious against Jesus Christ.

Q. 3. *Is this whole Church alwayes in the same state?*

A. No, one part of it is Militant, the other Triumphant.

Q. 4. *What is the Church Militant?*

A. That portion of Gods Elect, which in their generation cleaveth unto

unto Christ by Faith, and fighteth against the world, flesh, and devill, *Ephes. 6. 11, 12. Heb. 11. 13, 14. & 12. 1. 4.*

Q. 5. *What is the Church Triumphant?*

A. That portion of Gods people, who having fought their fight and kept the Faith, are now in heaven, resting from their labours, *Ephes. 5. 27. Revel. 3. 21. & ch. 14. 13.*

Q. 6. *Are not the Church of the Jews, before the birth of Christ, and the Church of the Christians since, two Churches?*

A. No, essentially they are but one, differing onely in some outward administrations, *Ephes. 2. 12, 13, 14, 15, 16. 1 Cor. 10. 3. Gal. 4. 26, 27. Heb. 11. 15. 26. 40.*

Q. 7. *Can this Church bee wholly overthrown on the earth?*

A. No, unlesse the Decree of God may bee changed, and the promise of Christ faile. *Matth. 16. 18. & 28. 20. Ioh. 14. 16. Ioh. 17. 1 Tim. 3. 15. 2 Tim. 2. 19.*

6 This is that Ark, out of which whosoever is, shall surely perish.

CHAP. XVII.  
Of Faith.

Q. 1. By what meanes doe wee become actuall members of this Church of God?

A. By a lively justifying Faith, (1) whereby wee are united unto Christ, the head thereof, *Act. 2. 47. & 13. 48. Heb. 11. 6. & 12. 22, 23. & 4. 2. Rom. 5. 1, 2. Ephes. 2. 13, 14.*

(1) Of this faith the holy Spirit, is the efficient cause, the Word the instrumentall, the Law indistinctly, by discovering our misery; the Gospel immediately by holding forth a Saviour.

(2) Faith is in the understanding, in respect of its being, & subsistence in the will & heart in respect of its effectual working.

Q. 2. What is a justifying Faith?

A. A (a) gracious resting upon (2) the free promises of God in Jesus Christ for mercy, (b) with a firm perswasion of heart, that God is a reconciled Father unto us in the Son of his love. (a) *1 Tim. 1. 16. Job 13. 15. & 19. 25. Rom. 4. 5. (b) Heb. 4. 16. Rom. 8. 38, 39. Gal. 2. 20. 2 Cor. 5. 20, 21.*

Q. 3. Have all this Faith?

A. None, but the Elect of God, *Tit. 1. 1. Job. 10. 26. Matth. 13. 11. Act. 13. 48. Rom. 8. 30.*

Q. 4. Doe not then others believe that make profession?

A. Yes; with, first, historicall Faith,  
or

or a perswasion, that the things written in the Word are true, *James 2. 9.* secondly, temporary Faith, which hath some joy of the affections, upon unspirituall grounds, in the things beleaved, *Matth. 13. 20. Mark. 6. 20. Job. 2. 23, 24. Act. 8. 13.*

## CHAP. XVIII.

Of our Vocation, or Gods calling us.

Q. 1. How come wee to have this saving Faith?

A. It is freely bestowed upon us, and wrought in us, by the Spirit of God in our vocation or calling, *Job. 6. 29. 44. Ephes. 2. 8, 9. Phil. 1. 29. 2 Thess. 1. 11.*

Q. 2. What is our vocation, or this calling of God?

A. The free gracious (1, 2) act of Almighty God, whereby in Jesus Christ he: calleth and translateth us, from the state of Nature, sinne, wrath, and corruption, into the state of grace, and union with Christ, by the mighty, effectuall working of his Spirit, in the preaching

(1) Our effectuall calling is the first effect of our everlasting election. (2) Wee have no actuall interest in, nor right unto Christ, untill wee are thus called.

ing of the Word. Col. 1.12,13. 2 Tim. 1.9. Deut. 30.6. Ezek. 36. 26. Matth. 11.25,26. Job. 1.13. & 3.3. 8. Ephes. 1.19. Col. 2.12. 1 Cor. 4.7. Jam. 1.18. 2 Pet. 2.20. Act. 16.14.

Q. 3. What doe wee our selves perform in this change or work of our conversion?

(3) They who so boast of the strength of free will, in the work of our conversion, are themselves an example what it is, being given up to so vile an error, destitute of the grace of God.

A. Nothing at all, being merely (3) wrought upon by the free grace and Spirit of God, when in our selves wee have no ability to any thing that is spiritually good, Matth. 7.18. & 10.20. Job. 1.13. & 15.5. 1 Cor. 12.3. 1 Cor. 2.5. 2 Cor. 3.5. Ephes. 2.1.8. Rom. 8.26. Phil. 1.6.

Q. 4. Doth God thus call all and every one?

A. All within the pale of the Church are outwardly called by the Word, none effectually but the Elect, Mat. 22.14. Rom. 8.30.

## CHAP. XIX. Of Justification.

Q. 1. Are wee accounted righteous and saved for our Faith, when wee are thus freely called?

A.

A. No, but meere by the imputation of the righteousness of Christ, apprehended and applyed by Faith, for which alone the Lord accepts us, as holy and righteous, Esa. 43.25. Rom. 3.23, 24, 25, 26. Rom. 4.5.

Q. 2. What then is our justification, or righteousness before God?

A. The gracious free act (1) of God, imputing the righteousness of Christ to a beleiving sinner, and for that speaking peace unto his conscience, in the pardon of his sin, pronouncing him to bee just, and accepted before him, Gen. 15.6. Act. 13.38,39. Luk. 18.14. Rom. 3.24, 26,28. Rom. 4.4,5,6,7,8. Gal. 2.16.

(1) Legall, & Evangelicall justification differ; first, on the part of the persons to bee justified: the one requiring a person legally and perfectly righteous,

the other a beleiving sinner; secondly, on the part of God, who in the one is a severe righteous Judge, in the other, a mercifull reconciled Father; thirdly, in the sentence, which in the one, acquitteth, as having done nothing amisse, the other as having all amisse pardoned.

Q. 3. Are we not then righteous before God by our own works?

A. No, for of themselves, they can neither satisfy his justice, fulfill his Law, nor endure his tryall, Psal. 130.3,4. Psal. 143.2. Esa. 64.6. Luk. 17.10.

D 3

CHAP.

## CHAP. XX.

## Of Sanctification.

**Q. 1.** Is there nothing then required of us, but Faith onely?

**A.** Yes, (a) repentance, and (b) holinesse, or new obedience. (a) *Act. 20. 21. Math. 3. 2. Luk. 13. 3.* (b) *2 Tim. 2. 19. 1 Thess. 4. 7. Heb. 12. 14.*

**Q. 2.** What is repentance?

**A.** Godly (a) sorrow for every known (1, 2) sin committed against God, (b) with a firme purpose of heart, to cleave unto him for the future, (c) in the killing of sinne, the quickning of all graces, to walk before him in newnes of life. (a) *2 Cor. 7. 9, 10, 11. Act. 2. 37. Psal. 51. 17.* (b) *Psal. 34. 14. Esa. 1. 16, 17. Ezek. 18. 27, 28. Act. 14. 15.* (c) *Ephes. 4. 21, 22, 23, 24. Rom. 6. 12, 13, 18, 19. Rom. 8. 1. 2 Cor. 5. 17. Gal. 6. 15.*

(1) Repentance includeth first, alteration of the minde, into a hatred of sin, before loved; secondly, sorrow of the affections, for sin committed; thirdly, change of the actions arising from both.

(2) Repentance is either legall, servile, and terrifying, from the spirit of bondage: or, Evangelicall, filiall, and comforting, from the spirit of free grace and liberty, which onely is available.

**Q. 3.** Can wee doe this of our selves?

**A.** No, it is a speciall gift and grace of

of God, which hee bestoweth on whom hee pleaseeth, *Levit. 20. 8. Dent. 30. 6. Ezek. 11. 19, 20. 2 Tim. 2. 25. Act. 11. 18.*

**Q. 4.** Wherein doth the beeing of true Repentance consist, without which it is not acceptable?

**A.** In its (3) performance according to the Gospel rule, with Faith and assured hope of divine mercy, *Psal. 51. 1. Joh. 2. 1, 2. 2 Cor. 7. 10, 11. Act. 2. 38. Math. 27. 4.*

(3) Every part of popish Repentance, viz, contrition, confession, & satisfaction, was performed by Judas.

**Q. 5.** What is that holinesse which is required of us?

**A.** That (a) universall (4, 5) sincere obedience to the whole will of God, (b) in our hearts, mindes, wills, and actions, (c) whereby wee are in some measure made conformable to Christ our head. (a) *Psal. 119. 9. 1 Sam. 15. 22. Joh. 14. 15. Rom. 6. 9. Heb. 12. 14. Tit. 2. 12. 2 Pet. 1. 5, 6, 7. Esa. 1. 16, 17.* (b) *1 Chron. 28. 9. Dent. 6. 5. Math. 22. 37.* (c) *Rom. 8. 29. 1 Cor. 11. 1. Ephes. 2. 21. Col. 3. 1, 2, 3. 2 Tim. 2. 11, 12.*

(4) All Faith & profession without this holines is vain and of no effect

(5) True Faith can no more be without true holinesse, then true fire without heat.

(6) Merit of works in unprofitable servants, no way able to do their duty, is a popish miracle.

**Q. 6.** Is this holinesse or obedience in us perfect?

**A.** Yes, (a) in respect (6) of all the

the parts of it, but (b) not in respect of the degrees wherein God requires it. (a) 2 King. 20. 3. Job 1. 1. Mat. 5. 48. Luk. 1. 6. 2 Cor. 7. 1. Ephes. 4. 24. Tit. 2. 12. (b) Esa. 64. 6. Psal. 130. 3. Exod. 28. 38. Phil. 3. 8.

Q. 7. Will God accept of that obedience which falls so short of what he requireth?

(7) In Christ are our persons accepted freely, and for him our obedience.

A. Yes, from them (7) whose persons he accepteth, and justifyeth freely in Jesus Christ, Rom. 12. 1. Phil. 4. 18. Heb. 13. 16. 1 Iob. 3. 22. Ephes. 1. 6.

Q. 8. What are the parts of this holiness?

A. (a) Internall, in the quickning of all graces, purging all sins; (b) and externall, in fervent and frequent prayers, almes, and all manner of righteousness. (a) Heb. 9. 14. Ephes. 3. 16, 17. Rom. 2. 29. & 6. 12. (b) Matth. 5. 20. Rom. 8. 1, 2. Ephes. 4. 22, 23. Tit. 2. 12. particular precepts are innumerable.

(8) The best duties of unbelievers, are but white sins.

Q. 8. May not others perform these duties acceptably, as well as those that believe?

A. No, (8) all their performances

ces in this kinde are but abominable sins before the Lord, Prov. 15. 8. Job. 9. 31. Tit. 1. 15. Heb. 11. 6.

## CHAP. XXI.

Of the priviledges of Beleevers.

Q. 1. What are the priviledges of those that thus beleeve and repent?

A. First, union with Christ; secondly, adoption of children; thirdly, Christian liberty; fourthly, a spirituall holy right to the seales of the new Covenant; fifthly, communion with all Saints; sixthly, resurrection of the body unto life eternall.

Q. 2. What is our union with Christ?

A. An (a) holy spirituall (1, 2) conjunction unto him, as our (b) head, (c) husband, and (d) foundation, (e) whereby wee are made partakers of the same spirit with him, (f) and derive all good things

(1) By vertue of this union, Christ suffereth in our afflictions, and wee fill up in our bodies what remained as his. (2) From Christ as head of the Church,

wee have spirituall life, sense, and motion, or growth in grace; secondly, as the husband of the Church, love, and redemption; thirdly, as the foundation thereof, stability, and perseverance.

from

from him. (a) 1 Cor. 12. 12. *Ioh.* 15. 1, 2, 5, 6, 7. & 17. 23. (b) *Ephes.* 4. 15. & 5. 23. *Col.* 1. 18. (c) 2 Cor. 11. 2. *Ephes.* 5. 25, 26, 27. *Revel.* 21. 9. (d) *Matth.* 16. 18. *Ephes.* 2. 20, 21, 32. 1 *Pet.* 2. 4, 5, 6, 7. (e) *Rom.* 8. 9, 11. *Gal.* 4. 6. *Phil.* 1. 19. (f) *Ioh.* 1. 12. 16. *Ephes.* 1. 3.

Q. 3. What is our adoption?

A. Our gracious reception into the family of God, as his children, and co-heirs with Christ, *Ioh.* 1. 12. *Rom.* 8. 15, 17. *Gal.* 4. 5. *Ephes.* 1. 5.

Q. 4. How come wee to know this?

(4) This is that great honour & dignity of believers, which exalts them to a despising all earthly thrones

A. By the especiall working of the holy (3) Spirit in our hearts, sealing unto us the promises of God and raising up our soules to an assured expectation of the promised inheritance, *Rom.* 8. 15, 17. *Ephes.* 4. 30. 1 *Ioh.* 3. 1. *Rom.* 8. 19, 23. *Titus* 2. 12.

Q. 5. What is our Christian liberty?

(4) Our liberty is our inheritance here below, which wee ought to contend for, against all opposers.

A. An (4) holy and spirituall (a) freedom from the (b) slavery of sin, the (c) bondage of death and hell, the (d) curse of the Law, (e) Jewish ceremonies, and (f) thralldome of conscience, purchased for

us by Jesus Christ, and (g) revealed to us by the holy Spirit. (a) *Gal.* 5. 1. (b) *Ioh.* 8. 32, 34, 36. *Rom.* 6. 17, 18. *Esa.* 61. 1. 1 *Ioh.* 1. 7. 2 *Cor.* 5. 21. (c) *Rom.* 8. 15. *Heb.* 2. 15. 1 *Cor.* 15. 55, 57. (d) *Gal.* 3. 13. *Ephes.* 2. 15, 16. *Gal.* 4. 5. *Rom.* 8. 1. (e) *Act.* 15. 10, 11. *Gal.* 3. 4, 5. chapters. (f) 2 *Cor.* 1. 24. 1 *Cor.* 7. 23. 1 *Pet.* 2. 16. (g) 1 *Cor.* 2. 12.

Q. 6. Are wee then wholly freed from the Morall Law?

A. Yes, as (a) a Covenant (5) or as it hath any thing in it, bringing into bondage, as the curse, power, dominion, and rigid exaction of obedience, (b) but not as it is a rule of life and holiness, (a) *Jer.* 31. 31, 32, 33. *Rom.* 7. 1, 2, 3. *Rom.* 6. 14. *Gal.* 3. 19, 24. *Rom.* 8. 2. *Gal.* 5. 18. (b) *Mat.* 5. 17. *Rom.* 3. 31. & 7. 13, 22, 25.

(5) Nothing makes men condemn the Law as a rule, but hatred of that universall holiness which it doth require.

Q. 7. Are wee not freed by Christ from the Magistrates power, and humane authority?

A. No, being ordained of (6) God, and commanding for him, we owe them all lawfull obedience, *Rom.* 13. 1, 2, 3, 4. 1 *Tim.* 2. 1, 2. 1 *Pet.* 2. 13, 14, 15.

(6) Rule and authority are as necessary for humane society, as fire and water for our lives.

## CHAP. XXII.

*Of the Sacraments of the new Covenant in particular, a holy right whereunto, is the fourth privilege of beleevers.*

**Q. 1.** *What are the seales of the new Testament?*

A. Sacraments instituted of Christ to bee visible seales and pledges, whereby God in him confirmeth the promises of the Covenant to all beleevers, restipulating of them, growth in Faith and obedience, *Mark. 16. 16. Joh. 3. 5. Act. 2. 38. & 22. 16. Rom. 4. 11. 1 Cor. 10. 2, 3, 4. 1 Cor. 11. 26, 27, 28, 29.*

**Q. 2.** *How doth God by these Sacraments bestow grace upon us?*

(1) This is one of the greatest mysteries of the Roman Magick and juggling, that corporall elements should have a power to forgive sins, and confer spirituall grace.

A. Not by any (1) reall, essentiall conveying of spirituall grace, by corporeall meanes, but by the way of promise, obligation and Covenant, confirming the grace wrought in us by the Word and Spirit, *Heb. 4. 2. 1 Cor. 10. Rom. 4. 11. & 1. 17. Mark. 16. 16. Ephes. 5. 26.*

**Q. 3.**

**Q. 3.** *How doe our Sacraments differ from the Sacraments of the Jewes?*

A. Accidentally onely, in things concerning the outward matter and form, as their number, quality, clearenesse of signification, and the like, not essentially in the things signified, or grace confirmed, *1 Cor. 10. 1, 2, 3, &c. Joh. 6. 35. 1 Cor. 5. 7. Phil. 3. 3. Col. 2. 11.*

## CHAP. XXIII.

*Of Baptisme.*

**Q. 1.** *Which are these Sacraments?*

A. Baptisme and the Lords Supper.

**Q. 2.** *What is Baptisme?*

A. An (a) holy action appointed (1, 2) of Christ, whereby being (1) Not the sprinkled with water in the name of the whole Trinity, by a lawfull Minister of the Church, (b) wee are admitted into the family of

(1) Not the want, but the contempt of this Sacrament is damnable. (2) It is hard to say whether the error of the Papists, requiring Baptisme of absolute indispensable necessity to the salvation of every Infant; or that of the Anabaptists, debarring them from it altogether, bee the most uncharitable.

God,

God, (c) and have the benefits of the blood of Christ confirmed unto us. (a) *Matth.* 28. 19. *Mark.* 16. 15, 16. (b) *Act.* 2. 41. & 8. 37. (c) *Act.* 2. 38, 39. *Joh.* 3. 5. *Rom.* 6. 3, 4, 5. *1 Cor.* 12. 13.

Q. 3. To whom doth this Sacrament belong?

A. Unto all, to whom the promise of the Covenant is made, that is, to beleevers and to their seed, *Act.* 2. 39. *Gen.* 17. 11, 12. *Act.* 16. 15. *Rom.* 4. 10, 11. *1 Cor.* 7. 14.

Q. 4. How can Baptisme seale the pardon of all sins to us, all our personall sins following it?

A. Inasmuch as it is a seale of that promise which gives pardon of all to beleevers, *Act.* 2. 39. *Rom.* 4. 11, 12.

## CHAP. XXIV. Of the Lords Supper.

Q. 1. What is the Lords Supper?

A. An (a) holy action instituted and (1) appointed by Christ, (b) to set forth his death, (c) and communicate

communicate unto us spiritually his body and blood, by Faith, being (d) represented by bread and wine, (e) blessed by his Word, and Prayer, (f) broken, (2) powred out, and received of beleevers. (a) *Mat.* 26. 20, 21. *Luk.* 22. 14, 15, 16, 17, 18, 19, 20. *1 Cor.* 11. 23, 24. (b) *Luk.* 22. 19. *1 Cor.* 11. 25, 26. (c) *Mark.* 14. 22, 23, 24. *1 Cor.* 11. 24, 25. *Joh.* 6. 63. (d) *1 Cor.* 11. 23, 25. (e) *1 Cor.* 11. 24. *Mat.* 26. 26. (f) *Mat.* 26. 26. *Mark.* 14. 22. *Luk.* 22. 19.

Q. 2. When did Christ appoint this Sacrament?

A. On the night wherein hee was betrayed to suffer, *1 Cor.* 11. 23.

Q. 3. Whence is the right use of it to be learned?

A. From the Word, (3) practice, and actions of our Saviour, at its institution.

Q. 4. What were the actions of our Saviour to be imitated by us?

A. First, blessing the elements by prayer; secondly, breaking the bread, and powring out the wine; thirdly, distributing them to the receivers, sitting in a Table gesture, *Matth.*

(2) No part of Christian Religion, was ever so vilely contaminated & abused by profane wretches, as this pure, holy, plain action, and institution of our Saviour: witness the Popish horrid monster of transubstantiation, and their idolatrous Masse.

(3) What ever is more then these, is of our own.

(1) Baptisme is the Sacrament of our new birth, this of our further growth in Christ.



*Matth. 26. 26. Mark. 14. 22. Luk. 22. 19, 20. 1 Cor. 11. 23, 24.*

*Q. 5. What were the words of Christ?*

A. First, of command, Take eat; secondly, of promise, This is my body; thirdly, of institution, for perpetuall use, This doe, &c. *1 Cor. 11. 24, 25, 26.*

(4) Faith in Gods promises which it doth confirm, union with Christ, whereof it is a scale, and obedience to the right use of the

*Q. 6. Who are to be (4, 5) receivers of this Sacrament?*

A. Those onely have a true right to the signes, who by Faith have an holy interest in Christ, the thing signified, *1 Cor. 11. 27, 28, 29. Job. 6. 63.*

Ordinance it self, is required of all Receivers. (5) There is not any one action pertaining to the spirituall nature of this Sacrament, not any end put upon it by Christ; as first, the partaking of his body and blood; secondly, setting forth of his death for us; thirdly, declaring of our union with him and his, but require Faith, Grace, and holinesse in the Receivers.

*Q. 7. Do the elements remain bread and wine still, after the blessing of them?*

A. Yes, all the spirituall change is wrought by the Faith of the Receiver, not the words of the giver; to them that beleeve, they are the body and blood of Christ, *Job. 6. 63. 1 Cor. 10. 4. & 11. 29.*

CHAP.

## CHAP. XXV.

*Of the Communion of Saints, the fifth priviledge of beleivers.*

*Q. 1. What is the communion of Saints?*

A. An holy conjunction (1) betwixt all Gods people, wrought by their participation of the same spirit whereby wee are all made members of that one body, whereof Christ is the head, *1 Cor. 6. 9. 1 Jer. 3. 2. 39. 10. 17. 22. 1 Cor. 12. 12. Ephes. 4. 3, 4, 5, 6, 13. 1 Job. 1. 3. 6, 7.* (1) By vertue of this we partake in all the good and evill of the people of God through out the world.

*Q. 2. Of what sort is this union?*

A. First, (a) spirituall and internall, in the injoyment of the same spirit and graces, which is the union of the Church Catholick; secondly, (b) externall and ecclesiasticall, in the same outward Ordinances, which is the union of particular Congregations, (a) *1 Cor. 12. 12, 13. Ephes. 2. 16, 19, 20, 21, 22. 1 Cor. 10. 17. Job. 17. 11, 21, 22. Job. 10. 16. Heb. 2. 11. (b) 1 Cor. 1. 10, 11. Rom. 12. 5. 1 Cor. 12. 27, 28. Ephes. 4. 11, 12, 13. Phil. 2. 2. Col. 3. 15. 1 Pet. 3. 8.*

E

CHAP.

# CHAP. XXVI, Of particular Churches.

Q. 1. What are particular Churches?

A. Peculiar (a) assemblies (1, 2) of Professors in one place, (b) under Officers of Christs institution, (c) injoying the Ordinances of God, (d) and leading lives becomming their holy calling. (a) *Act. 11. 26. 1 Cor. 4. 17. & 11. 22. 2 Cor. 1. 1. (b) Act. 20. 17. 28. & 14. 23. 2 Cor. 8. 23. Heb. 13. 17. (c) 1 Cor. 1. 5. Revel. 2. 1, 2, 3. (d) 2 Tim. 3. 5, 6, 11. Gal. 6. 16. Phil. 3. 18. 1 Thess. 2. 12.*

Q. 2. What are the Ordinary Officers of such Churches?

A. First, (a) Pastors or Doctors (3) to teach and exhort; secondly, (b) Elders to assist in rule and government; thirdly, (c) Deacons to provide for the poore. (a) *Rom. 12. 7, 8. Ephes. 4. 11. 1 Cor. 12. 28. (b) Rom. 12. 8. 1 Tim. 5. 17. (c) Act. 6. 2, 3.*

Q. 3. What is required of these Officers, especially the chiefeſt, or Ministers?

A.

A. (a) That they bee faithfull in the Ministry committed unto them, (b) sedulous in dispensing the Word, (c) watching for the good of the soules committed to them, (d) going before them in an example of all godlinesse and holinesse of life. (a) *1 Cor. 4. 2. Act. 20. 18, 19, 20. (b) 2 Tim. 2. 15. & 4. 1, 2, 3, 4, 5. (c) Tit. 1. 13. 1 Tim. 4. 15, 16. (d) Tit. 2. 7. 1 Tim. 4. 12. Matth. 5. 16. Act. 25.*

Q. 4. What is required in the people unto them?

A. Obedience (a) to their message and Ministry, (b) honour and love to their persons, (c) maintenance to them and their families. (a) *2 Cor. 5. 20. Rom. 6. 17. Heb. 13. 17. 2 Thess. 3. 14. Rom. 16. 19. 2 Cor. 10. 4, 5, 6. (b) 1 Cor. 4. 1. Gal. 4. 14. 1 Tim. 5. 17, 18. (c) Luk. 10. 7. Jam. 5. 4. 1 Tim. 5. 17, 18. 1 Cor. 9. 9, 10, 11, 12, 13.*