The Humble
ADVICE
OF THE
ASSEMBLY
OF
DIVINES,
Now by Authority of Parliament sitting
at WESTMINSTER,
Concerning
A LARGER CATECHISM,
Presented by them lately to both Houses of
PARLIAMENT:
With the Proofs thereof at large out of
the Scriptures.

The second Edition.

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TO

The Right Honourable the Lords and Commons Assembled in PARLIAMENT;
The humble Advice of the Assembly of Divines now, by Authority of Parliament, sitting at WESTMINSTER.

Concerning a Confession of Faith.

CHAP. I.

Of the holy Scripture.

Though the Light of Nature, and the works (a) Rom. 2. 14, of Creation and Providence do so far manifest for the Goodness, Wisdom, and Power of God, as to leave men unexcusable (a); yet are they not sufficient to give that knowledge of God by nature the and of his Will, which is necessary unto salvation (b). Therefore it pleased the Lord, at sundry times, having not the Law, are a Law unto themselves, v. 15. which shew the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean where a crying, or else excusing one another, Rom. 1. 19, 20. v. 19. Because that which may be known of God, is manifest in them, for God hath shewed it unto them. Ver. 20. For the invisible things of him, from the Creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead, so that they are without excuse. Psal. 19. 1. 2. 3. v. 1. The heavens declare the glory of God, and the firmament sheweth his handy work. V. 2. Day unto day uttereth speech, and night unto night showeth knowledge. V. 3. There is no speech nor language, Where their voice is not heard. Rom. 1. 32. Who knowing the judgment of God, that they which commit such things are worthy of death, not only do them, but have pleasure in them that do them. Rom. 2. 1. therefore thou art inexcusable. O man who ever thou art that judgest, for wherein thou judgest another, thou condemnest thy self, for thou that judgest dost the same things. (b) 1 Cor. 1. 21. for after that in the wisdom of God the world by wisdom knew not God. It pleased God by the foolishness of preaching to save them that believe. 1 Cor. 2. 13. 14. v. 13. which things also we speak not in the words which men wisdom teacheth, But which the Holy Ghost teacheth, comparing spiritual things with spiritual. V. 14. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.
and in divers manners, to reveal himself, and to declare that his Will unto his Church (c); and afterwards for the better preserving and propagating of the Truth, and for the more certain establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing (d): which maketh the holy Scripture to be most necessary (e); those former Prophets' ways of Gods revealing his Will unto his people, being now sealed (f).

(c) Heb. 1. 1.
(d) Prov. 22. 19, 20, 21. v. 19. that thy truth may be in the Lord, I have made known to thee this day, even to thee. v. 20. have not I written unto thee excellent things in counsel and knowledge? v. 21. that I might make thee know the certainty of the words of truth, that thou mightest answer the words of truth to them that send thee? Luke. 1. 3, 4. v. 3. It seemed good unto me also having had perfect understanding of all things from the very first, to write unto thee in order most excellent Theophilus. v. 4. that thou mightest know the certainty of those things, wherein thou hast been instructed. Rom. 15. 4. for whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures, might have hope. Mat. 4 4, 7, 10. v. 4. But he answered and said, it is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. v. 7. Jesus said unto him, it is written again, thou shalt not tempt the Lord thy God, v. 10. then said Jesus unto him, get thee hence, Satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. Mat. 4. 8, 19, 20, v. 19. And when they shall say unto you, seek unto them that have familiar spirits and unto wizards that peep, and that mutter, should not a people seek unto their God, for the living to the dead. v. 20. to the Law, and to the Testament, if they speak not according to this word, it is because there is no light in them. (e) 2 Tim. 3. 15. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto Salvation through faith which is in Christ Jesus. 2 Peter 1. 19. we have also a more sure word of Prophecy, wherein the prophecy of the Old Testament.

(f) Heb. 1. 1, 2. v. 1. God who at sundry times, and in divers manners spake in times past unto the Fathers by the Prophets. ver. 2. hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

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

Of the Old Testament,

- Genesis.
- Exodus.
- Leviticus.
- Numbers.
- Deuteronomy.
- Joshua.
- Judges.
- Ruth.
- I. Samuel.
- II. Samuel.
- I. Kings.
- II. Kings.
- I. Chronicles.
- II. Chronicles.
- Ezra.
- Nehemiah.
- Esther.
- Job.
- Psalms.
- Proverbs.
- Ecclesiastes.
- The Song of Songs.
- Isaiah.
- Jeremiah.
- Lament. 

Of the New Testament.
Matthew. Galatians. The Epistle to the Hebrews.
Mark. Ephesians. The Epistle of James.
Paul's Epistle to the Romans. The Revelation.
Corinthians I. Galatians. The Epistle to the Hebrews.
Corinthians II. Ephesians. The Epistle of James.

All which are given by inspiration of God, to be the rule of Faith and life.

unto him, they have Moses and the Prophets, let them hear them. v. 31. And he said unto him, if they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead. Eph. 2. 20. And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. Rev. 22. 18, 19. v. 18. For I rehearse unto every man that heareth the words of the Prophecy of this Book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book, v. 19. And if any man shall take away from the words of the book of this Prophecy, God shall take away his part out of the book of life, and out of the holy City, and from the things which are written in this book. 2 Tim. 3. 16. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

III. The Books commonly called Apocrypha, not being Divine inspiration, are no part of the Canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other humane Writings.

IV. The

Scriptures, the things concerning himself. v. 44. And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be filled which are written in the Law of Moses, and in the Prophets, and in the Psal. concerning me. Rom. 3. 2. Much every way, chiefly because they were committed the Oracles of God. 2 Pet. 1. 21. for the Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the holy Ghost.
(i.) 2 Pet. 1. 1. V. The authority of the Holy Scripture, for which it
ought to be believed and obeyed, dependeth not upon the
Te testimony of any man, or Church; but wholly upon God
(who is truth itself) the Author thereof; and therefore it
wherein ye is to be received, because it is the Word of God (i).
dowell that ye
take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-
star arise in your hearts. V. 21. 2. for the Prophecy came not in old time by the will of
man, but holy men of God spake as they were moved by the Holy Ghost. 2 Tim. 3. 16. All
Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for cor-
rection, for instruction in righteousness. 1 John 5. 9. If we receive the witnesses of men,
the witness of God is greater, for this is the witness of God, which he hath testified of his
Son, 1 Thess. 2. 13. for this cause also thank we God without ceasing, because when ye
received the word of God which ye heard of us, ye received it not as the word of men (but
as it is in truth) the word of God, which effectually worketh also in you that believe.

(k) 1 Tim. 3. V. We may be moved and induced by the Testimony of the
Church, to an high and reverent esteem of the holy Scripture
(k). And the heavenliness of the Matter, the efficacy of the
know how thou oughtest to be. Parts, the Scope of the whole (which is, to give all glory to
have thy self (God, ) the full discovery it makes of the only way of mans
salvation, the many other incomparable Excellencies, and the
is the Church
intire perfection thereof, are arguments whereby it doth a-
of the living abundantly evidence it self to be the Word of God; yet not-
God, the pillar
withstanding, our full persuasion and assurance of the infallible
and ground of
truth, and divine authority thereof, is from the inward work of
the truth. (l) the Holy Spirit, bearing witness by, and with the Word, in
1 John 2. 20,
27. v. 20.) but our hearts (l).
ye have an-
etion from the holy one, and ye know all things. V. 27.) but the anointing which ye have
received of him abideth in you, and ye need not that any man teach you; but as the same
anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught
you, ye shall abide in him. John 16. 13, 14: v. 13. howbeit when he the Spirit of
truth is come, he will guide you into all truth, for he shall not speak of himself, but
whateover he shall hear, that shall he speak, and he will shew you things to come. V. 14.) he
shall glorifie me, for he shall receive of mine, and shall shew me unto you. 1 Cor 2. 10, 11, 12,
v. 10.) but God hath revealed them to us by his Spirit, for the Spirit searcheth all things, yea the
deep things of God. V. 11. for what man knoweth the things of a man, save the Spirit of man
which is in him, even to the things of God, knoweth no man, but the Spirit of God. V. 12.)
now we have received not the spirit of the world, but the Spirit which is of God; that we might
know the things that are freely given to us of God, Isa. 59. 21, as for me this is my Covenant
with them faith the Lord, my Spirit that is upon thee, and my words which I have put in thy
mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the
mouth of thy seed's seed, faith the Lord, from henceforth and for ever.

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

VII. All things in Scripture are not alike plain in them, nor alike clear unto all; yet these things which are necessary to be known, believed, and observed for salvation, are so clearly propounded and opened in some place of them of the Scripture or other, that not only the Learned, but the unlearned, in a due use of the ordinary means, may attain a sufficient understanding of them, which they that are unlearned and unstable wrest, so they do also other Scriptures, unto their own destruction.

VIII. The
VIII. The Old Testament is Hebrew, which was the Native Language of the People of GOD of Old, and the New Testament in Greek, which at the time of the writing of it was most generally known to the Nations, being immediately inspired by God, and by his singular care and Providence kept pure in all ages, are therefore Authentical. So as in all controversies of Religion, the Church is finally to appeal unto them. But because these Original Tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded in the fear of God, many, if they to read and search them, therefore they are to be translated into the Vulgar Language of every Nation unto which they come, that the Word of God dwelling plentifully in all, they may worship him, in an acceptable manner, and no light in through patience and comfort of the Scriptures may have them. Acts 15, hope.

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

(y) 2 Pet. 1, 20. IX. The infallible rule of Interpretation of Scripture is the 21. Knowing Scripture itself, and therefore when there is a question about this, that no Prophecy of the Scripture, is but one, it must be searched and known by other places that of any private speak more clearly (y). v. 21.] for the prophecy came not in old time by the will of man, but holy men of God (k) as they were moved by the holy Ghost, Acts 2, 15, 16, v. 15.] And so this agree the words of the Prophets, as it is written. v. 16.] After this I will return, and will build again the Tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up, X. The
X. The Supreme Judge, by which all controversies of Religion are to be determined, and all Decrees of Councils, [Acts 21.29] Jesus answered Opinions of Ancient Writers, Doctrines of men, and private spirits are to be examined; and in whose sentence we are to rest; can be no other but the Holy Spirit speaking in the Scriptures (z).

CHAP. II.

Of God, and of the Holy Trinity.

There is but one only (a), living and true God (b), who (d) Deut. 6.4. is infinite in being and perfection (c), a most pure Spirit (d), invisible (e), without body, parts (f), or passions (g), the Lord our God is one Lord.

1 Cor. 8. 4, 6. v. 4.] As concerning therefore the eating of those things that are offered in sacrifice unto Idols, we know that an Idol is nothing in the world, and that there is none other but one. v. 6.] But to us there is but one God the Father, of whom are all things, and we in him, and one Lord Jesus Christ by whom are all things, and we by him. (b) 1 Thes. 1. 9. for they themselves knew of us what manner of entering in we had unto you, and how ye turned to God from Idols to serve the living and true God. Jer. 10. 10. But the Lord is the true God, he is the living God, and an everlasting King. (c) Job 13. 15. 16. v. 7.] canst thou by searching find out God, canst thou find out the Almighty unto perfection? v. 8.] It is as high as heaven, what canst thou do, deeper than hell, what canst thou know? v. 9.] The measure thereof is longer than the earth, and broader than the sea. Job 26. 14. Lo there are parts of his ways, but how little a portion is heard of him, but the thunder of his power who can understand? (d) John 4. 24. God is a Spirit, and they that worship him, must worship him in Spirit and in truth. (e) Tim. 3. 15. now unto the King eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever, Amen. (f) Deut. 4. 15, 15. v. 15.] take ye therefore good heed unto your selves, for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire. v. 16.] Let ye corrupt your selves, and make you a graven image, the similitude of any figure, the likeness of Male or Female. John 4. 24. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth. Luke 24. 39. behold my hand and my feet, that it is I myself, handle me and see, for a Spirit hath not flesh and bones as ye see me have. (g) Acts 14. 11, 15. v. 11.] And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, the gods are come down unto us in the likeness of men. v. 15.] And saying, Sirs, why do ye these things? we also are men of like passions with you, and have been at you, that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein.
(8)

(b) Jam. 2: immutable (h), immense (i), eternal (k), incomprehensible.

Every good (l), almighty (m), most wise (n), most holy (o), most free (p),
most absolute (q), working all things according to the Council
of his own immutable & most righteous Will (r), for his
own glory (s), most loving (t), gracious, merciful, long-suffering,
from the Father abundant in goodness & truth, for giving
rewards of eternal & infinite, with
whom is no variation, nor
shadow of turning.

Iam the Lord,
I change not, therefore ye sons of Jacob are not consumed. (i.) Kings 8. 27. But will God in-
deed dwell on the earth? behold the heaven, and heaven of heavens cannot contain thee, how much
beneath this house that I have built. Jer. 23: 23, 24. v. 23.) Am I a God at hand, saith the Lord,
and not a God afar off. V. 24.) can any hide himself in secret places, that I shall not see him,
saith the Lord, do not I fill heaven and earth, saith the Lord. (k) Psalm 90. 2. Before the
Mountains were brought forth, or ever thou hadst formed the earth and the world, even from
everlasting to everlasting thou art God. 1. Tim. 1. 17. Now unto the King eternal, immortal, in-
vincible, the only wise God, be honour and glory for ever and ever, Amen. (l) Psalm 145. 3.
Great is the Lord, and greatly to be praised, and his greatness is unsearchable. (m) Gen. 17: 1.
And when Abraham was ninety years old and nine, the Lord appeared to Abraham, and said
unto him, I am the almighty God, walk before me, and be thou perfect. Rev. 4. 8. And the four
deaths had each of them six wings about him, and they were full of eyes within, and they rest
not day and night saying, Holy, holy, holy, Lord God Almighty, which wast, and art, and is to
come. (n) Rom. 16. 27. to God only be glory, through Jesus Christ for ever, Amen. (o) Isa.
63. And one cried unto another and said, Holy, holy, holy, is the Lord of hosts, the whole earth
is full of his glory. Rev. 4. 8. See Letter M. immediately foregoing. (p) Psalm 115. 3. But
our God in the heavens, he hath done whatsoever he pleased. (q) Exod. 3. 14. And God said
unto Moses, I am that I am, and he said, thus shalt thou say unto the children of Israel, I am
hath sent me unto you. (r) Eph. 1. 11. In whom also we have obtained an inheritance, being
predestinated according to the purpose of him, who worketh all things after the Council of his
own will. (s) Prov. 16. 4. the Lord hath made all things for himself, yea even the wicked for the
day of evil. Rom. 11. 36. for of him and through him, and to him are all things, to whom be
glory for ever and ever, Amen. (t) 1 John 4. 8, 16. v. 8.) he that loveth not, knoweth not God,
for God is love. V. 16, and we have known and believed the love that God hath unto; God is
Love, and he that dwelleth in love, dwelleth in God, and God in him. (u) Ex. 34. 6, 7. v. 6.)
And the Lord passed by before him and proclaimed, The Lord, the Lord God, merciful and
grateful, long-suffering and abundant in goodness & truth. V. 7. Keeping mercy for thousands,
judging iniquity and transgression, and sin, and that will by no means clear the guilty, visiting
the iniquity of the Fathers upon the children, and upon the childrens children, unto the third
and to the fourth generation. (w) Heb. 11. 6. but without faith it is impossible for to please him,
for he that cometh to God must believe that he is, and that he is a rewarder of them that
diligently seek him. (x) Nehem. 9. 12, 13. v. 32.) Now therefore our God, the great, mighty
and the terrible God, who keepeth covenant and mercy, let not all the trouble seem little before
thee, that hast come upon us, on our Kings, on our Princes, and on our Priests, and on our
Prophets, and on our Fathers, and all our people, since the time of the Kings of Asyria un-
to this day. V. 13.) Howbeit thou art not as all that is brought upon us, for thou hast done right,
but we have done wickedly, (y) Psalm 95. 6, v. 5.) the fool hath said in his heart, there
is no God. workers of iniquity. V. 6.) thou shalt destroy thou that speakest lies, the Lord will
shew the bloody and deceitful man.
and who will by no means clear the guilty (z).

2. He will take vengeance on his adversaries, and he reserveth wrath for his enemies: verse 3] the Lord is slow to anger, and great in power, and will not acquit the wicked, verse 4] the Lord hath his way in the whirl-wind, and in the storm, and the clouds are the dust of his feet, verse 5] Exodus 34. 7. keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation.

II. God hath all life (a), glory (b), goodness (c), blest-ness (d), in, and of himself; and is alone in, and unto for as the Father himself all-sufficient, not standing in need of any creatures which he hath made (e), nor deriving any glory from them (f), but only manifesting his own glory, in, by, unto, to the Son to and upon them: He is the alone Fountain of all being, of have life in whom, through whom, and to whom are all things (g); and himself. (h) hath most Soveraign Dominion over them, to do by them, Acts 7. 2. And for them, or upon them whatsoever himself pleaseth (h). In Brethren, and his sight all things are open and manifest (i), his knowledge Fathers hear is infinite, infallible, and independent upon the crea- ken, the God of ture (k), so as nothing is to him contingent or uncer-glory appeared unto our Father Abraham, when he was in Mesopotamia before he dwelt in Charran. (c) Psalm 119. 68. thou are good and doest good, teach me thy statutes. (d) 1 Timothy 6. 15. which in his times he shall show who is the blessed and only Potentate, the King of kings, and Lord of lords. Romans 9. 5. whose are the Fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever, Amen. (e) Acts 17. 24, 25 verse 24] God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands. verse 25] Neither is worshipped with men hands, as though he needed any thing, seeing he giveth to all life and breath and all things. (f) 1 Ob 22. 2, 3 verse 2] Can a man be profitable unto God, as he that is wise may be profitable unto himself? verse 3] Is it any pleasure to the Almighty that thou art righteous? or is it gain to him that thou makest thy ways perfect? (g) Romans 11. 36 for of him, and through him, and to him are all things, to whom be glory for ever, Amen. (b) Revel. 4. 11. Thou art worthy O Lord to receive glory and honour, and power: for thou hast created all things, and for thy pleasure they are and were created. 1 Timothy 6. 15. See letter D. immediately foregoing. Daniel 4. 25, 35 verse 25] That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as Oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most high ruleth in the kingdom of men, and giveth it to whomsoever he will. verse 35] And all the inhabitants of the earth are esteemed as nothing, and he doth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou? (i) Heb. 4. 13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. (k) Rom. 11. 33, 34 verse 33 Oh the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgements, and his ways past finding out? verse 34] For who hath known the mind of the Lord, or who hath been his counsellor? Psalm 147. 5. Great is our Lord and of great power, his understanding is infinite.
(10)

(1) Acts 15:18

(2) He is most holy in all his councils, in all his works, and in all his commands (m.) To him is due from Angels and men, and every other creature, whatsoever worship, term the beginning vice, or obedience he is pleased to require of them (n.); of the world.

Ezek. 11:5. And the Spirit of the Lord fell upon me, and said unto me, Speak, thus saith the Lord, Thus have I said O house of Israel, for I know the things that come into your mind every one of them (m) Psalm 145:17. The Lord is righteous in all his ways, and holy in all his works. Rom. 7:12. Wherefore the Law is holy, and the Commandments holy and just and good. (n) Rev. 5:12, 13, 14. v. 12.] Saying with a loud voice, Worthy is the Lamb that was slain, to receive power and riches, and wisdom and strength, and honour and glory, and blessing v. 13.] And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard, saying, blessing, honour, glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Ver. 14.] And the four beasts said, Amen, and the four and twenty Elders fell down and worshipped him that liveth for ever and ever.

(6) John 5:7

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

these are one. Mat. 3:16, 17. v. 16] And Jesus when he was baptized, went up straight way out of the water, and loe the heavens were opened unto him, and he saw the Spirit of God descending like a Dove, and lighting upon him. verse 17] And loe a voice from heaven saying, This is my beloved Son, in whom I am well pleased. Mat. 28:19. Go ye therefore and teach all Nations, Baptizing them in the Name of the Father, of the Son, and of the Holy Ghost. 2 Cor. 13, 14. The grace of the Lord Jesus Christ, be the grace of God, and the communion of the Holy Ghost be with you all, Amen. (p) John 1:14, 15, verse 14] And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. Verse 18] No man hath seen God at any time, the only begotten Son which is in the bosom of the Father, he hath declared him. (q) John 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. Gal. 4:6. And because you are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father.

CHAP. III.

Of Gods eternal Decree.

GOD from all eternity, did, by the most wise and holy Council of his own Will, freely and unchangeably ordain
(11)

dain whatsoever comes to pass (a.) Yet so, as thereby neither (a) Eph. 1. 11 is God the Author of sin (b,) nor is violence offered to the. In whom also will of the Creatures, nor is the liberty or contingency of we have obtained Causes taken away, but rather established (c.) being predestinated according to the purpose of him who worketh all things after the will of his own will. Rom. 11.33. Oh the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgements, and his ways past finding out? Heb. 6.17. Wherein God willing more abundantly to shew unto the heirs of promise, the immutability of his council, confirmed it by an oath. Rom. 9.15,18. verse 15] For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. v. 18] Therefore he hath mercy on whom he will have mercy, and whom he will he hardneth. (b) James 1.13,17. verse 13] let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man. verse 17] Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. 1 John 1.5. This then is the message which we have heard of him and declare unto you, that God is light, and in him is no darkness at all. (c) Acts 2.23. Him being delivered by the determinate counsel and fore-knowledge of God, ye have taken and by wicked hands have crucified and slain. Mark 15.12. And I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed; likewise shall also the Son of man suffer of them. Acts 4.27, 28 verse 27] For of a truth against that holy child Jesus whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together. verse 28] For to do whatsoever thy hand and thy council determined before to be done. John 19.11. Jesus answered, Thou couldst have no power at all against me, except it were given thee from above, therefore he that delivered me unto thee hath the greater sin. Prov. 16.33 The lot is cast into the lap, but the whole disposing thereof is of the Lord.

II. Although God knows whatsoever may, or can come to pass (d) Acts 15.18 upon all supposed conditions (d,) yet hath he not decreed any thing because he foreknew it as future, or as that which would come to pass upon such conditions (e.)

of the world. 1 Sam. 23. 11, 12. verse 11] Will the men of Keilah deliver me up into his hands? will Saul come down as thy servant hath heard? O Lord God of Israel, I beseech thee tell thy servant; and the Lord said he will come down. v. 12] Then said David, will the men of Keilah deliver me and my men into the hand of Saul? and the Lord said, They will deliver thee up. Matt. 21.21, 23. v. 21] Woot unto thee Corazin, woot unto thee Bethsaida, if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. v. 23] And thou Capernaum which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. (e) Rom 9.11, 13, 16, 18. v. 11] For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, nor of works, but of him that calleth. v. 13] As it is written, Jacob have I loved, but Esau have I hated. v. 16] So then, it is not of him that willeth, nor of him that runneth, but of God that willeth mercy. v. 18] Therefore hath he mercy on whom he will have mercy, and whom he will he hardneth.

III. By the decree of God, for the manifestation of his glory,
I charge thee therefore before God & the Lord Jesus Christ, & the elect angels, that thou obserue these things; without prejudice one before another, doing nothing by partiality. Mat. 25.41. Then shall he say also unto them on the left hand, Depart from ye cursed into everlasting fire prepared for the Devil and his angels. (g) Rom. 9.22, 23 verse 22] What if God willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction? verse 23] And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. Eph. 1.5,6 verse 5] Having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will. verse 6] To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Prov. 16.4. The Lord hath made all things for himself, yea even the wicked for the day of evil.

IV. These Angels and men thus predestinated and fore-ordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished (b) having this Seal, the Lord knoweth them that are his. And let every one that nameth the Name of Christ depart from iniquity. John 13.18. I speak not of you all, I know whom I have chosen, but that the Scripture may be fulfilled, he that eateth bread with me, hath lift up his heel against me.

V. Those of man-kind that are predestinated unto Life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret Council of God therein before the foundation of everlasting glory (i,) out of his mere free grace and love, without of the world, any fore-sight of Faith, or good Works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereto (k,) and all to the before him in praise of his glorious grace (l,) love. verse 9]

Having made known unto us the mystery of his will, according to his good pleasure which he had purposed in himself. verse 11] in whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the Council of his will. Rom. 8.30. Moreover whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. 2 Tim. 1.9 Who hast saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 1 Thes. 5.9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. (k) Romans 9.11,13,16 See letter E. immediately foregoing. Ephesians 1:4,9. See letter I. immediately foregoing. (l) Ephesians 1:6,12. verse 6] To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. verse 12] That we should be to the praise of his glory, who first trusted in Christ.

VI. As
VI. As God hath appointed the Ele\$ unto glory, so hath he, by the eternal and most free purpose of his Will, fore-ordained all the means thereof unto (m.) Wherefore they who are Ele\$ accorded, being fallen in Adam, are redeemed by Christ (n.) are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified (o,) and kept by his power through faith unto Salvation (p.) Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only (q.)

of the blood of Jesus Christ. Eph. 1. 4, 5 v. 4] According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. v. 5] Having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will. Eph. 1. 10 For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. 2 Thes. 2. 13 But we are bound to give thanks alway to God for you brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. (n) 1 Thes. 5. 9, 10 verse 9] For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. Verse 10] Who died for us, that whether we wake or sleep we should live together with him. Tit. 2. 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. (o) Rom. 8. 30 Moreover whom he did predestinate, them also called, and whom he called, them he also justified, and whom he justified, them he also glorified. Eph. 1. 5 Having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will. 2 Thes. 2. 13 But we are bound to give thanks alway to God for you brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth. (p) 1 Peter 1. 5 Who are kept by the power of God through faith unto Salvation, ready to be revealed in the last time. (q) John 17. 9 I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine. Rom. 8. 28 And we know all things work together for good to them that love God, to whom that are called according to his purpose. Refer the Reader to the end of the Chapter. John 6. 64, 65, verse 64] But there are some of you that believe not, for Jesus knew from the beginning who they were that believed not, and who should betray him. verse 65] And he said, Therefore said I unto you, that no man can come unto me except it were given unto him of my Father. Joh. 10. 26. But ye believe not, because ye are not of my sheep, as I said unto you. John 8. 47 He that is of God, heareth God's words, ye therefore hear them not, because ye are not of God. 1 John 2. 19 They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us.

VII. The rest of mankind God was pleased, according to the unsearchable Council of his own Will, whereby he extendeth, or withholdeth mercy, as he pleaseth, for the glory of his Sovereign Power over his Creatures, to passe by, and to ordain them to dishonour and wrath for their
(14) 

[Page 26, v. 26] At that time Jesus answered and said, I thank thee O Father Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 

For the Scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my Name might be declared throughout all the earth. 

Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. 

Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? 

What if God willing to shew his wrath, and to make his power known, endured with much long suffering, the vessels of wrath fitted to destruction? 

Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his, and let every one that nameth the Name of Christ depart from iniquity. 

But in a great house, there are not only vessels of gold and silver, but also of wood and earth, and some to honour, and some to dishonour. 

For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only wise God, and our Lord Jesus Christ. 

1 Peter 2. 8. And a stone of stumbling, and a rock of offence, even to them which stumble at the Word, being disobedient, whereunto also they were appointed.

[Page 26, v. 27] VIII. The doctrine of this high Mystery of Predestination Nay but O is to be handled with special prudence and care (r. f.) that men may be attending the will of God revealed in his Word, and yielding himself unto, may, from the certainty of their effectual Vocation, be assured of their eternal Election (t.) So that thing formed shall this Doctrine afford matter of praise, reverence, and adoration of God (u.) and of humility, diligence, and abstinence formed it, why hast thou made me thus? 

Rom. 9. 20. 

33. O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his Judgements, and his ways past finding out? Deur. 29, 29. The secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this Law. (r.) 

1 Pet. 1. 10. Wherefore the rather brethren give all diligence to make your calling and election sure, for if ye do these things, ye shall never fall. (u.) 

Eph. 1, 6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. 

Romans 11, 33. See letter S. immediately foregoing. 

Romans 11, 5, 6, 20, v. 5. 

Even so then at this present time also there is a remnant according to the election of grace. 

6. And if by grace, then it is no more of works, otherwise grace is no more grace: But if it be of works, then it is no more grace, otherwise work is no more work. 

Ver. 20. Well, because of unbelief they were broken off, and thou standest by Faith, be not high minded, but fear. 

2 Peter 1. 10. See letter T. immediately foregoing. Romans 8. 33. Who shall lay any thing to the charge of God's Elect? it is God that justifieth. 

Luke 10. 20. Now standing in this rejoicy, not that the Spirits are subject unto you, but rather rejoice because your names are written in heaven. 

CHAP.
CHAP. IV.

Of Creation.

It pleased God the Father, Son, and Holy Ghost (a), for (a) Heb. 1. 21, the manifestation of the glory of his eternal power, wisdom, and goodness (b), in the beginning, to create, or make of nothing the World, and all things therein, whether visible or invisible, in the space of six days, and all very good (c).

All things, by whom also he made the worlds. John 1. 3. v. 2.] The same was in the beginning with God. V. 3.] All things were made by him, and without him was not any thing made, that was made. Gen. 1. 2. And the earth was without form and void, and darkness was upon the face of the deep: And the Spirit of God moved upon the face of the waters. Job 16. 13. By his Spirit he hath garnished the heavens, his hand hath formed the crooked Serpent. Job 33. 4. The Spirit of God hath made me, and the breath of the Almighty hath given me life. (b) Rom. 1. 10. For the invisible things of him, from the Creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse. Jer. 10. 12. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. Psalm 104. 24. O Lord how manifold are thy works! In wisdom hast thou made them all, the earth is full of thy riches. Psalm 33. 5, 6. v. 5.] He loveth Righteousness and Judgement, the earth is full of the goodness of the Lord. V. 6.] By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. (c) See the whole first Chapter of Genesis, Heb. 11. 3. Through faith we understand, that the worlds were framed by the Word of God. So that things which are seen, were not made of things which do appear. Col. 1. 16. For by him were all things created that are in heaven, that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers, All things were Created by him and for him. Acts 17. 24. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands.

II. After God had made all other Creatures, he created Man, (d) Gen. 1. 27 male and female (d), with reasonable and immortal souls (e). So God Created man in his own Image, in after his own Image (f), having the Law of God written in the Image of God Created be him, Male and Female Created be them. (e) Gen. 2. 7. And the Lord God formed man of the dust of the ground, and breathed in his nostrils the breath of life, and man became a living Soul. Eccles. 12. 7. Then shall the dust return to the earth as it was, and the Spirit shall return unto God, who gave it. Luke 23. 43. Jesus saith unto him, Verily I say unto thee, to day shalt thou be with me in Paradise. Matt. 10. 28. And fear them not which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell. (f) Gen. 1. 26. And God said, Let us make man in our Image, after our likeness, and let them have dominion over the fift of the sea, and over the fowl of the air, over the Cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Col. 3. 10. And be ye put on the new man, which is renewed in knowledge, after the Image of him that Created him. Ephesus 4. 24. And that ye put on that new man which after God is Created in righteousness and true holiness.
(e) Rom. 2. 14 ten in their hearts (α), and power to fulfill it (b) and yet 15 verse 14 under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change (i.) Beside this Law written in their hearts, they received a command, not to eat of the tree of the Knowledge of good and evil, which while they kept, they were happy in their Communion with God (k,.) and had dominion over the creatures (l.)

Verse 15] Which shew the work of the Law written in their hearts, their consciences also bearing witness, and their thoughts the mean while accusing, or else excusing one another. (b) Eccl. 7. 29 Lo this only have I found, that God hath made man upright, but they have sought out many inventions. (i) Gen. 3. 6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, the seed of the tree thereof and did eat, and gave also to her husband with her, and he did eat. Eccl. 7. 29 See letter K, immediately foregoing. (e) Gen. 2. 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die. Gen. 3. 8, 9, 10, 11, 23. verse 8] And they heard the voice of the Lord God walking in the Garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the Garden. verse 9] And the Lord God called unto Adam, and said unto him, Where art thou? verse 10] And he said, I heard thy voice in the Garden and I was afraid, because I was naked, and I hid my self. verse 11] And he said, Who told thee that thou wast naked? hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat? verse 23] Therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. (l) Gen. 1. 26, 28 verse 26] And God said, let us make man in our own Image after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattel, and over all the earth, and over every creeping thing that creepeth upon the earth. verse 28] And God blessed them, and God said unto them, be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

CHAP. V.

Of Providence.

(a) Hab. 1. 3. GOD the great Creator of all things, doth uphold (a) direct, dispose, and govern all creatures, actions, and

things
things (b,) from the greatest even to the least (c,) by his most (b) Dan. 4 34
wife and holy Providence (d,;) according to his infallible 35. v. 34
fore-knowledge (e,;) and the free, and immutable Council of
his own Will (f,;) to the praise of the glory of his Wisdom
Power, Justice, Goodness, and Mercy (g.)

ven, and mine understanding returned unto me, and I blessed the most high, and I prai-
ed and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his Kingdom is from generation to generation. Verse 35] And all the inhabitants
of the earth are reputed as nothing: and he doth according to his will in the army of
heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto
him, what dost thou? Psalm 135, 6 Whosoever the Lord pleased, that he did in heaven
and in earth, and in the Seas, and all deep places. Acts 17 25, 26 28. v. 25] Ne-
ther is worshipped with mens hands, although he needed any thing, seeing he giveth
unto all life and breath and all things. V. 26] And hath made of one blood all Nations
of men for to dwell on all the face of the earth, and hath determinated the times before
appointed, and the bounds of their habitation. V. 28] For in him we live and move and
have our being, as certain also of your own Poets have said, for we are also his off-
spring. Job 38, 39, 40, 41 Chapters. (c) Matt. 29, 30, 31 v. 29] Are not two sparrows
told for a farthing? and one of them shall fall not on the ground without your Father.
V. 30] But the very hairs of your head are all numbered. V. 31] Fear ye not therefore,
ye are of more value than many sparrows. (d) Prov. 15 3 The eyes of the Lord are in
every place beholding the evil and the good. Psalm 104, 24 O Lord how manifold are
thy works? in wisdom hast thou made them all, the earth is full of thy riches. Psalm
145, 17 The Lord is righteous in all his ways, and holy in all his works. (e) Acts 15, 18
Known unto God are all his works from the beginning of the world. Psalm 94 8, 9, 10,
11. v. 8] Understand O ye brutish among the people, and ye fools when will ye be wise?
V. 9] He that planted the ear, shall he not hear, he that formed the eye, shall he not see?
V. 10] He that chastiseth the heathen, shall not he correct? he that teacheth men
knowledge, shall he not know? V. 11] The Lord knoweth the thoughts of man, that
they are vanity. (f) Eph. 1, 11. In whom also we have obtained an inheritance, being
predestinated according to the purpose of him who worketh all things after the coun-
cil of his own will. Psalm 33, 10, 11. V. 10] The Lord bringeth the council of the
heaven and earth, he maketh the devices of the people of none effect. V. 11] The council of the Lord standeth for ever, the thoughts of his heart to all generation: (g)
Isa. 63, 14. As a beast goeth down into the valley, the Spirit of the Lord causeth him to
rest, to cast thou lead thy people to make thy self a glorious name. Eph. 3 10: To
the intent that now unto the principalities and powers in heavenly places might be
known by the Church the manifold wisdom of God. Rom. 5, 17. For the Scripture
faith unto Pharaoh, even for this same purpose have I raised thee up, that I might shew
my power in thee, and that my name might be declared throughout all the earth. Gen.
45, 7. And God sent me before you to preserve you a posterity in the earth, and to save
your lives by a great deliverance. Psalm 145, 7. They shall abundantly utter the mem-
ory of thy great goodness, and shall sing of thy righteousness.

II. Although in relation to the fore-knowledge and decree
of God, the first Cause, all things come to pass immutably
and infallibly (b:) yet by the same Providence he ordereth (b) Acts 2, 23
them to fall out, according to the nature of second causes, Him being de-
li vered by the
determinate council and fore-knowledge of God, ye have taken, and by wicked hands
have crucified and slain.  E 2 either
(18)

(1) Gen. 8. 22. either necessarily, freely, or contingently (i).

While the earth remaineth, Seed-time and Harvest, and cold, and heat, and Summer and Winter, and day and night shall not cease. Jer. 31. 35. Thus saith the Lord which giveth the Sun for a light by day, and the Ordinances of the Moon, and of the Stars for a light by night, which divideth the Sea, when the waves thereof roar, the Lord of Hosts is his Name. Exod. 21. 13. And if a man lie not in wait, but God deliver him into his hand, then I will appoint there a place whither he shall flee. Deut. 19. 5. As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the Ax to cut down the Tree, and the head slippeth from the helve and lighteth upon his neighbour, that he die, he shall flee into one of those Cities, and Live. 1 Kings 22. 28, 34. verse 28.] And Micaiah said, if thou return at all in peace, the Lord hath not spoken by me, and he said, Hearken O people every one of you. v. 34: ] And a certain man drew a bow at a venture and smote the King of Israel between the joints of the harness, wherefore he fled unto the driver of his Chariot, turn thy hand, and carry me out of the Halt, for I am wounded. Isaiah 10. 6, 7. v. 6. ] I will send him against an hypocritical Nation, and against the people of my wrath will I give him a charge to take the spoyle, and to take the prey, and to tread them down like the mire of the streets. V. 7. ] Howbeit he meanteth not so, neither doth his heart think so, but it is in his heart to destroy and cut off Nations not a few. (k) Acts 27. III. God in his ordinary Providence maketh use of means 31.44. v. 31. Paul saith to the (k), yet is free to work without (l), above (m), and against Centurions and them at his pleasure (n).

so the Souldiers, Except these abide in the ship ye cannot be saved. V. 44. ] And the rest, some on boards, and some on broken pieces of the ship, and so it came to passe that they escaped all safe to land. Isa. 55. 10, 11. v. 10. ] For as the rain cometh down, and the snow from heaven and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the dresser, and bread to the eater. V. 11. So shall my word be that goeth forth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Hose. 2. 11, 22. V. 21. ] And it shall come to pass in that day, I will hear faith the Lord, I will hear the heavens, and they shall hear the earth. V. 22. ] And the earth shall hear the Corn, and the Wine, and the Oyl, and they shall hear Jezreel. (l) Hose. 1. 7. But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses nor by horse-men. Matt. 4. 4. But he answered and said, it is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Job. 34. 10. Therefore hearken unto me ye men of understanding, far be it from God that ye should do wickedness, and from the Almighty, that ye should commit iniquity. (m) Rom. 4. 19, 20, 21. v. 19. ] And being not weak in Faith, he considered not by his own body now dead, when he was a hundred years old, neither yet the deadness of Sarahs womb. V. 20. ] He staggered not at the promise of God through unbelief, but was strong in Faith, giving glory to God. V. 21. ] And being fully persuaded, that what he had promised, he was able also to perform. (n) 2 Kings 6. 6. And the map of God said, where is he, and he shewed him the place, and he cut down a flock and cast it to thither, and the iron did swim, Dan. 3. 27. And the Princes, Governours, and Captains, and the Kings Counsellors being gathered together saw these men upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had past on them.

IV. The Almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in his Providence, that it extendeth itself even to the first Fall, and all other sins of Angels and Men
Men (o), and that not by a bare permission (p), but such as (o) Romans 13:31. hath joined with it, a most wise and powerful bounding (q). 33. 34. verse and otherwise ordering, and governing of them, in a manifold (r) For God dispensation to his own holy ends (r): yet so, as the sinfulness thereof proceedeth only from the creature, and not from God, who being most holy and righteous, neither is, nor he might have can be the Author or Approver of sin (s).

the depths of the riches both of the wisdom and knowledge of God, how unsearchable are his judgements, and his ways past finding out! verse 34.] For who hath known the mind of the Lord, or who hath been his Counsellor? 2 Samuel 24. 1. And again the anger of the Lord was kindled against Israel, and he moved David against them to say, go number Israel and Judah. 1 Chronicles 21. 1. And Satan stood up against Israel, and provoked David to number Israel. 1 Kings 21. 22. 23. verse 22.] And the Lord said unto him, wherefore? And he said, I will go forth, and I will be a lying spirit in the mouth of all his Prophets, and he said, Thou shalt persuade him and prevail also, go forth and do so. verse 23.] Now therefore behold the Lord hath put a lying spirit in the mouth of all these thy Prophets, and the Lord hath spoken evil concerning thee. 1 Chronicles 10. 4. 13. 14. verse 4.] Then said Saul to his Armour-bearer, draw thy sword and thrust me through therewith, lest these circumcised come and abuse me; but his Armour-bearer would not, for he was too afraid, so Saul took a sword and fell upon it. verse 13.] So Saul died for his transgression which he committed against the Lord, even against the Word of the Lord which he kept not, and also for asking Counsel of one that had a familiar spirit, to enquire of it. verse 14.] And enquired not of the Lord, therefore he flew him, and turned the Kingdom unto David the son of Jesse. 2 Samuel 16. 10. And the King said, What have I to do with you sons of Zeruiah? to let him curst, because the Lord hath laid upon him cursing, and hatred, and wrath against him. verse 17.] For of a truth against the holy Child Jesus whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles, and the people of Israel were gathered together. Verse 28.] For to do whatsoever thy hand and thy Counsel determined before to be done. (p) Acts 16. 16. Who in times past suffered all Nations to walk in their own ways. (q) Psalm 76. 10. Surely the wrath of man shall praise thee, the remainder of wrath shall thou restrain. 2 Kings 19. 28. Because thine age against me, and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou camest. (r) Genesis 50. 20. But as for you, ye thought evil against me, but God meant it unto good, to bring to pass as it is this day, to save much people alive. Isaiah 10. 6. 7. verse 6.] I will send him against an hypocritical Nation, and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the myre of the flocks. verse 7.] Howbeit he meaneth not so, neither doth his heart think so, but it is in his heart to destroy and cut off Nations not a few. verse 12.] Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion, and upon Jerusalem, I will punish the fruit of the proud heart of the King of Assyria, and the glory of his high looks. (s) James 1. 13. 14. 17. verse 13.] Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man. Verse 14.] But every man is tempted when he is drawn away of his own lust and enticed, verse 15.] Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness; nor shadow of turning. 1 John 2. 26. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. Psalm 50. 21. These things hast thou done and I kept silence: thou thoughtest that I was altogether such a one as thyself; but I will reprove thee, and let them in order before thine eyes, verse 22.] The.
VI. As for those wicked and ungodly men, whom God also gave them up unto unclean grace, whereby they might have been inlightened in their nes, through understandings, and wrought upon in their hearts the lusts of their own hearts, to dishonour their own bodies between themselves. V. 26] For this cause God gave them up unto vile affections, for even their women did change the natural use into that which is against nature. V. 28] And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. Rom. 1.14, 26, 28. v. 24] as a righteous Judge, for former sins doth blind and Wherfore God also gave them also to them not only with-holdeth his up to unclean grace, whereby they might have been inlightened in their nes, through understandings, and wrought upon in their hearts the lusts of their own hearts, to dishonour their own bodies between themselves. V. 26] For this cause God gave them up unto vile affections, for even their women did change the natural use into that which is against nature. V. 28] And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. Rom. 1.14, 26, 28. v. 24] as a righteous Judge, for former sins doth blind and Wherfore God also gave them
had (y.) and exposteth them to such objects as their corruption (y.) makes occasion of sin (z.) and withall, gives them over to their own lusts, the temptations of the world, and the power of Satan (a.) whereby it comes to pass that they harden themselves, even under those means, which God useth for the unfitting of others (b.)

for whatsoever hath not, from him shall be taken away even that he hath. Matthew 25. 29. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, shall be taken away, even that which he hath. (x) Deut. 2. 30. But Sibon king of Heshbon would not let us pass by him; for the Lord thy God hardeneth his spirit, and made his heart obstinate, that he might deal with thee into thy hand, as appeared this day. 2 Kings 8. 12, 13. v. 12] And Hazael said, why weepeth my Lord? and he answered, because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and heir young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. V. 13] And Hazael said, But what is thy servant a dog, that he should do this great thing? And Elisha answered, The Lord had showed me that thou shalt be king over Syria. (a) Psalm 81. 11, 12. v. 11] But my people would not hearken to my voice, and Israel would none of me. v. 12] So I gave them up unto their own hearts lust, and they walked in their own counsels. 2 Thess. 2. 10, 11. 12. v. 10] And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. V. 11] And for this cause God shall send them strong delusions, that they should believe a lie. v. 12] That they all might be damned, who believed not the truth, but had pleasure in unrighteousness. (b) Exod. 7. 3. And I will harden Pharaoh's heart, and multiply my signs and wonders in the land of Egypt. Exodus 8. 15, 32. v. 15] But when Pharaoh saw there was respite he hardened his heart, and hearkened not unto them, as the Lord had said. v. 32] And Pharaoh hardened his heart at this time also, neither would he let the people go. 2 Cor. 2. 15, 16. v. 15] For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. v. 16] To the one, we are the savour of death unto death, and to the other, the savour of life unto life: And who is sufficient for such things? Isai. 8. 14. And he shall be for a sanctuary: but for a stone of stumbling, and for a rock of offence to both the houses of Israel: for a gin and for a snare to the inhabitants of Jerusalem. 1 Pet. 2. 7, 8. v. 7] Unto you therefore which believe he is precious, but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. V. 8] And a stone of stumbling, and a rock of offence to them which stumble at the Word, being disobedient, wherein also they were appointed, Isai. 6. 9, 10. v. 9] And he said, Go and tell this people, hear ye indeed, but understand not, and see ye indeed, but perceive not. v. 10] Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed. Acts 28. 26, 27. v. 26] Saying, Go unto this people and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see and not perceive. v. 27] For the heart of this people is waxed gross, and their eyes are dull of hearing, and their ears have they closed, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and convert, and I should heal them.

VII. As the providence of God doth in general reach to all creatures; so after a most special manner, it taketh care of
(c) 1 Tim. 4. of his Church, and disposeth all things to the good there-
fore we both
labour and suffer reproach, because we trust in the living God, who is the Saviour of all
men, especially of them that believe. Amos 9. 2, 9. v. 8.] Behold the eyes of the Lord
God are upon the sinful Kingdom, and I will destroy it off the face of the earth,
seeing that I will not utterly destroy the house of Jacob, saith the Lord. v. 9.] For lo I
will command, and I will set the house of Israel among all Nations, like as corn is sown
in a field, yet shall not the least grain fall on the earth. Rom. 8. 28. And we know that
all things work together for good, to them which love God, to whom which are the
called according to his purpose. Isa. 43. 3, 4, 5, 14. v. 3.] For I am the Lord thy God,
the holy one of Israel thy Saviour, I gave Egypt for thy ransom, Ethiopia and Seba for
thee. v. 4.] Since thou wast precious in my sight, thou hast been honourable, and I have
loved thee, therefore will I give men for thee, and people for thy life. v. 5.] Fear not,
for I am with thee, I will bring thy seed from the East, and gather thee from the West.
v. 14.] Thus saith the Lord your Redeemer, the holy one of Israel; for your sake, I have
sent to Babylon and have brought down all their Nobles and the Caldeans, whose cry
is in the ships.

CHAP. VI.

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

(a) Gen. 3. 13. Our first Parents being seduced by the subtlety and tempta-
tion of Satan, sinned in eating the forbidden fruit (a). This their sin, God was pleased,
according to his wife and holy Council, to permit, having purposed to order it to his
done! And the woman said, The Serpent beguiled me, and I did eat. 2 Cor. 11. 3. But I fear least by any
means, as the Serpent beguiled Eve, through his subtlety, so your minds should be cor-
rupted from the simplicity that is in Christ. (b) Rom. 11. 3. For God hath concluded
them all in unbelief, that he might have mercy upon all.

(c) Gen. 3. 6. II. By this sin they fell from their original righte-
ousness and communion with God (c), and so became
dead in sin (d), and wholly defiled in all the facul-
ties.
ties and parts of Soul and body (c).

(c) Tit. 1.15.

Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled, Gen. 6:5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Jer. 17:9. The heart is deceitful above all things, and desperately wicked, who can know it? Rom. 3:10 to 19; v. 10.) As it is written, There is none righteous, no not one, v. 11.) There is none that understandeth, there is none that seeketh after God, v. 12.) They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one, v. 13.) Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips, v. 14.) Whose mouth is ful of cursing and bitterness. v. 15.) Their feet are swift to shed blood, v. 16.) Destruction and misery are in their ways, v. 17.) And the way of peace have they not known, v. 18.) There is no fear of God before their eyes.

111. They being the root of all mankind, the guilt of this sin was (f) Gen. 1, 27, imputed (f), and the same death in sin and corrupted nature conveyed 28, v. 27.) So to all their posterity descending from them by ordinary generation (g) God Created man in his own image, in the image of God Created he him, Male and Female Created he them, v. 28.) And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fih of the sea, and over every living thing that moveth upon the earth, Genesis 1:26, 17, v. 16.) And the Lord God commanded the man, saying, Of every Tree of the Garden thou mayest freely eat, v. 17.) But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die. Acts 17:26. And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, Rom. 11:13, 15, 17, 18, 19, v. 11.) Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned, v. 15.) But not as the offence, so also is the free gift; for if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many, v. 16.) And not as it was by one that sinned, so is the gift, for the judgment was by one to condemnation, but the free gift is of many offences unto justification, v. 17.) For if by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ, v. 18.) Therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life, v. 19.) For as by one man's disobedience many were made sinners, so by the obedience of one, shall many be made righteous, 1 Cor. 15:10, 12, 13, 19, 21.) For since by man came death, by man came also the resurrection of the dead, v. 22.) For as in Adam all die, even so in Christ, shall all be made alive, v. 45.) And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening Spirit, v. 49.) And as we have born the image of the earthly, we also shall bear the image of the heavenly, (g) Psalm 5:5. Behold I was hapen in iniquity, and in sin did my mother conceive me. Gen. 5:3. And Adam lived an 110 years, and begat a son in his own likeness after his image, and called his name Seth, Job. 14:4. Who can bring a clean thing out of an unclean? not one. Job. 15:4. What is man that he should be clean, and he that is born of woman, that he should be righteous.

IV. From this original corruption whereby we are utterly indif- (b) Rom. 5, 6, posed, disabled, and made opposite to all good, and wholly inclin- For when we were yet without strength, in due time Christ died for the ungodly, Rom. 8:7. Because the carnal mind is enmity against God; for it is not subject to the Law of God, neither indeed can be. Rom. 7:18. For I know that in me, that is in my flesh dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not, Col. 1:21. And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled.
(24)

(i) Gen. 6. 5. ed to all evil (i), doproceed all actual transgressions (k).

And God said that the wickedness of man was great in the earth, & that every imagination of the thoughts of his heart was evil continually. Gen 8. 21. And the Lord smelled a sweet savour, and the Lord said in his heart, I will not again curse the ground any more for man's sake. For the imagination of man's heart is evil from his youth. Neither will I again impute any more, every living thing as I have done. Rom. 3. 10, 11, 12. v. 10. As it is written, There is none righteous, no, not one. V. 11. There is none that understandeth, there is none that seeketh after God. V. 12. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one. (k) fam. 2. 14, 15, v. 14. But every man is temped, when he is drawn away of his own lust, and enticed. V. 15. Then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death. Eph. 2. 2, 3, v. 2. Wherein in time past, ye walked according to the course of this world, according to the Prince of the power of the air, the Spirit that now worketh in the children of disobedience. V. 3. Among whom we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others. Mat. 15. 19. For out of the heart proceed evil thoughts, Murders, Adulteries, Fornications, Thieves, idleness, deceit, blasphemies. (l) Job. 1. 10. V. This corruption of nature during this life, doth remain in those that were regenerate, and although it be through Christ pardoned that we have no sin and mortified yet both it felt, and all the motions thereof are truly sin, we deceive and properly sin (m).

the truth, and the words of God are not in us. V. 10. If we say that we have not sinned, we make him a liar, and his word is not in us. Rom. 7. 14, 17, 18, 23, v. 14. For we know that the Law is spiritual, but I am carnal, sold under sin. V. 17. Now then it is no more I that do it, but sin that dwelleth in me. V. 18. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but to perform that which is good, I find not. V. 19. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Rom. 8. 7. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Prov. 20. 9. Who can say, I have made my heart clean, I am pure from my sin? Eccl. 7. 20. For there is not a just man upon earth that doth good and sinneth not. (m) Rom. 7. 5, 7, 8, 25, v. 5. For when we were in the flesh, the motions of sin which were by the Law, did work in our members, to bring forth fruit unto death. V. 7. What shall we say then? Is the Law sin? God forbid. Nay I had not known sin, but by the Law was I made alive. Rom. 5. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would. (n) John 3. 4. VI. Every sin, both original and actual being a transgression of the holy unmerited righteous law of God, and contrary thereunto (n), doth in its own nature bring guilt upon the sinner (o), whereby he is bound over to the transcendent—so the Law, for sin is the transgression of the Law. (o) Rom. 2. 15. Which then the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another. Rom. 2. 19, v. 9. What then better are we than others? No in no wise, for we have before prov'd both Jews and Gentiles, that they are all under sin. V. 15. Now we know, that what things soever the Law faith, it faith to them who are under the Law, that every mouth may be stopped, and all the world may become guilty before God.
II. The condemnation of the flesh.

The distance between God and the Creature is so great, (a) Ifa. 40. 13 that although reasonable Creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their Blessedness and reward, but by some the Spirit of voluntary condescension on Gods part, which he hath been the Lord? or pleased to express by way of Covenant (a), taught him; v. 14 With whom took he counsel? who instructed him, and taught him in the paths of judgement, and taught him knowledge, and theewed to him the way of understanding. v. 15 Behold, the nations are as the drop of a badder, and are counted as the dust of the balance; Behold, he taketh upon the lines as a very little thing. v. 16. All nations before him are as nothing, and they are counted to him as nothing, and vanity. Job 9 32 33 32 32. For he is not a man, as I am, that I should answer him, and we should come together in judgement. v. 3. Neither is there any days-man among us, that might lay his hand upon us both. 1 Sam. 2 25. If one man sinneth against another, the Judge shall judge him; but if a man sinneth against the Lord, who shall intreat for him? Psa. 41 5 6 5. Who is like unto the Lord our God who dwelleth on high? v. 6. Who humbleth himself to behold the things that are in heaven, and in the earth. Psa 100 2 2 2. Serve the Lord with gladness, come before his presence with singing. v. 3. Know ye that the Lord he is God, it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Job 22 2 2 2. Can a man be profitable unto God, as he that is wise may be profitable unto him? v. 3. Is it any pleasure to the Almighty that thou art righteous? or is it gain to him, that thou makest thy ways perfect? Job 35 7 8 7 7. If thou be righteous, what givest thou him, or what receiveth he of thine hand? v. 8. Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man. Luke 17 10. So likewise ye, when ye shall have done all these things which are commanded you, (lay, we are unprofitable servants, we have done that which was our duty to do. Acts 24 25 24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands. v. 25. Neither is worshipped with mens hands, as though he needed any thing, seeing he giveth to all life and breath, and all things.
II. The first Covenant made with man, was a Covenant of Works (b), wherein Life was promised to Adam; and in him is not of faith, to his Posterity (c), upon condition of perfect and personal obedience (d).

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

(e) Gal. 3. 21. III. Man by his Fall having made himself incapable of Life by that Covenant, the Lord was pleased to make a second Covenant, commonly called the Covenant of Grace: wherein he God forbid, for freely offereth unto sinners Life and Salvation by Jesus Christ, if there had been a Law given, and promising to give unto all those that are ordained unto Life his holy Spirit, to make them willing, and able to believe, and live, etc. (f).

righteousness should have been by the Law, Rom. 8. 3. For what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. Rom. 3. 20, 21. v. 20. Therefore by the deeds of the Law, there shall no flesh be justified in his sight, for by the Law is the knowledge of sin. v. 21. But now the righteousness of God, without the Law, is manifested, being witnessed by the Law and the Prophets. Gen. 3. 15. And I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel. Isa. 42. 6. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. (f) Marke 16. 15, 16. v. 15. And he said unto them, go ye into all the world, and preach the Gospel to every creature. v. 16. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. John 3. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Romans 10. 6, 9. v. 6. But the righteousness which is of faith, speaketh on this wise, Say not in thy heart, Who shall ascend into heaven, this is to bring Christ down from above. v. 9. That if thou shalt confess with thy mouth that Jesus is the Lord, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. Gal. 3. 11. But that no man is justified by the Law in the sight of God, it is evident, for the just shall live by faith. (g) Ezek. 36. 25, 27. v. 25. And a new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. v. 27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. John 6. 44. 45. v. 44. No man can come unto me, except the Father which hath sent me draw him, and I will raise him up at the last day. v. 45. It is written in the Prophets, And they shall be all taught of God, every man therefore that hath heard and hath learned of the Father, cometh unto me.

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

For this cause he is the mediator of the New Testament, that by means of his death for the redemption of the transgressions that were under the first Testament, they which are called might receive the promises of eternal inheritance. V. 16. For where a Testament is, there must also of necessity be the death of the Testator. V. 17. For a Testament is of force after men are dead, otherwise it is of no strength at all whilst the Testator liveth. Heb. 7. 22. By so much was Jesus made a surety of a better Testament. Luke 22. 20. Likewise also the cup after Supper, saying, This cup is the New Testament in my blood which is shed for you. 1 Cor. 11. 25. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood, this do ye as oft as ye drink it in remembrance of me.

V. This Covenant was differently administered in the time of the Law, and in the time of the Gospel (i): Under the Law it was administered by Promises, Prophecies, Sacrifices, Circumcision, the Paschal Lamb, and other Types and Ordinances delivered to the people of the Jews, all fore-signifying ministers of Christ to come (k), which were for that time sufficient to build and make up the Elect in Faith in the promised Messiah (l), by whom they had full remission of sins, and eternal Salvation. But if the ministration of death written and engraved in stones was glorious, so that the Children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away; V. 8. How shall not the ministration of the Spirit be rather glorious? V. 9. For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. (k) See the 8., 9., 10. Chapters of the Hebrews. Romans 4. 11. And he received the sign of Circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also. Col. 2. 11, 12., v. 11. In whom also ye are circumcised with the circumcision made with hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. v. 12. Buried with him in Baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. 1 Corinth. 5. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ the passover is sacrificed for us. (l) Corinth. 10. 1, 2, 3, 4., v. 15. Moreover brethren, I would not that ye should be ignorant, how that our Fathers were under the cloud, and all passed through the sea. v. 2. And were all baptized unto Moses in the cloud, and in the sea. v. 3. And did all eat the same spiritual manna, v. 4. And did all drink the same spiritual drink, for they drank of the spiritual rock that followed them, and that rock was Christ. Hebrews 11. 13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. John 8. 56. Your father Abraham rejoiced to see my day, and he saw it, and was glad.
(28)

Gal. 3:7. and is called the Old Testament (m).

1. Col. 2:17. VI. Under the Gospel, when Christ the substance(n), was exhibited, the ordinances in which this Covenant is dispersed, are the Dow of things, preaching of the Word, and the Administration of the Sacraments, of to come, Baptism, and the Lord's Supper,(o) Which though fewer in number, but the body is of Christ.(o) Mar. 19. 20. Go ye to all Nations, both Jews and Gentiles (q); and is called the therefore, and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. vi. 20.) Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen. I Cor. 11. 23, 24, 25. v. 23) For I have received of the Lord that which also I have delivered unto you, that the Lord Jesus Christ, the same night in which he was betrayed, took bread, v. 24.) And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. v. 25.) After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. (p) Heb. 12. 22. 10. 28. v. 22.) But ye are come unto Mount Sinai, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of Angels. v. 23.) To the general Assembly and Church of the first born, which are written in heaven, and to the Judge of all, and to the spirits of just men made perfect. v. 24.) And to Jesus the Mediator of the new Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. v. 25.) See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. v. 26.) Whose voice then shook the earth, but now he hath promised, saying, Yet once more I shake not the earth only, but also the heavens. v. 27.) And this word, yet once more, signifies the removing of those things which are shaken, as of things that are made, that these things which cannot be shaken, may remain. Jer. 31. 33, 34. v. 33.) But this shall be the Covenant that I will make with the house of Israel after those days, with the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. v. 34.) And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them to the greatest of them, saith the Lord. for I will forgive their iniquities, and I will remember their sin no more. (q) Mat. 28. 19. See Letter (c) immediately foregoing. Eph. 2. 15. to 20. v. 15.) Having abolished in his flesh the enmity, even the law of commandments, contained in ordinances, for to make in himself of twain, one new man, to make peace. v. 16.) And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. v. 17.) And came and preached peace to you that were afar off, and to them that were nigh. v. 18.) For through him we both have access by one Spirit unto the Father. v. 19.) Now therefore ye are no more strangers and foreigners, but fellow citizens with the Saints, and of the household of God.
New Testament (r). There are not therefore two Cov- 

erments of Grace, differing in substance, but one and the same. Likewise also 
under various Dispensations (/).

This cup is the New Testament in my blood, which is shed for you. (r) Gal. 3, 14, 16, V. 14. That the blessing of Abraham might come upon the Gentiles through Jesus Christ, that we 
might receive the promise of the Spirit through faith. V. 16. Now to Abraham and his seed were 
the promises made, he faith not. And to seeds, as of many, but of one, and to thy seed, which is Christ. A. 15. 1. But we believe, that through the grace of our Lord Jesus Christ, we 
shall be saved, as they. Rom. 3, 21, 22, 23, 30, vii. But now the righteousness of God 
without the Law is manifested, being witnessed by the Law and the Prophets. V. 21. Even 
the righteousness of God which is by faith of Jesus Christ, unto all, and upon all them that 
believe, for there is no difference. V. 23.] For all have sinned and come short of the glory of 
God. V. 30.] Seeing it is one God which shall justify the circumcision by faith, and uncircum-
cumcision through faith, P/al. 32. 1. Blesfed is he whose transgression is forgiven, and whose 
sin is covered. Rom. 4, 3, 6, 16, 17, 23, 24, V. 3.] For what faith the Scripture? Abraham 
believed God, and it was counted unto him for righteousness. V. 6. Even as David also describ'd 
the blessedness of the man unto whom God imputeth righteousness without works. V. 16. 
Therefore it is of faith, that it might be by grace, to the end the promise might be sure, to all 
the seed, not to that only which is of the Law, but to that also which is of the faith of Abra-
ham, who is the Father of us all. V. 17. As it is written, I have made thee a Father of many 
Nations, before whom he believed, even God, who quickeneth the dead, and calleth those 
things which be not, as though they were. V. 23.] Now it was not written for his sake alone, 
that it was imputed to him. V. 24.] but for us also, to whom it shall be imputed, if we believe 
on him that raised up Jesus our Lord from the dead. Heb. 13, 8. Jesus Christ, the same yester-
day, and to day, and for ever.

CHAP. VIII.

Of Christ the Mediator.

It pleased God, in his eternal purpose, to choose and ordain the Lord (a) I sa. 42. 1. 
Jesus, his only begotten Son, to be the Mediator between God and Man (a); the Prophet (b), Priest (c), and King (d), the Head and Saviour 
whom I uphold, mine 
elekes in whom my soul delighteth, I have put my spirit upon him; he shall bring forth 
blessing to the Gentiles. 1 Pet. 1, 19, 20, V 19.] but with the precious blood of Christ as of a 
Lamb without blemish, and without spot. V. 19.] Who verily was fore-ordained before the 
foundation of the world, but was manifested in these last times for you. John 3, 16. For God 
so loved the world, that he gave his only begotten Son, that whosoever believeth in him shoul
not perish, but have everlasting life. 1 Tim. 2, 5. For there is one God, and one Mediator 
between God and men, the man Christ Jesus. (b) Acts 3, 22. For Moses truly said unto the 
fathers, A Prophet shall stand in the midst of your race, whom, whensoever he shall raise up 
unto you, be him ye hear in all things, whatsoever he shall say unto you. (c) Heb. 2, 5, 6, V. 5. So also 
Christ glorified not himself, to be made an high Priest, but he that said unto him, I hearken my 
Son, to do have I begotten thee. V. 6.] As he faith also in another place, Thou art a Priest 
for ever, after the order of Melchizedek. (d) Psalm 2, 6. Yet have I set my King upon my 
ely bill of Sion, Luke 1, 33. And he shall reign over the house of Jacob for ever, and of his 
kingdom there shall be no end;
(c) Ephes. 5. of his Church (e), the Heir of all things (f), and Judge of the 23. For the World (g): Unto whom he did from all eternity give a Peo-
husband is the ple, to be his seed (h), and to be by him in time Redeemed.
head of the Called, Justified, Sanctified, and Glorified (i).

Christ is the head of the Church, and he is the Saviour of the body. (f) Heb. 1. 3. Hath in these last
days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he
made the worlds, (g) Acts 17. 31. Because he hath appointed a day, in which he will judge
the world in righteousness, by the man whom he hath ordained, whereof he hath given assurance
unto all men, in that he hath raised him from the dead, (i) John 17. 6. I have manifested thy
Name unto the men which thou gavest out of the world, shine they were, and thou gavest them
me, and they have kept thy word. (k) Psalm 122. 30. A seed shall serve him, it shall be accounted to the
Lord for a generation, Isa. 53. 10. Yet it pleased the Lord to bruise him, he hath put him to
grief, when thou shalt make his soul an offering for sin he shall see his seed, he shall prolong his
days, and the pleasure of the Lord shall prosper in his hands. (i) 1st Tim. 2. 6. Who gave himself
a ransom for all, to be accounted in due time. (k) Acts 5. 4. Behold I have given him for a wit-
ness to the people, a leader and commander to the people. V. 5. (k) Behold, I shall call a Nation
that thou knowest not, and Nations that know not thee shall run unto thee, because of the Lord thy
God, and for the holy one of Israel, for he shall glorify thee. (c) 1st Cor. 1. 20. But of him are ye in
Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption

(k) John 1. 14. II. The Son of God, the second Person in the Trinity, be-

v. 1. In the beginning very and eternal God, of one substance, and equal with the
beginning was
Father, did, when the fulness of time was come, take upon
the Word, and
him mans nature (k), with all the Essential properties, and
the Word was
with God, and
common infirmities thereof, yet, without sin (l) : being con-
the Word was
ceived by the Power of the holy Ghost in the womb of the
God, V. 14 Virgin Mary, of her substance (m). So that, two whole, per-
And the Word (k) and distinct Natures, the God-head and the Man-kind,
was made flesh, were inseparably joined together in one Person, without
and dwelt
among us, and we beheld his glory, the glory as of the only begotten of the Father, full of
grace and truth. (a) John 1. 14. And we know that the Son of God is come, and hath given us an
understanding, that we may know him that he is true, and we are in him that is true, even in
his Son Jesus Christ, this is the true God, and eternal life. (k) Phil. 2. 6. Who being in the form of
God, thought it no robbery to be equal with God. (b) Gal. 4. 4. But when the fulness of the time
was come, God sent forth his Son made of a woman, made under the law. (k) Hebrews 2. 14, 16, 17.
Forsomuch then as the children are partakers of flesh and blood, he also himself took
part of the same, that through death he might destroy death, that had the power of death, that is,
the devil. V. 16. For verily he took not on him the nature of Angels, but he took on him the
seed of Abraham, V. 17. Wherefore in all things it behoved him to be made like unto his brethren,
that he might be a merciful and faithful High Priest in things pertaining to God, to make
reconciliation for the sins of the people. (k) Hebrews 4. 15. For we have not an high priest who cannot
be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet
without sin. (m) Luke 1. 33, 35. 36. 37. To a Virgin, espoused to a man whole name was
Joseph, of the house of David, and the Virgin's name was Mary. (b) And behold thou shalt
conceive in thy womb, and bring forth a son, and shall call his name Jesus. V. 35. And the
Angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the
Highest shall overshadow thee, therefore also that holy Thing which shall be born of thee, shall
be called the Son of God, Gal. 4. 4. See letter (k) immediately foregoing.

Conversion,
Conversion, Composition, or confusion (n). Which person is very God, and very Man, yet one Christ the only Mediator, (o) Luke 31, 35. See the foregoing ver. Col. 2, 9. For in him dwelleth all the fulness of the God-head bodily. Rom. 9, 5. Whole are the Fathers, and of whom, as concerning the flesh, God chose, who is over all, Christ blessed for ever, Amen. 1 Peter 3, 18. For Christ also hath once suffered for sin, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickned by the Spirit. 1 Tim 3, 16. And without controversy great is the mystery of Godliness, God was manifest in the flesh, justified in the spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory. (o) Rom. 1, 3, 4, v. 3. Concerning his Son Jesus Christ our Lord, which was made of the seed of David, according to the flesh. V. 4. Declared to be the Son of God, with power according to the Spirit of holiness, by the resurrection from the dead. 1 Tim. 2, 5. For there is one God, and one Mediator between God and man, the man Christ Jesus.

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

Thou lovest righteousness, and hatest all iniquity: therefore God hath anointed thee with the oyl of gladness above thy fellows. Ps. 16, 5. For he whom God hath sent speaketh the words of God, for God giveth not the spirit by measure unto him. (q) Col. 2, 3. In whom are hid all the treasures of wisdom and knowledge. (r) Col. 1, 29. For it pleased the Father, that in him should all fulness dwell. (f) Heb. 7, 26. For so high a Priest became us, who was holy, harmless, undefiled, separat from sinners, and made higher than the heavens. John 1, 14. And the Word was made flesh and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of Grace and truth. (f) John 1, 14. And the Word was made flesh and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, being made higher than the heavens. (f) Heb. 7, 26. By so much was Jesus made a surety of a better Testament. (f) Heb. 5, 4, 5, v. 4. And no man taketh this honour unto himself, but he that was called of God, as was Aaron. V. 5. So also Christ gloried not himself, to be made an High Priest, but he said unto him, Thou art my Son, to day have I begotten thee. (f) John 5, 21, 27, v. 22. For the Father judgeth no man, but hath committed all judgement unto the Son. V. 21. And hath given him authority to execute judgement also, because he is the Son of Man. John 5, 21, 22. And Jesus came and spake unto them, saying, All power is given unto me, in heaven and in earth. Acts 2, 36. Therefore let all the house of Israel know assuredly, that God hath made the same Jesus whom ye have crucified, both Lord and Christ.

IV. This office, the Lord Jesus did most willingly undertake.
Therefor when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt-offerings and sacrifices for sin, thou hast had no pleasure. Then said I, Lo I come, in the volume of the book it is written of me, to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin, thou wouldst not, neither hadst pleasure therein, which are offered by the law. Then said he, Lo I come to do thy will (O God) he taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all, John 10, 18. No man taketh it from me, but I lay it down of myself, I have power to lay it down, and I have power to take it again; this commandment have I received of my Father. Phil. 2, 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Gal. 4, 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. And Jesus answering, said unto him, Suffer it to be so now, for thus it behoveth us, to fulfill all righteousness. Then he suffered him. Mar. 5, 17. I think not that I am come to destroy the Law, or the Prophets: I am not come to destroy but to fulfill. Mar. 16, 17, 18, 5, 37. And he saith unto him, Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy. Mar. 14, 33. Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here and watch with me. Luke 22, 44. And being in agony, he prayed more especially, and his sweat was as it were great drops of blood, falling down to the ground. Mar. 14, 35. And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lamababtani, that is to say, My God, my God, why hast thou forsaken me? Mar. 15, 36, 37. Chapters. Phil. 2, 8. See the last Scripture in (x) immediately foregoing. Acts 2, 23, 24, 37, v. 23. Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands, have crucified and slain. v. 24. Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it. Acts 2, 27. Because thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption. Acts 13, 37. But he whom God raised again, saw no corruption. Rom. 6, 9. Knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him. Cor. 15, 34, v. 3. For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures, v. 4. And that he was buried, and that he rose again the third day, according to the Scripture. And that he was seen of Cephas, then of the twelve. John 20, 25, 17 v. 26. The other disciples therefore said unto him, We have seen the Lord, but he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. v. 27. Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. Mark. 16, 19. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. Rom. 8, 34. Who is he that condemneth, it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Heb. 9, 24. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself; now to appear in the presence of God for us. Heb. 7, 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.
and shall return to judge men, and Angels, at the end of the (i) Rom. 14. 9, World (i).

Christ both died and rose, and revived, that he might be Lord both of the dead and the living. V. 10. But why dost thou judge thy brother, or why dost thou set thy brother at naught? we shall all stand before the judgment seat of Christ. Acts 10. 11. Which also said, Ye man of Galilee, why stand ye gazing up into heaven? the same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 10. 42. And he commanded us to preach unto the people, and to testify that it was he, which was ordained of God, to be the Judge of the quick and dead. Matt. 13. 40, 41, 42, v. 40. As therefore the tares are gathered and burn in the fire, so shall it be in the end of this world, v. 41. The Son of man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them which do iniquity. v. 42. And shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth. Jude 6. and the Angels which kept not their first estate, but left their own habitation, be hath referred in everlasting chains under darkness, unto the judgment of the great day. 2 Pet. 2. 4. For if God spared not the Angels that sinned, but cast them down into hell, and delivered them into chains of darkness, to be reserved unto judgment.

V. The Lord Jesus by his perfect obedience and testifie of (k) Rom 5. 19. himself, which he, through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father (k); and purchased, not only reconciliation, but an everlasting inheritance in the Kingdom of Heaven for all those whom the ners, for by the Father hath given unto him (1).

ny be made righteous. Heb. 9. 14, 16. v. 14.] How much more shall the blood of Christ who through the eternal Spirit offered himself without spot to God, purge the conscience from dead works, to serve the living God? v. 16. For where a testament is, there must also of necessity be the death of the Testator, Heb. 10. 14. For by one offering he hath perfected for ever them that are sanctified, Eph. 5. 2. And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet smelling savour, Rom. 3. 25, 26, v. 25.] Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God, v. 26. To declare, I say, at this time his righteousness that he might be justified, and the justice of him that believeth in Jesus. (1) Dan. 9. 24, 26, v. 24.] Seventy weeks are determined upon thy people, upon thy holy City, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the Most holy. v. 25. And after threescore and two weeks shall Messiah be cut off, but not for himself, and the people of the Prince that shall come shall destroy the City and the Sanctuary, and the end thereof shall be with a blood, and unto the end of the war desolations are determined. Col. 1. 19, 20, v. 19. For it pleased the Father, that in him should all fulness dwell, v. 20.] And having made peace through the blood of his Cross, by him to reconcile all things unto himself; by him I say, whether they be things in earth, or things in heaven. Eph. 1. 10, 14, v. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the Counsel of his own will. v. 14.] Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. John 17. 2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. Heb. 9. 12, 15, v. 12. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. v. 15.] And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promises.

(i) Rom. 14. 9. World (i)
VI. Although the work of Redemption was not actually wrought by Christ till after his Incarnation, yet the vertue, efficacy, and benefits thereof were communicated unto the Elect in all ages successively from the beginning of the world, in and by those Promises, Types and Sacrifices, wherein he was revealed, and signified to be the seed of the Woman, which should bruise the Serpents head: and the Lamb slain from the beginning of the World; being yesterday, and to day the fulnesse of fame, and for ever (m).

come, God sent forth his Son made of a woman, made under the law, v. 5.] To redeem them that were under the Law, that we might receive the adoption of sons. Gen. 2, 15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise its heel. Rev. 13, 8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life, of the Lamb slain from the foundation of the world. Heb. 13, 8. Jesus Christ, the same yesterday, and to day, and for ever.

VII. Christ, in the work of Mediation, acteth according to both Natures, by each Nature doing that which is proper to (n) Heb. 9, 14. itself(n): yet by reason of the unity of the Person, that which See letter K, is proper to one Nature, is sometimes in Scripture attributed to the Person denominated by the other Nature (o).

1. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickned by the spirit. (q) Acts 20, 28. Take heed therefore unto yourselves, and to all the flocks over which the holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood, John 3, 13. And no man hath ascended up to heaven but he that came down from heaven, even the Son of man, which is in heaven. John 3, 16. Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren.

2. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day, John 10, 15, 16, 17, 18, 19.] As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. (r) v. 16.] And other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd. (q) John 1, 1, 2, 14, 15.] My little children, these things I write unto you, that ye sin not, and if any man sin, we have an Advocate with the Father, Jesus Christ the righteous. (s) v. 2.] And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. Rom. 8, 34. Who is he that condemneth? it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.
salvation (r), effectually persuading them by his Spirit, to be-
lieve and obey, and governing their hearts, by his Word and
Spirit (s), overcoming all their enemies by his Almighty
Power and Wildomd, in such manner, and ways, as are most con-
sonant to his wonderful and unsearchable dispensation (t).

v. 15] Henceforth I call you not servants; for the servant knoweth not what his Lord doth,
but I have called you friends, for all things that I have heard of my Father, I have made known
unto you. Eph. 5. 7, 8, 9, v. 7. [In whom we have redemption through his blood, the forgive-
nefs of sins, according to the riches of his grace. v. 8.] Wherein he hath abounded towards us,
in all wisdom and prudence, v. 9. [Having made known unto us the mystery of his will, according
to his good pleasure which he had purposed in himself. John 17. 6. I have manifested thy Name
unto the men which thou gavest me out of the world, thine they were, thou gavest them me, and
they have kept thy Word.] John 14. 16 And I will pray the Father, and he shall give you
another Comforter, that he may abide with you for ever. Heb. 12. 2. Seeking unto Jesus, the Au-
thor and finisher of our faith, who for the joy that was set before him, endured the Cross, despi-
sing the shame, and is set down at the right hand of the throne of God. 2 Cor. 4. 13. We hav-
ing the same Spirit of faith, according as it is written, I believe, and therefore have I spoken, we
also believe, and therefore speak. Rom. 8. 14, v. 9.] But ye are not in the flesh, but in the Spirit,
if so be, that the Spirit of God dwelleth in you. now if any man have not the Spirit of Christ, he
is none of his. v. 14 For as many as are led by the Spirit of God, they are the sons of God. Rom.
15. 18, 19, v. 13. For I will not dare to speak of any of those things which Christ hath not
wrought by me, to make the Gentiles obedient by word. v. 19. Through mighty signs and
wonders, by the power of the Spirit of God, so that from Jerusalem, and round about to Illyri-
cum, I have fully preached the Gospel of Christ. John 17. 17. Sanftifie them through thy truth; thy
Word is truth. (t) Psalm 110. 1. The Lord said unto my Lord, sit thou at my right hand, till I
make thy enemies thy footstool. 1 Cor. 15. 25, 26, v. 25. He must reign till he bath put all ene-
mies under his feet. v. 26. The last enemy that shall be destroyed, is death. Mal. 4. 2, 3, v. 2.]
But unto you that fear my Name, shall that sun of righteousness arise, with healing in his wings,
and ye shall go forth, and grow as calves of the stall. v. 3. And ye shall tread down the wicked,
for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord
of hosts. Col. 2. 15. And having spoiled principalities and powers, he made a shew of them open-
ly, triumphing over them in it.

CHAP IX.

Of Free-will.

God hath induced the Will of man with that natural liber-
ty, that is neither forced, nor by any absolute necessity
But I lay unto
of nature determined to do good or evil (a).

dy, and they knew him not, but have done unto him whatsoever they lifted, likewise also shall
the Son of man suffer of them. James 1. 14. But every man is tempted when he is drawn away
of his own lust, and enticed, Deut. 31. 19. I call heaven and earth to record this day against you,
that I have set before you life and death, blessing and cursing; therefore choose life, that both
thou and thy seed live.
(b) Eccl. 7:29.  
II. Man, in his state of innocency, had freedom, and power, to do this one will, and to do that which was good, and well-pleasing to God (b); have I found, but yet mutably, so that he might fall from it (c).

God made man upright, but they have sinned and made many inventions. Gen. 1:26. And God said, Let us make man in our image, after our likeness, and let him have dominion over the fish of the sea, and over the fowls of the air, and over the cattles, and over all the earth, and over every creeping thing that creepeth upon the earth. (c) Gen. 2:16, 17. v. 16. [And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat. v. 17.] But of the tree of the knowledge of good and evil, thou shalt not eat, for in the day that thou eatest thereof, thou shalt surely die. Gen. 3:2. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.

(d) Rom. 5:6.  
III. Man by his fall into a state of sin, hath wholly lost all ability or free will to any spiritual good accompanying salvation (d); so as, were yet with a natural man, being altogether averse from that good (e), and dead in himself, in sin (f), is not able, by his own strength, to convert himself, or to do that which is spiritual good, accompanying salvation (d). For when we were dead in sins, quickened him together with Christ, by grace ye are saved. Col. 2:13. And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. (g) John 6:44. 65. v. 44. No man can come to me, except the Father which hath sent me draw him, and I will raise him up at the last day. v. 65. And he said, Therefore said I unto you, that no man can come unto me, except it be given unto him of my Father. Eph. 2:2, 3, 4, 5, v. 2. Wherein in times past, we walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the children of disobedience. v. 3. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath, as others. v. 4. But God who is rich in mercy, for his great love wherewith he loved us, v. 5. Even when we were dead in sins, hath he quickened us together with Christ, by grace ye are saved. Col. 2:14. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. Titus 3: 3, 4, 5. v. 3. For we ourselves also were sometimes foolish, disobeident, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. v. 4. But after that the kindness and love of God our Saviour toward man appeared, v. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghosts.

IV. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under
der sin (b); and by his grace alone enables him freely to will, (b) Col. 1. 13; and to do that which is spiritually good (c); yet so as that by who hath reason of his remaining corruption, he doth not perfectly, nor liveth from only, will that which is good, but doth also will that which is the power of evil (k).

us into the Kingdom of his dear Son. John 8. 34-36. v. 34. Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin, is the servant of sin. v. 36] If the Son therefore shall make you free, ye shall be free indeed. (c) Phil. 2. 13. For it is God that worketh in you both to will and to do of his own good pleasure. Rom. 6. 18. 2, v. 18.] Being then made free from sin, ye became the servants of rightousness. v. 22.] But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life. (k) Gal. 5. 17. For the flesh lusteth against the spirit, and the spirit against the flesh: these are contrary the one to the other, so that ye cannot do the things that ye would. Rom. 7. 15. 18. 19. 21. 23. v. 15.] For that which I do, I allow not, for what I would, that do I not, but what I hate, that do I. v. 18.] For I know that in me, that is, in my flesh, dwelleth no good thing, for to will is present with me, but how to perform that which is good, I find not. v. 19.] For the good that I would, I do not; but the evil which I would not, that I do. v. 21.] I find then a law, that when I would do good, evil is present with me. v. 23.] But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

V. The will of man is made perfectly, and immutably free (c) Eph. 4. 13; to do good alone, in the state of Glory only (c).

V. 17. The will of man is made perfectly, and immutably free (c) Eph. 4. 13; to do good alone, in the state of Glory only (c).

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Hebr. 13. 21. To the general assembly and Church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect. 1 John 3. 2. Beloved now are we the sons of God, and if sons, then heirs; and if heirs, then heirs of God, and joint-heirs with Christ, who is also the first-born among many. Rom. 8. 17. For those whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. Rom. 11. 7. What then, Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded. Ephes. 1. 10. 11. v. 10.] That in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven, and which are in the earth, even in him. v. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will.

CHAP. X.

Of Effectual Calling.

All those whom God hath predestinated unto life, and (a) Rom. 8. 30. Moreover, those only, he is pleased in his appointed and accepted time, effectually to call (a), by his Word and Spirit

them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. Rom. 11. 7. What then, Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded. Ephes. 1. 10. 11. v. 10.] That in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven, and which are in the earth, even in him. v. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will.
(38)

(b) 2 Tim. 3. 13. Spirit(b) out of that state of sin and death, in which they are by nature. 14. v. 13.] We are, to Grace and Salvation by Jesus Christ(e); enlightening their minds, spiritually and savingly to understand the things of God(d); give thanks al\-
way to God for our redemption, and giving unto them an heart of fle\-
u(s); renewing their wills, and by his Almighty power determining
them to that which is good(f), and effectually drawing them to Jesus
Christ(g): yet so, as they come most freely, being made willing
God hath from
the beginning chosen you to salvation through sanctification of the spirit, and belief of the
truth:v. 14.] Whereunto he called you by our Gospel, to the obtaining of the glory of the Lord
Jesus Christ. 2 Cor. 3. 1, 6. v. 3.] For as much as ye are manifestly declared to be the Epistle of
Christ, ministered by us, written not with ink, but with the Spirit of the living God: not in
tables of stone, but in fleshly tables of the heart. v. 6.] Who also made usable ministers of the
New Testament, not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth
life.(e) Rom. 8. 2. For the Law of the Spirit of life in Christ Jesus, hath made me free from the
Law of sin and death. Ephes. 2. 11 to 6. v. 1.] And you hath he quickened who were dead in
trepassers and sins. v. 2.] Wherein in times past ye walked, according to the course of this
world, according to the Prince of the power of the air, the spirit that now worketh in the chil-
dren of disobedience. v. 3.] Among whom also we all had our conversation in times past, in
the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the
children of wrath, even as others. v. 4.] But God who is rich in mercy, for his great love
wherewith he loved us, v. 5.] Even when we were dead in sins, hath quickened us together with
Christ (by grace ye are saved) 2 Tim. 1. 9, 10, v. 9.] Who hath saved us, and called us with an
holy calling, not according to our works, but according to his own purpose and grace, which was
given us in Christ Jesus before the world began. v. 10.] But is now made manifest by the ap-
ppearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and im-
mortality to light through the Gospel. (d) Acts 26. 18. To open their eyes, and to turn them
from darkness to light, and from the power of Satan unto God, that they may receive forgive-
nesse of sins, and inheritance among them which are sanctified by faith that is in me. 1 Cor.
2. 10, 12, v. 10.] But God hath revealed them unto us by his spirit, for the spirit searcheth all
things, yea, the deep things of God. v. 12.] Now we have received, not the spirit of the world,
but the spirit which is of God, that we might know the things that are freely given to us of
God. Ephes. 1. 17, 18, v. 17.] That the God of our Lord Jesus Christ, the Father of glory, may
give unto you the spirit of wisdom and revelation, in the knowledge of him, v. 18.] The eyes
of your understanding being enlightened, that ye may know what is the hope of his calling, and
what the riches of the glory of his inheritance in the Saints.(e) Ezek. 36. 26. A new heart
also will I give you, and a new spirit will I put within you, and I will take away the stony
heart out of your flesh, and I will give you an heart of flesh. (f) Ezek. 11. 19. And I will
give them one heart, and I will put a new spirit within you, and I will take away the stony
heart out of their flesh, and will give them an heart of flesh. Phil. 2. 13. For it is God that
worketh in you, both to will, and to do of his good pleasure. Deu. 30. 6. And the Lord thy
God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God, with all
thine heart, with all thy soul, that thou mayest live. Ezek. 36. 17. And I will put my spirit within
you, and cause you to walk in my statutes, and ye shall keep my Judgements, and do them.
(g) Ephes. 1. 19. And what is the exceeding greatness of his power to us-ward who believe
according to the working of his mighty power. John 6. 44, 45, v. 44.] No man can come to
me, except the Father (which hath power) draw him, and I will raise him up at the last day.
v. 45.] It is written in the Prophets, and they shall be all taught of God, every man therefore
that hath heard, and hath learned of the Father, cometh unto me.
(39)

by his grace (b).

(5) Cant. 1. 4.

Draw me, we will run after thee. Psal. 110. 3. Thy people shall be willing in the day of thy power, in beauties of holiness. From the womb of the morning thou hast the dew of thy youth. John 6. 37. All that the Father giveth me, shall come to me, and him that cometh unto me, I will in no wise cast out. Rom. 6. 16, 17, 18. v. 16.] Know ye not, to whom ye yield your selves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness. v. 17.] But God be thanked that ye were the servants of sin, but ye have obeyed from the heart the forme of doctrine which was delivered you. v. 18.] being then made free from sin, ye became the servants of righteousness.

II. This effectual Call is of God free and special grace alone, not (i) 2. Tim. 1. from any thing at all foreseen in man (i), who is altogether passive, who hath therein, untill being quickned and renewed by the holy Spirit (h), saved us, and he is thereby enabled to answer this Call, and to embrace the grace called us with offered, and conveyed in it (l).

...to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. Tit. 3. 4, 5. v. 4.] But after that the kindnes and love of God our Saviour toward man appeared. v. 5.] Not by works of righteousness which we have done, but according to his own mercie, he saved us by the washing of regeneration, and renewing of the Holy Ghost. Eph. 2. 4, 5, 8, 9. v. 4.] But God who is rich in mercy, for his great love wherewith he loved us. v. 5. Even when we were dead in sins, hath quickned us together with Christ (by grace ye are saved) v. 8.] For by grace are ye saved through faith, and that not of your selves, it is the gift of God. v. 9.] Not of works, lest any man should boast. Rom. 9. 11. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, nor of works, but of him that calleth. (k) 1 Cor. 2. 14.] But the natural man receiveth not the things of the Spirit of God, for they are foolishne ss unto him, neither can he know them, because they are Spiritually discerned. Rom. 8. 7.] Because the carnal mind is enmy against God, for it is not subject to the Law of God, neither indeed can be. Eph. 2. 5.] Even when we were dead in sins, hath quickned us together with Christ (by grace ye are saved). (l) John 6. 37. All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out. Ezek. 36. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them. John 5. 25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.

III. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit (m), who worketh (m) Luke 18. 15, 16. v. 15.] And they brought unto him also infants, that he should touch them, but when his Disciples saw it, they rebuked them. v. 16.] But Jesus called them unto him, and said, suffer little children to come unto me, and to bid them not, for of such is the Kingdom of God. Mark 10. 15.] Then Peter said unto them, repent and be baptized every one of you, in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. v. 39.] For the promise is to you, and to your Children, and to all that are afar off, even as many as the Lord your God shall call. John 3. 3, 5. v. 3.] Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God. v. 5.] Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God. John 3. 5.] Thus hath the Son, hath life, but he that hath not the Son of God, hath not life. Rom. 8. 9.] But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you; now if any man have not the Spirit of Christ, he is none of his.

H.
when, and where, and how he pleaseth (n). So also are all other Elect persons who are incapable of being outwardly called by the Ministry of the Word (o).

8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is every one that is born of the Spirit. (o) John 3: 8

12. He that hath the Son, hath life, but he that hath not the Son of God, hath not life. Acts 4: 12. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved.

IV. Others, not elected, although they may be called by the Ministry of the Word (p), and may have some common operations of the Spirit (q), yet they never truly come unto Christ, and therefore cannot be saved (r): much less can men, not professing the Christian Religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of Nature, and the Law of that Religion they do profess (f). And, to assert and maintain in thy Name, and in thy Name have cast our devils, and in thy Name done many wonderful works (p) Matthew 13: 20, 21. v. 20] But he that received the seed into stony places, the same is he that heareth the Word, and even with joy receiveth it. V. 21] Yet hath he not root in himself, but endureth a while, for when tribulation or persecution ariseth because of the Word, by and by he is offended. Hebrews 6: 4, 5. v. 4] For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were partakers of the holy Ghost, V. 5] And have tasted the good Word of God, and the powers of the world to come, (r) John 6: 64, 65, 66, v. 64] But there are some of them that believe not, for Jesus knew from the beginning, who they were that believed not, and who should betray him, V. 65] And he said, Therefore saith I unto you, that no man can come unto me, except it were given unto him of my Father. V. 66] From that time many of his Disciples went back, and walked no more with him. John 6: 24. I said therefore unto you, that ye shall die in your sins, for if you believe not that I am he, you shall die in your sins. (f) Acts 4: 12. Neither is there Salvation in any other, for there is none other name under heaven given among men, whereby we must be saved. John 14: 6. Jesus saith unto him, I am the way, the truth, and the life, no man cometh unto the Father, but by me. Ephesians 2: 12. That at that time ye were without Christ, being aliens from the common wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. John 4: 22. Ye worship ye know not what, we know what we worship, for salvation is of the Jews. John 17: 3. This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.
tain, that they may, is very pernicious, and to be detest (t) 2 John 9, ed (t).

Whosoever tranqresteth and abides not in the doctrine of Christ, hath not God; he that abideth in the doctrine of Christ, he hath both the Father and the Son. v. 10] If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. v. 11] For he that biddeth him God speed, is partaker of his evil deeds. Cor. 15. 22. If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha. Gal. 1. 6, 7, 8. v. 6] I marvel that you are so soon removed from him that called you into the Grace of Christ unto another Gospel. v. 7] Which is not another, but there be some that trouble you, and would pervert the Gospel of Christ. V. 8] But though we, or an Angel from heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed.

CHAP. XI.

Of Justification.

Those whom God effectually calleth, he also freely justifieth (a): not, by infusing righteousness into them, (a) Rom. 9: 30. Moreover, but by pardoning their sins, and by accounting and accepting their persons as righteous; not, for any thing wrought in them, or done by them, but for Christ's sake alone; nor, them he also by imputing faith itself, the act of believing or any other called, and evangelical obedience, to them, as their righteousness; but whom he also by imputing the obedience and satisfaction of Christ unto him, he justified; them he also glorified; Romans 3: 24. Being justified freely by his grace, through the redemption that is in Jesus Christ.
not, but believe on him that justifieth the ungodly, his faith is counted for righteousness, v. 6.] Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness, v. 7.] Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. v. 8.] Blessed is that man to whom the Lord will not impute sin. v. 9.] To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation, v. 10.] For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him, v. 11.] Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe, for there is no difference, v. 12.] Being justified freely by his grace, through the redemption that is in Christ Jesus, v. 13.] Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, v. 14.] Wherein we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, v. 15.] In whom we have redemption through his blood, even the forgiveness of sins, v. 16.] By which we have hope of eternal life, v. 17.] In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, v. 18.] In whom we have redemption through his blood, the forgiveness of sins, v. 19.] For if by one man's offence death reigned by one, much more they that receive abundant grace, and of the gift of righteousness shall reign in life by one, Jesus Christ, v. 20.] Therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon many to justification of life, v. 21.] For as by one man's disobedience many were made sinners, so by the obedience of one, shall many be made righteous. v. 22.] While Peter yet spake these words, the Holy Ghost fell on all them which heard the word, v. 23.] Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even as we have believed in Jesus Christ, so we might be justified by the faith of Jesus Christ, and not by the works of the law, for by the works of the law shall no flesh be justified, v. 24.] And be found in him, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, v. 25.] For if ye be justified by faith, ye have not yet been justified, v. 26.] For if, while we walk in darkness, we hope in the Lord and in fastings, and prayers, by the word of Moses, and by the word of Jesus Christ, v. 27.] And that in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus, v. 28.] For grace is the law of faith, and that not of your selves, it is the gift of God.

(d) John 1.12: I. Faith, thus receiving and resting on Christ, and his righteousness, is the alone instrument of Justification; yet is received by itself, not alone in the person justified, but is ever accompanied with power to become the sons of God, even to them that believe on his name, Rom. 3.28. Therefore we conclude, that a man is justified by faith, without the deeds of the law, Rom. 5.1. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.
panied with all other saving graces, and is no dead faith, but worketh by love (e).  

(e) Jam. 2. 27: 26. v. 17.

Even so faith if it hath not works, is dead being alone. v. 21. See thou how faith wrought with his works, and by works was faith made perfect. v. 26.] For as the body without the spirit is dead, so faith without works is dead also. Gal. 5. 6. For in Jesus Christ, neither circumcision availeth any thing, nor un circumcision, but faith which worketh by love.

III. Christ by his obedience and death, did fully discharge the debt (f) Rom. 5. 8, 9 of all those that are thus justified and did make a proper, real, and 10. 19. v. 8. But full satisfaction to his Father's justice in their behalf (f). Yet, in as God came much as he was given by the Father, for them (g); and, he ministered his obedience and satisfaction accepted in their stead (h); and both love towards freely, not for any thing in them; their justification is only of free grace (i) that both the exact justice, and rich grace, while we were yet sinners, Christ died for us. v. 9. Much more then being justified by his blood, we shall be saved from wrath through him. v. 10. For if when we were enemies we were reconciled to God by the death of his Son: much more, being reconciled, we shall be saved by his life. v. 19. For as by one man's disobedience many were made sinners, even so by the obedience of one shall many be made righteous. 1 Tim. 2. 5, 6. v. 5. For there is one God, and one Mediator between God and men, the man Christ Jesus. v. 6. Who gave himself a ransom for all, to be testified in due time. Heb. 9. 13, 10. v. 10. By which the will we are sanctified, through the offering of his body of Jesus Christ once for all. v. 14. For by one offering he hath perfected for ever them that are sanctified. Dan. 9. 24. 26. v. 14. Seventy weeks are determined upon my people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. v. 26. And after three score and two weeks, shall Messiah be cut off, but not for himself, and the people of the prince that shall come, shall destroy the city and the sanctuary, and the end thereof shall be with a great flood, and unto the end of the war, desolations are determined. Isa. 27. 14. 15. 10. 11. 12. v. 4. Surely he hath born our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. v. 5. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. v. 6. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. v. 10. Yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his soul an offering for sin, thou shalt see his seed shall prolong his days, and the pleasure of the Lord shall prosper in his hand. v. 11. He shall see of the travail of his soul, and shall be satisfied, by his knowledge shall my righteous servant justify many, for he shall bear their iniquities. v. 12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death, and was numbered with the transgressors. and his soul was taken from the living, and was delivered up to death. (g) Rom. 8. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things? (h) 1 Cor. 5. 12. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. Mar. 1. 17. And lo, a voice from heaven, saying, This is my beloved Son in whom I am well pleased. Eph. 5. 2. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God, for a sweet smelling savour. (i) Rom. 3. 24. Being justified freely by his grace, through the redemption that is in Christ Jesus. Ephes. 1. 7. In whom we have redemption by his blood, the forgiveness of sins, according to the riches of his grace,
(k) Rom. 3. 26. of God, might be glorified in the justification of sinners (k).

To declare, I say at this time, his righteousness, that he might be just, and the justifier of him that believeth in Jesus, Eph. 2. 7. That in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us, through Jesus Christ.

II. God did, from all eternity, decree to justifie all the And the Scrip. Elect (l), and Christ did, in the fulness of time, dye for their true foreseeing sins, and rise again for their justification (m): nevertheless, that God would they are not justified, until the holy Spirit doth in due time justifie the be- actually apply Christ unto them (n).

faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. 1 Pet. 1. 21, 22. v. v. 19] Elect according to the foreknowledge of God the Father, through justification of the [spiritual and obedience, and sprinkling of the blood of Jesus Christ. v. 19] But with the precious blood of Christ, as of a lamb without blemish, and without spot, v. 20. Whosoever was foreordained before the foundation of the world, but was manifest in these last times for you. Rom. 8. 30. Moreover, whom he did predestinate, them he also called, and whom he calleth, them he also justified, and whom he justified, them he also glorified. (m) Gal. 4. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. 1 Tim. 1. 16. Who gave himself a ransom for all, to be testified in due time, Rom. 14. 25. Who was delivered for our offences, and was raised again for our justification. (n) Col. 1. 12, 22. v. 15.] And them that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled. v. 19. In the body of his flesh through death, to present you holy, and unblameable, and unproveable in his sight. Gal. 2. 16. See letter (c) immediately foregoing. Tit. 3. 4, 5, 6, 7, v. 4.] But after that the kindness and love of God our Saviour toward man appeared, v. 5. Not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost. v. 6. Which he shed on us abundantly, through Jesus Christ our Saviour. v. 7. That being justified by his grace, we should be made heirs according to the hope of eternal life.

V. God doth continue to forgive the sins of those that are And forgive us justified (o) : and, although they can never fall from the state of our debts, as we justification (p): yet they may by their sins fall under God's forgive our therly displeasure, and not have the light of his countenance debtors. John 10. 15. restored unto them, until they humble themselves, confess 1.7. v. 7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin. v. 9.] If we confess our sins, he is faithful, and just to forgive our sins, and to cleanse us from all unrighteousness, 1 John 2. 1, 2. v. 1.] My little children, these things I write unto you, that ye sin not, and if any man sin, we have an Advocate with the Father, Jesus Christ the righteous. v. 2. And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. (p) Luke 22. 32. But I have prayed for thee, that thy faith fail not, and when thou art converted strengthen thy brethren. 1 John 10. 8 And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand, Heb. 10. 14. For by one offering he hath perfected for ever, them that are sanctified,
therein, beg pardon, and renew their faith and repentance (g) (g) Pf. 89. 37

If they break my statutes, and keep not my commandments; v. 32. Then will I visit their transgressions with the rod, and their iniquity with stripes, v. 33. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. Psalm 51. 7. to 12. v. 7. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow, v. 8. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice, v. 9. Hide thy face from me, and blot out all my iniquities. v. 10. Create in me a clean heart, O God, and renew a right spirit within me, v. 11. Cast me not away from thy presence, and take not thy holy spirit from me, v. 12. Return unto me the joy of thy salvation, and uphold me with thy free spirit. Psalm 51. 10. acknowledge my sin unto thee, and mine iniquity have I not hid, I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. Mic. 26. 7. And Peter remembered the words of Jesus, which said unto him, before the cock crow thou shalt deny me thrice. And he went out, and wept bitterly. v. 30. For this cause many are weak and sickly among you, and many slumber, v. 32. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Luke 12. 20. And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

V I. The Justification of Believers under the old Testament, was (r) Gal. 3. 9. 13; in all these respects, one and the same with the Justification of Be- (g) v. 9. So then they which be of faith, are blessed with faithful Abraham. v. 13. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Curfed is every one that hangeth on a tree, v. 14. That the blessing of Abraham might come on the Gentiles, through Jesus Christ, that we might receive the promise of the Spirit, through faith. Rom. 4. 22. 23. 24. v. 12. And therefore it was imputed to him for righteousness, v. 23. Now it was not written for his sake alone, that it was imputed to him, v. 14. But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead. Heb. 13. 8. Jesus Christ the same yesterday, and to day and for ever.

CHAP. XII.

Of Adoption.

All those that are justified, God vouchsaeth, in, and for his only (a) Eph. 1. 5; Son Jesus Christ, to make partakers of the grace of Adoption, present (a); by which they are taken into the number, and enjoy the liberties and privileges of the children of God (b). Have his unto the adoption of children by Jesus Christ, to himself, according to the good pleasure of his will. Gal. 4. 4. 5. v. 4. But when the fulness of time was come, God sent forth his own Son, made of a woman, under the Law, v. 5. To redeem them that were under the law, that we might receive the adoption of sons, (b) Rom. 8. 17. And if children, then heirs, heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together. John 1. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name.
Yet thou, O have access to the Throne of Grace with holiness(5), are indebted to cry, Abba, Father(6), are pitied(7), protected (b), and we are called(8) and chosen by him, as by a Father (k), yet led by thy never call off(7), but sealed to the day of redemption (m), name, leave us and inherit the promises(n), as heirs of everlasting salvation(o).

And will be a father unto you, and ye shall be my sons and daughters, faith the Lord Almighty, Rev. 3. 12. Him that overcometh, will I make a pillar in the Temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the City of my God, which is new Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name.

Yet thou, O have access to the Throne of Grace with holiness(5), are indebted to cry, Abba, Father(6), are pitied(7), protected (b), and we are called(8) and chosen by him, as by a Father (k), yet led by thy never call off(7), but sealed to the day of redemption (m), name, leave us and inherit the promises(n), as heirs of everlasting salvation(o).

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dwelling in them (b) : the Dominion of the whole body of sin is (b) John. 17 destroyed (c), and the several lusts thereof are more and more weak; (d) Sanctifie
ned and mortified (d); and they more and more quickened and strenthened in all saving graces (e), to the practice of true holiness, without which no man shall see the Lord (f).

Ephes. 5. 26. That he might sanctifie and cleanse it with the washing of water by the word. 2 Thes. 2. 13. But we are bound to give thanks alway to God for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth. (c) Rom. 6. 6, 14. V. 6. Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. V. 14. For sin shall not have dominion over you, for you are not under the law, but under grace. (d) Gal. 5. 24. And they that are Christ's have crucified the flesh, with the affections, and lusts. Rom. 8. 13. For if ye live after the flesh, ye shall die; but if ye through the spirit, do mortifie the deeds of the body, ye shall live. (e) Col. 1. 11. Strenthened with all might according to his glorious power, unto all patience, and long-suffering, with joyfulness. Eph. 3. 16, 17, 18, 19. V. 16. That he would grant you, according to the riches of his glory, to be strenthened with might by his spirit in the inner man. V. 17. That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love. V. 18. May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height. V. 19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. (f) 2 Corin. 7. Having therefore these promises, dearly beloved, let us cleanse our selves from all filthiness of the flesh and Spirit, perfecting holiness in the fear of God. Heb. 12. 14. Follow peace with all men, and holiness, without which no man shall see God.

II. This Sanctification is throughout, in the whole man (g); yet (g) 1 Thes. 5. imperfect in this life, there abideth still some remnant of corruption, (h) And there is in every part (h): whence ariseth a continual, and irreconcilable war; the flesh lusteth against the spirit, and the Spirit against the flesh (i).

whole Spirit, and Soul, and body, be preferred blamelesse unto the coming of our Lord Jesus Christ. (b) John 1, 10. If we say that we have not sinned, we make him a liar, and his Word is not in us. Rom. 7. 18, 23. V. 18. For I know that in me, that is, in my flesh dwelleth no good thing: for to will, is present with me, but how to perform that which is good, I find not. V. 23. But I see another law in my members, warring against the Law of my mind, and bringing me into captivity to the law of sin, which is in my members. Phil. 3. 12. Nor as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that, for which also I am apprehended of Christ Jesus. (i) Gal. 5. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary one to the other, so that ye cannot do the things that ye would. 1 Pet. 2. 11. Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts which war against the soul.

III. In which warre, although the remaining corruption, for (k) Rom. 7. 23; a time, may much prevail (k); yet through the continual supply. But I see another law in my members, warring against the Law of my minde, and bringing me into captivity to the law of sin which is in my members,
(48)

1 Rom. 6, 14. of strength from the sanctifying Spirit of Christ, the regenerator shall have part doth overcome (l): and so the Saints grow in the dominion over grace (m), perfecting holiness in the fear of God (n).

you, for ye are not under the Law, but under grace. 1 John 5: 4. Whosoever is born of God, overcometh the world, and this is the victory that overcometh the world, even our faith. Eph. 4. 15, 16. v. 15 ] But speaking the truth in love, may grow up into him in all things, which is the head, even Christ. V. 16 ] From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in love. (m) 2 Pet. 3. 18. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; to him be glory, both now, and for ever, Amen. 2 Cor. 3. 18. But we all with open face, beholding as in a glasse, the Glory of the Lord, are changed unto the same image, from glory to glory, even as by the Spirit of the Lord. (n) 2 Cor. 7. 1. Having therefore these promises, dearly beloved, let us cleanse our selves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.

C H A P. XIV.

Offaining Faith.

(a) Heb. 10. 39. The grace of Faith, whereby the Elect are enabled to believe to the saving of their souls (a), is the work of the Spirit of Christ in their hearts (b); and is ordinarily wrought to perfection, by the Ministry of Word (c): by which also, and by the adoration of them ministration of the Sacraments and Prayer, it is encrowned who believe, and strengthened (d).

of the soul. (b) 2 Cor. 4. 13. We having the same spirit of Faith, according as it is written, I believe and therefore have I spoken. We also believe, and therefore speak. Eph. 2. 17, 18, 19. v. 17 ] That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation, in the knowledge of him. v. 18 ] The eyes of your understanding being enlightened, that ye may know what the hope of his calling, and what the riches of the glory of his inheritance in the saints. v. 19 ] And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power. Eph. 2. 8. For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God. (c) Rom. 10. 14, 17. v. 14 ] How then shall they call on him, in whom they have not believed, and how shall they believe in him, of whom they have not heard? and how shall they hear without a Preacher? v. 17 ] So then faith cometh by hearing, and hearing by the Word of God. (d) 2 Pet. 2. 2. As new born babes, desire the sincere milk of the word, that ye may grow thereby. Acts 20. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Rom. 4. 11. And he received the sign of circumcision, a seal of the righteousness of faith, which he had yet being uncircumcised, that he might be the Father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also. Luke 17. 5. And the Apostles laid unto the Lord, encrease our faith. Rom. 15, 16, 17. v. 16 ] For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek. v. 17 ] for therein is the righteousness of God revealed, from faith to faith, as it is written, The just shall live by faith.

II. By
II. By this Faith a Christian believeth to be true, whatsoever is (e) John 4:43; revealed in the Word, for the authority of God himself speaking and said unto therein (e), and acting differently upon that which each particular, Woman, passage thereof containeth; yeelding obedience to the commands (f), now we betrembling at the threatenings (g), and embracing the promises of God in love or, before his life, and that which is to come (b). But the principal acts of saving faith, are, Accepting, Receiving, and Resting upon Christ have heareth us, alone for Justification, Sanctification, and Eternal Life, by vertue of the Covenant of Grace (i).

is indeed the Christ the Saviour of the World. 1 Thes. 1. 13. For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it, not as the word of Men, but as it is in truth, the word of God which effectually worketh also in you that believe. John 5. 10. He that believeth on the Son of God hath the witnesses in himself, he that believeth not, God hath made him a liar, because he believeth not the record that God gave of his Son. Acts 24. 14. But this I confess unto thee, that after the way which they call heretic, to worship I the God of my Fathers believing all things which are written in the Law and the Prophets. (f) Romans 16. 26. But now is made manifest, and by the Scriptures of the prophets, according to the commandment of God made known to all nations, for the obedience of faith: (e) Isaiah 66. 2. For all those things hath mine hand made, and all those things have I called, things, because the name, in day, is an you that believe. Acts 16. 31. And they said, believe on the Lord Jesus Christ, and thou shalt be saved and thy house. Gal. 2. 20. I am crucified with Christ, nevertheless I live, ye nor I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. Acts 15. 11. But we believe, that through the grace of our Lord Jesus Christ we shall be saved even as they.

III. This faith is different in degrees, weak or strong (k); may be (l) Hebrews 5. 13. often and many ways affailed, and weakened, but gets the victory (l); 14. v. 13. for every one that useth Milk is unskillful in the word of righteousness, for he is a Babe. V. 14. But strong meat belongeth to them that are of full age, those who by reason of use have their senses exercised to discern both good and evil. Romans 4. 20. v. 19. And being not weak in faith, he considered not his own body, now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb. V. 20. He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. Mark 6. 20. Wherefore if God so Cloathed the grass of the field which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Matthew 8. 10. When Jesus heard it he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. (l) Luke 22. 31, 32. v. 31. And the Lord said, Simon, Simon, Behold Satan hath desired to have you, that he may sift you as wheat. V. 32. But I have prayed for thee that thy faith fail not, and when thou art converted strengthen thy brethren. Ephesians 6. 16. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 1 John 5. 4, 5. v. 4. For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. v. 5. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?
growing in many to the attainment of a full assurance through Christ, who is both the Author and finisher of our faith. And Faith. 

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

CHAP. XV.

Of Repentance unto life.

Repenance unto life, is an evangelical grace, the Doctrine whereof is to be preached by every Minister of the Gospel, as well as that of faith in Christ.

And I will pour upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace, and of supplications, and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness, as one that is in bitterness for his first born. When they heard these things, they held their peace, and glorified God saying, Then hath God also unto us granted repentance unto life. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And saying, The time is fulfilled, and the Kingdom of God is at hand, repent ye and believe the Gospel. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

II. By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature, and righteous law of God; and, upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sin, as to turn from them all unto God.
God (c), purposing and endeavouring to walk with him in all the (c) Ezek. 18 ways of his Commandments (d).

Therefore, I will judge you O house of Israel every one according to his ways, saith the Lord God: repent, and turn your selves from all your transgressions; so iniquity shall not be your ruin. v. 31. Cast away from you all your transgressions, where ye have transgressed, and make you a new heart and a new spirit, for why will ye die, O House of Israel? Ezek. 36:11. Then shall ye remember your own evil ways, and your doings that were not good, and shall loath your selves in your own sight, for your iniquities, and for your abominations. v. 32. Ye shall defile all the covering of thy graven images of silver, and the ornament of thy molten images of gold, thou shalt cast them away as a menstruous cloth, thou shalt say unto it, get thee hence. Psalm 51:4. Against thee, thee only have I sinned, and done this evil in thy sight that thou mightest be justified when thou speakest, and be clear when thou judgest. Jer. 3. 18, 19. v. 18. I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, & I was chastised, as a bullock accustomed to the yoke, turn thou me and I shall be turned; thou art the Lord my God, v. 19. Surely after that I was turned, I repented: and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Joel 2. 12. Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning, v. 12. And rent your heart and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth of the evil. Amos 5:15. Hate the evil, and love the good, and establish judgements in the gate: it may be that the Lord God of Hosts will be gracious unto the remnant of Joseph. Psalm 149:18. Therefore I esteem all thy precepts concerning all things to be right, and I hate every false way. 2 Chr. 7:11. For behold, this self same thing that ye sorrowed after as a godly sort, what carefulness it wrought in you, yes, what clearing of your selves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge: in all things ye have approved your selves to be clear in this matter. (d) Psalm 119:59, 106:6. Then shall I not be ashamed, when I have respect unto all thy Commandments. v. 59. I thought on my ways, and turned my feet unto thy testimonies, v. 106. I have sworn, and I will perform it, that I will keep thy righteous judgements, Luke 1.6. And they were both righteously before God, walking in all the commandments and ordinances of the Lord. 1 Kings 22.15. And like unto him there was no King before him, but turned to the Lord with all his heart, and with his soul, and with all his might, according to all the law of Moses, neither after him arose there any like him.

III. Although Repentance be not to be rested in as any latif. (e) Ezek. 16:6. faction for sin, or any cause of the pardon thereof, (e), which 31: 32, v. 31. is the act of God's free grace in Christ (f), yet is it of such Then shall ye remember your own evil ways, and your doings that were not good, and shall loath your selves in your own sight, for your iniquities and for your abominations. v. 31. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Ezek. 16:61, 62, 63. v. 61. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thine younger, and I will give them unto thee for Daughters, but not by thy Covenant, v. 62. And I will establish my Covenant with thee, and thou shalt know that I am the Lord. v. 63. That thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee, for all that thou hast done to the Lord. (f) Hosea 14. 24, 25. v. 25. Take with you words, and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously, that we render the calves of our lips. v. 4. I will heal their backsliding, I will love them freely, for mine anger is turned away from him. Rom. 3. 24. Being justified freely by his grace through the redemption that is in Jesus Christ. Eph. 2. 7. In whom we have redemption through his blood, the forgivennesse of sins, according to the riches of his grace.
(52)

(g) Luke 18. 3, necessity to all sinners, that none may expect pardon, with v. v. 3. I tell out it (g).

you may, but except ye repent ye shall all like-wise perish, v. 5. I tell you, but except ye repent ye shall all like-wise perish. Acts 17. 30, 31. And the times of this ignorance God winked at, but now commandeth all men every where to repent. v. 31. Because he hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

(b) Rom. 6. 23. IV. As there is no sin so small, but it deserves damnation (b); for the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Rom. 5. 12. Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned, Rom. 5. 12. I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. (i) Joel 2. 15, 16. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon, Rom. 8. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit, v. 16. Wash ye, make ye clean, put away the evil of your doings from before mine eyes, cease to do evil, v. 18. Come now let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool.

(k) Phil. 19. 13. V. Men ought not to content themselves with a general Repentance, but it is every Mans Duty to endeavour to repent of his particular sins particularly (k.).

amorous sins, let them not have dominion over me, then shall I be upright, and I shall be innocent from the great transgression. Luk. 19. 8. And Zachæus stood and said unto the Lord, Behold Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him four-fold. Tim. 1. 13, 15. v. 13. Who was before a Blasphemer, and a Persecutor, and injurious, but I obtained mercy because I did it ignorantly in unbelief, v. 15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.

VI. As
VI. As every man is bound to make private confession of (l) [Psa. 51:4; 4:5, 7] his sins to God, praying for the pardon thereof (l); upon 4:5, 7, is the which, and the fortaking of them, he shall find mercy (m) : 4. Against the only have I offended (n), who are thereupon to be reconciled to him, and in love to receive him (o).

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

CHAP. XVI.

Of good Works.

God Work, are only such as God hath commanded in (a) [Mic. 6, 8] his holy Word (a), and not such as, without the warrant He hath shewed thereof, are devised by men, out of blind zeal, or upon what is good, and what doth the Lord require of thee, but to do Justice, and to love mercy, and to walk humbly with thy God? Rom. 12, 1. And be not conformed to this world, but be ye trans- formed by the renewing of your mind, that ye may prove, what is that good, that acceptable and perfect will of God. Heb. 13, 21. Make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen.

5. v. 3. Vain do they worship me, teaching for doctrines the Commandments of men. 1/24, 29. 19. Wherefore the Lord said, for as much as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men. 1 Pet. 1: 18. For as much as you know, that you were not redeemed with corruptible things, & Silver and Gold, from your vain conversation, received by tradition from your fathers. Rom. 10: 1. For I bear them record, that they have a zeal of God, but not according to knowledge. John 16: 2. They shall put you out of the Synagogues, yea, the time cometh, that whosoever killeth you, will think he doth God service. 1 Sam. 15: 21, 22, 23, v. 21] But the people took of the (poyl, Sheep, and Oxen, the chief of the things which should have been utterly destroyed, to sacrifice to the Lord thy God in Gilgal, v. 22] And Samuel said, Hath the Lord so great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? behold, to obey is better than sacrifice, and to hearken, than the fat of Ram, v. 23.] For rebellion is as the sin of witch-craft, and stubbornness is as iniquity and idolatry: because thou hast rejected the word of the Lord, he also hath rejected thee from being King.

(c) James 2: 18. II. These good works, done in obedience to Gods com-

22. v. 18.] Yes, mandaments, are the fruits and evidences of a true and lively

a man may lay, faith (c): and, by them, believers manifest their thankfull

thou hast faith, reels(d) strethenth their assurance(e) edifice their Brethren (f) adorn

and I have the profession of the Gospel (g) stop the mouths of the adver-

works: shew me thy faith without thy works, and I will shew thee my faith by my works, v. 23. See thou how faith wrought with his works, and by works was faith made perfect. (d) P/sr. 116: 12, 23, v. 12.] What shall I render unto the Lord for all his benefits towards me? v. 13.] I will take the cup of salvation, and call upon the Name of the Lord. 1 Pet. 2: 9. But ye are a chosen generation, a royal Priesthood an holy nation, a peculiar people, that ye should shew forth the praises of him, who hath called you out of darkness into his marvellous light, (e) 1 John 2: 3, 5, v. 3.] And hereby we do know that we know him, if we keep his Commandments. v. 5.] But who shall keep his word, in him verily is the love of God perfected, hereby know we that we are in him, 1 Pet. 1: 5, to 11, v. 5.] And besides this, giving all diligence, add to your Faith, Virtue; and to Virtue, Knowledge. v. 6.] And to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness. v. 7.] And to Godliness, Brotherly-kindness; and to Brotherly-kindness, Charity. v. 8.] For if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ. v. 9.] But he that lacketh these things, is blind, and cannot see far off, and hath forgotten that he was purged from his old sins, v. 10.] Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. (f) 2 Cor. 9: 2. For I know the forwardness of your mind, for which I boasted of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked very many. 1/24: 15, 16. Let your light so shine before men, that they may see your goods works, and glorifie you Father which is in heaven. (g) Tit. 2: 5, 9, 10, 11, 12, v. 5.] To be discreet, chaste, keepers at home, good, obedient to their own Husbands, that the word of God be not blasphemed. v. 5.] Exhort servants to be obedient to their own Masters, and to please them well in all things, not answering again. v. 10.] Not purloining, but shew ing all good fidelity, that they may adorn the doctrine of God our Saviour in all things. v. 11.] For the grace of God that bringeth salvation, hath appeared to all men. v. 12.] Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. 1 Tim. 6: 1. Let as many servants as are under the yoke, count their own Masters worthy of all honour, that the Name of God and his doctrine be not blasphemed.
faries (b); and glorifie God (i), whose workmanship they are, (b) 1 Pet. 2.11. 1 created in Christ Jesus thereunto (c); that, having their fruit unto For so is the will of God, that with well pleasing, ye may put to silence the ignorance of foolish men. (i) 1 Pet. 2.13. Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorifie God in the day of visitation. Phil. 1.11. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. John 15.8. Herein is my Father glorified, that ye bear much fruit, so shall ye be my Disciples. (k) Eph. 1.10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (l) Rom. 6.22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

II. Their ability to do good works, is not at all of themselves. (m) John 15.4. but wholly from the Spirit of Christ (u). And that they may be en- 6. v. 4.] Abide abled thereunto. Besides, the graces they have already received, there in me, and I in is required an actual influence of the same holy Spirit, to work in you; as the them to will and to do, of his good pleasure (u); yet are they not branch cannot hereupon to grow negligent, as if they were not bound to perform, bear fruit of it any duty, unless, upon a special motion of the Spirit; but, they ought to be diligent in stirring up the grace of God, that is in them. (o) Vine, no more cause, except ye abide in me, v. 6.] If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them and cast them into the fire, and they are burned. Ezk. 16. v. 17, 16.] A new heart also will I give you, and a new (spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. v. 47.] And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them, (n) Phil. 2.13. For it is God that worketh in you both to will and to do of his own pleasure. Phl. 4.13. I can do all things through Christ which strengtheneth me. Cor. 2.5. Now that we are sufficient of ourselves to think any thing as of our selves; but our sufficiency is of God. (o) Phil. 2.11. Therefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling, Heb. 6. 11. v. 12. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end, v. 12.] That ye be not slothful, but followers of them, who through faith and patience inherit the promise. 2 Pet. 1.5, 9. 6. v. 4.] According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue, v. 5.] And believe all things, giving all diligence, add to your Faith, Vertue, and to Vertue, Knowledge, v. 10. Wherefore the rather Brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall. v. 11.] For so an entrance shall be ministered to you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ. v. 4. 6. 47. And there is none that calleth upon thy Name, that strieth himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. 2 Tim. 1.6. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee, by the putting on of my bands. Acts 26. 6, 7. v. 6.] And now I stand, and am judged for the promise made of God unto our Fathers, v. 7.] Unto which promise our twelve tribes, instantly serving God day and night, hope to come; for which hopes strive, King Agrippa, I am accused of the Jews. Jude v. 20. 21. v. 20.] But ye beloved, building upon your faithes on your most holy faith, praying in the holy Ghost, v. 21.] Keep your faithes in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

K

IV. They
I V. They, who in their obedience, attain to the greatest height, which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they (p) Luke 17, fall short of much which in duty they are bound to do (p).

ye, when ye shall have done all these things, which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do. 

And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the Sabbath day. Remember me O my God, concerning this also, and spare me according to the greatness of thy mercy. 

I know it is of a truth, but how should man be just with God? 

If he will contend with him, he cannot answer him one of a thousand. 

Gal. 5, 17. For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other; so that ye cannot do the things that ye would.

V. We cannot, by our best Works, merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come; and, 

Rom. 3, 10) the infinite distance that is between us and God, whom, by Theore, by them, we cannot neither profit, nor satisfy for the debt of our former sins (q), but when we have done all we can, we have done shall no flesh but our duty, and are unprofitable servants (r); and, because, be justified in as they are good, they proceed from his Spirit (/); and as they his rights for by are wrought by us, they are defiled, and mixed with so much the Law is the knowledge of sin. 

Rom. 4, 14, 6, v. 2.) For if Abraham were justified by works, he hath where- of to glory, but not before God. v. 4.) Now to him that worketh, is the reward not reckoned of grace, but of debt. v. 6.) Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works. 

Eph. 2, 8, 9, v. 8.) For by grace are ye saved through faith, and that not of yourselves, it is the gift of God. v. 9.) Not of works, lest any man should boast. 

Tit. 3, 5, 6, 7, v. 5.) Not by works of righteousness, which we have done, but according to his mercy, he saved us by the washing of regeneration, and renewing of the holy Ghost. v. 6.) Which he shed on us abundantly, through Jesus Christ our Saviour. v. 7.) That being justified by his grace, we should be made heirs, according to the hope of eternal life. Rom. 8, 18. For I reckon that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed in us. 

Phil. 3, 12. O my soul! thou hast laid unto the Lord, thou art my Lord, my goodnes extendeth not to thee. 

Job. 22, 2, 3, v. 2.) Can a man be profitable unto God, as he that is wise may be profitable unto himself? v. 3.) Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him that thou makest thy ways perfect? 

Job. 25, 7, 8, v. 7.) If thou be righteous, what giveth thou him? or what receiveth he of thy hand? v. 8.) Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man. 

(p) Luke 17, 10, See Letter (p) in this Chapter (i) Gal. 5, 21, 23 v. 22.) But the fruit of the spirit is Love, Joy, Peace, Long suffering, Gentleness, Goodness, Faith, Temperance, against such there is no Law.
(57)

weakness and imperfection, that they cannot endure the severity of God's judgment (t).

But we are all as an unclean thing, and all our righteousnesses are as filthy rags, and we do all fade as a leaf, and our iniquities like the wind have taken us away. Galatians 5. 17 For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would. Rom. 7. 18, 19. ] For this which I do, I allow not, for what I would, that do I not, but what I hate, that do I. ] I know that in me (that is in my flesh) dwelleth no good thing, for to will is present with me, but how to perform that which is good, I find not. Psalm 143. 2. And enter not into judgement with thy servant, for in thy sight shall no man living be justified, Psalm 15. 2. Is thou Lord shouldst mark iniquities, O Lord who shall stand?

VI. Yet notwithstanding, the Persons of Believers, being accepted through Christ, their good works also are accepted in the praise of the glory of the grace of his Son, looking upon them in his Son, is pleased to accept, and reward hath made us that which is sincere, although accompanied with many weaknesses and imperfections.

lively stones are built up a spiritual house, an holy Priest-hood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Exod. 28. 18. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts, and it shall be always upon his forehead, that they may be accepted before the Lord. Genesis 4. 4. And Abel he also brought of the firstlings of his flock, And the Lord had respect unto Abel, and his offering. Hebrews 11. 4. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness, that he was righteous. God testifying of his gifts, and by it he being dead, yet speaking. [w] Heb. 9. 20. If I justify my self, mine own mouth shall condemn me, if I say I am perfect, it shall also prove me perverse. Psalm 143. 2. And enter not into judgement with thy servant, for in thy sight shall no man living be justified. [x] Heb. 13. 20, 21. ] Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, v. 21. ] Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen. 2 Cor. 8, 13. For if there be first a willing mind, it will be accepted according to that a man hath, and not according to that he hath not, Heb. 6. 10. For God is not unrighteous to forget your work and labour of love, which ye have shewed towards his name, in that ye have ministered to the Saints, and do minister. Mat. 25. 11, 21, v. 21. ] His Lord said unto him, well done, thou good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things, enter thou into the joy of thy Lord. v. 23. ] His Lord said unto him, well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter into the joy of thy Lord,

VII. Works done by unregenerate men, although for the matter of them, they may be things which God commands, and of good use both to themselves, and others
yet, because they proceed not from an heart purified by faith; nor are done in a right manner, according to the Word and the Lord; nor, to a right end, the glory of God; they are therefore sinfull, and cannot please God, or make a man meet to receive grace from him, because God. And yet, their neglect of them is more sinfull, and dif- well in executing that which is right in mine eyes, and hath done unto the house of Ahab according to all that was in my heart, thy Children of the fourth generation shall sit on the throne of Israel. But Jezebel took no heed to walk in the Law of the Lord God of Israel, with all his heart, for he departed not from the sins of Jeroboam, which made Israel to sin. And it came to pass when Ahab heard those words, that he rent his clothes, and purfak-cloath upon his flesh, and rent it, and lay to Sack cloth, and went softly. Some indeed Preach Christ, even of envy and strife, and some also of good will. The one preach Christ of contention, not sincerely, supposing to add afflication to my bonds. What then? notwithstanding every way, whether in presence, or in truth, Christ is preached, and I therein do rejoice, yea, and will rejoice. Some believe that he is a rewarder of them that diligently seek him. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth nothing. When ye come to appear before me, who hath required this at your hands to tread my courts? Therefore, when thou dost thinke Alms, do not sound a Trumpet before thee, as the hypocrites do, in the Synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward. And when thou prayest, thou shalt not be as the hypocrites are, for they love to stand in the Synagogues, and in the corners of the streets, that they may be seen of men; verily, I say unto you, they have their reward. Moreover when ye fast, be not as the hypocrites, of a sad countenance, for they disfigure their Faces, that they may appear to men to fast. Verily, I say unto you, they have their reward. unto the pure, all things are pure, but unto them that are all defiled, and unbelieving, is nothing pure; but even their mind and conscience is defiled. I will not smell in your solemn Assemblies. Though ye offer me burnt-offerings, and your meat-offerings, I will not accept them, neither will I regard the peace offerings of your fat beasts. And the Lord said unto him, call his Name Jezebel, for yet a little while, and I will avenge the blood of Jezebel upon the house of Jezebel, and will cause to cease the Kingdom of the house of Israel. So then, it is on of him that willeth, not of him that runneth, but of God that is the weed. Nor by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the holy Ghost.
pleasing unto God (d).

Have all the workers of iniquity no knowledge? who eat up my people, as they eat bread, and call not upon the Lord. Psal. 36. 3. The words of his mouth are iniquity and deceit, he hath left off to be wise and do good. Job 21. 14, 15. v. 14. Therefore they say unto God, depart from us, we desire not the knowledge of thy ways v. 15. What is the Almighty, that we should serve him? and what profit shall we have, if we pray unto him? Matt. 25. 41, 42, 43, 45. v. 41. Then shall he say also unto them on the left hand, depart from me, accursed, into everlasting fire, prepared for the Devil and his Angels v. 42. For I was an hungry, and ye gave me no meat, I was thirsty, and ye gave me no drink. v. 43. I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. v. 45. Then shall he answer them, saying, Verily, I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me. Matt. 23. 23. Woe unto you Scribes and Pharisees, Hypocrites; for ye pay Tithes of Mint, and Anise, and Cummin, and have omitted the weightier matters of the Law, Judgement, Mercy, and Faith; these ought ye to have done, and not to leave the others undone.

CHAP. XVII.

Of the perseverance of the Saints.

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

II. This perseverance of the Saints, depends not upon their own free-will, but upon the immutability of the Decree of Election, flowing from the free and unchangeable love of God the Father (b); upon the efficacy of the merit, and grace of Christ (c).

Wherefore the rather brethren, give diligence to make your calling and election sure, for if we do these things, ye shall never fall. John 10. 28 29. v. 28. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. v. 29. My Father which gave them, is greater than all, and no man is able to pluck them out of my Fathers hand. 1 John 3. 9. Whosoever is born of God, doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God. 1 Pet. 1. 5, 9. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Ver. 9. Receiving the end of your faith, even the Salvation of your Souls. 2 Tim. 2. 13, 19. v. 18. Who concerning the truth have erred, saying, the resurrection is past already; and overthrow the faith of some. v. 19. Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his; and let every one that nameth the Name of Christ depart from iniquity. Jer. 31. 3. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.
(e) Heb. 10. intercession of Jesus Christ (c); the abiding of the Spirit and of the seed of God within them (d); and the nature of the Covenant of Grace (e): from all which, ariseth also the certainty, and infallible satisfaction thereof.

The offering of the body of Jesus Christ once for all. V. 14 [For by one offering he hath perfected for ever them that are sanctified. Heb. 13, 20, 21. v. 20] Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through his blood of the everlasting Covenant. v. 21. Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen. Heb. 9, 12, 13, 14, 15. v. 12] Neither by the blood of Goats and Calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. v. 13] For if the blood of Bulls and Goats, and the ashes of an Heifer sprinkling, the unclean, could not to the purifying of the flesh; v. 14] How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot unto God, purge your conscience from dead works, to serve the living God? v. 15] And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called, might receive the promise of eternal inheritance.

Rom. 8, 33. to 40. v. 33] Who shall lay any thing to the charge of God? v. 34] Who is he that condemneth? It is Christ that died, ye rather that riseth again, who is even at the right hand of God, who also maketh intercession for us. v. 35] Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword. v. 36] (As it is written, for thy sake we are killed all the day long, we are counted as sheep for the slaughter.) v. 37] Nay, in all these things, we are more than conquerors through him that loved us. v. 38] For I am persuaded, that neither death, nor life, nor Angels, nor Principalities, nor powers, nor things present, nor things to come. v. 39] Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. John 17, 11, 24. v. 11] And now I am no more in the world, but ye are in the world, and I come to thee, holy Father, keep through thine own Name those whom thou hast given me, that they may be one, as we are. v. 24] Father, I will that they also whom thou hast given me, be where I am, that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world. Luke 22, 32. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. Heb. 7, 25] Wherefore he is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

(d) John 14, 15, 17. v. 16] And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. v. 17] Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you. 1 John 2, 27] But the anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. 1 John 3, 9] Whosoever is born of God, doth not commit sin; for his seed remaineth in him, he cannot sin, because he is born of God.

(e) Jer. 32, 40] And I will make an everlasting Covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me. (f) John 10, 28] And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hands. 2 Thess. 3, 3] But the Lord is faithful who shall establish you, and keep you from evil. 1 John 2, 19] They went out from us, but they were not of us, for if they had been of us, they would have continued with us, but they went out, that they might be made manifest that they were not of us.

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

oath, I do not know the man. v. 74.] Then he began to curse and swear, laying, I know not the man. And immediately the Cock crew. (h) Psal. 51. the title and v. 14: the title. To the chief Musician, a Psalm of David, when Nathan the Prophet came unto him, after he had gone in to Bathsheba. v. 14.] Deliver me from blood guiltiness, O God, thou God of my salvation, and my tongue shall sing aloud of thy righteousness. (i) 1 Sa. 64. 5, 7, 9. v. 5.] Thou mearest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold thou art wroth, for we have sinned, in those is continuance, and we shall be saved. v. 7.] And there is none that calleth upon thy Name, that turneth up himself to take hold of thee, for thou hast hid thy face from us, and hast consumed us because of our iniquities. v. 9.] Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see we beseech thee, we are all thy people. 2 Sam. 12. 27. And when the morning was past, David went forth and fetched her to his house, and she became his wife, and bare him a son, but the thing that David had done displeased the Lord. (k) Exh. 6. 30. And give not the holy Spirit of God, whereby we are sealed unto the day of redemption. (l) Psal. 51. 8, 10, 12. v. 8.] Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. v. 10.] Create in me a clean heart, O God, and renew a right spirit within me. v. 12.] Restore unto me the joy of thy salvation, and uphold me with thy strong spirit. Rev. 2. 4. Nevertheless I have somewhat against thee, because thou hast left thy first love. Can. 5. 2, 3, 4, 6. v. 2.] I sleep but my heart waketh, it is the voice of my beloved that knocketh, laying, Open to me my sister, my love, my dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night. v. 3.] I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them? v. 4.] My beloved put in his hand by the hole of the door, and my bowels were moved for him, v. 6.] I opened to my beloved, but my beloved had withdrawn himself and was gone, my soul failed when he spake; I sought him, but I could not find him, I called him, and he gave me no answer. (m) 1 Sa. 65, 17. O Lord, why hast thou made us to err from thy ways, and hardened our hearts from thy fear? return for thy servants take the tribes of thine inheritance. Mark 6. 52. For they considered not the miracles of the loaves, for their heart was hardened. Mark 6. 14. Afterward he appeared unto the eleven, as they sat at meat, and upbraided them for their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. (n) Psal. 37. 3, 4. v. 3.] When I kept silence, my bones waxed old, through my roaring all the day long. v. 4.] For day and night thy hand was heavy upon me, my moisture is turned into the drought of Summer. Psalm. 51. 8.] Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. (o) 2 Sam. 12. 14.] When he saw, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die. Psal. 89. 31, 32. v. 31.] If they break my statutes, and keep not my commandments, v. 32.] Then will I visit their transgression with the rod, and their iniquity with stripes. 1 Cor. 11. 32. But when we are judged, we are chastised of the Lord, that we should not be condemned with the world.
CHAP. XVIII.

Of assurance of Grace and Salvation.

Although Hypocrits and other unregenerate men may vainly deceive themselves with false hopes, and carnal presumptions of being in the favour of God, and estate of fal-
(a) Job. 8:13, vation (a); which hope of theirs shall perish (b): yet such as (b, v. 13) so truly believe in the Lord Jesus, and love him in sincerity, en-
are the paths of all that forget God, and in this life, be certainly assured that they are in the state of the hypocrits grace (c), and may rejoice in the hope of the glory of God, hope shall pe which hope shall never make them ashamed (d).

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

II. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible Hope.
Hope (c), but an infallible assurance of faith, founded upon (c) Heb. 6. 11, the divine truth of the promises of salvation (f), the inward 19. v. 11.] And evidence of those graces unto which these promises are made (g), the testimony of the Spirit of Adoption witnessing with you, that you show the our spirits that we are the children of God (h) : which Spi- nially diligence rit is the earnest of our inheritance, whereby we are sealed to the full auna- nce of hope the day of redemption (i).

v. 19.] Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. (f) Heb. 6. 17, 18. v. 17. Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath. v. 18.] That by two immutable things, in which it was impossible for God to lie, we might have a strong consolations, who have fled for refuge to lay hold upon the hope set before us. (g) 2 Pet. 1. 4, 5, 10, 11, v. 4. Whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust, v. 5.] And besides this, giving diligence, add to your faith, virtue, and to virtue knowledge. v. 10.] Wherefore the rather brethren, give diligence to make your calling and election sure. for if ye do these things ye shall never fall. v. 11.] For to an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ. 1 John 2. 3. And hereby we do know that we know him, if we keep his Commandments. 1 John 2. 14. We know that we have passed from death unto life, because we love the brethren ; he that loveth not his brother abideth in death. 2 Cor. 1. 8. For our rejoicing is this, the testimony of our confidence, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God we had our conversation in the world, and more abundantly to you-ward. (h) Rom. 15. 16, v. 15.] For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father. v. 16.] The spirit it (c) I bear the witness with our spirits that we are the children of God. (i) Ephes. 3. 13, 14, v. 13.] Wherefore I die f hate that ye faint not at your tribulations for you, which is your glory, v. 14.] For this cause I bow my knees unto the Father of our Lord Jesus Christ. Ephes. 4. 30. And grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption. 2 Cor. 1. 21, 22. v. 21.] Now he which established us with you in Christ, and hath anointed us, is God, v. 22.] Who hath also sealed us, and given us the earnest of the spirit in our hearts.

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it (k): yea, being enabled by the Spirit to know the things which are (k) 1 John 5. freely given him of God, he may, without extraordinary re- 13. Their velation, in the right use of ordinary means, attain things have I written unto you that believe on the Name of the Son of God, that ye may know, that ye have eternal life, and that ye may believe on the Name of the Son of God. 11. 50. To. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darknes, and hath no light to see him walketh in the Name of the Lord, and standeth upon his God. Mark 9. 28. And straightway he Father of the children cried out, and said with tears, Lord, I believe, help thou my unbelief. See Psalm 88. throughout, and Psalm 77. to the 12. verse.
(64)

(1) 1 Cor. 2. thereunto (1). And therefore it is the duty of every one, to have received all diligence to make his calling and election sure (m); that thereby his heart may be enlarged in peace, and joy in the not the spirit, holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits which is of this assurance (n), so far is it, from inclining men to look-God, that we may know the things that are freely given to us of God. 1 John 4.13. [Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. Heb. 6.11, 12 v.11] And we desire, that every one of you do shew the same diligence, to the full assurance of hope unto the end. v.12. That ye be not slothful, but followers of them, who through faith and patience inherit the promises. Eph. 3.17. 18. v.17. That Christ may dwell in your hearts by faith, that being rooted and grounded in love, v.18. May be able to comprehend with all Saints, what is the breadth, and length, and height, and the depth. v.19. And to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God. (m) 2 Pet. 1.10. Wherefore the rather brethren, give diligence to make your calling and election sure, for if ye do these things, you shall never fall. (n) Rom. 5.4, 11, 13. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. v.2. [By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. v.5.] And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Ghost, which is given unto us. Rom. 14.17. For the Kingdom of God is not meat and drink, but righteousness and peace, and joy in the holy Ghost. Rom. 15.13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Eph. 1.3, 4 v.3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly places in Christ. v.4. According as he hath chosen us in him, before the foundation of the world; that we should be holy, and without blame before him in love. (p) 1 Pet. 1.19, 20. v.6. There be many that say, who will shew us any good? Lord lift thou up the light of thy countenance upon us. v.7. Thou hast put gladness in my heart, more than in the time, that they were bowed, and their crown. v.8. I will run the way of thy commands, when thou hast enlarged my soul. (o) 1 John 2.1, 2 v.1. My little Children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous. v.2. And he is the propiscation of our sins: and not for ourselves, but also for the sins of the whole world. Rom. 3.21, 22, v.17. What shall we say then? shall we continue in sin, that grace may abound? v.2. God forbid: how shall we that are dead to sin, live any longer therein. Tit. 1.1. 11. 14 v.11. For the grace of God, that bringeth Salvation, hath appeared to all men. Tit. 1.2. Teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world. v.4. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 2 Cor. 7.1. Having therefore these promises (dearly beloved) let us cleanse ourselves from all filthines of the flesh and Spirit perfecting holiness in the fear of God, Rom. 8.1. 12, v.1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. v.1. Therefore Brethren, we are debtor, not to the flesh, to live after the flesh. 1 John 3.15, 16, v.2. [Beloved, now are we the Sons of God, and if so be we have not yet appeared what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is. v.2.] And every man that hath this hope in him, purifieth himself, even as he is pure. (p) 1 John 3.3. v.4. But there is forgiveness with thee, that thou mightest be justified, 1 John 1.9, 7, v.6. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. v.7. But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

IV. True
IV. True believers may have the assurance of their salvation, and divers ways shaken, diminished, and intermitted, as by 3,6. v. 2. \[sleep, negligence in preserving of it, by falling into some special sin, but my heart which woundeth the conscience, and grieveth the Spirit; by the voice of my some sudden, or vehement temptation, by God's withdrawing that ing the light of his countenance, and suffering even such as knocketh, lay-fear him to walk in darkness and to have no light (p) : yet ing. Open to are they never utterly destitute of that seed of God, and life of faith, that love of Christ, and the brethren, that sincerity of heart, and conscience of duty, out of which, by filed; for my the operation of the Spirit, this Assurance may, in due time, head is failed be revived (q); and by the which, in the mean time, they are with dew, and my locks with the drop of the night, v. 3. I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them? v. 6. I opened to my beloved, but my beloved had withdrawn himself, and was gone; my soul failed when he spoke; I sought him, but I could not find him; I called him, but he gave me no answer. Psalm 51. 8, 11. 14. v. 8. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. v. 12. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. v. 14. Deliver me from blood guiltiness, O God, thou God of my Salvation; and my tongue shall sing aloud of thy righteousness. Eph. 4. 30, 31, v. 30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. v. 31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice. Psalm 77. 1, to 11. v. 1. I cried unto God with my voice, even unto God with my voice, and he gave ear unto me, v. 2. In the day of my trouble I sought the Lord; my soul ran in the night, and sealed not; my soul refused to be comforted, v. 3. I remembered God, and was troubled, I complained, and my spirit was overwhelmed. Sel. v. 4. thou holdest mine eyes waking; I am so troubled that I cannot speak, v. 5. I have considered the days of old, the years of ancient times, v. 6. I call to remembrance my long in the night; I commune with mine own heart, and my spirit made diligent search. v. 7. Will the Lord cast off for ever? and will he be favourable no more? v. 8. Is his mercy clean gone for ever? doth his promise fail for evermore? v. 9. Hath God forgotten to be gracious? hath he in anger put his tender mercies away? Sel. v. 10. And I said this in my sin, but I will remember the years of the right hand of the most high. Matt. 20, 69, 70, 71, 72, 69. Now Peter sat without in the Palace; and a damsel came unto him, saying, Thou also art with Jesus of Nazareth. v. 70. But he denied before them all, saying, I know not what thou sayest. v. 71. And when he was gone out into the Porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. v. 72. And again he denied, with an oath, I do not know the man. Matt. 26, 71. For I said in my haste, I am cut off from before thine eyes; nevertheless though thou hearest the voice of my supplications, when I cried unto thee. Isa. 50, 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and put upon his God, Matt. 8. through. v. 9. (q) John 3, 9. Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God. John 3, 9. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. Job 13, 15. Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. Matt. 7, 15. If so, I will speak truth, I should offend against the generation of thy children. Matt. 5, 12, 13, 14. See Letter immediately foregoing.
CHAP. XIX.

Of the Law of God.

(a) Gen. 1, 26, 27. And God said, Let us make man in our image, after the fulfilling, and threatened death upon the breach of it: and our likeness; induced him with power and ability to keep it (a).

GOD gave to Adam a Law, as a Covenant of Works, by which he bound him, and all his posterity, to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. V. 27. So God created man in his own image, in the image of God created he him; Male and Female created he them. With Gen. 2, 17. But of the Tree of knowledge of good and evil, thou shalt not eat; in the day that thou eatest thereof, thou shalt surely die. Rom. 2, 14, 15, v. 14.) For when the Gentiles which have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law unto themselves. V. 15.) which shew the work of the Law written in their hearts, their consciences also bearing witness, and their thoughts the mean while accusing, or else excusing one another. Rom. 10, 5. For Moses describeth the righteousness which is of the Law, that the man which doeth those things, shall live by them. Rom. 5, 12, 19 v. 12.) Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. V. 19.) For as by one man's disobedience, many were made sinners; so by the obedience of one many shall be made righteous. Gal. 3, 10, 12, v. 10.) For as many as are of the works of the Law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law, to do them. V. 12.) The Law is not of Faith; but the man that doeth them, shall live in them. Exod. 20, 29.) To this only have I found, that God hath made man upright; but they have sought unto many inventions. Job. 28, 28. And thou, man, he said, who is like unto him? The earth is stretched out before him.
II. This Law, after his fall, continued to be a perfect rule (b) James 2:9 of righteousness, and, as such, was delivered by God upon Mount Sinai, in ten Commandments, and written in two Tables (b) the four first Commandments containing our duty towards God; and the other six, our duty to man (c), continued therein, being not a forgetful bearer, but a doer of the work, this man shall be blessed in his deed. James 2:8, 10, 11. v. 8] If ye fulfil the royal law, according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well. v. 10 For whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all. v. 11] For he that said, Do not commit adultery, said also, Do not kill; now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the Law. v. 12] So speak ye, and so do, as they that shall be judged by the law of liberty. Rom. 13:8, 9, v. 8] Owe no man anything, but love one another, for he that loveth another, hath fulfilled the Law. v. 9] For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, thou shalt not covet; and if there be any other Commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Deut. 5:16. Ye shall observe to do therefore, as the Lord your God hath commanded you; you shall not turn aside to the right hand, or to the left. Deut. 10:4. And he wrote on the Tables, according to the first writing, the ten Commandments, which the Lord spake unto you in the Mount, out of the midst of the fire, in the day of the assembly; and the Lord gave them unto me. Exod. 34:1. And the Lord said unto Moses, Hew these two Tables of stone, like unto the first, and I will write upon the Tables, the words that were in the first Table, which thou brakest. (c) Mat. 22:37, 38, 39, 40, v. 37] Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. v. 38] This is the first and great Commandment. v. 39] And the second is like unto it, Thou shalt love thy neighbour as thyself. v. 40] On these two Commandments hang all the Law and the Prophets.

III. Beside this Law, commonly called Moral, God was (d) Heb. 10:1. For the law having pleased to give to the people of Israel, as a Church under age, Ceremonial Laws, containing several typical Ordinances; partly of Worship, prefiguring Christ, his graces, actions, sufferings, and benefits (d); and partly, holding forth divers instructions of moral duties (e). All which Ceremonial Laws were never with those sacrifices, which they offered year by year continually, to make the comers thereunto perfect. Gal. 4:1, 2, 3. v. 1] Now I say, that the heir as long as he is a child, differeth nothing from a servant, though he be Lord of all. v. 2] But is under tutors and governors, until the time appointed of the Father. v. 3] Even so we, when we were children, were in bondage under the elements of the world, Colossians 2:17. Which are a shadow of things to come, but the body is of Christ. (e) 1 Cor. 5:7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened; for even Christ our Passover is sacrificed for us. 1 Cor. 6:17. Wherefore come out from among them, and be ye separate, touch the Lord, and touch not the unclean thing, and I will receive you. Jude 23. And others save with fear, pulling them out of the fire, having even the garments spoilt by the fire.
Col. 2.14, are now abrogated, under the New Testament (f).

Blotting out the hand writing of Ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his Cross. V. 16] Let no man therefore judge you in meat, or in drink, or in respect of any holy day, or of the new Moon, or of Sabbath days. V. 17] Which are a shadow of things to come, but the body is of Christ. Dan. 9. 27, &c. He shall confirm the Covenant with many for one week; and in the midst of the week, he shall cause the sacrifice and oblation to cease; and for the over-spreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. Eph. 2. 14, 16, v. 15] Having abolished in his flesh the enmity, even the law of Commandments, contained in Ordinances, for to make of himself twain, one new man, so making peace. V. 16] And that he might reconcile both unto God in one body by the Cross, having slain the enmity thereby.

Exod. 21. IV. To them also, as a Body Politick, he gave sundry Judicial Chap. Exod. Laws, which expired together with the state of that people; not 22. 1. to the obliging any other now, further than the general equity thereof may 29. v. See both require (g).

in the Bible,
Gen. 49. 10] The Scepter shall not depart from Judah, nor a Law giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. With, i
Pet. 2. 13, 14, v. 13.] Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the King as supreme. V. 14.] Or unto Governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. Mark. 5. 17, 38, 39, v. 17.] Think not that I am come to destroy the Law, or the Prophets, I am not come to destroy, but to fulfill. V. 38.] Ye have heard that it hath been said, An eye for an eye, and a tooth, for a tooth. V. 39.] But I say unto you, That ye resist not evil; but whatsoever shall smite thee on thy right cheek, turn to him the other also. i Cor. 9. 8, 9, 10. v. 8.] Say these things as a man, or faith not the Law the same also? V. 9.] For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the Ox, that treadeth out the corn; doth God take care for Oxen? V. 10.] Or faith he is altogether for our sake? for our sakes no doubt this is written, that he that ploweth, should plow in hope; and that he that hath hope, should be partaker of his hope.

Rom. 13. 8. V. The Moral Law doth for ever bind all, as well justifi- 9. 10. v. 8 and bed persons as others to the obedience thereof (h); and that, 9. See above, not only in regard of the matter contained in it, but also in Love worketh respect of the authority of God the Creator who gave it (i). no ill to his. Neither doth Christ in the Gospel, any way dissolve, neighbour, therefore love is the fulfilling of the Law. Eph. 6. 2. Honour the Father and Mother (which is the first commandment with promise.) 1] he 2. 3 4, 7 v. 3.] And hereby we do know, that we know him, if we keep his Commandments. V-4.] He that saith I know him, and keepeth not his Commandments, is a liar, and the truth is not in him. V. 7.] Brethren, I write no new Commandment unto you, but an old Commandment which I had from the beginning. The old Commandment is the Word, which ye have heard from the Beginning. V. 8.] Again a new Commandment I write unto you, which thing is true in him and you, because the darkness is past, and the true light now shineth. (i) Jam. 2. 10. 11. See in Letter E.
but much strengthen this obligation (k).

Letter G. V. 18] For, verily, I say unto you, till heaven and earth pass, one jot, or one tittle, shall in no wise pass from the Law, till all be fulfilled. V. 19] Wherefore therefore shall one of these least Commandments, and shall teach men so, he shall be called the least in the Kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the Kingdom of heaven. James 2. 8. See in Letter B. before. Rom. 3. 31] Do we then make void the Law through Faith? God forbid, yea, we establish the Law;

VI. Although true Believers be not under the Law, as a Covet-

nant of works, to be thereby justified, or condemned (l); yet is it For sin shall not of great use to them, as well as to others; in that, as a rule of life have dominion informing them of the will of God, and their duty, it directs, and over you, for binds them to walk accordingly (m); discovering also the sinful pol-

lutions of their nature, hearts, and lives (n); so as, examining them-

selves thereby, they may come to further conviction of, humiliation for, and hatred against sin (o); together with a clearer light of the

Gal. 2. 16. ] Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law; for by the works of the Law shall no flesh be justified. Gal. 3. 12. Christ hath redeemed us from the curse of the Law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree. Gal. 4. 4, 5. v. 4] But when the fulness of the times was come, God sent forth his Son made of a woman, made under the Law. v. 5] To redeem them that were under the Law, that we might receive the adoption of Sons. Heb. 13. 39. And by him, all that believe are justified from all things, from which ye could not be justified by the Law of Moses. Rom. 8. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. (m) Rom. 7. 11. 22, 25. v. 12] Wherefore the Law is holy, and the Commandment holy, and just and good. v. 2] For I delight in the Law of God after the inward man. v. 25] I thank God through Jesus Christ our Lord, for that thou hast thus far done. I myself serve the Law of God, but with the flesh the law of sin, Psalm 192, 5, 6. v. 4.] Thou hast commanded us to keep thy precepts diligently. v. 5] O that my ways were directed by thy statutes. v. 6] Then shall I not be ashamed, when I have respect unto all thy Commandments. 1 Cor. 7. 19. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandments of God. Gal. 5. 14, 16, 18, 19, 20, 21, 22, 23. See in the Bible. Rom. 7. 7. What shall we say then? is the Law sin? God forbid; Nay, I had not known sin, but by the Law; for I had not known lust, except the Law had said, Thou shalt not covet. (n) Rom. 1. 20. Therefore by the doer of the Law, there shall no flesh be justified in his sight, for by the Law is the knowledge of sin. (o) James 1. 23, 24, 25. v. 2] For if any man be a hearer of the Word, and not a doer, he is like unto a man, beholding his natural face in a glass. v. 24] For he beholdeth himself, and goeth his way, and straighthway forgetteth what manner of man he was. v. 25] But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. Rom. 7. 9, 14, 24. v. 9] For I was alive without the Law once, but when the Commandment came, sin revived, and I died. v. 14] For we know that the Law is spiritual; but I am carnal, sold under sin. v. 24] Oh miserable man that I am, who shall deliver me from the body of this death?
(p) Gal. 3. 14 need they have of Christ, and the perfection of his obedience. Therefore the (p). It is likewise of use to the Regenerate, to restrain their Law was our corruptions, in that it forbids sin (q) : and the threatnings Schoolmaster, or it serve to shew, what, even their sins deserve; and, what, what being afflictions, in this life, they may expect for them, although, the threatned freed from the curse thereof threatened in the law (r). The promises of it, in like manner, shew them Gods approbation Rom. 7 24. 25. of obedience, and what blessings they may expect upon the performance thereof (f); although, not as due to them by the Law, as a Covenant of Works (t). So as, a mans doing good, and refraining from evil, because the Law encourageth them, Rom. 8, to the one, and deterreth from the other, is no evidence of his 3. 4. v. 3.] For what the Law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. v. 4.] That the righteous outines of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit. (q) James 2, 11. For he that said, Do not commit adultery, said also, Do not kill; now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the Law. Psalm 119, 101, 104, 128. v. 10.] I have refrained my feet from every evil way, that I may keep thy word: v. 104.] Through thy precepts I get understanding; therefore I hate every false way. v. 128.] Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way. (r) Extra 9, 13, 14. v. 13.] And after all that is come upon us, for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this, v. 14.] Should we again break thy Commandments, and join in affinity with the people of these abominations? wouldst thou not be angry with us, till thou hadst consumed us, so that there should be no remnant nor escaping? Psalm 89, 30, 31, 35. v. 30.] If his children forsake my Law, and walk not in my judgements. v. 31.] If they break my statutes, and keep not my Commandments, v. 32.] Then will I visit their transgression with the rod, and their iniquity with stripes. v. 33.] Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulnes to fail. v. 34.] My Covenant will I not break, nor alter the thing that is gone out of my lips. (f) Lev. 26. to the 14 verse: See in the Bible, with 2 Cor. 6, 16. And what agreement hath the Temple of God with idols? for ye are the Temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Eph. 6, 19, 1. v. 2.] Honour thy Father and thy Mother, (which is the first Commandment with promise) v. 3.] That it may be well with thee, and thou mayest live long on the earth. Psalm 37, 11. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace, with Me. 5, 5. Blessed are the meek, for they shall inherit the earth. Psalm 19, 11. Moreover by them is thy servant warned, and in keeping of them, there is great reward. (f) Gal. 2, 16. Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law; for by the works of the Law shall no flesh be justified. Luke 17, 10. So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants, we have not done that which was our duty to do,
being under the Law; and, not under grace (w). (u) Rom. 6.12; 14. v. 12) Let not sin reign therefore in your mortal body, that ye should obey it in the lusts thereof. v.14) For sin shall not have dominion over you, for ye are not under the Law, but under grace. (v. 8) Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous. v.9) Not rendering evil for evil, nor railing for railing; but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing. v.10) For he that will love life, and see good days; let him refrain his tongue from evil, and his lips that they speak no guile. v.11) Let him shew evil and do good; Let him seek peace and ensue it. v.12) For the eyes of the Lord are over the righteous, and his ear are open unto their prayers, but the face of the Lord is against them that do evil: with Psalm 34.12, 17, v.13) What man is he that delighteth in his life, and loveth many days, that he may see good? v.13) Keep thy tongue from evil, and thy lips from speaking guile. v.14) Depart from evil, and do good, seek peace and pursue it. v.15) The eyes of the Lord are upon the righteous, and his ears open unto their cry. v.16) The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. Heb. 12. 28, 29. v.28) Wherefore we receiving a Kingdom which cannot be moved; let us have grace whereby we may serve God acceptably with reverence, and godly fear. v.29) For our God is a consuming fire.

VII. Neither are the forementioned Uses of the Law (w) Gal. 3. 21, contrary to the grace of the Gospel, but do sweetly comply with it (w), the Spirit of Christ subduing, and enabling the will of man, to do that, freely and cheerfully, which the will of God revealed in the Law, requireth to be done (x). For if there had been a Law given, which could have given life, verily righteousness should have been by the Law. (x) Ezek. 36. 17. And I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my judgements, and do them. Heb. 8. 10. For this is the Covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my Laws in their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people; with Jer. 31. 33. But this shall be the Covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my Law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people.

CHAP. XX.

Of Christian Liberty, and Liberty of Conscience.

The Liberty which Christ hath purchased for Believers under the Gospel, consists in their freedom from the guilt of sin, the condemning Wrath of God, the curse
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(a) Tit. 1. 14] curse of the Moral Law, (d), and in their being delivered from this
who gave present evil World, bondage to Satan and dominion of sin (b), from
himself for us, the evil of afflictions, the sting of death, the victory of the grave, and
that he might everlasting damnation (e); as also in their free access to God (d),
redeem us and their yielding obedience unto him, not out of fleshly fear, but
from all ini-a childlike love and willing minde (e). All which were common
quity, and puro
rifice unto him, also to Believers under the Law (f). But under the New Testament
self a peculiar liberty of Christians is further enlarged in their freedom from the
people, zeal of the Sacramental Law, to which the Jewish Church was
of good works, subjected (g); and in greater boldness of access to the throne of

And to wait for his Son from heaven, whom he raised from the dead, even Jesus which de-
liberated us from wrath to come. Gal. 3. 13. Christ hath redeemed us from the curse of the law,
being a curse for us; for it is written, Curset every one that hangeth on a Tree; (b)
Gal. 1 4. Who gave himself for our sins, that he might deliver us from this present evil world,
according to the will of God, and our Father, Gal. 1. 3. Who hath delivered us from the power
of darkness, and hath translated us into the Kingdom of his dear Son. Acts 26. 18. To open
their eyes, and to turn them from darkness to light, and from the power of Satan unto God,
that they may receive forgiveness of sins and inheritance among them which are sanctified
by faith that is in me. Rom. 6. 14. For sin shall not have dominion over you, for ye are not un-
der the Law, but under grace. (d) Rom. 8. 18. We know that all things work together for good
to them that love God, to whom are the called according to his purpose. Eph. 1. 11. It
is good for me that I have been afflicted; that I might learn thy Statutes. 1 Cor. 15. 54. 55. 56;
57. v. 54. So when this corruptible shall have put on incorruption, and this mortal shall have
put on immortality, then shall be brought to pass the saying that is written, Death is swal-
lowed up in victory. v. 55. O death, where is thy sting? O grave, where is thy victory? v. 56.
The sting of death is sin, and the strength of sin is the Law. v. 57. But thanks be to God,
which gave us the victory through our Lord Jesus Christ. Rom. 8. 1. There is therefore
now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but
after the Spirit. (d) Rom. 8. 1. 2. v. 1. Therefore being justified by faith, we have peace with
God, through our Lord Jesus Christ. v. 2. By whom also we have access by faith into this
grace wherein we stand, and rejoice in hope of the glory of God. (e) Rom. 8. 14, 15. v. 14. For
as many as are led by the Spirit of God, they are the Sons of God. v. 15. For ye have not re-
ceived the Spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby
we cry Abba Father. 1 John 4. 18. There is no fear in love, but perfect love casteth out fear;
because fear hath torment; he that feareth is not made perfect in love. (f) Gal. 3. 14, 14. v. 9.
So then they which be of faith, are blessed with faithful Abraham. v. 14. That the blessing
of Abraham might come on the Gentiles through Jesus Christ; that we might receive the
promise of the Spirit through faith. (g) Gal. 4. 9, 12, 36, 7. v. 1. Now I say, that the heir as long
as he is a child, differeth nothing from a servant, though he be Lord of all. v. 2. But is under
servants and governors, until the time appointed of the Father. v. 3. Even so we, when we
were children, were in bondage under the Elements of the world. v. 6. And because ye are
sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father. v. 7.
Wherefore thou art no more a servant, but a Son; and if a Son, then an heir of God through
Christ. Gal. 5. 1. Stand therefore in the liberty, wherein Christ hath made us free, and
be not minded again with the yoke of bondage. Acts 15. 10, 11. v. 10. Now therefore, why
tempt ye God, to put a yoke upon the neck of the Disciples, which neither our Fathers, nor
we were able to bear. v. 11. But we believe, that through the grace of our Lord Jesus Christ,
we shall be saved even as they.
II. God alone is Lord of the Conscience (k), and hath left it free (k) James 4:12. There is thing contrary to his Word; or beside it, if matters of Faith, or Worship(l). So that, to believe such Doctrines, or to obey such Commandments out of Conscience, is to betray true Liberty of Conscience (m): and the requiring of an implicit Faith, and an absolute and blind obedience, judgest another? Rom. 14:4. Who art thou that judgest another mans servant, to his own Master he standeth or falleth, v. 2. he shall be holden up: for God is able to make him stand. 1 Cor. 4:4. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you, more than unto God, judge ye. Acts 5:29. Then Peter and the other Apostles answered and said, we ought to obey God rather than men. v. 29. Acts 26:10. Yc are bought with a price, be not ye the servants of men. Mark 15:41. But ye called Rabbi, for one is your Master, even Christ; and all ye are brethren, v. 9. And call no man your Father upon the earth for one is your Father, which is in heaven, v. 10. Neither be ye called Masters, for one is your Master, even Christ. 2 Cor. 1:24. Not for that we have dominion over your Faith; but are helpers of your joy, by faith ye stand. Mark 16:19. But in vain they do worship me, teaching for Doctrines the Commandments of men. Col. 2:20, 22, 23, v. 20. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? v. 21. Which all are to perish with the world, and the Commandments and doctrines of men, v. 23, Which things have indeed a shew of wisdom in will-worship and humility, and neglecting of the body, not to any honour to the (stifpiring of the flesh, Gal. 1:10. For do) now pervert men, or God or do I seek to please men? for if I yet pleased men, I would not be the servant of Christ. Gal. 1:10, v. 4. And that because of false brethren unawares, brought in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage, v. 5. To whom we gave place by subjection, in no wise for an hour, that the truth of the Gospel might continue with you, Gal. 5:1. Stand fast therefore in the liberty whereby Christ hath made us free, and be not intangled again with the yoke of bondage.
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(n) Rom. 10. is, to destroy Liberty of Conscience, and Reason also (n).

17. So then faith cometh by hearing, and hearing by the Word of God. Rom. 14. 23. He that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin. 1 Cor. 8. 20. To the law, and to the testimony, if they speak not according to this word, it is because there is no light in them. Acts 17. 11. There were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. John. 4. 22. Ye worship ye know not what, we worship what we worship; for Salvation is of the Jews. Hos. 5. 11. Ephraim is oppressed, and broken in judgments; because he willingly walked after the Commandment. Rev. 13. 12, 16, 17. v. 12. And he exerciseth all the power of the first beast before him, and causeth the earth, and all them which dwell therein, to worship the first beast, whose deadly wound was healed. v. 16. He causeth all both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their forehead. v. 17. And that no man might buy, or sell, save he that had the mark, or the name of the beast, or the number of his name. Jer. 8. 9. The wise men are ashamed, they are dismayed and taken; Lo, they have rejected the word of the Lord, and what wisdom is in them?

(o) Gal. 5. 13. III. They, who upon pretence of Christian Liberty, do pray For brethren, once any sin, or cherish any lust, do thereby destroy the end of Christian Liberty, which is, that being delivered out of liberty, only use the hands of our Enemies, we might serve the Lord not liberty for without fear, in holiness and righteousness before him, all the an occasion to days of our life (o).

by love, serve one another. 1 Pet. 2. 16. As free and not using your liberty for a cloak of maliciousness, but as the servants of God. 2 Pet. 2. 19. While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same he is brought in bondage. John 8. 34. Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin, is the servant of sin. Luke 1. 74, 75. v. 74. That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear. v. 75. In holiness and righteousness before him all the days of our life.

(p) Mar. 12. IV. And because the power which God hath ordained, And Jesus and the Liberty which Christ hath purchased, are not intended to be used by God, to destroy, but mutually to uphold and preserve their faith, and ed by God, to destroy, but mutually to uphold and preserve one another; They who upon pretence of Christian liberty, shall oppose any lawful Power, or the lawful exercise of dominion, whether it be Civil or Ecclesiastical, resist the Ordinance of God (p). And, for their publishing of such Opinions, or maintaining of such practices, as are contrary and every City or house divided against itself, shall not stand. 1 Pet. 2. 13, 14, 15, v. 13. Submit your self to every ordinance of man for the Lords sake, whether it be to the King as supreme, v. 14. Or unto Governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. v. 16. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Rom. 13. 1. so the 8. v. See in the Bible. Heb. 13. 17. Obey them that have the rule over you, and submit your selves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you.
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to the light of Nature; or to the known Principles of Christianity; whether concerning Faith, Worship, or Conversation, (7) Rom. 1. 32. or to the Power of Godliness; or, such erroneous Opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external Peace and Order which Christ hath established in the Church, mis such things they may lawfully be called to account, and proceeded against are worthy of gainst by the Centuries of the Church (?); and by the power of the death) not only doth the same, but have pleasure in them that do them, 1 Cor. 5. 1, 5, 11, 13. v. 1. It is reported commonly that there is fornication among you, and such fornication, as i, not so much as named amongst the Gentiles, that one should have his Father's wife, V. 5. To deliver such a one unto Satan, for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus. V. 11. But now I have written unto you not to keep company, if any that is called a brother, be a fornicator, or covetous, or an idola ter, or a babbler, or a drunkard, or an extortioner, with such a one, no not ext. v. 13; but them that are without God judge: Therefore put away from among yourselves, that wicked person. 2 John. 10. II. v. 10. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. V. 11. For he that biddeth him God speed, is partaker of his evil deeds. 2 Thes. 3. 14. And if any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed. And 1 Tim. 6. 3, 4, 5. v. 3. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness. v. 4. He is proud, knowing nothing, but doting about questions, and strifes of words, whereof cometh envy, strife, wrangling, evil surmisings. V. 5. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness, from such withdraw thyself. Tit. 1. 10, 11, 14. v. 10. For there are many unruly and vain talkers, and deceivers, especially they of the circumcision. V. 11. Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, V. 13. This wise man is right: wherefore rebuke them sharply, that they may be found in the faith. Tit. 3. 10. A man that is an Heretic, after the first and second admonition, reject. With Mar. 18. 15, 16. 17. v. 15. Moreover, if thy brother should trespass against thee, go and tell him his fault between thee & him alone, if he shall hear thee, thou hast gained thy brother, V. 16. But if he will not hear thee, then take with thee, one or two more, that in the mouth of two or three witnesses, every word may be established. V. 17. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man, and a Publican. 1. Tim. 19, 20. v. 19. Holding fast and a good conscience, which some having put away, concerning faith have made shipwreck. V. 20. Of whom is Hymenaeus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme. Rev. 2. 2, 14. 15, 20. v. 2. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them, which say they are Apostles, and are not, and hast found them liars. V. 14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto Idols, and to commit fornication. v. 15. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate, v. 20. Notwithstanding, I have a few things against thee, because thou hast suffered that woman Jezebel, which calleth herself a Prophetess, to teach, and seduce my servants to commit fornication, and to eat things sacrificed unto Idols. Rev. 2. 9. Behold I will make them of the Synagogue of Satan, which say they are Jews, and are not, but do lie: Behold I will make them to come and worship before thy feet, and to know that I have loved thee.
Deut. 13. 6. Civil Magistrate (v.)

Deut. 13. 6. Civil Magistrate (v.)

To the 13. See in the Bible, Rom. 13. 3, 4. v. 3] For Rulers are not a terror to good works, but to the evil: wilt thou not then be afraid of the power? do that which is good, and thou shalt have praise of the same; v. 4] For he is the Minister of God to thee for good; but if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the Minister of God, a reverter to execute wrath upon him that doth evil: with 2 John, v. 10, 11, See in the Letter Q. Ezech. 23, 15, 26, 27, 28. v. 23] Whosoever is commanded by the God of heaven let it be diligently done, for the houle of the God of heaven: for why should there be wrath against the realm of the King and his sons? v. 24] And thou Ezech., after the wisdom of thy God, that is in thine hand, set Magistrates and Judges, which may judge all the people that are beyond the River, all such as know the Laws of thy God, and teach them that know them not, v. 26] And whosoever will not do the Law of thy God, and the Law of the King, let judgement be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment, v. 27] Blessed be the Lord God of our fathers, which hath put such a thing as this in the King's heart, to beautifie the houle of the Lord, which is in Jerusalem, v. 28] And hath extended mercy unto me, before the King and his Counsellors, and before all the Kings mighty Princes: and I was strengthened, as the hand of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me. Rev. 17. 12, 16, 17. v. 12] And the ten horns which thou sawest are ten Kings, which have received no Kingdom as yet, but receive power as Kings one hour with the beast, v. 16] And the ten horns which thou sawest upon the beasts, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and shall burn her with fire, v. 17] For God hath put in their hearts to fulfil his will, and to agree, and to give their Kingdom unto the beast, until the word of God shall be fulfilled. Neh. 13. 15, 17, 21, 22, 25, 30. v. 15] In those days I saw in Judah, some treading wine-presses on the Sabbath, and bringing in sheaves, and lading Asses, as also wine grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals, v. 17] Then I contended with the Nobles of Judah, and laid unto them, what evil thing is this that ye do, and profane the Sabbath day? v. 21] Then I testified against them, & laid unto them, why lodge ye about the wall? if ye do so again, I will lay hands on you: from that time forth, came they no more on the Sabbath, v. 22] And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctifie the Sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy, v. 25] And I contended with them, and cursed them, and some of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto your sons, nor take your daughters unto your sons, or for your selves. v. 30] Thus cleansed I them from all Strangers, and appointed the wards of the Priests, and the Levites, every one in his business. 2 Kings 23. 5, 6, 9, 20, 21. v. 5] And he put down the idolatrous Priests, whom the Kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burnt incense unto Baal, to the Sun, and to the Moon, and to the Planets, and to all the host of heaven. v. 6] And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burnt it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people. v. 9] Nevertheless, the Priests of the high places came not up to the Altar of the Lord in Jerusalem, but they did eat of the unleavened bread among their brethren, v. 20] And he slew all the Priests of the high places that were there, upon the Altars, and burnt men bones upon them, and returned to Jerusalem. v. 21] And the King commanded all the people, saying, Keep the Passover unto the Lord your God, as it is written in the Book of the Covenant. 2 Chron. 34. 33. And Josiah took away all the abominations out of all the countries, that pertained to the children of Israel, and made all that were present in Israel to serve, even
to serve the Lord their God; and all his ways they departed not from following the Lord God of their fathers. 2 Chron. 15, 12, 13, 16, v. 13] And they entered into a Covenant to seek the Lord God of their fathers with all their heart, and with all their soul, v. 13. That whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman. v. 16] And also concerning Maachah the mother of Asa the King, he removed her from being Queen, because she had made an idol in a grove; and Asa cut down her idol, and flamed it, and burnt it at the brook Kison. Dan. 3. 29.

Therefore I make a decree, that every people, nation, and language, which speaketh any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses made a desolation, because there is no other God that can deliver after this sort. 1 Tim. 2. 2. For Kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty. 1 Tim. 2. 2. And Kings shall be thy nursing Fathers, and their Queens thy nursing Mothers, they shall bow down to thee, with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me. Zech. 13. 2, 3. v. 2. And it shall come to pass, that when any shall yet prophesie, then his father and his mother that begat him, shall say unto him, thou shalt not live; for thou speakest lies in the Name of the Lord; and his father & his mother that begat him, shall thrust him through, when he prophesie.

CHAP. XXI.


The light of Nature sheweth that there is a God, who (a) Rom. 1. 20. hath Lordship and Sovereignty over all, is good, and doth for the invigorate unto all, and is therefore to be feared, loved, praised, and all things of called upon, trusted in, and served, with all the heart, and with all the soul, and with all the mind (a). But the acceptable way of worshipping the true God, is instituted by himself, and limited to his own revealed will, that he may being under no not be worshipped according to the imaginations and devi-

are made, even his eternal power and Godhead, so that they are without excuse. Acts 17. 24. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands. Psa. 119. 68. Thou art good, and dost good, teach me thy statutes. Jer. 10. 9. Who would not fear thee, O King of Nations? for to thee it doth appertain; forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee. Psa. 31. 23. O love the Lord, all ye his saints, for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Psa. 18. 3. I will call upon the Lord, who is worthy to be praised; so shall I be Saved from mine enemies. Rom. 10. 12. For there is no difference between the Jew and the Greek; for the same Lord over all, is rich unto all that call upon him. Psa. 62. 8. Trust in him at all times ye people, pour out your hearts before him, God is a refuge for us. Psa. 24. 14. Now therefore, fear the Lord, and serve him in sincerity, and in truth; and put away the gods which thy fathers served on the other side of the flood, and in Egypt, and serve the Lord. Mark 12. 33. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices.
...command you, observe to do it; Thou shalt not add thereto, nor diminish from it. Mat. 15.9. But in vain they do worship me, teaching for doctrines the commandments of men. Acts 17.25. Neither is worshipped with men hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things. Mat 4.9, 10. v. 9.] And faith unto him, all these things will I give thee, if thou wilt fall down and worship me. v. 10.] Then faith Jesus unto him, get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shall thou serve. Deut. 15. to the 20. See in the Bible, Exod. 20.4, 5, 6. v. 4.] Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth. v. 5.] Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God, am a jealous God, visiting the iniquity of the Fathers upon the children, unto the third and fourth generation, of them that hate me, v. 6.] And shewing mercy unto thousands, of them that love me, and keep my Commandments. Col. 2.23. Which things have indeed a shew of wisdom in will-worship and humility, and neglecting of the body, not in any honour to the satisfying of the flesh.

II. Religious Worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone; not to Angels, Saints, or any other creature; and since the Fall, not without a Mediator; nor in the mediation of any other, but of Christ honour the alone.

they honour the Father; he that honoureth not the Son, honoureth not the Father which hath sent him. 2. Cor. 13. 14. The grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost, be with you all. Amen, (d) Col. 2.18. Let no man beguile you of your reward, in a voluntary humility, and worhipping of Angels, intruding into those things which he hath not seen, vainly puff up by his fleshly mind. Rev. 19.10. And I fell at his feet to worship him, and he said unto me, see thou do it not, I am thy fellow servant, and of thy brethren, that have the Testimony of Jesus, worhip God; for the testimony of Jesus is the spirit of prophecy. Rom. 1.25. Who changed the truth of God into a lie, and worshipped, and served the creature, more than the Creator, who is blessed for ever. Amen. (e) John 14.6. Jesus faith unto him, I am the way, and the truth, and the life, no man cometh to the Father, but by me. 1 Tim. 2.5. For there is one God, and one Mediator between and men, the man Christ Jesus. Eph. 2.18. For through him, we both have an access by one Spirit unto the Father. Col. 3.17. And whatsoever ye do in word, or deed, do all in the Name of the Lord Jesus, giving thanks to God, and the Father by him.

III. Prayer, with thanksgiving, being one special part of Religious worship (f), is by God required of all men; and nothing but that it may be accepted, it is to be made in the name of the Son by prayer and supplication with thanksgiving, let your requests be made known unto God. (g) Phil. 6.5; 2. O thou that hearest prayer, unto thee shall all flesh come.
Son (b), by the help of his Spirit (i), according to his Will (b) John 14, (k), with understanding, reverence, humility, fervency, 13, 14, v. 13] faith, love, and perseverance (l); and if vocal, in a known tongue (m).

will I do, that the Father may be glorified in the Son, v. 14] If ye shall ask any thing in my Name, I will do it. Peter 2, 5. Ye also as lively stones are built up a spiritual house, an holy Priest-hood, to offer up spiritual sacrifice, acceptable to God by Jesus Christ. (i) Rom. 8, 26. Likewise the spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered. (k) 1 John 5, 14. And this is the confidence we have in him, that if we ask any thing according to his will, he heareth us. (l) Psalm 47, 7. For God is the King of all the earth, sing ye praises with understanding. Ecclef. 5, 1, 2, v. 14] Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil, v. 2] Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few. Hebrews 13, 18. Wherefore we receiving a Kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear, Gen. 18, 27. And Abraham answered and said, behold now, I have taken upon me to speak to the Lord, which am but dust and ashes. James 5, 16. Confess thy faults one to another, and pray one for another, that ye may be healed; the effectual fervent prayer of a righteous man availeth much. James 5, 16, v. 6] But let him ask in faith, nothing wavering; for he that wavereth, is like a wave of the sea, driven with the wind and tossed. v. 7] For let not that man think that he shall receive any thing of the Lord. Matt. 11, 24. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them, Matt. 6, 22, 14, 15, v. 14] And forgive us our debts, as we forgive our debtours. v. 14] For if ye forgive men their trespasses, your heavenly Father will also forgive you. v. 15] But if ye forgive not men their trespasses, neither wilt your Father forgive your trespasses. Col 4, 2, Continue in prayer, and watch in the same with thanksgiving. Eph. 6, 18. Praying always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance; and supplication for all Saints. (m) 1 Cor. 14, 14. For I pray in an unknown tongue, my spirit prayeth, but my understanding is unsatisfis.

IV. Prayer is to be made for things lawful (n), and for all (n) 1 John 5, forts of men living, or that shall live hereafter (o); but not for 14. See letter K, (o) Titus 1, 12, v. 1] Exhort therefore, that first of all supplications, prayers, and intercessions, and giving of thanks, be made for all men, v. 2] For Kings, and for all that are in authority, that we may lead a quiet, and peaceable life, in all godliness and honesty, John 17, 20. Neither pray I for these alone, but for them also, which shall believe on me through their word. 2 Sam. 7, 29. Therefore now, let it please thee to bless the house of thy servant, that it may continue for ever before thee; for thou art Lord God, and hast spoken it; and with thy blessing, let the house of thy servant be blessed for ever. Ruth 4, 12. And let thy house be like the house of Pharez, (whom Tamar bare unto Judah) of the seed which the Lord shall give thee of this young woman.

N the
that which he had done; thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst arise and did eat bread. v. 22.

And he said, while the child was yet alive, I said, Who can tell whether God will be gracious to me, that the child may live? v. 23. But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

Luke 16. 25, 26. v. 25. But Abraham said, Son, remember that thou in thy life-time, receivedst good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented, v. 26. And besides all this, between us and you, there is a great gulf fixed, so that they which would pass from hence to you cannot, neither can they pass to us, that would come thence. Rev. 14. 12. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead, which die in the Lord, from henceforth; yes, faith the Spirit, that they may rest from their labours, and their works do follow them. (q) 1 John 5. 16. If any man see his brother sin, a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say, that he shall pray for it.

(q) Acts 15. 21. V. The reading of the Scriptures with godly fear (r); the For Moses of bound Preaching (f), and conscienceable hearing of the word, old time hath in obedience unto God, with understanding, faith, and reverence (t); singing of Psalms with grace in the heart (u); as they that preach him, also, the due administration, and worthy receiving of the being read in Sacraments instituted by Christ; are all parts of the ordination of the Synagogues every Sabbath day. Rev. 1. 3. Blessed is he that readeth, and they that hear the words of this prophetic, and keep those things that are written therein, for the time is at hand. (f) 2 Tim. 4. 2. Preach the Word, be instant in season, out of season, reproving, rebuke, exhort with all long suffering and doctrine. (t) 1 Tim. 4. 11. But be ye doers of the word, and not hearers only, deceiving your own selves. Acts 20. 31. Immediately therefore, I sent thee, and thou hast well done, that thou art come; now, therefore, we are all here present, before God to hear all things that are commanded thee of God. Mark 13. 19. When any one heareth the word of the Kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart; this is he, which received seed in the way side. Heb. 4. 2. For unto us was the Gospel preached, as well as unto them: but the Word preached, did not profit them, not being mixed with faith in them that heard it. 1 Th. 6. 2. For all those things hath mine hand made, and all those things have been, faith the Lord, but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my Word. (u) Col. 3. 16. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms, and Hymns, and Spiritual Songs, singing with grace in your hearts to the Lord. Eph. 5. 19. Speaking to yourselves in Psalms, and Hymns, and Spiritual Songs, singing, and making melody in your hearts to the Lord. James 5. 13. Is any among you afflicted? Let him pray. Is any merry? Let him sing Psalms.
(81) **Mary Religious worship of God:** Besides Religious Oaths x, (m) Mat. 28, Vows y, Solemn Feasting z, and thanksgivings, upon several occasions a, which are, in their several times, and seasons, to be used in an holy and religious manner b.

teer, and teach all Nations, Baptizing them in the name of the Father, and of the Son, and of the holy Ghost, 1 Cor. 11, 23, to verse 29. See in the Bible, Acts 2, 42. And they continued steadfastly in the Apostles Doctrine and fellowship, and in breaking of bread, and in prayers. (x) Deut 6, 4. Thou shalt fear the Lord thy God, and serve him, and shall swear by his name. Nehem, 10, 29. They cleave to their brethren, their Nobles, and entered into a curse, and into an oath to walk in God's Law, which was given by Moses the servant of God; and to observe, and do all the Commandments of the Lord our God, and his Judgments, and his Statutes. (y) Isa. 19, 11. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation. Yea, They shall vow a vow unto the Lord, and perform it, Eccles. 5, 1, v. 4. When thou shalt vow a vow unto God, defer not to pay it, for he hath no pleasure in fools, pay that which thou hast vowed. v. 5. Better it is that thou shouldest not vow, than that thou shouldest vow and not pay. (q) Joel 2,12. Therefore also now saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning, Esther 4, 16. Go gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat, nor drink three days, night or day: I also, and my Maids, will fast likewise, and so will I go in unto the King, which is not according to the Law; and if I perish, I perish, Mat. 9, 15. Jesus said unto them, Can the children of the bride-chamber mourn as long as the bridegroom is with them: but the days will come, when the bridegroom shall be taken from them, and then shall they fast, 1 Cor. 7, 5. Deceit thou not one another, except it be with intent for a time, that ye may give your selves to fasting and prayer, and come together again, that Satan tempt you not for your Incontinency. (d) Psal. 107, throughout, see in the Bible, Esther 9, 22. As the days wherein the Jews rested from their Enemies, and the moon which was turned unto them, from sorrow to joy, and from mourning unto a good day, that they should make them days of fasting and joy, and of feasting portions one to another, and gifts to the poor, (b) Heb. 12, 28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and with godly fear.

VI. Neither Prayer, nor any other part of Religious Worship, is now under the Gospel, either tyed unto, or made more acceptable by any place in which it is performed, or towards such it is directed c: but (c) John 4, 21. God is to be Worshipped every where d, in Spirit Jesus saith unto her, woman, believe me, the hour cometh, when ye shall neither in this Mountain, nor yet at Jerusalem, worship the Father. (d) Mat. 1, 11. For from the rising of the Sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place, incense shall be offered unto my name, and a pure offering: for my name shall be great among the Heathens, saith the Lord of Hosts. 1 Tim. 2, 8. I will therefore, that men pray every where, lifting up holy hands, without wrath and doubting.
(82)

John 4:23, and Truth: as in private Families, daily, and in secret; each 
24. But the hour cometh, when the truth in works shall be worshipped, and in truth, for the Father seeketh such to 
worship him. v. 24] God is a Spirit, and they that worship him, must worship him in spirit and in truth. (k) Jer. 10, 15. Pour out thy fury upon the heathen, that know thee not; and 
upon the Families that call not on thy Name, for they have eaten up Jacob, and devoured him, 
and confused him, and have made his habitation desolate. Deu.6:7, v. 6] And these words 
which I commanded thee this day, shall be in thine heart, v. 7] And thou shalt teach them diligently unto thy children, and shall talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Job 1:5 And 
it was so, when the days of their fasting were gone about, that Job lent and sanctified them, 
and rose up early in the morning, and offered burnt-offerings, according to the number of them all; for Job said, It may be that my sons have sinned, and cursed God in their hearts, thus 
did Job continually. 2 Sam.6:18, 20, v. 18] And as soon as David had made an end of offering 
burnt-offerings, and peace-offerings, he blessed the people in the name of the Lord of Hosts. 
v. 20] Then David returned to bless his house; and Michal the daughter of Saul came out to 
meet David, and saith, How glorious was the King of Israel to day, who uncovers himself to 
to-day, in the eyes of the handmaids of his servants, as one of the vain fellows shamefully unco 
verteth himself? 1 Pet. 3:7. Likewise also husbands, dwell with them according to knowledge, 
giving honour unto the wife as unto the weaker vessel, and as being heirs together of the 
grace of life, shall your prayers be not hindered. Acts 10:2. A devout man, one that feared God 
with all his house, which gave much Alms to the people, and prayed to God always. (g) Mar. 
6:11. Give us this day our daily bread. (h) Mar. 6:6. But thou, when thou shalt enter into 
thy closet, and when thou shalt shut thy door, pray to thy Father which is in secret, and thy Father 
which seeth in secret, shall reward thee openly. Eph. 6:18. Praying always, with all Prayer 
and supplication in the Spirit, and watching thereunto, with all perseverance and supplication 
for all Saints. (i) 1 Cor. 14, 6, 7, v. 6. Likewise pray ye, that ye may speak one by one in 
the Church, and let the voice of the stronger be suppressed, that the Spirit of the Lord may 
serve him, and to love the name of the Lord, to be his servants, every one that keep 
eth the Sabbath, from polluting it, and taketh hold of my Covenant; v. 7] Even then will I 
bring my holy mountain, and make them joyful in my house of prayer: their burnt-offerings, 
and their sacrifices shall be accepted upon mine Altar: for mine house shall be called an house of 
prayer for all people. Heb. 10:25. Not forsaking the assembling of ourselves together, as the 
man of one heart is: but exhorting one another, and so much the more, as ye see the day 
approaching. Prov. 1:20, 1:24. Woe unto him that uttereth his voice in the streets. v. 21] She uttereth in the chief place of concourse, in the opening of the Gates in the City, her voice uttereth the words, saying, v. 24] Because I have called, yea, and ye refused, I have stretched out my hand, and none regarded: Prov. 8:34. Blessed is the man that heareth me, 
watching daily at my Gates, waiting at the posts of my doors. Acts 13:42. And when the Jews 
were gone out of the Synagogue, the Gentiles persuaded that these words might be preached to 
them the next Sabbath. Luk. 4:16. And he came to Nazareth, where he had been brought up, 
and, as his custom was, he went into the Synagogue on the Sabbath day, and stood up for to read, 
Acts 1:3. And they continued steadfastly in the Apostles' Doctrine and fellowship, and in 
breaking of bread, and in prayers.

VII. As it is of the Law of Nature, that, in general, a due 
proportion of time be set apart for the Worship of God; 
so, in his Word, by a positive, Moral, and perpetual Commandement, binding all men, in all Ages, he hath particularly
cularly appointed One day in Seven, for a Sabbath, to be kept holy unto him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which, in Scripture, is called the Lords day, and is to be continued to the end of the world, seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger which is within thy gates. v. 2

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it. v. 15 But the Lords day is called the holy Sabbath of the Lord thy God.

For this faith the Lord unto the Egyptians that keep my Sabbaths, and chuse the things that please me, and take hold of my Covenant. v. 6, and 7. See in Letter I. foregoing.

And on the seventh day, God ended his work which he had made, and he rested on the seventh day from all his works which he had made. v. 3 And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made. 1 Cor. 16.1, 2. Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye. v. 2

Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. Acts 20. 7. And upon the first day of the week, when the Disciples came together to break bread, Paul preached to them, ready to depart on the morrow, and continued his speech until midnight. v. 11. I was in the Spirit on the Lords day, and heard behind me a great voice, as of a Trumpeter. v. 12. See Letter K. with Mat. 5. 17, 18. v. 17. Think now that I am come to destroy the Law, or the Prophets, I am not come to destroy, but to fulfil. v. 18. For verily I say unto you, till heaven and earth pass, one jot, or one title, shall in no wise pass from the Law, till all be fulfilled.

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs before hand, do not only observe an holy Rest, all the Day, Exod. 16. 23, from their own works, words, and thoughts, about their worldly employments, and recreations, but also are taken up the whole time. v. 23 And he said unto the, This is that which the Lord hath said, To morrow is the rest of the holy Sabbath unto the Lord: bake that which you will bake to day, and seethe that ye will seethe, and that which remaineth over, lay up for you to be kept until the morning. v. 25 And Moses said, Eat that to day: for to day is a Sabbath unto the Lord, to day ye shall not find it in the field. v. 26 Six days ye shall gather it, but on the seventh, which is the Sabbath, in it there shall be none. v. 29 See, for that the Lord hath given you the Sabbath, therefore he gave you on the sixth day, the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day. v. 30 So the people rested on the seventh day. Exod. 31. 15, 16, 17. v. 15 Six days may work be done, but in the seventh day, is the Sabbath of rest, holy to the Lord: whatsoever doth any work in the Sabbath day, he shall surely be put to death. v. 16 Wherefore the Children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual Covenant. v. 17. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.
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Chap. XXII.

Of Lawful Oaths and Vows.

(a) Deut. 10. A Lawful Oath is a part of Religious Worship, wherein, upon just occasion, the person (swearing solemnly, calleth God to witness what he affirmeth, or promiseth; and to judge him according to the truth or falsity of what he serveth, and swears by his Name. (b) Exod. 20. 7. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain. Lev. 19. 12. And thou shalt not swear by my Name falsely, neither shalt thou profane the Name of thy God: I am the Lord. 2 Cor. 1. 23. Moreover, I call God for a record upon my soul, that so I spake, I came not as yet into Corinthis. 2 Chron. 6. 22, 23. v. 22] If a man sinneth against his neighbour, and an oath be laid upon him to make him swear, and the oath come before the Altar in this house: v. 23.] Then hear thou from heaven, and do, and judge thy servants, by requiring the wicked, by recompensing his way upon his own head, and by justifying the righteous, by giving him according to his righteousness.

II. The
II. The Name of God only, is that by which men ought to swear, and, therein it is to used with all holy fear and reverence. (c) Dent. 6.13. Therefore to swear vainly or rashly, by that glorious and dreadful Name; or to swear at all, by any other thing, is sinful, and to be thy God, and abhorred. Yet, as in matters of weight and moment, an Oath is warranted, and ranted by the Word of God, under the New Testament, as well as that swear by under the old e; so, a lawful Oath, being imposed by lawful authority, in such matters ought to be taken.

5. 7. How shall I pardon thee for this? Thy children have forsaken me, and sworn by them that are no Gods; when I fed them to the full, they then commissed Adultery, and assembled themselves by troops in the harlots houses. Mar. 5 34 37. V. 34. ] But I say unto you, Swear not at all, neither by heaven, for it is thy God; and by the earth, neither by any other oath, but let your yea be yea: and your nay, yea: lest ye fall into condemnation. (e) Heb. 6.16. For men verily swear by the greater, and an Oath for confirmation, is to them an end of all strife. 2 Cor. 1. 23. See letter B. Isa 65. 16. That he who belleseth himself in the earth, shall blestle himself in the God of truth: and he that sweareth in the earth, shall swear by the God of truth: for the former troubles are forgotten, and because they are hid from mine eyes. (f) 1 Kings 8. 31. If any man trespasses against his neighbour, and an Oath be upon him, to cause him to swear, and the oath come before his altar in this house. Neh. 13. 25. And I contred with them, and cursed them, and said certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your Daughters unto their Sons, nor take their Daughters, nor unto your Sons, nor for your selves. Ezra. 10. 5. Then astrofe Ezra, and made the chief Priests, the Levites, and all Israel to swear, that they should do according to this word: and they sworke.

III. Whosoever taketh an Oath, ought duly to consider the (g) Exod. 20. weightiness of so solemn an Act; and therein to avouch nothing, but what he is fully persuaded is the truth. Neither may any man bind himself by Oath to anything, but what is good and just: and what he believeth to be, and what he liveth in truth, is able and resolved to perform. Yet it is a sin, to resolve in judgement, and in righteous offices, and the Nations shall bless themselves in him, and in him shall they glory. (b) Gen. 24. 2, 3, 5, 6, 8, 9. V. 2. And Abraham said unto his eldest servant of his house, that rules over all that he had: Put I pray thee, thy hand under my thigh. V. 3. And I will make thee swear by the Lord the God of heaven, and the God of the earth, that thou shalt not take a wife unto my Son, of the daughters of the Canaanites, amongst whom I dwell. V. 5. And the servant said unto him, Peradventure the woman will not be willing to follow me into this land, must I needs bring thy Son again unto the Land from whence thou camest? V. 6. And Abraham said unto him, Beware thou, that thou bring not my Son thither again. V. 8. And if the woman will not be willing to follow thee, then thou shalt be free from this my Oath, only bring not my Son thither again. V. 9. And the servant put his hand under the thigh of Abraham his Master, and swear to him concerning that matter.
an Oath touching any thing that is good and just, being imposed by

(i) Num. 5:19, [lawful Authority].

21. V.19] And the priest shall charge hereby an Oath, and say unto the woman, If no man hath lain with thee, and if thou hast not gone aside to uncleanness with another instead of thine husband be thou free from this bitter water that causeth the curse. V. 21] Then the Priest shall charge the woman with an Oath of cursing; and the Priest shall say unto the woman, The Lord make thee a curse, and an oath among the people, when the Lord doth make thy thigh to rot, and thy belly to swell. Neh. 5:12. Then said they, we will restore them, and will require nothing of them; so will we do as thou sayest: then I called the Priests, and took an Oath of them, that they should do according to this promise. Exod. 22:7, 8, 9, 10, 11, V.7] If a man shall deliver unto his neighbour money, or stuff to keep, and it be stolen out of the mans house, if the thief be found, let him pay double. V.8] If the thief be not found, then the Master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbours goods. V. 9] For all manner of thefts, whether it be for Ox, or As, for Sheep, for Rayment, or for any manner of lost things, which another challengeth to be his, the cause of both parties shall come before the judges, and whom the Judges shall condemn, he shall pay double unto his neighbour. V. 10] If a man deliver unto his neighbour an As, or an Ox, or a Sheep, or any beast to keep, and it die, or be hurt, or driven away, no man seeing it. V. 11] Then shall the Oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods: and the owner of it shall accept thereof, and he shall not make it good.

(k) Jer. 4:2. IV. An Oath is to be taken in the plain and common sense. See Letter. G. of the words, without equivocation, or mental reservation k. Psal. 24:4.] It cannot oblige to sin: but, in any thing not sinful, being taken, he that hath clean hands, it binds to performance, although to a man's own hurt. Not and a pure is it to be violated, although made to heretics, or infidels m. heart, who hath not lift up his soul unto vanity, nor sware deceitfully. (l) 1 Sam. 25:22, 32, 33, 34, V. 22] So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light, any that pisseth against the wall. V. 32] And David said unto Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me. V. 33] And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging my self with mine own hand. V. 34] For in very deed, as the Lord God of Israel liveth, which hath kept me back from hasting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light, any that pisseth against the wall. Psal. 15:4. In whose eyes, a vile person is contemned; but he honoureth them that fear the Lord, he that sweareth to his own hurt, and changeth not. (m) Ezek. 17:16, 18, 19. V. 16] As I live, faith the Lord God, surely in the place where the King dwelleth, that made him King, whose oath he despised, and whose Covenant he brake, even with him, in the midst of Babylon he shall die. V. 18] Seeing he despiseth the oath by breaking of the Covenant (when he had given his hand) and hath done all these things, he shall not escape. V. 19] Therefore thus faith the Lord God, As I live, surely mine oath that he hath despised, and my Covenant that he hath broken, even it will I recompense upon his own head. Joel 9:18, 19. V.18. And the Children of Israel more them nor, because the Princes of the Congregation had sworn unto them, by the Lord God of Israel; and all the Congregation murmured against the Princes. V. 19. But all the princes said unto all the Congregation, We have sworn unto them by the Lord God of Israel: Now therefore, we may not touch them. 2 Sam. 21:1. Then there was a famine in the days of David, three years, year after year, and David enquired of the Lord, And the Lord answered, It is for Saul, and his bloody house, because he slew the Gibeonites, V. A
V. A Vow is of the like nature with a Promissory Oath, (a) 1 Sa. 19. 21, and ought to be made with the like Religious care, and to be performed with the like faithfulness. 

And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation, yeas. They shall vow a vow unto the Lord, and perform it. 1 Sa. 19. 21. When thou vowest a vow unto God, defer it not to pay it: for the Lord hath no pleasure in fools, pay that which thou hast vowed. Better it is, That thou shouldest not vow, than that thou shouldest vow, and not pay. v. 6. [suffer not thy mouth to cause thy flesh to sin, neither say thou before the Angel, it was an error; wherefore should God be angry at thy voice, and destroy the work of thy hands? ] Ps. 66. 8. So will I sing praise unto thy name for ever: that I may daily perform my vows. Ps. 66. 13, 14, v. 15. I will go into thine house with burnt-offerings: I will pay thee my vows, v. 14. Which my lips have uttered, and my mouth hath spoken when I was in trouble.

IV. It is not to be made to any Creature but to God (a) Ps. 76. 12. alone: and, that it may be accepted, it is to be made voluntarily, out of faith, and conscience of duty, in way of Thankfulness for mercy received, or for the obtaining of what we want; whereby we more strictly bind our souls to necessary duties; or, to other things, so far, and so long, as they may fitly conduct thereunto. 

be feared. Jer. 44. 25. v. 25. Thus faith the Lord of Hosts, the God of Israel, saying, Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows, that we have vowed, to burn incense to the Queen of heaven, and to pour out drink offering unto her: ye will surely accomplish your vows, and surely perform your vows. v. 26. Therefore, hear ye the word of the Lord all Judah, that dwell in the Land of Egypt, Behold, I have sworn by my great name, faith the Lord, That my name shall no more be named in the mouth of any man of Judah, in all the Land of Egypt, saying, the Lord God liveth. (b) Deut. 23. 21. 22. 23. v. 21. When thou shalt vow a vow unto thy Lord God, thou shalt not delay to pay it: for the Lord thy God will surely require it of thee, and it would be a sin in thee. v. 22. But if thou shalt forebear to vow, it shall be no sin in thee. v. 23. That which is gone out of thy lips, thou shalt keep and perform, even a free-will offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth. Ps. 50. 14. Offer unto God thanksgiving, and pay thy vows unto the most High. Gen. 28. 20. 21. 22. v. 20. And Jacob vowed a vow, lying, if God will be with me, and will keep me in this way that I go; and will give me bread to eat, and garment to put on. v. 21. So that I come again to my Fathers house in peace: then shall the Lord be my God, v. 22. And this stone, which is near me for a Pillar, shall be God's house, and of all that thou shalt give me, I will surely give a tenth unto thee, Sam. 4. And the vowed a vow, and said, O Lord of Hosts, If thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then will I give him unto the Lord, all the days of his life; and there shall no man hinder me. v. 12. See Letter N. Ps. 13. 2. 3. 4. 5. v. 13. How he (were) unto the Lord, and vowed unto the mighty God of Jacob. v. 13. Surely I will not come into the Tabernacles of my house, nor go up into my bed. v. 4. I will not give sleep unto my eyes, nor Slumber to mine eyelids; v. 5. Until I find out a place for the Lord, an habitation for the mighty God of Jacob.
VII. No man may vow to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise or ability from God. In which respect, Popish Monastical Vows of perpetual single life, professed Poverty, and regular Obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may intangle himself.

And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, That they would neither eat nor drink, till they had killed Paul. And they came to the chief Priests and Elders, and said, We have bound ourselves under a great curse, that we will eat nothing, until we have slain Paul. And the King was exceeding forty, yet for his Oaths sake, and for their sakes which was with him, he would not reject her. But if her Father disallow her in the day that he heard, nor any of her vows, or her bonds, wherewith she bound her soul, she shall stand; and the Lord shall forgive her, because her Father disallowed her. But if her husband disallow on the day that he heard it, then he shall make her vow which she vowed, and that which she uttered with her lips, and which she bound her soul, of none effect, and the Lord shall forgive her. Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may void it. But he said unto them, All men cannot receive this saying, save to whom it is given. For there are some Eunuchs, which were so born from their Mothers womb: and there are some Eunuchs, which were made Eunuchs of men: and there be Eunuchs, which have made themselves Eunuchs for the Kingdom of Heaven sake: he that is able to receive it, let him receive it. Nevertheless to avoid Tornication, let every man have his own wife, and let every woman have her own husband. But if they cannot contain, let them marry, for it is better to marry than to burn. Let him that is single, fast, and pray; but rather let him be married, working with his hands the thing which is good, that he may have to give to him that needeth. That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God. Ye are bought with a price, be not ye the servants of men.

CHAP. XXIII.

Of the Civil Magistrate.

God the supreme Lord and King of all the world, hath ordained Civil Magistrates to be under him over the people, for his own Glory, and the publick good; and to
this end hath armed them with the power of the Sword for (a) Rom. 13; defence and encouragement of them that are good, and for 1,2,3,4. v. 1. the punishment of evil doers a. Let every soul be subject unto the higher powers; for there is no power but of God, the powers that be, are ordained of God, v. 2. Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist, shall receive to themselves damnation. v. 3. For Rulers are not a terror to good works, but to the evil; wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same, v. 4. For he is the Minister of God to thee for good: but if thou do that which is evil, be afraid of the sword; for they are the ministers of God's wrath, to avenger of things to be vexed. 1 Pet. 2. 13,14, v. 13. Submit your self to every ordinance of man, for the Lords sake, whether it be to the King as supreme, v. 14. Or unto Governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well.

II. It is lawful for Christians to accept and execute the (b) Prov. 8. 15. Office of a Magistrate when called thereunto b: in the managing whereof, as they ought especially to maintain Piety, Justice, and Peace, according to the wholesome Laws of each Common-wealth c: so, for that end, they may lawfully now under the New Testament, wage War upon just and necessary occasion d.

the earth. Rom. 13. 1,2,4. See in Letter A. (c) Psal. 2. 10,11,12, v. 10. Be wise now therefore, O ye Kings, be instructed ye Judges of the earth. v. 11. Serve the Lord with fear, and rejoice with trembling. v. 12. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. 1 Tim. 2. 2. For Kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty, Psal. 82. 1,2,4. v. 3. Defend the poor and the Fatherless: do justice to the afflicted and needy. v. 4. Deliver the poor and needy, Rid them out of the hand of the wicked. 2 Tim. 2. 13. The God of Israel said, the Rock of Israel spake to me: He that ruleth over men must be just, ruling in the fear of God, 1 Pet. 2. 13. See in Letter A. (d) Luke 2. 14. And the Souldiers likewise demanded of him, saying, And what shall we do? and he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages. Rom. 13. 4. See Letter A. Mar. 8. 9,10. v. 9. For I am a man under authority, having Souldiers under me; and I say to this man, Go, and he goeth; and to another come, and he cometh; and to my Servant, do this, and he doth it, v. 10. When Jesus heard it, he marvelled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no not in Israel. A'gs 10. 1, 2, v. 1.] There was a certain man in Cefaria, named Cornelius, a Centurion of the band, called the Italian band. v. 2. A devout man, and one that feared God with all his house: which gave much alms to the people, and prayed to God always. Rev. 7. 14,16. v. 14. These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they that are with him, are called, and chosen, and faithful. v. 16. And the ten horns which thou sawst upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.
III. The Civil Magistrate may not assume to himself the Administra-
tion of the Word and Sacraments, or the power of the Keys of the
Kingdom of Heaven; yet he hath Authority, and it is his duty to take orders, that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and Discipline prevented or reformed; and all ordinances of God duly settled, administered, and observed. For the better effecting whereof, he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God.

are conicracted to burn incense, go out of the Sanctuary, for thou hast trespassed: neither shall it be for shine honour from the Lord God. Mat 13:17. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man, and a publican. Mat. 16:19. And I will give unto thee, the keys of the Kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven. Cor. 12:28, 29. And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. v. 29. Are all Apostles? are all Prophets? are all Teachers? are all works of miracles? Eph. 4:1. And He gave some Apostles, and some Prophets, and some Evangelists, and some pastors, and Teachers. v. 11. For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. Cor. 12:12. Let a man account of us, as of the Ministers of Christ, and Stewards of the mysteries of God. v. 27. Moreover it is requisite in Stewards, that a man be found faithful. Rom. 10:5. And how shall they preach except they be sent? As it is written, How beautiful are their feet: that preach the Gospel of peace, and bring glad tidings of good things! Heb. 5:4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. (f) Isa. 49:23. And Kings shall be thy nursing Fathers, and Queens thy nursing Mothers: they shall bow down to thee, with their face towards the earth, and lick up the dust of thy feet, and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me. Psal. 122:9. Because of the house of the Lord our God, I will seek thy good. Ezra 7:13, 25, 26, 27, 28, 9:13. Whosoever is commanded by the God of heaven, let it be diligently done, for the house of the God of heaven: for why should there be wrath against the realm of the King and his sons? v. 25. And thou Ezra, after the wisdom of thy God, that is in thine hand, set Magistrates and Judges, which may judge all the people that are beyond the River, all such as know the Laws of thy God, and teach ye them that know them not. v. 16. And whosoever shall not do the Law of thy God, and the Law of the King, letjudges and magistrates be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonments. v. 27. Blessed be the Lord God of our fathers, which hath put such a thing as this in the King's heart, to beautify the house of the Lord, which is in Jerusalem. v. 28. And hath extended mercy unto me, before the King and his Counsellors, and before all the Kings mighty Princes: and I was strengthened, as the hand of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me. Lev. 24, 16. And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the Congregation shall certainly stone him, as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death. Deut. 13: 5, 6, 12. v. 5. And that Prophets, or that dreamer of dreams, shall be put to death, because he hath spoken to turn you away from the Lord your God, who brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way, which the Lord thy God commanded thee to walk
walk in, to shalt thou put the evil away from the midst of thee. v. 6.] If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers. v. 13.] If thou shalt hear say in one of thy cities, which the Lord thy God hath given thee, to dwell there, saying. 2 Kings 18. 4. Here married the high places, and brake the images, and cut down the groves, and brake in pieces the brazen Serpent that Moses had made: 10 unto those days the children of Israel did burn incense unto it, and he called it Netufa. 1 Chron. 13. 1. to the 9. See in the Bible. 2 Kings. 13. 1. to the 26. See in the Bible. 1 Chron. 34. 33. And Jezebel took away all the abominations, cut off all the Countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God, and all his days they departed not from following the Lord the God of their fathers. 2 Chron. 15. 12. 13. v. 12. And they entered into a Covenant, to seek the Lord God of their fathers, with all their heart, and with all their soul. v. 13.] That whatsoever would not seek the Lord God of Israel, should be put to death, whether small or great, whether man or woman. (g) 2 Chron. 19. 8. 9. 10. 13. v. 8.] Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the Priests, and of the chief of the fathers of Israel, for the judgement of the Lord, and for controversies, when they returned to Jerusalem. v. 9.] And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart, v. 10.] And what saule forever shall come to you of your brethren that dwell in their Countries, between blood and blood, between Law and Commandment, Statutes, and Judgments, ye shall even warn them, that they trespass not against the Lord, and to wrath come upon you, and upon your brethren: this do, and ye shall not trespass, v. 11.] And behold Amasiah the chief Priest is over you in all matters of the Lord; and Zechariah the son of Jehoiada the ruler of the house of Judah, for all the Kings matters, and also the Levites shall be Officers before you, deal courageously, and the Lord shall be with the good. 2 Chron. 29 and 30 Chapters. See in the Bible. Mar. 2. 4, 5. v. 4.] And when he had gathered all the chief Priests, and Scribes of the people together, he demanded of them, where Christ should be born? v. 5.] And they laid unto him, in Beulahem of Judea, for thus it is written by the Prophets.

IV. It is the duty of People to pray for Magistrates, to honour their persons, to pay them tribute and other dues, to obey their lawful Commands, and to be subject to their Authority for conscience sake. Inidelity or difference in Religion doth not make void the Magistrates just and legal Authority, nor free the people from their due obedience made for all men. v. 2.] For Kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. (i) 1 Pet. 2. 17. Honour all men, love the brotherhood, fear God, honour the King. (k) Rom. 13. 6. 7. v. 6.] For this cause pay you tribute also, for they are Gods Ministers, attending continually upon this very thing. v. 7.] Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. (l) Rom. 13. 5. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. Titus 3. 1. Put them in mind to be subject to principalities and powers, to obey Magistrates, to be ready to do every good work.
from CHAP. but and iSiH for that for their Dominions, or over any of their people; and least of all to deprive them of their Dominions, or lives, if he shall judge them to be

nance of Man Heretics, or upon any other pretence whatsoever o.

for the Lords fake, whether it be to the King as supreme; V. 14] Or unto Governors, as unto them that are fear by him, for the punishment of evil doers, and for the praise of them that do well. V. 16] As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. (n) Rom.13. 1. Let every soul be subject unto the higher powers: for there is no power but of God, the powers that be, are ordained of God. 1 Kings 2. 35. And the King put Benaiah the Son of Jehoida in his room over the Host, and Zadok the Priest did the King put in the room of Abiathar. Acts 25. 9, 10, 11. V. 9] But Felix, willing to do the Jews a pleasure, answered Paul and said, Whereunto go ye up to Jerusalem, and there be judged of these things before me? V. 10] Then said Paul, I stand at Cæsar’s judgment seat, where I ought to be judged, to the Jews have I done no wrong, as thou very well knowest. V. 11] For if I be an offender, or have committed any thing worthy of death, I refuse not to dye: but if there be none of these things, whereof they accuse me, no man may deliver me unto them, I appeal unto Cæsar. 2 Pet. 2. 1, 10, 11. V. 1] But there were false Prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. V. 10] But chiefly they that walk after the flesh in the lust of uncleanness, and despise government, presumptuous are they, self-willed: they are not afraid to speak evil of dignities. V. 11] Whereas Angels, which are greater in power and might, bring not railing accusation against them before the Lord. Jude v. 8, 9, 10, 11. V. 8] Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. V. 9] Yet Michael the Archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee, V. 10] But these speak evil of those things which they know not: but what they know naturally, as brute beasts in those things they corrupt themselves. V. 11] Wo unto them, for they have gone in the way of Kaa, and ran greedily after the errours of Balaam for reward, and perished in the going aMYing of Core. (o) 2 Thes. 2. 4. Who opposeth, and exalteth himself above all that is called God, or what is worshiped, so that he as God, siteth in the Temple of God, showing himself, that he is God. Rev. 13. 15, 16, 17. V. 15] And he had power to give life unto the Image of the Beast, that the Image of Beast should both speak, and cause, that as many as would not worship the Image of the Beast, should be killed. V. 16] And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in the right hand, or in their fore heads. V. 17] That no man might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name.

CHAP.
Marriage is between one Man and one Woman: neither (a) Gen. 2, 24. Therefore shall a man leave his Father and his Mother, and shall cleave unto his Wife, and they shall be one flesh. Mar. 19, 5, 6 V. 5 And said, For this cause shall a man leave Father and Mother, and shall cleave to his Wife, and they shall be one flesh. V. 6 Wherefore they are no more twain, but one flesh. Wherefore God hath joined together, let no man put asunder. Prov. v. 2, 17. Which forsaketh the guide of her youth, and forgetteth the Covenant of her God.

II. Marriage was ordained for the mutual help of Husband and (b) Gen. 2, 18, wife b, for the increase of Mankind with a legitimate issue, and of the Church with an holy seed e, and for preventing of unclean, God said, it is not good, that the man should be alone; I will make him a help meet for him. (c) Mal. 2, 15. And did not he make one that had the residue of the Spirit; and wherefore one? that he might seek a godly seed: therefore take heed to your Spirit, and let none deal treacherously against the wife of his youth. (d) 1 Cor. 7, 2, 9. V. 2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. V. 9 But if they cannot contain, let them marry: for it is better to marry than to burn.

III. It is lawful for all sorts of people to marry, who are able with judgement to give their consent e. Yet it is the duty of Christians to marry only in the Lord f: And honorable in undefiled, but whore-mongers and adulterers God will judge. 1 Tim. 4, 3. Forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth. 1 Cor. 7, 36, 37, 38. V. 36 But if any man think, that he behaveth himself uncomely towards his Virgin, if she pass the flower of her age, and need to require, let him do what he will, he sinne g not: let them marry. V 37 Nevertheless, he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his own heart that he will keep his Virgin, doth well. V. 38. So then, he that giveth her in marriage doth well, but he that giveth her not in marriage, doth better. Gen. 24, 57, 58. V. 57 And they said, We will call the damsel, and enquire at her mouth. V. 58. And they called Rebekah, and said unto her, Wilt thou go with this man? and she said, I will go.
(f) 1 Cor. 7. therefore such as profess the true reformed Religion should not marry with infidels, Papists or other Idolaters: Neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable Heresies.

(g) Gen. 34. 14. And they laid unto them, We cannot do this thing, to give our Sister to one that is uncircumcised: for that were a reproach unto us. Exod. 34. 16. And thou take of thy daughters unto thy Sons, and their daughters go a whoring after their gods, and make thy Sons go a whoring after their gods. Deut. 7. 3, 4. Neither shalt thou make marriages with them: thy Daughter thou shalt not give unto his Son, nor his Daughter shalt thou take unto thy Son. V. 4.] For they will turn away thy Son from following me, that they may serve other Gods, to will the anger of the Lord be kindled against you, and destroy thee suddenly. 1 King. 11. 4. For it came to pass when Solomon was old, that his wives turned away his heart after other Gods: and his heart was not perfect with the Lord his God, as was the heart of David his Father. Neh. 13. 25, 26, 27. V. 25.] And I contended with them, and cursed them, and spake sore against them, and plucked off their hair, and made them swear by God, saying, Thou shalt not give your Daughters unto your Sons, nor take their Daughters unto your Sons, or for your selves. V. 26.] Did not Solomon King of Israel sin by these things? Yet among many Nations, there was no king like him, who was beloved of his God, and God made him King over all Israel, nevertheless even him did outlandish women cause to sin. V. 27.] Shall we then hearken unto you, to do all this great evil, to transgress against our God, in marrying strange wives. Mal. 2. 11, 12. V. 11.] Judah hath dealt treacherously, and an abomination is committed in Israel, and in Jerusalem: for Judah hath prognosticated the holiness of the Lord which he loved, and hath married the Daughter of a strange god. V. 12.] The Lord will cut off the man that doth this, The Master and the Scholar, out of the Tabernacle of Jacob, and him that offereth an offering unto the Lord of Hosts. 2 Cor. 6. 14.] Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

(h) Lev. 18. IV. Marriage ought not to be within the degrees of Consanguinity or Affinity forbidden in the word: nor can such incestuous marriages ever be made lawful by any Law of Man, or consent of parties, so as those persons may live together as Man and Woman, and such fornication as is not so much as named amongst the Gentiles, that one should have his Father's Wife. Amos 2. 7. That peace after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man, and his Father will go in unto the same maid, to prophane my holy name. Wife
Wife i. The Man may not marry one of his Wives kindred (i) Mar. 6. 18. nearer in blood than he may of his own: nor the Woman of her Husbands kindred, nearer in blood than of her own kins.

Defile not your selves in any of these things: for in all these the nations are defiled, which I call out before you. v. 25] And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land it fell vomiteth out her inhabitants. v. 26] Ye shall therefore keep my Statutes, and my judgments, and shall not commit any of these abominations, neither any of your own Nation, nor any stranger that sojourneth among you. v. 27] (For all these abominations, have the men of the land done, which were before you, and the land is defiled). v. 28] That the land (for ye are out also, when ye defile it) as it spewed out the Nations that were before you. (b) Lev. 20. 19, 20, 18, v. 19] And shewed not uncover the nakedness of thy Mothers Sister, nor of thy Fathers Sister: for he uncovered his near kin: they shall bear their iniquity. v. 20] And if a man shall be with his Uncle's Wife, he hath uncovered his uncles nakedness: they shall bear their sin: they shall die childless, v. 21] And if a man shall take his Brothers Wife, it is an unclean thing: he hath uncovered his Brothers nakedness, they shall be childless.

V. Adultery or Fornication committed after a contract, (i) Mar. 10. 18. being detected before Marriage, giveth just occasion to the innocent party to dissolve that Contract. In the case of Adultery after Marriage, it is lawful for the innocent party to sue out a Divorce: and after the Divorce to marry another, as if the offending party were dead.

Then Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privily. v. 20] But while he thought on these things, Behold the Angel of the Lord appeared to him in a dream, saying, Joseph thou Son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. (m) Mat. 5. 31, 32, v. 31] It hath been said, Whosoever shall put away his wife: let him give her a writing of divorcement. v. 32] But I say unto you, That whosoever shall put away his Wife, saving the cause of Fornication, causeth her to commit Adultery, and whosoever shall marry her that is divorced, committeth Adultery. (n) Mar. 19. 9. And I say unto you, Whosoever shall put away his Wife, except it be for Fornication, and shall marry another, committeth Adultery: and whosoever marrieth her which is put away, doth commit Adultery. Rom 7. 3. v. 2] For the woman which hath an husband, is bound by the Law to her Husband, so long as he liveth: but if the Husband be dead, she is loosed from the Law of the husband. v. 3] So then, If while her Husband liveth, she be married to another man, she shall be an adulteress; but if her husband be dead, she is free from that Law, so that she is no adulteress though she be married to another man.

VI. Although the corruptions of man be such as is apt to study arguments unduly to put all under those whom God hath joined together in marriage; yet nothing but Adultery, or such willful desertion as can no way be remedied by P
(96.)

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

might gather together in one all things in Christ, both which are in heaven, and which are on the earth, even in him. V. 22. And hath put all things under his feet, and given him to be the head over all things to the Church. V. 23. Which is his body, the fulness of him that filleth all in all. Eph. 5. 23, 27, 32. V. 23. For the husband is the head of the wife, even as Christ is the head of the Church, and he is the Saviour of the body. V. 27. That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish. V. 32. This is a great mystery: but I speak concerning Christ and the Church Col. 1. 18. And he is the head of the body, the Church: who is the beginning, the first born from the dead, that in all things, he might have the preeminence.
II. The visible Church, which is also Catholic or Universal un-

der the Gospel (not confined to one Nation as before under the Law) 2 Unto the
consists of all those, thorowout the world, that profess the true reli-
Church of God
on; together with their Children c and is the Kingdom of the Lord which is at Co-
Jesu Christ d, the House and Family of God e, out of which there
is no ordinary possibility of Salvation f.

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

II. Unto this Catholic Visible Church, Christ hath gi-
gen the Ministry, Oracles, and Ordinances of God for the
gathering and perfecting of the Saints, in this life, to the end
of the World: and doth by his own presence, and Spirit, ac-

P 2  cording
I. This Catholick Church hath been sometimes more, 

(b) Rom. ii 3. sometimes less visible. And particular Churches, which 

4. Lord, they are members thereof, are more or less pure, according as the 

Doctrines of the Gospel is taught and embraced, Ordinances 

administered, and Publick worship performed more or less 

down thine purely in them. 

Alts., and I 

am left alone, and they seek my life. V. 4] But what faith the answer of God unto him? 

2 have referred to myself, seven thousand men, who have not bowed the knee to the Image 

of Baal. Rev 12. 6 14. V. 6] And the woman fled into the wilderness, where the hath 

a place prepared of God, that they should feed her there a thousand and two hundred 

and three score days. V. 14] And to the woman were given two wings of a great Eagle, 

that she might flee into the wilderness, in her place: where she is nourished for a time, 

and times, and half a time, from the face of the Serpent. (i) Rev. 2. and 3. Chapter 

throughout. See in the Bible. 1 Cor. 5. 6. 7. V. 6] Your glorying is not good, know ye 

not, that a little leaven leavens the whole lump. V. 7] Purge out therefore the old leaven, 

ye may be a new lump as ye are unleavened, for even Christ our Pascover is sacri- 

ficed for us. 

(2) 1 Cor. 13. V. The Purest Churches under Heaven are subject both to 

12. For now mixture, and error; and some have so degenerated as to 

we see sorrow become no Churches of Christ, but Synagogues of Satan l. 

Nevertheless, there shall be always a Church on earth, to 

so face: now I know in part, but then shall I know even as also I am known. Rev. 2. 3. 

Chap. See in the Bible. Mat. 13. 24, 25, 26, 27, 28, 29, 30, 47. See in the Bible. Rev. 18 

2. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is 

fallen, and is become the Habitation of Devils, and the hold of every foul Spirit, and a cage 

every unclean and hurtful Bird. Rom. 11. 18, 19, 20, 21, 22. V. 18] Be not against 

the branches: but if they be cut off, thou hast not the root, but the root they. V. 19] 

Thou will say then, the branches were broken off, that I may be grafted in. V. 20] Well: 

because of unbelief they were broken off. & thou hast left by faith, be not high minded, 

but fear. V. 21] For if God spared not the natural branches, take heed lest he also spare not thee. 

V. 22] Behold therefore the goodness and severity of God: on them which fell severity, but 

towards thee goodness, if thou continue in his goodness; otherwise thou shalt 

be cut off.
worship God according to his will m.

also unto thee, that thou art Peter, and upon this rock I will build my Church, and the Gates of hell shall not prevail against it. Psal. 72. 17. His name shall endure for ever; his name shall be continued as long as the Son; and men shall be blessed in him, all Nations shall call him blessed. Ps. 102. 28. The Children of thy servants shall continue: and their seed shall be established before thee. Mat. 28. 19, 20. See in Letter. G.

VI. There is no other Head of the Church, but the Lord (n) Col. 1. 18. Jesus Christ n. Nor can the Pope of Rome in any sense be Head thereof; but is that antichrist, that man of sin, and Son of Perdition, that exalteth himself in the Church, against Christ, and all that is called God o.

the dead, that in all things he might have the preeminence. Eph. 1. 22. And hath put all things under his feet, and gave him to be the head over all things to the Church. (o) Mat. 23. 8, 9, 10. V. 8 But be not ye called Rabbi; for one is your Master, Even Christ; and all ye are brethren. V. 9 ] And call no man your Father upon earth: for one is your Father, which is in heaven. V. 10 ] Neither be ye called Master: for one is your Master, even Christ. 2 Thes. 2. 3, 4, 8, 9. V. 3 ] Let no man deceive you by any means: for that day shall not come, except that come a falling away first, and that man of sin be revealed, the Son of perdition. V. 4 ] Who oppreth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the Temple of God, shewing himself that he is God. V. 8 ] And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming. V. 9 ] Even him, whose coming is after the working of Satan, with all his power and signs, and lying wonders. Rev. 3. 6. And he opened his mouth in blasphemy against God, to blaspheme his name and his Tabernacles, and them that dwell in Heaven.

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CHAP. XXVI.

Of communion of Saints.

A I. L Saints that are united to Jesus Christ their Head, by his Spirit, and by Faith, have fellowship with him in his graces, sufferings, death, resurrection, and.
(a) I John, I. and glory 4.  And being united to one another in love, they have 3. That which communion in each other's gifts and graces b, and are obliged to the we have seen performance of such duties, public and private, as do conduct to and hear, do their mutual good, both in the inward and outward man c.
you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ. Eph. 3. 16, 17, 18, 19. V. 16 ] That he would grant you according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man. V. 17 ] That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love. V. 18 ] May be able to comprehend, with all Saints, what is the breadth and length, and depth, and height. V. 19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. John. 1. 16. And of his fulness have all we received, and grace for grace. Eph. 2. 5, 6. V. 5 ] Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved) V. 6 ] And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. Ps. 3. 10. That I might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. Rom. 6. 5, 6. V. 5 ] For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. V. 6 ] Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 2 Tim. 2. 12. If we suffer, we shall also reign with him, if we deny him, he also will deny us. (b) Eph. 4. 15, 16. V. 15 ] But speaking the truth in love, may grow up unto him in all things, which is the head even Christ. V. 16 ] From whom the whole body is joined together, and compacted by that, which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of the body, unto the edifying of his flesh in love. 1 Cor. 12. 7. But the manifestation of the Spirit is given to every man to profit withal. 1 Cor. 3. 21, 22, 23. V. 21 ] Therefore let no man glory in men, for all things are yours. V. 22 ] Whether Paul, or Apollo, or Cephas, or the World, or Life, or Death, or things present, or things to come, all are yours. V. 23 ] And ye are Christ's, and Christ is God. Col. 2. 19. And not holding the head, from which, all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God. (c) 1 Thes. 5. 11, 14. V. 11 ] Wherefore comfort your souls together, & edifie one another, even as also ye do. V. 14 ] Now we exhort you brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men. Rom. 1. 11, 12, 14. V. 11 ] For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established. V. 12 ] That is, that I may be comforted together with you, by the mutual Faith both of you and me. V. 14 ] I am a debtor both to the Greeks, and to the Barbarians, both to the wise, and to the unwise. 1 Cor. 3. 16, 17, 18. V. 16 ] Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren. V. 17 ] Put whose hath this world good, and seeth his Brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? V. 18 ] My little children, Let us not love in word, neither in tongue, but in deed, and in truth. Gal. 6. 10. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of Faith.

II. Saints by profession are bound to maintain an holy fellowship and Communion in the worship of God; and in performing such other spiritual Services, as tend to their mutual
al Edification d; as also in relieving each other in outward (d) Heb. 10, 24 things, according to their several abilities, and necessities. 25, v.24] And Which communion, as God offereth opportunity, is to be extended unto all those, who, in every place call upon the Name of the Lord Jesus e.

Not forsaking the often blyning of ourselves together, as the manner of some is: but exhorting one another, so much the more as you see the day approaching. Acts 2.42,46. v. 42] And they continued steadfastly in the Apostles doctrine and fellow, and in breaking of bread, and in prayer. v. 46] And they continued daily with one another in the Temple, and breaking of bread from house to house, did eat their meat with gladness and singleness of heart. 1/4, 13. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the Law, and the word of the Lord from Jerusalem. 1 Cor. 11, 20 When ye come together therefore into one place, this is not to eat the Lords Supper. (e) Acts 2.42,44. v. 44] And all that believed were together, and had all things common. v. 45] And sold their possessions and goods, and parted them to all men, as every man had need. 1 Joba 2, 17. See in letter C. 2 Cor. 8 and 9. Chapters. See in the Bible. Acts 11, 19,30. v. 29] Then the Disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. v. 30] Which also they did, and sent it to the Elders by the hands of Barnabas and Saul.

III. This Communion which the Saints have with Christ, (f) Col. 1, 13, doth not make them, in any wise, partakers of the substance of his Godhead, or to be equal with Christ in any respect: either of which to affirm, is impious, and blasphemous. Nor doth their communion one with another, as Saints, take away, or infringe the title or propriety which each man hath in his goods and possessions.

he might have the preeminence. v. 13] For it pleased the Father that in him should all fulness dwell. 1 Cor. 8, 6. But unto us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him. I Th. 4, 8. I am the Lord, that is my Name, and my glory will I not give to another, neither my praise to graven images. 1 Tim. 6, 15, 16. v. 15] Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords. v. 16] Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, or can see, to whom be honour and power everlasting. Amen. Psl. 45, 7. Thou lovest righteousness, and hatest wickedness: therefore God thy God hath anointed thee with the oil of gladness above thy fellows. Heb. 1, 8, 9. v. 8] But unto the Son he saith, Thy throne, O God, is for ever and ever, a Scepter of righteousness, is the Scepter of thy Kingdom. v. 9] Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. (g) Exod. 20, 15] Thou shalt not steal. Eph. 4, 28. Let him that steal, steal no more: but rather let him labour, working with his own hands the thing which is good, that he may have to give to him that needeth. Acts 5, 4. While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

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

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

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

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

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

Circumcision, which is outward in the flesh, v. 29] But he is a Jew which is one inwardly, and circumcision is that of the heart, in the Spirit, and not in the letter, whole praise is not of men but of God. 1 Cor. 2. 21. The like figure whereunto, even Baptism, doth also now save us (not the putting away of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. (b) Mat. 3. 11. I indeed baptize you with water unto Repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire. 1 Cor. 12. 13. For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit. (i) Mat. 16. 27, 28, v. 28] See in letter F. Mar. 28. 19, 20 v. 19] See letter B. v. 20] Teaching them to observe all things whatsoever I commanded you, and lo, I am with you alway unto the end of the world, Amen.

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

Lord the Gospel; that is to say, Baptism and the Supper of the Lord: neither of which might be dispensed by any, but by a Minister of the Word lawfully ordained.

of the Father, and of the Son, and of the Holy Ghost. 1 Cor. 11. 10, 23, v. 20] When ye come together therefore into one place, this is not to eat the Lord's Supper, v. 23. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the night in which he was betrayed, took bread, 1 Cor. 4. 1. Let a man unto account of us, as of the Ministers of Christ, and Stewards of the mysteries of God. Heb. 5. 4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

Q.

V. The
CHAP. XXVIII.

Of Baptism.

Baptism is a Sacrament of the New Testament, ordained by Jesus Christ; not only for the solemn Admission of the party baptized into the Visible Church; but also to be unto him a sign and seal of the Covenant of Grace, of his ingrafting into Christ, of Regeneration, of Remission of Sins, and of his giving up unto God through Jesus Christ, to walk in newness of life. Which Sacrament is by Christ's own appointment to be continued in his Church until the end of the world.

Whether we be bond or free, and have been all made to drink into one Spirit: (c) Rom. 11. 21. And he received the sign of circumcision, a seal of the righteousness of the Faith which he had yet being uncircumcised, that he might be the Father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also. Col. 2. 11, 12. v. 11. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. v. 12. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. (d) Gal. 3. 27. For as many of you as have been baptized into Christ, have put on Christ. Rom. 6. 5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. (e) Tit. 3. 5. Not by works of righteousness, which we have done, but according to his mercy hath he saved us by the washing of regeneration, and renewing of the Holy Ghost. (f) Mark. 1. 4. John did baptize in the wilderness, and preach the baptism of repentance for remission of sins. (g) Rom. 6. 3, 4. v. 3. Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? v. 4. Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead, by the glory of the Father, even so we also should walk in newness of life. (h) Mar. 16. 10. v. 19. See in letter K, foregoing Chapter. v. 10. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even to the end of the world, Amen.
[105]

11. The outward Element to be used in the Sacrament, is Water, wherewith the Party is to be Baptized, in the Name of the Father, and of the Holy Ghost, by a Minister of the Gospel Lawfully called thereunto.

(i) Mat. 3:11. Indeed baptize you with water unto repentance, but he that cometh after me, is mightier than I; whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with Fire, John. 1:33. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt let the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost, Mat. 28:19, 20, v.19] [see letter: K. v. 20] [see letter H.

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

(k) Heb. 9:10, 19, 20, 21, 22. See in the Bible, Acts. 2:41. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. Acts. 16:33. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straight way, Mat. 7:4. And when they came from the Market, except they wash they eat not, and many other things there be, which they have received to hold, as the washing of cups and pots, brazen vessels, and of tables.

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

(l) Mat. 16:15, 16, v.15. And he said unto them, Go ye into all the world, and preach ye the Gospel to every creature. v.19. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Acts. 8:37, 38, v.37. And Philip said, if thou believest with all thine heart, thou mayest, and be anointed and said, I believe that Jesus Christ is the Son of God. v.38. And he commanded the Charist to stand still, and they went down both into the water, both Philip, and the Eunuch, and was baptized him. (m) Gen. 17:7, 9, v.7. And I will establish my Covenant between me and thee, and thy seed after thee in their generations, for an everlasting Covenant, to be a God unto thee and thy seed after thee, v.9. And God said unto Abraham, I will that keep my Covenant therefore, thou and thy seed after thee, in their generations. Gen. 17:4, v.9. So then they which be of faith, are blessed with faithful Abraham. v.14. That the blessing of Abraham might come on the Gentiles, through Jesus Christ; that we might receive the promise of the Spirit through faith. Col. 1:17, 21, v.17. In whom all we are circumcised with the Circumcision made without hands, in putting off the body of the sins of the flesh, by the Circumcision of Christ. v.11. Lived with him in Baptism, wherein also you are alienated from him through the faith of the operation of God, who hath raised him from the dead Acts. 38:39, v.38. Then Peter said unto them, Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. v.39. For the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call, Rom. 4:11, 12, v.11. As he received the sign of Circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised, that he might be the Father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also. v.12. And the Father of Circumcision to them, who are not of the Circumcision only, but also walk in the steps of that faith of our Father Abraham, which he had being yet uncircumcised, 1 Cor. 7:14. For the unbelieving husband is sanctified by the

wife
wife, and the unbelieving wife is sanctified by the husband, else were your Children
unclean, but now they are holy: Mat. 28 19. Go ye therefore, and teach all Nations,
baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Mat.
10 13,14,15,16. V. 13] And they brought young children to him, that he should touch
them, and his Disciples rebuked those that brought them. V. 14] But when Jesus saw
it, he was much displeased, and said unto them, Suffer little Children to come unto
me, and forbid them not, for of such is the Kingdom of God. V. 15] Verily I say unto
you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter
therein. V. 16] And he took them up in his arms, and put his hands upon them, and
blessed them. Luk. 18. 15. And they brought unto him also infants, that he would
touch them; but when his Disciples saw it, they rebuked them.

(n) Luk 7. 30. V. Although it be a great sin to contemn or neglect this Ordin-
ance, yet grace and salvation are not so inseparably annexed unto
it, as that no person can be regenerated or saved without it: or
rejected the counsel of God's own Will, in his appointed time.

VI. The efficacy of Baptism is not tied to that moment of time
wherein it is administered: yet, notwithstanding by the right use
of this Ordinance, the grace promised is not only offered, but re-
ally exhibited and conferred by the Holy Ghost, to such (whether
of age, or infants) as that grace belongeth unto, according to the
counsel of God's own Will. 0. 10. 13: 23. V. 13] Then Simon
himself believed also: and when he was Baptized, he continued with Philip, and won-
dered, beholding the miracles and signs which were done. V. 23] For I perceive that
they are in the gall of bitterness, and in the bond of iniquity.

(9) Joh 3 5,8. V. 5] Jesus an-
swered, Veri-
ly, Veri-
ly, I say
unto thee,
except a man be
born of water and of the Spirit, he cannot enter into the kingdom of God. V. 8] The
Wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell
whence it cometh, and whither it goeth: so is every one that is born of the Spirit.
(r) Gal. 3. 27. For as many of you, as have been baptized into Christ, have put on
Christ, Tit. 3 5. Not by works of righteousness which we have done, but according to
his mercy, he saved us, by the washing of regeneration, and renewing of the Holy
Ghost. Eph. 5 25,26. V. 25] Husbands love your wives, even as Christ also loved the
Church, and gave himself for it. V. 25] That he might sanctify and cleanse it, with the
washing of water by the word. Acts 2. 38, 41. V. 38] Then Peter said unto them, Re-
pent and be baptized every one of you in the Name of Jesus Christ, for the remission of
sins, and ye shall receive the gift of the Holy Ghost. V. 41] Then they that gladly re-
cieved his word were baptized: and the same day there were added unto them about
three thousand souls.

(e) Ti. 3 5. See V II. The Sacrament of Baptism is but once to be administered to
any person.
CHAP. XXIX.

of the LORDS Supper.

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

have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. V. 23 And when he had given thanks he brake it, and said, Take, eat, this is my body which is broken for you: this do in remembrance of me. V. 25 After the same manner also, he took the cup when he had supped, saying, this cup is the New Testament in my blood: this do ye as oft as ye drink it, in remembrance of me. V. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. 1 Cor. 10. 16, 17, 21. V. 16 The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the Communion of the body of Christ? V. 17 For we being many are one bread and one body: for we are all partakers of that one bread. V. 21 Ye cannot drink the cup of the Lord, and the cup of Devils, ye cannot be partakers of the Lords table, and of the Table of devils. 1 Cor. 12. 13. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

II. In this Sacrament Christ is not offered up to his Father; nor any real Sacrifice made at all, for remission of sin of the quick or dead, but only a Commemoration of that one offering up of Himself, by Himself upon the Cross, once for all: and a Spiritual oblation of all possible praise unto God, for the same: So that the Popish Sacrifice of blood, and without shedding of blood, there is no remission. V. 25 Nor yet that he should offer himself often, as the high Priest enters into the holy place every year with the blood of others. V. 26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin, by the Sacrifice of himself. V. 28 So Christ was once offered to bear the sins of many, and unto those that look for him, shall he appear the second time, without sin, unto salvation: 1 Cor. 11. 24. 25. 26. See them in letter, A Mar. 26. 26. 27. V. 26 And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to his Disciples, and said. Take, eat, this is my body. V. 27 And he took the cup and gave thanks, and gave it to them, saying, Drinke ye all of it.
(d) Heb. 7, 23, the Mass (as they call it) is most abominable injurious to Christ's once only Sacrifice, the alone propitiation for all the sins of the Elect. 

Priests, because they were not suffered to continue by reason of death. V. 24. But this man because he continueth ever, hath an unchangeable Priesthood. V. 27. Who needeth not daily, as those high Priests, to offer up Sacrifice, first for his own sins, and then for the people: for this he did once, when he offered up himself. Heb. 10, 11, 12, 14, 18. V. 11. And every Priest standeth daily ministering, and offering oftentimes the same Sacrifice, which can never take away sins. V. 12. But this man after he had offered one Sacrifice for sins for ever, sat down on the right hand of God. V. 15. For by one offering he hath perfected for ever them that are sanctified. V. 18. Now where remission of these is, there is no more offering for sin.

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

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

IV. Private Masses, or receiving this Sacrament by a Priest, or any other, alone, as likewise, the denial of the cup to the people, worshipping the Elements, the lifting up of the cup, or carrying them about for adoration, and the intent of reserving them for any pretended religious use, we should not hold for evil things as they also listed. (b) Mark 14. 23. See in Letter E. 1 Cor. 11, 23, 26, 27, 28, 29. V. 25, and 26. See letter A. V. 27. Wherefore whatsoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. V. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup. V. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.
are all contrary to the nature of this Sacrament, and to the
institutions of Christ i.

But in vain they do worship me, teaching for doctrines the commandments of men.

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

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat, this is my body, v. 27.] And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. v. 28.] For this is my blood of the New Testament which is shed for many, for the remission of sins. (l) 1 Cor. 11. 26, 27, 28, v. 16.] For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death will be come, v. 27.] Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthy, shall be guilty of the body and blood of the Lord, v. 28.] But let a man examine himself, and let him eat of that bread, and drink of that cup. Mat. 26. 29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.

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

until the times of restitution of all things, which God hath spoken by the mouth of all his holy
Prophets since the world began. (1 Cor. 11. 24, 25, 26, v. 24.] And when he had given
thanks, he brake it, and laid, Take, eat, this is my body which is broken for you, this do
in remembrance of me. v. 25.] At the same manner also, he took the cup when he had
supped, saying, This cup is the New Testament in my blood, this do ye as oft as ye
drink it, in remembrance of me. v. 26.] See Letter L. Luke 24. 6. 39, v. 6.] He is not
here, but is risen, remember how he spake unto you when he was in Galilee. v. 39.] Be-
hold my hands and my feet, that it is I myself, handle me, and see, for a Spirit hath not
flesh and bones, as ye see me have.

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

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

Concerning the Lords body. 2 Cor. 6, 14, 15. v. 14] Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? v. 15. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? v. 16. And what agreement hath the Temple of God with Idols? for ye are the Temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. (q) 1Cor. 6, 7, 13. v. 6.] Your glorying is not good; know ye not that a little leaven leaveth the whole lump? v. 7.] Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened, for even Christ our Passover is sacrificed for us. v. 13.] But them that are without, God judgeth. Therefore put away from among your selves the wicked person. 2 Thel. 3, 6, 14, 15. v. 6.] Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from every brother that walketh disorderly, and not after the tradition which he received of us. v. 14.] And if any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed. v. 15.] Yet count him not as an enemy, but admonish him as a brother. Matt. 7, 6.] Give not that which is holy unto the dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rend you.
CHAP. XXX.
Of Church Censures.

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

V. 6. For unto us a child is born, unto us a son is given, and the Government shall be upon his shoulders, and his name shall be called wonderful, counselour, the mighty God, the everlasting Father, the Prince of peace. V. 7. Of the increase of his government and peace there shall be no end; upon the Throne of David, and upon his kingdom, to order it, and to establish it with judgment, & with justice, from henceforth even for ever; the zeal of the Lord of Hosts will perform this. 1 Tim. 5. 17. Let the Elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine. 1 Thes. 5. 12. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you. Acts 20. 17, 18. V. 17. And from Miletus he sent to Ephesus, and called the Elders of the Church. V. 18. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons. Heb. 13. 7, 17, 24. V. 7. Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation. V. 17. Obey them that have the rule over you, and submit your selves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you. V. 24. Salute all them that have the rule over you, and all the Saints; they of Italy salute you. 1 Cor. 12. 28. And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts and healings, helps, governments, diversities of tongues. 1 Cor. 28. 18, 19, 20. V. 18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. V. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost. V. 20. Teaching them to observe all things whatsoever I have commanded you: and lo I am with you alway, even unto the end of the world. Amen.

I II. To these Officers the Keys of the Kingdom of Heaven are committed; by virtue whereof they have power respectively to retain, and remit sins; to shut that Kingdom against the impenitent, both by the word, and Censures; and to open it unto penitent sinners by the Ministry of the Gospel, and by Absolution.
(b) Mat. 16:19.  
**_Ituation from Censures, as occasion shall require._**

And I will give unto thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth, shall be bound in Heaven: and whatsoever thou shalt loose on earth, shall be loosed in Heaven. Mat. 18:17, 18. v. 17] And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican. v. 8] Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in Heaven; and whatsoever ye shall loose on earth, shall be loosed in Heaven. John 20:21, 23. v. 21] Then said Jesus to them again, Peace be unto you, as my Father hath sent me, even so send I you. v. 22] And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost. v. 23]

Whose sins ye remit, they are remitted unto them; and whose sins ye retain, they are retained. a Cor. 2:6, 7, 8. v. 6] Sufficient to such a man is his punishment, which was inflicted of many, v. 7] So that contrariwise ye ought neither to forgive him, nor comfort him, lest peradventure such a one should be swallowed up with overmuch sorrow, v. 8] Wherefore I beseech you, that you would confirm your love towards him.

III. Church Censures are necessary for the reclaiming and gaining of offending Brethren, for deterring of others from the like offences, for purging out of that Leaven which might infect the whole Lump, for vindicating the honour of Christ, and the holy profession of the Gospel, and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer his Covenant and seals thereof to be profaned by notorious and obstinate offenders.

See in the Bible. 1 Tim. 5:10. Them that sin rebuke before all, that others also may fear. Mat 7:6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. 1 Tim. 5:10. Of whom is Hymenæus, and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme. 1 Cor. 11:27. And others live with fear, pulling them out of the fire; hating even the garments spotted by the flesh.

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

And we beseech you brethren, to know them which labour among you, and are over you in the Lord, and admonish you. 2 Thess. 2:14, 15. v. 6] Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw your souls from every brother that walketh disorderly, and not after the tradition which he received of us, v. 14] And if any man obey not our word by this Epistle, note that man and have no company with him, that he may be ashamed, v. 15] Yet count him not as an enemy, but admonish him as a brother. 1 Cor. 5:4, 5, 13. v. 4] In the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit with the power of our Lord Jesus Christ. v. 5] To deliver such a one unto Satan, for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus. v. 13] But them that are without, God judgeth; therefore put away from among your souls that wicked person. Mat. 18:17] And if he shall neglect to hear them, tell it to the Church; but if he neglect to hear the Church, let him be unto you as an heathen man and a publican. Tit. 3:10. A man that is an Heretic, after the first and second admonition, reject.
CHAP. XXXI.

Of Synods and Councils.

For the better Government, and farther edification of the Church; there ought to be such Assemblies as are commonly called Synods or Councils.

When Paul and Barnabas had no small dissent and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the Apostles and Elders about this question. And when they were come to Jerusalem, they were received of the Church, and of the Apostles, and Elders; and they declared all things that God had done with them. And the Apostles and Elders came together, for to consider of this matter.

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

Ace toward the earth, and lick up the dust of thy feet, and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me. (b) [Isa. 49:23] And Kings shall be thy nursing Fathers, and their Queens thy nursing Mothers; thy bow down to thee with their heads.

For Kings, and for all that are in authority, that we may lead a quiet, and peaceable life, in all godliness and honesty. (c) [1 Chron. 19:8, to 12. See in the Bible, 2 Chron. 29 and 30. Chapters throughout] See in the Bible. And when he had gathered all the chief Priests and Scribes of the people together, he demanded of them where Christ should be born: And they said unto him, in Bethlehem of Judæa, for thus it is written by the Prophet, (d) [Prov. 11:14. Where no counsel is, the people fall, but in the multitude of Counsellors there is safety.] (e) [Acts 15:24, 15:25. v. 24.] See in letter A. Then pleased it in the Apostles, and Elders with the whole Church, to send chosen Men of their own company to Antioch, with Paul and Barnabas, namely, Judas, surnamed Barsabas, and Silas, chief men among the brethren, (f) [v. 23.] And wrote Letters by them after this manner: The Apostles and Elders, and Brethren, send greeting unto the Brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. And it seemed good unto us, being assembled with one accord, to send chosen men unto you, with our Beloved Barnabas and Paul.

III. It belongeth to Synods and Councils ministerially to determine controversies of Faith, and cases of Conscience, to set down Rules and Directions for the better ordering
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... by the publick Worship of God, and Government of his Church; to receive complaints in cases of mal-administration; and authoritatively to determine the same: which Decrees and Determinations, if consonant to the word of God, are to be received with reverence and submission; not only for their agreement with the word, but also for the Power whereby they are made, as being an Ordinance of God, appointed thereunto in his word d.

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

(f) Luke 12. 12, 13, 14. V. 13. Answer of the company said unto him, Master, speak to my Brother, that he divide the inheritance with me. V. 14. And he said unto him, Man, who made me a judge, or a divider over you? John 18. 36. Jesus answered, My Kingdom is not of this world: if my Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my Kingdom not from hence.

CHAP.
CHAP. XXII.

Of the State of Men after Death, and of the Resurrection of the Dead

The Bodies of Men after Death return to dust, and see corruption: but their Souls (which neither die nor sleep) having an immortal subsistence, immediately return to God, who gave them The Souls of the Righteous, being then made perfect in holiness, are received into the highest Heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies: And the Souls of the wicked are cast into Hell, where they remain in torments and utter darkness, referred to the judgement of the great day. Besides these two places for Souls separated from their Bodies, the Scripture acknowledgeth none.

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

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

GOD hath appointed a day wherein he will judge the World in righteousness by Jesus Christ, to whom all Power and Judgement is given of the Father.
In which Day, not only the Apostate Angels shall be judged, but likewise all persons that have lived upon earth shall appear before the Tribunal of Christ, to give an account of their Thoughts, Words, and Deeds; and to receive according to what they have done in the Body, whether good or evil.

27] And hath given him authority to execute judgment also because he is the Son of Man. (c) 1 Cor. 6. 3. Know ye not that we shall judge the Angels, how much more things that pertain to this life? Jude V. 6. See letter D. Chapter foregoing. 2 Pet. 2. 4. For if God spared not the Angels that sinned, but cast them down to Hell, and delivered them into chains of darkness, to be reserved unto judgment. (d) 2 Cor. 5. 10. For we must all appear before the judgment-seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad.

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Rom. 2. 16. In the day when God shall judge the secrets of Men by Jesus Christ, according to my Gospel, Rom. 4. 10, 12. V. 10. But why dost thou judge thy Brother? or why dost thou seethe thyself guilty thy Brother? we shall all stand before the judgment-seat of Christ. V. 12. So then every one of us shall give account of himself to God. Mar. 12. 36, 37. V. 36. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. V. 37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

II. The end of God's appointing this Day, is for the manifestation of the glory of his Mercy, in the eternal salvation of the Elect, and of his justice, in the damnation of the Reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting Life, and receive that fulness of Joy and refreshing which shall come from the presence of the Lord: but the Wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his Power.

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

Charles Herle, Prolocutor.
Cornelius Burges, Affectior.
Herbert Palmer, Affectior.
Henry Robrough, Scriba.
Adoniram Byfield, Scriba.

Imprimatur, James Cranford.

FINIS.
The LARGER CATECHISM
Agreed upon by the ASSEMBLY of DIVINES At WESTMINSTER.

Quest. What is the chief and highest end of man?

A. Mans Chief and Highest End, is, to glorifie God a, and fully to enjoy him for ever b.

whom be glory for ever. Amen. 1 Cor. 10. 31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. (b) Psalm 73. 24. to the end. Thon shall guide me with thy counsels, and afterwards receive me to glory; whom have I in heaven but thee? and there is none on earth that I desire besides thee. My flesh and my heart fail, but God is the strength of my heart, and my portion for ever. For lo, they that are far from thee shall perish, then shalt destroy all them that go whoring from thee; but it is good for me to draw nigh to God; I have put my trust in the Lord God, that I may declare all thy works. John 17. 21, 22, 23. That they all may be one as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me; and the glory which thou gavest me have I given them, that they may be one, even as we are one, in thee, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

Quest. How doth it appear, that there is a God ?

Ans. The very light of Nature in man, and the works of (c) Rom. 1. 19, God, declare that there is a God c, but his Word and Spirit 20. Because that which may be known of God, is manifest in them, for God hath shewed it unto them; For the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse. Psalm 19. 1, 2, 3. The heavens declare the glory of God, and the Firmament sheweth his handy-work: Day unto day uttereth speech, and night unto night sheweth Knowledge. There is no speech nor language where their voice is not heard. Acts 17. 28. For in him we live, and move, and have our being.
(d) 1 Cor. 2:9. It only, do sufficiently, and effectually reveal him unto men. But as it is for their salvation d.

written. Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love him: But God hath revealed them unto us by his Spirit, for the spirit searcheth all the deep things of God. 2 Tim. 3:15, 16, 17. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Isai. 59:21. As for me, this is my Covenant with thee, faith the Lord, my Spirit which is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy Seed's seed, faith the Lord from henceforth and for ever.

Q. What is the word of God? e

(e) 2 Tim. 3:16. A. The Holy Scripture of the old and new Testament are the word of God, e the only rule of Faith and Obedience f,

is given by inspiration. 2 Pet. 1:19, 20. We have also a more sure word of Prophecy, whereunto ye do well that ye take heed, as unto a light that shineth into a dark place, until the day dawn, and the day star arise in your hearts. V 20.] Knowing this first, that no prophecy of the Scripture is of any private interpretation, V. 21.] For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. (f) Eph. 2:20. And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner Stone. Rev. 22:18 19 For I testify unto every man, that heareth the words of the Prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. V. 9.] And if any man shall take away from the words of the book of this Prophecy, God shall take away his part out of the book of life, and one of the holy city, and from the things which are written in this book. Isai. 8:20. To the Law and to the Testament, if they speak not according to this word, it is because there is no light in them. Luke 16:29, 31. They have Moses and the Prophets, let them hear them: if they believe not Moses and the Prophets, neither will they be persuaded through one more from the dead. Gal. 1:8, 9. But though we or an angel from heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so now I now again, if any man preach any other Gospel unto you, than that ye have received, let him be accursed. 2 Tim. 3:15, 16. Before

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

(g) Hos. 8:12. A. The Scriptures manifest themselves to be the word of God by their Majesty, and Purity; by the content of all great things of my law, but they were counted as a strange thing. 1 Cor. 2:6, 7, 13. Howbeit we speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the Princes of this world who come to nought, but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. Which things also we speak, not in the words which men wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. 1 Cor. 2:11, 12. Open thou mine eyes, that I may behold wondrous things out of thy law. Thy testimonies are wonderful therefore doth my soul keep them. (h) Ps. 119:16. The words of the Lord are pure words, as silver tried in a furnace of earth; purified seven times. Ps. 119:140. Thy word is very pure; therefore thy servant loveth itth
the parts; and the scope of the whole, which is to give all glory to 
\(\text{God}^{k}\); by their light and power to convince and convert sinners, To him give
to comfort and build up believers to salvation; but the Spirit of
beating witnesses; and with the Scriptures in the heart of man, is
alone able fully to persuade it that they are the very word of God.

Q. What do the Scriptures principally teach?
A. The Scriptures principally teach, what man is to be. (n) 2 Tim. 3
believe concerning God, and what duty God requires of man. 13. Hold fast
the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

Q. What do the Scriptures make known of God?
A. The Scriptures make known what God is o, the Persons in the Godhead p, the Decrees q, and the exe-
\(\text{Heb. 11,6;}\) But without faith it is im-
possible to please God, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (p) 1 John 5. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are One. (q) Aft. 15. 14 15. 18. Simeon hath declared, how God at the first did visit the Gentiles, to take out of them a people for his name. V 15] And so this agree the words of the Prophets as 'tis written V. 18] Known unto God are all his works from the beginning of the World.
Q. What is God?

A. God is a Spirit: in and of himself infinite in Being, Greatness, and Perfection. All-sufficient, Eternal, Unchangeable, Incomprehensible, Every where present, Almighty, that worship him in spirit and in truth. (a) John 4. 24. And God said unto Moses, I am that I am: and he said, Thus shalt thou say unto the Children of Israel, I am that I am unto you. Job 1. 7. And I will not be searched out of the firing place of perfection: is it as high as Heaven, what cannot thou do? Deeper then Hell, what cannot thou know? The measure thereof is longer then the earth, and broader then the sea. (b) Afl. 7. 11. The God of Glory appeared unto our Father Abraham, when he was in Mesopotamia, before he dwelt in Charran, * 1 Tim. 6. 14. Which in his times he sheweth, who is the blessed and only Potentate, the King of kings, and Lord of lords. (c) Matt. 5. 48. Be ye therefore perfect, even as your Father which is in Heaven is perfect. (b) Gen. 17. 1. When Abraham was ninety years old and nine, the Lord appeared to Abraham, and said unto him, I am God All-sufficient: walk before me, and be thou perfect. (d) Psal. 99. 1. Before the Mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. (e) Matt. 26. 6. For I am the Lord, I change not: therefore the sons of Jacob are not consumed. (f) Psal. 1. 17. Every good gift is every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning. (g) 1 Kings 8. 27. But will God indeed dwell on the earth? Behold the heaven and heaven of heavens cannot contain thee; how much less this house that I have built. (h) Psal. 139. 1 to 13. O Lord thou hast searched me and known me; thou knowest my downsitting and mine uprising, and thou understandest my thoughts afar off, &c. Whither shall I flee from thy presence? (i) Rev. 4. 8. And the four beasts had each of them six wings about them; and they were full of eyes within, and they rest not day nor night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. (j) Heb. 4. 13. Neither is there any creature that is not manifest in his sight: but all things are naked and open unto the eyes of him with whom we have to do. (k) Psal. 147. 5. Great is the Lord and of great power; his understanding is infinite. (l) Rom. 16. 7. God only wise be glory through Jesus Christ, for ever, Amen. (m) Isa. 6. 1. And one cried unto another and said, Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory. (n) Rev. 15. 4. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy: for all nations shall come and worship thee, for thy judgments are made manifest. (o) Deut. 1. 24. He is the rock; his work is perfect: for all his ways are just judgments, 12 God of truth and without iniquity, just and right is he. (p) Exod. 3. 14. The Lord passed by before him and proclaimed, the Lord, the blessed and only Potentate, the King of kings, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth. (q) Deut. 6. 4. Q. Are there more Gods then one? Hear, O Israel, A. There is but one only, the living and true God, the Lord our God is one Lord. (r) Cor. 8. 4. 6. As concerning therefore the eating of things offered in sacrifice to idols, we know that an idol is nothing in the world, and that there is none other God but one. But we there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him, Jer. 10. 10. But the Lord is the true God, he is the living God, and an everlasting King, at his wrath the earth tremble, and the nations shall not be able to abide his indignation.
Q. How many persons are there in the Godhead?

A. There be three persons in the Godhead, the Father, the Son, (1) John 5:17; and the Holy Ghost; and these three are one, true, eternal God, for they are same in substance, equal in power and glory; although distinguished three, which bear record by their personal properties.

The Word, and the Holy Ghost: and these three are one, Mat. 3, 16, 17. And Jesus when he was baptized, went up straightway out of the water, and the heavens were opened unto him, and he saw the Spirit of God descending like a Dove, and lighting upon him. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Mat. 28, 19. Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2Cor. 13, 14. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all, Amen. John 10, 30. I and my Father are one.

Q. What are the personal properties of the three Persons in the Godhead?

A. It is proper to the Father to beget the Son, and to the Son to beget of the Father, and to the Holy Ghost to proceed from 6, 8. For unto the Father and the Son from all eternity.

Yet, at any time, Thou art my Son, this day have I begotten thee. And again, I will be to Him a Father, and He shall be to me a Son. And again, when he brings in the first begotten into the world, he makest the angelic, and let all the angels of God worship him—But unto the Son he saith, Thy Throne, O God, is for ever and ever; a scepter of righteousness is the scepter of thy Kingdom. (1) John 1, 14, 18. And the word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. No man hath seen God at any time: The only begotten Son which is in the bosom of the Father, whom he hath declared him. (2) John 1, 26. But when the comforter is come, whom I will send unto you, from the Father, even the Spirit of Truth which proceedeth from the Father, he shall testify of me. Gal. 4, 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Q. How doth it appear that the Son and the Holy Ghost are God equal with the Father?

A. The Scriptures manifest, that the Son and the Holy Ghost are God (3) Isa. 6, 3, 5, equal with the Father, attributing unto them such names ascribed unto another, and said, Holy, holy, holy is the Lord of Hosts, the whole earth is full of his glory. Then said I, Woe is me, for I am undone, because I am a man of unclean lips, for mine eyes have seen the King the Lord of Hosts. (4) Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? then I said, Here am I, send me. This compared with John 12, 41. Thee things said Esaias, when he saw His glory, and spake of Him. And with Acts 8, 25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, We will speak the Holy Ghost by Esaias the Prophet to our Fathers. 1 John 5, 20. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Acts 15, 3, 4. But Peter said, Ananias, why hast thou filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? while thou didst receive it, was it not thine own? and after it was sold, was it not thine own power? why hast thou conceived this thing in thy heart? thou hast not lied unto men, but unto God.
Q. What are the Decrees of God?

A. Gods Decrees are the wise, free, and holy acts of the counsel of his will, whereby from all eternity he hath for his own glory, unchangeably fore-ordained whatsoever comes to pass in time, especially concerning Angels and men, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Romans 11:33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! Romans 9:14,15,16. What shall we say then? Is there unrighteousness with God? God forbid. For his faithfulness and love, he will have mercy on whom he will have mercy, and I will have compassion on whom I will have compassion. Therefore he hath mercy on whom he will have mercy, and whom he will he hardeneth. Ephesians 1:4,5. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will. Romans 9:22,23. What if God willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, and that he might make known the riches of his glory on the vessels of mercy, which he had before prepared unto glory? Psalm 33:11. The counsel of the Lordstandeth for ever; the thoughts of his heart unto all generations.

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

A. God by an eternal and immutable decree, out of his mere love, for the praise of his glorious grace to be manifested in due time, hath elected some Angels to glory, and I charge thee in Christ hath chosen some men to eternal life, and the means before God, and the Lord Jesus Christ, and the elect Angels, that thou observe these things without preferring one before another, doing nothing by partiality.
thereof, and also according to his sovereign power, and the (x) Eph. 1. 4, 5; unsearchable counsel of his own will, (whereby he extendeth, 6. According or withholdeth favour, as he pleaseth) hath passed by and fore-ordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of his justice y.

we should be holy, and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ, to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. (x) Eph. 2. 13, 14. But we are bound to give thanks to God alway for you, Brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth; wherein he hath called you by the Gospel, to the obtaining of the glory of the Lord Jesus Christ: (y) Rom. 9. 17, 18—21, 22. For the Scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will be hardeneth. —Hath not the Potter power over his clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction? (z) Mat. 11. 25, 26. At that time Jesus answered and said, I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and revealed them unto babes. Even so, Father, for so it seemed good in thy sight. (a) Tim. 2. 10. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honour, and some to dishonour. (b) Jude 4. For there are certain men crept in unawares, who were before of old reserved unto this condemnation, ungodly men, turning the grace of God into lasciviousness, denying the only God and our Lord Jesus Christ. (c) 1 Pet. 2. 8. And a stone of stumbling, and a rock of offence to them that stumble at the word, being disobedient, whereunto also they were appointed.

Q. How doth God execute his Decrees?

A. God executeth his Decrees in the works of Creation and Providence; according to his infallible fore-knowledge, and the free and immutable counsel of his own will. (x) Eph. 1. 11, 12. In whom also we have obtained an inheritance, being predestinated according to the purpose of Him, who worketh all things according to the counsel of his own will.

Q. What is the work of Creation?

A. The work of Creation is that, wherein God did in the beginning, by the Word of his power, make of nothing, the World and all things therein, for himself, within the space of six days, and all very good. (d) Gen. 1, Heb. 11. 3. Through faith we understand that the Worlds were framed by the Word of God, so that things which are seen, were not made of things which do appear. (e) Prov. 16. 4. The Lord hath made all things for himself; yet even the wicked for the day of evil.
Q. How did God create Angels?

(6) Col. 1. 16. A. God created all the Angels <Spirits> c, Immortal d, for by him Holy e, excelling in knowledge f, mighty in power g, to execute were all things his Commandments, and to praise his Name h, yet subject to created that change i, and that are in earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him. (c) Psal. 104. 4. Who maketh his Angels Spirits, his Ministers a flame of fire. (d) Mat. 22. 30. For in the Resurrection they neither marry nor are given in marriage, but are as the Angels of God in heaven. (e) Mat. 25. 31. When the Son of man shall come in his glory, and all the holy Angels with him, then shall he sit upon the Throne of his glory. (f) 2 Sam. 14. 17. Then shone handmaid said, The word of my Lord the King shall now be comfortable: for, as an Angel of God, so is my Lord the King, to discern good and bad, therefore the Lord thy God shall be with thee. Mat. 24. 36. But of that day and hour knoweth no man, no not the Angels of heaven, but my Father only. (g) 2 Thes. 1. 7. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty Angels. (h) Psal. 102. 20, 21. Bless the Lord ye Angels, that excell in strength, and do his commandments, hearkning to the voice of his word, Bless the Lord all ye his Hosts, ye Ministers of his that do his pleasure. (i) 2 Pet. 2. 4. For if God spared not the Angels that sinned, but cast them down to Hell, and delivered them into chains of darkness, to be reserved unto judgment——

Q. How did God create Man?

(k) Gen. 1. 27. A. After God had made all other creatures, He created man male and female, <thick>formed</thick> the body of the man of the dust of the ground l, and the woman of the rib of the man m, indited them with living, reasonable, and immortal souls n, made them after his own image o, in knowledge p, righteousness, and holiness q, having the Law of God written in their hearts r, and power to fulfill it s, and female created they, (l) Gen. 2. 7. And the Lord God formed Man of the dust of the ground, and breathed into his nostrils the breath of life, (m) Gen. 2. 21. And the rib which the Lord had taken from man, made He a woman, and brought her unto the man. (n) Gen. 2. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. Compare this with Job. 35. 11. Who teacheth us more than the beasts of the earth, and makes us wiser than the fowls of heaven. And with Eccles. 12. 7. Then shall the dust return to the earth, as it was, and the Spirit shall return to God who gave it. And with Mat. 10. 18. Fear not them which can kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in Hell; And with Luke 23. 43. And Jesus said unto him, to day shalt thou be with me in Paradise. (o) Gen. 1. 27 So God created man in his own image, in the Image of God created he him, male and female created he them. (p) Col. 3. 10. And have put on the new man, which is renewed in knowledge, after the Image of Him that created him. (q) Eph. 4. 14. And that ye put on the new man, which after God is created in righteoussness and true holiness, (r) Rom. 2. 14, 15. For when the Gentiles who have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law unto themselves; which show the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the same while accusing, or else excusing one another. (s) Eccles. 7. 29. Lo this only have I found, that God hath made man upright, but they have sought out many inventions.
with Dominion over the creatures, yet subject to fall. (t) Gen. 1. 28. And God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (u) Gen. 3. 6. And when the woman saw that the tree was good for food, and pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. Eccl. 7. 29. Lo this only have I found, that God made man upright, but they have sought out many inventions.

Q. What are God's works of Providence?

A. God's works of Providence are his most holy, wise, * Psal. 145. 17. and powerful preserving y, and governing all his creatures, The Lord is ordering them and all their actions, to his own glory. 1. And holy in all his works, (x) Psal. 104. 24. O Lord how manifold are thy works! in wildom hast thou made them all; the earth is full of thy riches, Isa. 28. 29. This also cometh from the Lord of hosts, who is wonderful in counselling, and excellent in working. (y) Heb. 1. 3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, far down on the right hand of the Majesty on high, (z) Psal. 103. 19. The Lord hath prepared his throne in the heavens, and his Kingdom ruleth over all. (a) Mat. 10. 19, 30, 31. Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father; but the very hairs of your head are all numbered. Fear not therefore, ye are of more value than many sparrows, Gen. 45. 7. And God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance, (b) Rom. 11. 36. For of him, and through him, and to him are all things, to whom be glory for ever, Amen, Isa. 63. 14. As a beast goes down into the valley, the Spirit of the Lord caused him to rest; so didst thou lead thy people, to make thyself a glorious name.

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

A. God by his Providence permitted some of the Angels, willfully and irrecoverably to fall into sin, and damned- (c) Jude v. 6. on c, limiting and ordering that, and all their sins to his own and the Angel's, and established the rest in holiness and happiness which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. 2 Pet. 2. 4. For if God spared not the Angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment — Heb. 2. 16. For verily he took not on him the Nature of Angels, but he took on him the seed of Abraham, John 8. 44. Ye are of your father the Devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him; when he speaketh a lie he speaketh of his own, for he is a liar and the father of it. (d) Job 1. 12. And the Lord said unto Satan, Behold all that he hath is in thy power, only upon himself put not forth thy hand; so Satan went forth from the presence of the Lord, Mat. 8. 3. And the Devils besought him, saying, If thou dost us out, suffer us to go away into the herd of swine.
Q. What was the Providence of God toward man in the estate wherein he was created?

A. The Providence of God toward man in the estate wherein he was created, was, the placing him in Paradise, appointing him to Lord planted a frideit, giving him liberty to eat of the fruit of the earth, putting Garden East, the creatures under his dominion, and ordaining marriage for his ward; in Eden, help (affording him communion with himself), instituting the Sabbath, entering into a covenant of life with him, upon condition of personal, perfect, and perpetual obedience, of which the Tree of Life was a pledge, and forbidding to eat of the Tree of knowledge of formed v. 15.

And the Lord took the man, and put him into the garden of Eden to dress it and keep it, and the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat. And God blessed them, and said unto them, Be fruitful and multiply and replenish the earth, and subdue it and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And the Lord God said, It is not good that the man should be alone, I will make him an help meet for him. And God said, Let us make man in our own image, after our likeness, and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth, so God created man in his own image, in the image of God created he him, male and female created he them, And God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, &c——And God said, Behold I have given you every herb bearing seed, upon the face of the earth, and every tree in which is the fruit of a tree yielding food, to you it shall be for meat. And they heard the voice of the Lord walking in the garden, in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord among the trees of the garden. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work, which God created and made. And the Law is not of faith; but the man that doeth those shall live by them. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.
(131)

good and evil, upon pain of death p.

But of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof, thou shalt surely die.

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

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

when the woman saw the tree was good for food, and pleasant to the sight, and a tree to be desired to make her husband wiser than her, and she did eat. And the eyes of them were opened; and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons. And they heard the voice of the Lord walking in the garden, in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord, amongst the trees of the garden.—V. 13 And the Lord God said unto the woman, What is this which thou hast done? and the woman said, The Serpent beguiled me, and I did eat.

Q. Did all mankind fall in that first transgression?

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

And hath made of one blood all nations of men, for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. (f) Gen. 2.16, 17. And the Lord commanded the man, saying, Of every tree of the garden thou mayst freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for on the day thou eatest thereof thou shalt surely die. Compared with Rom. 5, from v. 12 to v. 20. Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.—V. 18. Therefore as by the offence of one, judgement came upon all to condemnation; even so.—V. 19. For as by one man disobedience many were made sinners; so by the obedience, &c. And with 1 Cor. 15, 21, 22. For since by man came death, by man came also the resurrection of the dead, for as in Adam all die, even so in Christ shall all be made alive.

Q. Into what estate did the Fall bring mankind?

A. The Fall brought mankind into an estate of sin and misery.

Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. Rom. 5, 12. For all have sinned, and come short of the glory of God.
Q. What is Sin?

A. Sin is any want of conformity unto, or transgression of whatever Law of God, given as a rule to the reasonable creature. To sin is, therefore, to transgress also the Law; for sin is the transgression of the Law. Gal. 3. 10—12. For as many as are of the works of the Law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law to do them—And the Law is not of faith; but the man that dOTH them shall live in them.

Q. Wherein consisteth the sinfulness of that estate wherein man fell?

A. The sinfulness of that estate wherein man fell, consisteth in the guilt of Adam's first sin*, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually*, which is commonly called original sin, and from which do proceed all actual transgressions upon all men for that all have sinned—V. 19.] For as by one man disobedience many were made sinners; so by the obedience of one shall many be made righteous. (x) Rom. 3. from v. 10, to v. 20. As it is written, There is none righteous, no not one. V. 11.] There is none that understandeth, there is none that seeketh after God. V. 12.] They are all gone out of the way, they are altogether become unprofitable, there is none that doeth good, no not one. V. 13.] Their throat is an open sepulcher, with their tongues they have used deceit, the poison of Asps is under their lips. V. 14.] Whose mouth is full of cursing and bitterness. V. 15.] Their feet are swift to shed blood. V. 16.] Destruction and mischief are in their ways. V. 17.] And the way of peace have they not known. V. 18.] There is no fear of God before their eyes. V. 19.] Now we know that what things soever the Law faith, it faith to them who are under the Law; that every mouth may be stopped, and all the world may become guilty before God. Eph. 2. 1, 2, 3. And ye hath he quickned, who were dead in trespasses and sins: wherein in times past ye walked, according to the course of this world, according to the Prince of the power of the air, the spirit who now worketh in the children of disobedience; among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Rom. 5. 6. For when we were yet without strength, in due time Christ died for the ungodly, Rom. 8. 7, 8. Because the carnal mind is enmity against God; for it is not subject to the Law of God, neither indeed can be; so then they that are in the flesh cannot please God. Gen. 6. 5. And God saith that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. (y) Gen. 1. 14, 15. But every man is tempted when he is drawn away by his own lust and enticed. Then when lust hath conceived, it bringeth forth sin, and sin when it is finished, bringeth forth death. Mat. 15. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

Q. How is Original sin conveyed from our first Parents unto their posterity?

A. Original sin is conveyed from our first Parents unto their
their posterity by natural generation, so as all that proceed (e) Pts. 5:13: from them in that way, are conceived and born in sin. Behold I was shapen in iniquity; and in sin did my mother conceive me. Job, 14:4. Who can bring a clean thing out of an unclean? not one. Job, 15:14. What is man that he should be clean, and he that is born of a woman that he should be righteous? Job, 3:6. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit.

Q. What misery did the Fall bring upon mankind?

A. The fall brought upon mankind the loss of communion with God a, his displeasure and curse, so as we are (a) Gen. 3:8—by nature children of wrath b, bond slaves to Satan c, 10—14. And and justly liable to all punishments in this world, and that which is to come d.

ing in the Garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord, amongst the trees of the garden—V. 10. And he said I heard thy voice in the Garden, and I was afraid, because I was naked; and I hid myself—V. 24. So he drove out the man, and he placed at the East of the garden of Eden Cherubims and a flaming (word, which turned every way, to keep the way of the tree of life. (b) Eph. 2:2, 3. Wherein in times past ye walked, according to the course of this world, according to the Prince of the power of the air, the Spirit that now worketh in the children of disobedience amongst whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath even as others. (c) 2 Tim. 2:26. And that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will. (d) Gen. 2:17. But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die. Lam. 3:39, Wherefore doth a living man complain, a man for the punishment of his sins? Rom. 6:23. The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Mat. 17:41—46. Then shall he say also to them on the left hand, depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels—V. 46. And these shall go away into everlasting punishment: but the righteous into life eternal. Jude v. 7. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set for an example, suffering the vengeance of eternal fire.

Q. What are the punishments of sin in this world?

A. The punishments of sin in this world, are either inward, as blindness of mind e, a reprobate sense f, strong delusions g; hardnes of heart h, honour of conscience i, and vile reasoning. Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of his heart. (f) Rom. 1:28. Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, and to do those things which are not convenient. (g) 2 Thes. 2:11. And for this cause God shall send them strong delusions, that they should believe a lie. (h) Rom. 1:25. But after thy hardness and impenitent heart, treasurest thou up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God. (i) Mat. 33:14. The sinners in Zion are afraid, fearfulness hath surprized the hypocrites. Who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings? Gen. 4:13 And Cain said unto the Lord, my punishment is greater than I can bear. Mat. 27:46. Saying, I have betrayed innocent blood, and they said, Verily is that true? see thou to that.
Rom. 1. 26. affections k, or outward, as the curse of God upon the creators for our iniquities for our sakes, and all other evils that befall us in our bodies, names, estates, relations, and employments m, together affections; for when with Death it fell n.

even their wor-

men did change their natural use into that which is against nature. (l) Gen. 3. 17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. (m) Deut. 28. 15. to the end. But if it come to pass if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his Commandments and his Statutes which I have commanded thee this day, that all these curses shall come upon thee, and overtake thee; Cursed shalt thou be in the City, and cursed shalt thou be in the Field: cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and of thy land.

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

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

be punished with everlasting destruction from the presence of the Lord, and the glory of his power. Mark 9. 44—46. to go into Hell, where their worm dieth not, and the fire is not quenched. Luke 16. 24. And he cried and said, Father Abraham, have mercy upon me, and send Lazarus rod tip the tip of his finger to water, and cool my tongue; for I am tormented in this flame.

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

A. God will not live all men to perish in the estate of sin, but appointed us to wrath, but to obtain salvation by covenant, commonly called the Covenant of works q, but of his meer love and mercy, delivereth his elect out of it, and bringeth them into an estate of salvation by the second Covenant, commonly called the Covenant of Grace.

fus Christ. (g) Gal. 3. 10, 12. For as many as are of the works of the Law, are under the curse, for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law to do them. V. 12.] And the law is not of Faith, but the man that doeth them shall live in them. (r) Tit. 3. 4, 5, 6, 7. But after that that kindness and love of God our Saviour, toward man appeared, V. 5. Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and the renewing of the Holy Ghost. V. 6.] Which he shed on us abundantly through Jesus Christ our Saviour. V. 7.] That being justified by his grace, we should be made heirs according to the hope of eternal life. Gal. 3. 21. Is the Law then against the promises of God? God forbid; for if there had been a law given, which could have given life, verily righteousness should have been by the Law. Rom. 3. 20. 21, 22. Therefore by the deeds of the Law there shall no flesh be justified in his sight, for by the law is the knowledge of sin. V. 21.] But now the righteousness of God without the Law is manifested, being witnessed by the Law and by the Prophets. V. 22.] Even the righteousness of God, which is by the Faith of Jesus Christ, unto all and upon all them that believe, for there is no difference.
Q. With whom was the Covenant of Grace made?
A. The Covenant of Grace was made with Christ, as the second Adam, and in him, with all the elect as his seed. Now to Abra-

ham and to his seed were the promises made, he faith not to seeds, as of many, but as of one, and to thy seed, which is Christ. Rom. 5, 15, to the end. Of which before. Isa. 53, 10, 11. Yet it pleased our Lord to bruise him, he hath put him to grief, when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. v, 11.] He shall see of the travel of his soul, and shall be satisfied, by his knowledge shall my righteous servant just the many, for he shall bear their iniquities.

Q. How is the grace of God manifested in the second Cov-

enant?
A. The grace of God is manifested in the second Coven-

nant, in that he freely provideth, and offereth to sinners a Mediator, and life and salvation by him; and requiring faith as the condition to interest them in him, promiseth between thee and giveth his holy Spirit, to all his elect to work in them that faith, with all other saving graces, and to enable them unto all holy obedience, as the evidence of the truth of their faith, and thankfulness to God, and as the way in which he hath appointed to salvation.

beel, 1/2. 42, 6. I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and will give thee for a Covenant of the people, for a light of the Gentiles. Job 6, 27. Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give unto you, for him hath God the Father sealed. (u) John 5, 11, 12. And this is the record, that God hath given unto us eternal life, and this life is in his Son. v, 12.] He that hath the Son hath life; and he that hath not the Son, hath not life. *Joh. 3, 16. For God so loved the world that he gave his only begotten Son, that whatsoever believeth in him, should not perish but have everlasting life. John 1, 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. (x) Prov. 23, 27. Behold I will pour out my spirit upon you, I will make known my words unto you. (y) 2 Cor. 4, 13. We having the ministration of the Spirit, according as it is written, I believed, and therefore speak. (z) Gal. 5, 21, 22. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. (a) Ezek. 36, 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them. (b) Jam. 2, 18, 22. Yea a man may say, Thou hast faith, and I have works, show me thy faith without thy works, and I will shew thee my faith by my works. v, 18.] Seest thou how faith wrought with his works, and by works was faith made perfect.

(c) 2 Cor. 5, 14, 15. For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead, v. 15.] And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. (d) Eph. 2, 10. For we are his workmanship created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them.
Q. Was the Covenant of Grace always administered after one and the same manner?

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

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

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

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

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

preach the Gospel to every creature. (a) Mat. 28, 19, 20, Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo I am with you always unto the end of the world. (p) 1 Cor. 13, 22, 24, 25. For I have received of the Lord that which I also delivered unto you, that the Lord Jesus, the same night wherein he was betrayed took bread, and when he had given thanks, he brake it, and said, Take, eat, this is my body which was broken for you; this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, This cup is the New Testament in my blood: this do as oft as ye drink it, in remembrance of me. (q) 2 Cor. 3, 6. to the end of the chapter. Who hath also made us able ministers of the New Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But the ministration of death written and engraven in stones, was glorious, &c. —— Heb. 8, 6. —10, 11. For finding fault with them, he said, Beloved, the days come, the faith of the Lord, when I will make a new Covenant with the house of Israel, and Judah —— v. 10.] For this is the Covenant that I will make with the house of Israel, after those days faith the Lord, I will put my laws into their minds, and write them in their hearts. and I will be to them a God, and they shall be to me a people. v. 11.] And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest. Mat. 28, 19. Go ye therefore and teach all nations, baptizing them in the name of, &c.—

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

A. The only Mediator of the Covenant of Grace is the (r) 1 Tim. 2, 5. Lord Jesus Christ, who being the eternal Son of God, of one substance, and equal with the Father, in the fulness of time became man, and so was and continues to be God and Man in two entire distinct natures, and one person for ever. f

(f) John 1, 1-14. In the beginning was the word: and the word was with God, and the word was God —— v. 14.] And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth, John 1, 14. And my father are one. Phil. 2, 6. Who being in the form of God thought it not robbery to be equal with God, (s) Gal. 4, 4. But when the fulness of time was come, God sent forth his Son made of a woman, made under the Law, (t) Luke 1, 35. And the Angel anointed and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born of thee, shall be called the Son of God. Rom. 9, 5. Who are the Fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever, Amen. Col. 2, 9. For in him dwelleth all the fulness of the Godhead bodily. Heb. 7, 24, 25. But this man, because he continued ever, hath an unchangeable Priest-hood. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

Q. How did Christ, being God, become Man?

A. Christ the Son of God became Man; by taking to

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him-
*Job. i. 14*; himself a true body, and a reasonable soul *, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance, and born of her *x*, yet without sin.

and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. *Mat. 26. 38*. Then faith he unto them, My soul is exceeding forrowful even unto death: tarry ye here, and watch with me. (x) *Luk. 1 27—31—35—42*. To a virgin espoused to a man whose name was Joseph, of the house of David, and the Virgin's name was Mary. —*V. 31*] And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name, Jesus. —*V. 35*] And the Angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing, which shall be born of thee, shall be called the Son of God —*V. 42*] And [Elizabeth] spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. *Gal. 4. 4*. But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law. (y) *H. b. 4. 15*. For we have not an High Priest which cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin. *Heb. 7. 26*. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

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

(x) *A. f. 2. 24*. A. It was requisite that the Mediator should be God, that he might sustain and keep the humane nature from sinking under the infinite wrath of God, and the power of death; give worth and efficacy to his sufferings, obedience, & intercessions, and to satisfy God's justice, loosed the pains of death; because it was not possible he should be holden of it. For David speaks concerning him, I foretold the Lord always before my face, for he is on my right hand, that I should not be moved, *Rom. 1. 4*. And declared to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead. Compared with Rom. 4. 25. Who was delivered for our offences, & was raised again for our justification. *Heb. 9. 14*. How much more shall the blood of Christ, who through the eternal Spirit offered up himself without spot to God, purge your conscience from dead works, to serve the living God? (a) *A. f. 20. 28*. Take heed therefore unto yourselves, and to all the souls over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. *Heb. 9. 14*. How much more shall the blood of Christ who through the eternal Spirit offered up himself without spot to God, purge your conscience from dead works, to serve the living God? *H. b. 7. 25, 26, 27, 28*. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *V. 26*. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the Heavens. *V. 27*. Who needeth not daily, as those high Priestis, to offer up sacrifice, fit for his own sins, and then for the peoples; for this he did once when he offered up himself. *V. 28*. For the law maketh men high Priestis which have infirmities, but the word of the oath which was since the law, maketh the Son who is consecrated for ever. (b) *Rom. 3. 24, 25, 26*. Being justified freely by his grace through the redemption that is in Jesus Christ. *V. 25*. When God hath set to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. *V. 26*. To declare, I say, at this time his righteousness; that he might be just, and the justifier of him that believeth in Jesus.
procure his favour, purchase a peculiar people, give his Spirit to them, conquer all their enemies, and bring them to everlasting salvation.

Wherein he hath made us accepted in the beloved. Mar. 3. 17. And in a voice from heaven, saying this is my beloved Son in whom alone I am well pleased. (d) Tit. 2. 13. 14. Looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. (e) Gal. 4. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. (f) Luke 1. 68, 69—71—74. Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David—V. 71] That we should be saved from our enemies, and from the hand of all that hate us—V. 74] That he would grant unto us that we being delivered out of the hands of our enemies, might serve him without fear.(g) Heb. 5. 8. 9. Though he were a son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of everlasting salvation unto all that obey him. Heb. 9. 11. to the 16. But Christ being come a High Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building. V. 12. Neither by the blood of Goats and Calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. V. 13. For if the blood of Bulls and Goats, and the ashes of an Heifer, sprinkling the unclean, sanctifies to the purifying of the flesh; V. 14. How much more shall the blood of Christ who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God? V. 15. And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgression that were under the first Testament, they which are called, might receive the promise of eternal inheritance.

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

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

of Abraham. (i) Gal. 4. 4. But when the time was come, God sent forth his Son, made of a woman, made under the law. (k) Heb. 2. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the Devil. Heb. 7. 24, 25. But this man because he continueth for ever, hath an unchangeable Priesthood, Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. (l) Heb. 4. 15. For we have not an High Priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. (m) Gal. 4. 5. To redeem them that were under the Law, that we might receive the adoption of sons. (n) Heb. 4. 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

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

V 3 A: It
A. It was requisite that the Mediator, who was to reconcile God and Man, should himself be both God and Man, and this may be brought forth in one person, that the proper works of each nature might be accepted of God for us, and relied on by us, as the works of the whole person.

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

Q. Why was our Mediator called Christ?
A. Our Mediator was called Christ, because he was anointed with the Holy Ghost above measure, and fulfilled the office of Prophet, Priest, and King. He spake the words of God, for God gave him the Spirit by measure unto him, Psal. 45:7. Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. (1) John 6:17. Labour not for the meat that perisheth, but for that meat which endureth to everlasting life, which the Son of Man shall give unto you: for him hath God the Father sealed, Mark 16:18. Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth; Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always even unto the end of the world. Amen. (2) Acts 2:21. Whom the heavens must receive until the times of restitution of all things, which God hath spoken of by the mouth of all his holy prophets since the world began. For Moses truly said unto the Fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. Luke 4:18. The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to let the captives go free. — V. 21. And he began to say unto them, This day is this Scripture fulfilled in your ears. (3) Heb. 5:5, 6, 7. So also Christ glorified not himself to be made an High-Priest, but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a Priest for ever after the order of Melchizedek; who in the days of his flesh, when he had offered up prayers and supplications with strong cries and tears, unto him that was able to save him from death, and was heard in that he feared. Heb. 4:14, 15. Seeing then that we have a great High-Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High-Priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.
Q. How doth Christ execute the office of a Prophet?

A. Christ executeth the office of a Prophet, in his revealing to the Church, in all ages, by his Spirit and word, in diverse ways of administration, the whole will of God, in all things concerning their edification, and salvation. No man hath seen God at any time, the only begotten Son which is in the bosom of the Father, he hath declared him. (1) 1 Pet. 1:10, 11, 12. Of which salvation the Prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you. V. 11 Search what, and what manner of time the Spirit of Christ, which was in them did signify, when it testified before hand the sufferings of Christ, and the glory which should follow. V. 12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you, by them that have preached the Gospel unto you, with the holy Ghost sent down from heaven, which things the Angels desire to look into. (2) Heb. 1:1-2. God who at sundry times and in divers manners spake in times past unto the Fathers by the Prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. (3) Joh. 15:15 Henceforth I call you not servants; for the servant knoweth not what his Lord doth, but I have called you friends; for all things that I have heard of my Father I have made known unto you. (4) Acts 20:32. And now, Brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified, Eph. 4:11, 12, 13: And he gave some Apostles, and some Prophets, and some Evangelists, and some pastors, and teachers. V. 12 For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. V. 13 Till we all come in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. John 20:31. But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.

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

A. Christ executeth the office of a Priest, in his once offering himself a sacrifice without spot to God.
Q. How doth Christ execute the office of a King?

A. Christ executeth the office of a King, in calling out of the world a people to himself; and giving them officers, and Censures, by which he visibly governs them; in bestowing saving grace upon his Elect, rewarding their obedience, and correcting them for their sins, preserving and supporting them under all their trials, to take out of them a people for his name; and to this agree the words of the Prophets, as it is written, after this I will return, and build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up. Behold I have given him for a witness to the people, a leader and commander to the people. Behold thou shalt call a nation that thou knowest not, and nations that knew not thee, shall run unto thee, because of the Lord thy God, and for the holy One of Israel; for he hath glorified thee. The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Thy people shall be willing in the day of thy power, in the beauty of holiness, from the womb of the morning; thou hast the dew of thy youth. And I have given some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers; after that Miracles, then gifts of healing, helps, governments, diversities of tongues. For the Lord is our judge, the Lord is our Law-giver, the Lord is our King; he will save us. And if he shall neglect to hear them, tell it to the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man, and a Publican. Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit with the power of our Lord Jesus Christ, to deliver unto Satan for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And behold I come quickly, and my reward is with me, to give every man according as his work shall be. Behold none of those things which thou shalt suffer; behold the Devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life. As many as I love I reprove and chasten; be zealous therefore and repent.
Q. What was the state of Christ's humiliation?

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

God, thinking it no robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the Cross. Luke 1:31. And behold thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. 2 Cor. 8:9. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 2 Cor. 8:9. Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be held of it.

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

A. Christ humbled himself in his Conception, in that being from all eternity the Son of God, in the Bottom of the Father, he was pleased in the fulness of time to become the Son of Man, made of a Woman of low estate, and to be born of her, with divers Circumstances.
Q. How did Christ humble himself in his life?

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

Q. How did Christ humble himself in his Death?

A. Christ humbled himself in his death, in that having Slaying, I have been betrayed by Judas, forsaken by his Disciples, scorned and rejected by the World, condemned by Pilate, and have betrayed the innocent Blood; and they said, What is that to us? let them that are angry with him. [a] Mat. 27. 4. But all this was done that the Scriptures might be fulfilled: then all the Disciples forsook him and fled. [b] Mat. 26. 56. But all this was done that the Disciples forsook him and fled. [c] Mat. 26. 56. But all this was done that the Scriptures might be fulfilled: then all the Disciples forsook him and fled
tormented by his persecutors d, having also conflicted with (d) Matt. 27: the terrors of death, and the powers of darkness, felt and born the weight of God's wrath e, he laid down his life an offering for sin f, enduring the painful, shameful, and cursed death of the cross.

Jesus, he delivered him to be crucified, &c. — John 19.34. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. (e) Luke 23.44. And being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood, falling down to the ground, Matt. 27.46. And about the ninth hour Jesus cried with a loud voice, saying, ELI ELI LAMA SABACHTHANI, that is to say, My God, my God, why hast thou forsaken me? (f) Isa. 53.10. Yet it pleased the Lord to bruise him; he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. (g) Phil. 2.8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Heb. 10.2. Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God, Gal. 3.13. Christ hath redeemed us from the curse of the Law, being made a curse for us; for it is written, cursed is everyone that hangeth on the tree.

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

A. Christ's humiliation after his death, consisted in his being buried, and continuing in the state of the dead, and under the power of death till the third day, which hath been otherwise expressed in these words, He descended into Hell. (b) 1 Cor. 15.3, 4. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures. (i) Psal. 16.10. For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Compared with Acts 2.24, 25, 36, 27.31. Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it. v. 25. For David speaketh concerning him, I foretold the Lord always before my face, for he is on my right hand that I should not be moved — v. 26. Therefore did my heart rejoice, and my tongue was glad, my flesh also shall rest in hope. v. 27. Because thou wilt not leave my soul in the grave, nor wilt thou suffer thine holy one to see corruption — v. 31. He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption. Rom. 6.9. Knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him, Matt. 15.40. For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.

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

A. The estate of Christ's exaltation comprehended his resurrection k, Ascension l, sitting at the right hand of the And that he was buried, and that he rose again the third day, according to the Scripture. (l) Mark 16.15-16. So then after the Lord had spoken unto them, he was received up into heaven, &c. on the right hand of God.
(m) Eph. 1. Father m, and his coming again to judge the world n.
20. — Which
he wrought in Christ when he raised him from the dead, and set him at his own right
hand in the heavenly places. (n) Act. 1. 11. — Who also said, Ye men of Galilee, why
stand ye gazing up into heaven? This same Jesus, who is taken from you up into heaven,
shall so come, in like manner as ye have seen him go into heaven. Act. 17. 31. Because
he hath appointed a day in which he will judge the world in righteousness, by that man
whom he hath ordained, whereof he hath given assurance unto all men, in that he
hath raised him from the dead.

Q. How was Christ exalted in his resurrection?
A. Christ was exalted in his resurrection, in that, not
having seen corruption in death, of which it was not pos-
sible for him to be held p, and having the very same body
in which he suffered, with the essential properties there-
of p, but without mortality and other common inf-
rimites belonging to this life, really united to his soul q,
because he rose again from the dead the third day, by his own
power r; whereby he declared himself to be the Son of God s,
to have satisfied divine justice t, to have vanquished death
and him that had the power of it u, and to be Lord of
it — V. 27. t] quick and dead *, all which he did as a publick person x,
the head of his Church y, for their justification z, quickning
my soul in hell,
neither will thou suffer thine Holy One to see corruption. (p) Lk. 24. 39 Behold
my hands and my feet, that it is I myself: handle me and see me, for a spirit hath not
flesh and bones as ye see me have. (q) Rom. 6. 9. Knowing that Christ being raised
from the dead, dieth no more, death hath no more dominion over him. Rev. 1. 18. I
am he that liveth and was dead; and behold I am alive for evermore, Amen; and have
the keys of hell and death. (r) John 10. 18. No man taketh it from me, but I lay it
down of myself. I have power to lay it down, and I have power to take it again; this
commandment have I received of my Father. (s) Rom 1. 4. And declared to be the Son
of God with power, according to the Spirit of holiness by the resurrection from the
dead. (t) Rom. 8. 34. Who is he that condemneth? it is Christ that died, yea rather,
that is risen again, who is even at the right hand of God, who also maketh intercession
for us. (u) Heb. 2. 14. For as much then as the children are partakers of flesh and
blood, he also himself likewise took part of the same, that through death he might de-
fend him that had the power of death, that is the Devil. * Rom. 14. 9. For to this end
Christ both died, and rose, and revived, that he might be Lord, both of the dead, and li-
vings. (x) 1 Cor. 15. 21, 22. For since by man came death, by man came also the resur-
fecion of the dead, for as is Adam all die, so in Christ shall all be made alive. (y) Eph. 1.
20, 22, 23 Which he wrought in Christ when he raised him from the dead, and set him
at his own right hand in the heavenly places. V. 22 And hath put all things under his
feet, and gave him to be the head over all things to the Church; which is his body, the
fulness of him that filleth all in all. Col. 1. 18. And he is the head of the body the Church,
who is the beginning, the first born from the dead, that in all things he might have the
preeminence. (z) Rom. 4. 25. Who was delivered for our offences, and was raised
again for our justification,
in grace a, support against enemies b, and to assure them of (a) Eph. 2.1, 5, their resurrection from the dead at the last day c.

6. And you hath he quickned, who were dead in trespasses and sins—V. 5. Even when we were dead in sins, hath quickned us together with Christ (by grace ye are saved). And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. Col. 2. 12. Buties with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. (b) 1 Cor. 15. 25, 26, 27. For he must reign till he hath put all his enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet; but when he saith, all things are put under him, it is manifest that he is excepted who did put all things under him. (c) 1 Cor. 15. 20: But now is Christ risen from the dead, and become the first fruits of them that slept.

Q. How was Christ exalted in his Ascension?

A. Christ was exalted in his Ascension, in that having after his resurrection often appeared unto, and conversed with his Apostles, speaking to them of the things pertaining to the Kingdom of God d, (d) Acts 1. 2, 3, and giving them commission to Preach the Gospel to all nations e, in which he forty days after his resurrection, he, in our nature, as our head f, was taken up, triumphing over enemies g, visibly went up into the highest heaven; after that he vants, there to receive gifts for men h, to raise up our affections this through the other i, and to prepare a place for us k, where himself is, and shall Holy Ghost continue, till his second coming at the end of the world l, had given commandments unto the Apostles, whom he had chosen; To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. (e) Mark 16. 19, 20 Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always unto the end of the world. (f) Hebrews 6. 20. Whither the forerunner is for us entered, even Jesus, made an High-Priest for ever after the order of Melchisedek. (g) Eph. 4. 8. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (h) Acts 1. 9, 10, 11. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly towards heaven, as he went up, behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye gazing up into heaven? the same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Eph. 4. 10. He that descended is the same also that ascended up far above all heavens, that he might fill all things. Psalm 68. 18. Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men; yea for the rebellions also, that the Lord God might dwell among them. [i] Col. 3. 1, 2. If ye then be risen with Christ, seek those things which are above, where Christ sitst at the right hand of God; set your affections on things above, not on things on the earth. [j] John 14. 3 And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also. [k] Acts 3. 21. Whom the heavens must receive, till the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began.

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

A. Christ is exalted in his sitting at the right hand of God, Wherefore God hath exalted him, and given him a name which is above every name. (n) Act. 2. 28. Thou hast made known to me the ways of life; Thou shalt make me full of joy with thy countenance. Compared with Psal. 16. 11. Thou wilt shew me the path of life; in thy presence is fulness of joy, and at thy right hand there are pleasures for evermore. (o) Job. 17. 5. And now O Father, glorifie thou me, with thine own self, with the glory which I had with thee before the world was. (p) Eph. 1. 22. And hath put all things under His feet, and gave him to be the head over all things to the Church. 1 Pet. 3. 22. Who is gone into heaven, and is on the right hand of God, Angels, and Authorities, and Powers being made subject unto him. (q) Eph. 4. 10, 11. He that descended, is the same also that ascended up far above all heavens, that he might fill all things. And he gave some Apostles, and some Prophets, and some Evangelists, and some pastors and Teachers; For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. Psal. no. throughout. The Lord said unto my Lord, Sit thou at my right hand, still, &c. — to the end. (r) Rom. 8. 34. Who is he that condemneth? it is Christ that died; yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Q. How doth Christ make intercession?

(f) Heb 9. 12—A: Christ maketh intercession, by his appearing in our nature. 24. Neither by continually before the Father in heaven, in the merit of his obedi- the blood of once and sacrifice on earth, declaring his will to have it applied goats & calves, to all believers, answering all accusations against them*, prob- but by his own curing for them quiet of conscience notwithstanding daily fail- blood he en- tred in once into the holy place, having obtained eternal recompense for us.—V. 24. For Christ is not entered in the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us. (s) Heb. 1. 3. Who being the brightness of his glory, and the express image of his person, up- holding all things by the word of his power, when he had by himself purged our sins, sate down on the right hand of the Majesty on high. (t) Job 3. 16. For God to loved the world, that he gave his only begotten Son, that whosoever believeth in him, might not perish, but have everlasting life. Job. 17. 9.—20—24. I pray for them, I pray not for the world, but for them which thou hast given me, for them are mine—V. 20. Nei- ther pray I for these alone, but for them also that shall believe on me through their word—V. 24. Father I will that they also whom thou hast given me, may be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. (*) Rom. 8. 33 34. Who shall lay anything to the charge of God’s elect? it is God that justifies. Who is he that condemneth? it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.
ings. x, access with boldness to the throne of grace y, and ac-
ceptance of their persons z, and services a.

by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access by faith unto this grace wherein we stand, and rejoice in hope of the glory of God. 1 Joh. 2, 1, 2. My little children these things write I unto you, that ye sin not: And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. (y) Heb. 4. 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (z) Eph. 1. 6. To the praise of the glory of his grace, wherein he hath made us acceptable in the beloved. (a) 1 Pet. 2. 5. Ye also as lively stones are built up a Spiritual house, an holy Priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.

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

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

to you, and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. (c) Mar. 24. 30. And then shall appear the sign of the Son of Man in heaven; and shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. (d) Luke 9. 26. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Fathers, and of the holy Angels. Mat. 25. 31. When the Son of man shall come in his glory and all his holy Angels with him, then shall he sit upon the throne of his glory. (e) 1 Thes. 4. 16. For the Lord himself shall descend from heaven with a shout, with the voice of the Arch Angel, and with the trump of God, and the dead in Christ shall rise first. (f) Aft. 17. 31. Because he hath appointed a day wherein he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Q. What benefits hath Christ procured by his Mediation?

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

and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. (b) 2 Cor. 1. 20. For all the promises of God in him are, yea, and in him, Amen, unto the Glory of God by us.

Q. How
Q. How do we come to be made partakers of the benefits which Christ hath procured?
A. We are made partakers of the benefits which Christ hath procured, by the application of them unto us, which is the work especially of God the Holy Ghost.

12. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe in his name. (k) Tit. 3:5, 6. Nor by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour.

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

14. In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation; in whom also, after ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory. John 6:37-39. All that the Father giveth me shall come unto me, and he that cometh unto me I will in no wise cast out. (V. 29) And this is the Father’s will who hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. John 10:15, 16. As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. (m) Eph. 2:8. For by grace ye are saved through faith, and that not of yourselves, it is the gift of God. 2 Cor. 4:13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak.

Q. Can they who have never heard the Gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?
A. They who having never heard the Gospel, know not Jesus Christ, and believe not in him, cannot be saved.

(n) Rom. 10:14. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? (o) 2 Thes. 1:8, 9. In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power. Eph. 1:12. This is that time we were without Christ, being aliens from the Common wealth of Israel, and strangers from the Covenant of Promise, having no hope, and without God in the world. John 1:11, 12. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe in his Name.
Q. Are all they saved who hear the Gospel, and live in the Church?

A. All that hear the Gospel, and live in the visible Church, are not saved, but they only who are true members (u) Job.12.38, of the Church invisible u.

(u) Job.8.24. I laid therefore unto you, that ye shall die in your sins; For if ye believe not that I am He, ye shall die in your sins. (p) Mark.16.16 He that believeth and is baptized, shall be saved: but he that believeth and is not baptized, shall be damned. (q) 1 Cor.1.20,21,23,23,14. Wherefore? Because he, not being joined to the Church, is not a partaker of the life of nature p, or the Law of that Religion which they profess, neither is there salvation in any other, but in Christ alone, who is the Saviour only of his body the Church t.

(p) Mark.16.16 He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. (q) 1 Cor.1.20,21,23,23,14. Wherefore? Because he, not being joined to the Church, is not a partaker of the life of nature, or the Law of that Religion which they profess, neither is there salvation in any other, but in Christ alone, who is the Saviour only of his body the Church. (t) Mark.16.16 He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.
Q. What is the visible Church?

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

which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit. For as the Gentiles might glorify God for his mercy, as it is written, For this cause will I confess thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice ye Gentiles with his people. And again, Praise ye the Lord, all ye Gentiles, and laud him all ye people. And again Isaiah saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. After this I beheld, and lo a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, standing before the throne and before the Lamb, clothed with white robes, and palms in their hands. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. All the ends of the world shall remember, and turn unto the Lord, and all the kindreds of the earth shall worship before thee. For the Kingdom is the Lord's, and he is the Governor among the nations. All they that be far upon the earth shall eat and worship: all that go down to the dust shall bow before him, and none can keep alive his own soul. A seed shall serve him, it shall be accounted to the Lord for a generation. They shall come and shall declare his righteousness. I will make thy name to be remembered in all generations, therefore shall the people praise thee for ever and ever.

For me this is my Covenant with them, saith the Lord, My Spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy feet: and I will make them to observe all things whatsoever I have commanded thee; and lo I am with you always unto the end of the world. Amen.

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

A. The visible Church hath the privilege of being under God's special care and government, of being protected and preserved in all ages, notwithstanding the opposition will create upon every dwelling place of Mount Sion, and upon her assemblies a cloud and smoke by day, and the shining of a flaming fire by night, for upon all the glory shall be a defence. And there shall be a Tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm, and from rain. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe.
of all enemies, and of enjoying the communion of Saints, the ordinary means of salvation, offers of grace by Christ to all the members of it in the ministry of the Gospel, testifying that whoever believes in him shall be saved, and excluding none that will come unto him.

5. For thus hath the Lord spoken unto me, like as the lion and the young lion roaring on his prey, when a multitude of shepherds are called forth against him, he will not be afraid of their voice, nor abuse himself for the noise of them; so shall the Lord of hosts come down to fight for Mount Zion, and for the hill thereof. As birds flying, so will the Lord of hosts defend Jerusalem, defending also, he will deliver it, and passing over, he will preserve it. Zec. x. 11, 1, 2, 3, 4—8, 9. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege, both against Judah and Jerusalem. And in that day will I make Jerusalem a burnt mountain stone for all people; all that burthen themselves with it, shall be cut in pieces, though all the people of the earth be gathered together against it. In that day, faith the Lord, I will smite every horse with astonishment, and his rider with madness; and I will open mine eyes upon the house of Judah, and will smite every horse with blindness. In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them, at that day shall be as David, and the house of David shall be as God, as the Angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. (a) Acts 2, 29—42. For the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call. And they continued steadfastly in the Apostles' Doctrine, and in fellow-ship, and in breaking of bread, and in prayers. (b) Acts 2, 47, 19, 10. He shewed his words unto Jacob, his statutes and his judgements unto Israel. He hath not dealt so with any nation, and as for his judgements, they have not known them, nor praiseth the Lord, Rom. 9, 4. Who are Israelites, to whom pertaineth the adoption, and the glory, and the Covenants, and the giving of the Law, and the service of God, and the promises. Eph. 2, 11. And he gave some Apostles, and some Prophets, and some Evangelists, and some pastors and Teachers, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. Eph. 4, 11, 12. And he laid unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. (c) Job 6, 27. All that the Father giveth me shall come unto me, and him that cometh to me I will in no wise cast out.

Q. What is the invisible Church?

A. The invisible Church is the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head. (d) Eph. 1, 10—22, 23. That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him—v. 22. And hath put all things under his feet, and gave him to be head over all things to the Church, which is his body, the fulness of him that filleth all in all. Eph. 1, 22. And other sheep have I, which are not of this fold. They also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd. John 10, 16. And not for this nation only, but that also he should gather together in one, the children of God that were scattered abroad.

Q. What special benefits do the members of the invisible Church enjoy by Christ?

A. The
A. the Members of the Invisible Church by Christ enjoy (e) Job. 17. 21, Union and Communion with him in grace and glory.

That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. Eph. 2. 5, 6. Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved.) And hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus. John 17. 21. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world:

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

A. The Union which the Elect have with Christ, is the (f) Eph. 1. 22, work of God's grace, whereby they are Spiritually and my-

And hath put Spiritually, yet really and inseparably joined to Christ, as their all things under his feet, and gave him to be head over all things to the Church. Eph. 2. 6, 7, 8. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. V. 7.

That in the ages to come he might shew the exceeding riches of his grace in his kindness towards us in Christ Jesus. V. 8. For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God. (g) 1 Cor. 6. 17. But he that is joined to the Lord is one Spirit. John 10. 28. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. Eph. 5. 23—30. For the husband is the head of the wife, even as Christ is the head of the Church; and he is the Saviour of the body—V. 30. For we are members of his body, of his flesh, and of his bones. (h) 1 Pet. 5. 10. But the God of all grace who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle you. 1 Cor. 1. 9. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Q. What is effectual Calling?

A. Effectual Calling is the work of God's almighty (i) Joh. 5. 25. power and grace, whereby, out of his free and especial

Verily, verily love to his Elect, and from nothing in them moving him I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. Eph. 1. 18, 19, 20. The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints, V. 19. And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand, in the heavenly places. 2 Tim. 1. 8, 9. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the afflictions of the Gospel, according to the power of God. V. 9. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose, and grace which was given us in Christ Jesus before the world began.
thereunto, he doth in his accepted time invite and draw them to (n) Tit 3:4. 5. Jesus Christ by his Word and Spirit, 1, savingly enlightening their minds, renewing and powerfully determining their wills, so as the kindliness they, although in themselves dead in sin, are hereby made willing and able freely to answer his call, and to accept and imbrace the grace offered and conveyed therein.

not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Eph. 2. 4 5—7. 8. 9. But God who is rich in mercy, for his great love wherewith he loved us. V. 5. Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved) — V. 7. That in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us through Christ Jesus V. 8. For by grace ye are saved, through faith, and that not of yourselves; it is the gift of God. V. 9. Not of works, lest any man should boast. Rom 9. 11. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. (l) 2 Cor. 5:20. Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God. Compared with 2 Cor. 5:20. We then as workers together with him, beseech you also that ye receive not the grace of God in vain; for he, I have heard thee in a time accepted, and in the day of salvation have I succored thee; Behold now is the accepted time, behold now is the day of salvation. 2 Cor. 6:4. No man can come to me except the Father who hath sent me draw him; and I will raise him up at the last day. 2 Thes. 2. 13. 14. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth: Whereunto he hath called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. (m) Acts 26:18. To open their eyes, and to turn them from darkness to light, and from the power of Satan into God; that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith which is in me. 1 Cor. 2. 10. 11. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea even the deep things of God — V. 12. Now we have not received the Spirit of the world, but the Spirit which is of God, that ye might know the things freely given us of God. (n) Ezek. 11:19. I will give them one heart, and I will put a new spirit within you, and I will take the filthy heart out of their flesh, and I will give them an heart of flesh, Ezek. 36. 26. 29. A new heart also will I give you, and a new spirit will I put within you, and I will take away the filthy heart out of your flesh, and I will give you an heart of flesh. V. 19. I will also have you from all your uncleannesses, and I will call for the corn and increase it, and lay no famine upon you. 2 Cor. 6. 4. 5. It is written in the Prophets, And they shall be all taught of God: every man therefore that hath heard and learned of the Father cometh unto me. (o) Eph. 2:5. Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved.) Phil. 2. 13. For it is God that worketh in you to will and to do of his good pleasure, Deut. 30. 6. And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live.

Q. Are the Elect effectually called?

A. All the Elect, and they only, are effectually called, p. al. (p) Acts 13. 8. though others may be, and often are, outwardly called by the And when the Ministry of the Word q. and have some common operation. Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. (q) Matt. 22. 14. For many are called, but few are chosen.
Q. What is the Communion in Grace which the Members of the Invisible Church have with Christ?

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

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

Q. What is Justification?

A. Justification is an act of God free grace unto sinners, in which he pardoneth all their sins, accepteth and accounteth Even the righteousness of God which is by faith of Jesus Christ, unto all, and upon all that believe; for there is no difference. V. 24. Being justified freely by his grace, through the redemption that is in Jesus Christ. V. 25. Whom God hath set forth to be a propitiator through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Rom. 4:5. But to him that worketh not, but believeth on him that justifieth him ungodly, his faith is accounted for righteousness.
their persons righteous in his sight, not for any thing wrought in (r) 2 Cor. 5, them, or done by them, but for the perfect obedience 19 - 21. To full satisfaction of Christ, by God imputed to them, and received by Faith alone b.

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

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

A. Although Christ by his Obedience and Death, did make a proper, real, and full satisfaction to God's Justice, in the behalf of them that are justified c, yet, in a much (c) Rom. 5. 8, as God accepteth the satisfaction from a Surety, which he might have demanded of them, did provide this Surety, his death his love towards us, in that while we were yet sinners, Christ died for us. V. 9 ] Much more being now justified by his blood, we shall be saved from wrath through him. V. 10 ] For if we were enemies, we were reconciled to God by the death of his Son, much more being reconciled shall we be saved by his life—V. 19 ] For as by one man disobedience many were made sinners, so by the obedience of one shall many be made righteous.

own
own only Son, imputing his righteousness to them, and
five and six. For there requiring nothing of them for their Justification, but Faith, is one God, which also is his gift, their Justification is, to them, of free and one Mediator grace.

God and men, the Man Christ Jesus. Who gave himself a ransom for all, to be restored in due time. Heb. 10.10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. Mat. 20.28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Dan. 9, 24—26. Seventy weeks are determined upon thy people, and upon thy holy City, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophetic, and to appoint the most Holy — V. 26] And after threescore and two weeks shall Messiah be cut off, but not for himself, and the people of the Prince that shall come, shall destroy the City and the Sanctuary, and the end thereof shall be with a flood, &c. Esa. 53, 4, 5—10, 11, 12. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. V. 5] But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. V. 6] All we like sheep have gone astray; we have turned everyone to his own way, and the Lord hath laid on him the iniquity of us all— V. 10] Yet it pleased the Lord to bruise him, he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. V. 11] He shall see of the travel of his soul, and be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. V. 12] Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors. Heb. 7, 22. By so much was Jesus made a Surety of a better Testament. Rom. 8, 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 1 Pet. 1, 18, 19. For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers. V. 19] But with the precious blood of Christ, as of a lamb without blemish, and without spot. (e) 2 Cor. 5, 21. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. (f) Rom. 3, 24, 25. Being justified freely by his grace, through the redemption that is in Jesus Christ. V. 25] Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. (g) Eph. 2, 8. For by grace are ye saved through faith, and that ye are not of yourselves, it is the gift of God. (h) Eph. 1, 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

What is Justifying Faith?

A. Justifying Faith is a saving Grace, wrought in the heart of a Sinner by the Spirit, and word of conviction, but of them who believe to the saving of the soul. (k) 2, Cor 4, 13. We having the same Spirit of Faith, according as it is written, I believed, and therefore have I spoken, we also believe and therefore speak. Eph. 2, 17, 18, 19. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom, and revelation in the knowledge of him. V. 18] The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. V. 19] And what is the exceeding greatness of his power to usward, who believe according to the working of his mighty power. God,
God, whereby he being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition, not only assenteth to the truth of the promise of the Gospel, but receiveth and resteth upon Christ and his righteousness therein held forth, for pardon of sin, and for the accepting and accounting of his person righteous in the sight of God for salvation.

have not heard? and how shall they hear without a preacher? (m) Acts 2:37. Now when they heard this, they were pricked in their hearts, and said unto Peter, and to the rest of the Apostles, Men and brethren, what shall we do to be saved? Acts 16:30. And brought them out, and said, Sirs, What must we do to be saved? Acts 4:12. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved. (n) Ephesians 2:13. In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation, in whom also, after ye believed, ye were sealed with the holy Spirit of promise. (o) 1 Corinthians 1:12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, Acts 16:31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house, Acts 10:43. To him give all the Prophets witness, that through his name, whatsoever believeth in him shall receive remission of sins. (p) Philippians 3:9. And be found in him, not having mine own righteousness which is by the Law, but that which is through the faith of Christ, the righteousness which is of God by faith. Acts 15:11. But we believe that through the grace of our Lord Jesus Christ, we shall be saved even as they. (q) Galatians 3:11. But that no man is justified by the law in the sight of God, is evident: for the just shall live by faith. Romans 1:17. Therefore we conclude that a man is justified by faith without the deeds of the law. (r) Romans 4:5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Compared with Romans 10:10. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. (s) Romans 10:13. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Philippians 3:9. And be found in him, not having mine own righteousness which is by the Law, but that which is through the faith of Christ, the righteousness which is of God by faith. Galatians 2:16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.
Q. What is Adoption?  

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

Q. What is Sanctification?  

A. Sanctification is a work of God's grace, whereby they, whom God hath before the foundation of the world chosen, to be holy, are in time, through the powerful operation of his Spirit, applying the death and resurrection of Christ unto them, renewed in their whole man after the Image of God, having the seeds of Repentance unto life, and of all the foundation of the world, that we should be holy, and without blame before him in love.

And such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God. We are bound to give thanks to God always for you, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

And be renewed in the Spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.
other saving graces put into their hearts, and those graces so stirred up, increased, and strengthened, as that they more and more die unto sin, and rise unto newness of life.

When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. 1. 7. Who every born of God doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God. 7. 12. But ye beloved, building up your selves in your most holy faith, praying in the Holy Ghost. Ecb. 6. 11. 12. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end. v. 12. That ye be not slothful, but followers of them who through faith and patience inherit the promises. Ecb. 3. 16. 17. 18. 19. That he should grant you, according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man. v. 17. That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love. v. 18. may be able to comprehend with all Saints, what is the breadth and depth, and length, and height. v. 19. And to know the love of Christ, which passeth knowledge. That ye might be filled with all the fulness of God. Col. 1. 10. 11. That ye might walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. v. 11. Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness. 6. 4. 5. 6. Therefore we are buried with him by baptism unto death, that like as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life. v. 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. v. 14. For sin shall not have dominion over you; for ye are not under the law, but under grace. Gal. 5. 24. And they that are Christ's, have crucified the flesh, with the affections and lusts.

Q. What is repentance unto life?

A. Repentance unto life, is a saving grace, wrought in the heart of a sinner by the Spirit, and word of God, whereby out of the sight and sense not only of the danger, but also of the filthinefs and pollute themselves, if God peradventure may give them repentance to the acknowledgment of the truth. 2. 25. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace, and of supplications, and they shall look on me whom they have pierced, and mourn for him as one mourning for his only son, and shall be in bitterness as one that is in bitterness for his first-born. A. 20. 21. When they hear these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. v. 20. And some of them were men of Cyprus, and Cyrene; who when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. v. 21. And the hand of the Lord was with them, and a great number believed and turned to the Lord. 1. Ezek. 18. 28. 30. 32. Because he considereth and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. v. 30. Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn your leaves from all your transgressions, so iniquity shall not be your ruin. v. 32. For I have no pleasure in the death of him that dies, saith the Lord God; wherefore turn your leaves, and live ye. Luke 15. 17. 18. And when he came to himself, he said, How many hired servants of my fathers have bread enough, and to spare, and I perish with hunger? I will arise, and go to my father, and say unto him, Father I have sinned against heaven, and before thee, Hev. 2. 5. 7. Therefore behold I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. v. 7. And she shall follow after her lovers, but shall not overtake them; and she shall seek them, but shall not find them. Then shall the say, I will go and return to my first husband; for then was it better with me than now.
Q. Wherein do Justification and Sanctification differ?

A. Although Sanctification be inseparably joined with Justification, yet they differ, in that God in Justification imputeth the righteousness of Christ, in Sanctification his Spirit infuseth grace, and enableth to the exercise thereof.

(m) Eze. 36. odiousness of his sins, and upon the apprehension of God's mercy in 31. Then shall Christ to such as are penitent, he so grieves for, and hates his sins, ye remember as that he turns from them all to God, purposing and endeavouring your own evil constantly to walk with him in all the ways of new obedience, and enter.

which were not good, and shall loath your selves in your own sight, for your iniquities, and for your abominations. Isa. 30. 22. Ye shall defile also the covering of thy graven images of silver, and the ornaments of thy molten images of gold; thou shalt cast them away as a menstruous cloth, thou shalt lay unto it, get thee hence, (n) Joel. 2 12, 13. Therefore also now faith the Lord, turn ye even to me with all your heart, and with fasting, and weeping, and mourning. V. 13. ] And rent your heart and not your garments, and turn unto the Lord your God, for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. (o) Jer. 31. 18, 19. I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unacustomed to the yoke: Turn thou me, and I shall be turned; thou art the Lord my God. V. 19. ] Surely after that I was turned, I repented, and after that was instructed, I smote upon my thigh: I was ashamed, yet even confounded, because I did bear the reproach of my youth. (p) 2 Cor. 7. 11. For behold this self same thing, that ye forsook after a godly sort, what carefulness it wrought in you, yea, what clearing of your selves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge, in all things ye have approved your selves to be clear in this matter. (q) Acts 26. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance, among them that are sanctified by faith that is in me. Ezek. 14. 6. Therefore lay unto the house of Israel, Thus saith the Lord God, Repent: and turn your selves from your Idols, and turn away your faces from all your abominations. 1 Kio. 8. 47, 48. Yet if they shall bethink themselves in the land whether they were carried captives, and repent, and make supplication to thee in the land of them that carried them captives, saying, We have sinned and done perversely, we have committed wickedness V. 48. ] And so return unto thee with all their heart, and with all their soul.—(r) Psal. 119 6—58. 28. Then shall not I be ashamed, when I have respect unto all thy commandments. V. 58. ] I increased thy favour with my whole heart; be merciful unto me according to thy word—V. 28. ] My soul melteth for heaviness; set thou then the word according unto thy word. Luke 1 6. And they were both righteous before God, walking in all the commandments, and ordinances of the Lord, blameless; 2 Kino. 23. 25. And like unto him was there no King before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the Law of Moses, neither after him arose there any like him.
thereof; in the former, sin is pardoned: in the other it is subdued, the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation, the other is neither equal in all nor in this life perfect in any, but growing up to perfection.

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(d) Heb. 12:1. their spiritual services d, and their best works are imperfect. Therefore, we are compelled about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. (e) 1 Sam. 6. 6. But we are all as an unclean thing, and all our righteousnesses are as filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away. Exod. 28:38. And it shall be upon Aaron’s forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord.

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

A. True believers by reason of the unchangeable love of God, and his decree and Covenant to give them perseverance, their inseparable union with Christ, his continual intercession for them, and the spirit and seed of God abiding in them, can neither totally nor finally fall away from the state of grace, but are kept by the power of God through faith unto salvation. Therefore with loving kindness have I drawn thee. (f) 2 Tim. 2:19. Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his; and let every one that nameth the name of Christ depart from iniquity. Heb. 13:20, 21. Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting Covenant. V. 21.] Make you perfect in every good work, to do his will, working in you that which is well pleasing to his sight, through Jesus Christ, to whom be glory, &c. 2 Sam. 23:5. Although my house be not so with God, yet he hath made with me an everlasting Covenant, ordered in all things, and sure; for this is all my salvation, and all my desire, although he make it not to grow. (g) 1 Cor. 1:8, 9. Who shall confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. V. 9.] God is faithful, by whom ye are called unto the fellowship of his Son Jesus Christ our Lord. (h) 1 Pet. 1:8. Wherefore he is able also to save them to the uttermost who come unto God by him, seeing he liveth to make intercession for them. Luke 22:32. But I have prayed for thee that thy faith fail not, and when thou art converted, strengthen thy brethren. (i) Job 3:9. Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God. 1 John 2:27. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. (j) Jer. 32:40. And I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me. Job 10:28. I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. (k) 1 Pet. 1:5. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

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

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

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

A. Assurance of grace and salvation not being of the essence of
faith, true believers may wait long before they obtain it, and after (r) Eph. 1. 13 the
enjoyment thereof, may have it weakened and intermitted in whom ye
through manifold distemper, sins, temptations, and desertions, yea also trusted
after that ye heard the word of truth, the Gospel of your salvation, in whom also after that ye be-
lieved, ye were sealed with the holy Spirit of promise. (s) Isa. 50. 10 Who is among
you that feareth the Lord, that obeyeth the voice of his servants, that walketh in dark-
ness, and hath no light, let him trust in the Lord, and stay upon his God. Psal. 88. throughout.
O Lord God of my salvation, I have cried day and night, &c. (t) Psal. 77. 1. to the
12 verse. I cried unto thee with my voice, &c. Cant. 5. 2. 3. 6. I sleep, but my heart
waketh; it is the voice of my beloved that knocketh, saying, Open to me, my sister, my
love, my dove, my undefiled; for my heart is filled with dew, and my locks with the
drops of the night. V. 3.] I have put off my coat, how shall I put it on? I have washed
my feet, how shall I defile them? - V. 6.] I opened to my beloved, but my beloved had
withdrawn himself, and was gone; my soul failed when he spake; I sought him, but I
could not find him; I called him, but he gave me no answer. Psal. 51. 8. - 12. Make me to
hear joy and gladness, that the bones which thou hast broken may rejoice. V. 12. Re-
store unto me the joy of thy salvation, and uphold me with thy free Spirit. Psal. 31. 22.
For I said in my haste, I am cut off from before thine eyes; nevertheless thou hearest
the voice of my supplications when I cried unto thee. Psal. 22. 1. My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my
Q. What is the communion in glory which the members of the Invisible Church have with Christ?  

(*) 1 Cor. 10, 18  
A. The communion in glory which the members of the Invisible Church have with Christ is, in this life *, immediately after death x, and at last perfected at the resurrection day, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. (x) Luke 23, 43. And Jesus said unto him, Verily I say unto thee, This day shalt thou be with me in Paradise. (y) 1 Thess. 4, 17. Then we who are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and to shall we ever be with the Lord.

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

(?) Eph. 2, 5, 6.  
A. The members of the Invisible Church have communicated to them in this life, the first fruits of glory with Christ, as they are members of him their head, and so, in him, are interested in that glory which he is fully possessed of, and as an earnest thereof, enjoy the sense of God's love, peace of grace, etc. In conscience, joy in the Holy Ghost, and hope of glory b: as, on the raised us up together, and made us sit together in heavenly places in Christ Jesus. (a) Rom. 5, 5. And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given to us. Compared with 1 Cor. 1, 22. Who hath also sealed us, and given the earnest of the Spirit in our hearts. (b) Rom. 8, 1, 2. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. V. 2. By whom also we have access by faith into the grace wherein we stand, and rejoice in hope of the glory of God. Rom. 14, 17. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.
Q. Shall all men die?
A. Death being threatened as the wages of sin, it is appointed unto all men once to die, for that all have sinned.

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

where is thy sting? &c. Heb. 2.15. And deliver them who through fear of death were all their lifetime subject to bondage. (b) Acts 5.15. The righteous perisheth, and no man lays it to heaven and merciful men are taken away, none considering that the righteous is taken away from the evil to come. v. 2. He shall enter into peace, they shall rest in their beds, each one walking in his uprightnesse. (d) King 13.20. Behold therefore I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place. (e) Rev. 14.13. And I heard a voice from heaven, saying unto me, write, blessed are the dead which die in the Lord from henceforth, yea, faith the Spirit, that they may rest from their labours, and their works do follow them. Eph. 5.27. That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. (f) Luke 23.43. And Jesus said unto him, Verily I say unto thee, This day shalt thou be with me in Paradise. Phil. 2.13. For I am in a strait between two, having a desire to depart, and to be with Christ, which is far better.
Q. What is the Communion in Glory with Christ, which the members of the invisible Church enjoy immediately after death?

A. The communion in Glory with Christ, which the members of the invisible Church enjoy immediately after death,

{l}Heb 12.23. is, in that their souls are then made perfect in holiness, and received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies, which even in death continue united to Christ, and rest in their graves as in their beds, till the last day they be again united to their souls: whereas the souls of the wicked are at death cast into hell, where they remain in torments and utter darkness, and their bodies kept in their graves, as in their prisons, till the resurrection and judgement of the great day.

Q. What are we to believe concerning the Resurrection?

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

Q. What shall immediately follow after the resurrection?

A. Immediately after the resurrection shall follow the general and final judgement of Angels and men, the day and hour of which God hath pitched in his hearts. Jude 1:4. And the Angels who kept not their first station, but left their own habitation, are kept in everlasting chains under darkness, unto the judgement of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. — v. 15. And Enoch also, the seventh from Adam prophesied of these, saying, Behold, the Lord cometh with ten thousands of his Saints, v. 15. To execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. Mat. 25:46. And thou shalt go away into everlasting punishment, but the righteous into life eternal. 

1:4. And have hope towards God, which they themselves allow, that there shall be a resurrection of the dead, both of the just and unjust. (u) Cor. 15:51, 52. Behold I shew you a mystery, we shall all be changed. v. 52. In a moment, in the twinkling of an eye, the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. v. 53. For this corruptible must put on incorruption, and this mortal must put on immortality. 1. Thes. 4:16, 17. For this we say unto you by the word of the Lord that we who are alive, and remain, until the coming of the Lord, shall not prevent them who are asleep. v. 16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. v. 17. Then we who are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. 1. Cor. 15:50, 51. *Marvail not at this, for the hour is coming in which all that are in the graves shall hear his voice. v. 29. And shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. v. 22. For as in Adam all die, even so in Christ shall all be made alive. v. 23. But every man in his own order, Christ the first fruits, afterwards they that are Christ's at his coming. v. 42. So also in the resurrection of the dead, it is sown in corruption, it is raised in incorruption. v. 43. It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power. v. 44. It is sown a natural body, it is raised a spiritual body. Phil. 3:21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to his working, whereby he is able subdue all things unto himself. v. 21. And hath given him authority to execute judgment also, because he is the son of man. v. 28. Marvail not at this, for the hour is coming in which all that are in the graves shall hear his voice. v. 29. And shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Mat. 25:31. And he shall set the sheep on his right hand, but the goats on the left. 

2 Pet. 3:4. And the Angels who kept not their first station, but left their own habitation, are kept in everlasting chains under darkness, unto the judgement of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. — v. 4. And Enoch also, the seventh from Adam prophesied of these, saying, Behold, the Lord cometh with ten thousands of his Saints, v. 15. To execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. Mat. 25:46. And thou shalt go away into everlasting punishment, but the righteous into life eternal. 

1:4. And have hope towards God, which they themselves allow, that there shall be a resurrection of the dead, both of the just and unjust. (u) Cor. 15:51, 52. Behold I shew you a mystery, we shall not all sleep, but we shall all be changed. v. 52. In a moment, in the twinkling of an eye, the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed: v. 53. For this corruptible must put on incorruption, and this mortal must put on immortality. 1. Thes. 4:16, 17. For this we say unto you by the word of the Lord, that we who are alive, and remain, until the coming of the Lord, shall not prevent them who are asleep. v. 16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. v. 17. Then we who are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. 1. Cor. 15:50, 51. *Marvail not at this, for the hour is coming in which all that are in the graves shall hear his voice. v. 29. And shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. v. 22. For as in Adam all die, even so in Christ shall all be made alive. v. 23. But every man in his own order, Christ the first fruits, afterwards they that are Christ's at his coming. v. 42. So also in the resurrection of the dead, it is sown in corruption, it is raised in incorruption. v. 43. It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power. v. 44. It is sown a natural body, it is raised a spiritual body. Phil. 3:21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to his working, whereby he is able subdue all things unto himself. v. 21. And hath given him authority to execute judgement also, because he is the son of man. v. 28. Marvail not at this, for the hour is coming in which all that are in the graves shall hear his voice. v. 29. And shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Mat. 25:31. And he shall set the sheep on his right hand, but the goats on the left.
hour whereof no man knoweth, that all may watch and pray,

(c) Mat. 24. 36 and be ever ready for the coming of the Lord.

-42-44. But of that day and hour knoweth no man, no not the Angels of heaven, but my Father only — V. 44.] Watch therefore, for ye know not the hour when your Lord doth come. — V. 44.] Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh.

Luke 12. 35, 36. For as a snare shall it come upon all them that dwell upon the face of the whole earth. — V. 36.] Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

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

A. At the day of Judgment, the wicked shall be set on Christ's left hand, and upon clear evidence, and full conscience of their own consciences, shall have the fearful, but just sentence of condemnation pronounced against them; and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, his Saints, and all his holy Angels, into hell, to be punished with 15,16. Which unutterable torment both of body and soul, with the Devil shew the work and his Angels for ever.

Of the Law written in their hearts, their consciences also bearing witness, and their thoughts the mean while accusing, or excusing one another. — V. 16.] In the day when he shall judge the secrets of men, by Jesus Christ according to my Gospel. (c) Mat. 25. 41, 42, 43.] Then shall he say also to them on the left hand, depart from me ye cursed, into everlasting fire prepared for the Devil and his Angels. — V. 41.] For I was an hungered and ye gave me no meat, I was thirsty, and ye gave me no drink, v. 41.] I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. — (d) Luke 16. 26.] And beside all this, there is a great gulf fixed, so that they which would pass from hence to you, cannot, neither can they pass to us, that would come from thence. — 2 Thess. 1. 8, 9.] In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. — V. 9.] Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

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

(e) 1 Thess. 4. 17. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.
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And he shall join with him in the judging of reprobate Angels and men, and shall be received into heaven; where they shall be fully and forever freed from all sin and misery, filled with unconceivable joys, made perfectly holy and happy both in body and soul, in the company of innumerable Saints, and holy Angels, but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the holy Spirit, to all eternity: and this is the perfect and full communion which the members of the invisible Church shall enjoy with Christ in glory at the resurrection and day of Judgement.

is in heaven. (g) 1 Cor. 6:2, 3. Do ye not know that the Saints shall judge the world? And if the world, (f) — v. 3. Know ye not that we shall judge Angels? how much more then the things that pertain to this life? (h) Mat. 25:34. — 46. Then shall the King lay to them on his right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world — V. 46.] And these shall go away into everlasting punishment, but the righteous into life eternal. (i) Eph. 5:27. That he might present it to himself a glorious Church, not having spot or wrinkle, nor any such thing: but that it should be holy and without blemish. Rev. 14:13. And I heard a voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord, from henceforth; yea, faith the Spirit, that they may rest from their labours, and their works do follow them. (k) Psal. 16:11. Thou wilt show me the path of life, in thy presence is fulness of joy, and at thy right hand there are pleasures for evermore. (l) Heb. 12:22, 23. But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of Angels. V. 22.] To the general assembly of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. (m) 1 Thess. 4:17. Then we who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord: V. 18. Wherefore comfort one another with these words,
Having seen, what the Scriptures principally teach us to believe concerning God; it follows to consider, what they require as the duty of man.

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

A. The duty which God requireth of man, is,

\( n \) Rom. 12. obedience to his revealed will. 

1, 2. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. V. 2.) And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, that acceptable and perfect will of God. Mic. 6. 8. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. 1 Sam. 15. 22. And Samuel said, Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey, is better than sacrifice; and to hearken, then the fat of rams.

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

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

\( o \) Gen. 1. 26, said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the face of the earth. V. 27.) So God created man in his own image, in the image of God created he him, male and female created he them. Rom. 2. 14, 15. For when the Gentiles who have not the law, do by nature the things contained in the Law, these having not the Law, are a law unto themselves; V. 15. Which shew the works of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or excusing one another. Rom. 10. 5. For Moses describeth the righteousness which is of the law, that the man which doth those things shall live by them. Gen. 2. 17. But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die.

Q. What is the Moral Law?

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

them. Hear, 0 Israel, the Statutes and Judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. V. 2] The Lord our God made a covenant with us in Horeb. V. 3] The Lord made not this covenant with our fathers, but with us, even us; who are all of us alive here this day. V. 31.] But as for thee, stand thou here by me, and I will speak unto thee all the Commandments, and the Statutes and the Judgments which thou shalt teach them, that they may do them in the land which I give them to possess it. V. 33.] Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess. Luk. 10. 26. 27. What is written in the law? how readest thou? V. 27.] And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. Gal. 3. 10. For as many as are of the works of the law are under the curse; for it is written, Cursed is everyone that continueth not in all things contained in the book of the law to do them. V. 9.] And the very God of peace sanctifie you wholly. And I pray God your whole spirit, and soul and body, be preserved blameless until the coming of our Lord Jesus Christ. (q) Luk. 1. 75. In holiness and righteousness before him all the days of our life. Act. 24. 16. And herein do I exercise myself, to have always a conscience void of offence towards God and towards men. (r) Ro. 10 5. For Moses describeth the righteousness which is of the Law, that the man which doth these things shall live by them. Gal. 3. 10—12. For as many as are of the works of the law are under the curse; for it is written, Cursed is everyone that continueth not in all things that are written in the book of the Law to do them. V. 12.] And the law is not of faith, but the man that doth them shall live in them,

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

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

the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Gal. 2. 16. Knowing this, that a man is not justified by the works of the Law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law, for the Law shall no flesh be justified. (r) Tim. 1. 8. But we know that the law is good, if a man use it lawfully.

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

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

for I am holy, neither shall ye defile yourselves, with any manner of creeping thing that creepeth upon the earth. V. 45] For I am the Lord that bringeth you up out of the land of Egypt, to be your God, ye shall therefore be holy, for I am holy. Lev. 20:7, 8. Sanctify ye yourselves: I am holy: for I am the Lord your God. V. 8.]

And ye shall keep my statutes, and do them: I am the Lord which sanctifie you. Rom. 7. 12. Wherefore the Law is holy, and the commandment holy, just and good. * Mic. 6, 8. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. * Jam. 2. 10, 11. For whatsoever saith he that keepeth the whole law, and yet offend in one point, he is guilty of all. V. 11.]

For he saith, Do not commit adultery, nor any other thing. Now if thou commit any other sin, thou art become a transgressor of the Law, but if thou commit adultery, yet if thou commit adultery, thou art become a transgressor of the Law. * (x) Psal. 19. 11, 12. Moreover by them is thy servant warned, and in keeping of them there is great reward. V. 11. Who can understand his errors? cleanse thou me from secret faults. Rom. 3. 20. Therefore by the deeds of the law shall no flesh be justified in his sight: for by the Law is the knowledge of sin. Rom. 7. 7. What shall we say then? Is the law sin? God forbid. Nay I had not known sin, but by the Law, I had not known sin, except the law had said, Thou shalt not covet. (x) Rom. 3. 9–23. What then? are we better then they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin. * V. 23. For all have sinned, and come short of the glory of God. (x) Gal. 3. 21, 22. Is the Law then against the promise of God? God forbid, for if there had been a law given, which could have had life, yearly righteousness should have been by the Law. V. 22. But the Scripture hath concluded all under sin, that the promise of faith by Jesus Christ might be given to them that believe. (a) Rom 10. 4. For Christ is the end of the Law, for righteousness to every one that believeth.

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

A. The Moral Law is of use to unregenerate men, to 

(b) * 1 Tim. 1. 9. That the less, and disobedient, for the ungodly and filthy, for unholy, and profane, for murderers of fathers, and murderers of mothers, for manslayer. V. 10. For whoredoms, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine. (c) Gal. 3. 24. Wherefore the Law was our school-master to bring us unto Christ, that we might be justified by faith. (d) Rom. 1. 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse. Compared with Rom. 2. 15. Which shew the work of the Law written in their hearts, their consciences also bearing witness, and their thoughts the same while accusing one another.
the curse thereof.

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

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

my brethren, ye also are become dead to the law, by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God — v. 6. But now we are delivered from the law, that is, dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter, Gal. 4:4, 5. But when the fulness of time was come, God sent forth his Son made of a woman, made under the law, v. 5. To redeem them that were under the law, that we might receive the adoption of sons: — Rom. 8:15. Therefore by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin. (h) Gal. 5:23. Meekness, Temperance, against which there is no law, Rom. 8:15. There is now therefore no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. (i) Rom. 7:24, 25. O wretched man that I am! who shall deliver me from this body of death? v. 25. I thank God through Jesus Christ our Lord, to whom be glory for ever. Amen. (f) Rom. 6:11-14. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law, to do them.

For as many as sin shall not have dominion over you; for ye are not under the law, but under grace. Rom. 7:4, 6. Wherefore we see that Christ is not made under the law, but that Christ is the end of the law, Gal. 3:10. Therefore by the deeds of the Law shall no flesh be justified in his sight; for by the law is the knowledge of sin. (h) Gal 5:23. Meekness, Temperance, against which there is no law, Rom. 8:15. There is now therefore no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. (i) Rom. 7:24, 25. O wretched man that I am! who shall deliver me from this body of death? v. 25. I thank God through Jesus Christ our Lord, to whom be glory for ever. Amen. (f) Rom. 6:11-14. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law, to do them. B b thereunto
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Rom. 7, 22. thereunto as the rule of their obedience.

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

Q. Where is the Moral Law summarily comprehended?

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

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

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

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

2. That it is spiritual, and to reacheth the Understanding.

Will, Afections, and all other powers of the soul, as well as (p) Rom. 7. 14, words, works, and gestures p.

For we know that the law is spiritual, but I am carnal, sold under sin. Deut. 6. 5. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. Compared with Mat. 22. 37, 38, 39. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. v. 38] This is the first and great Commandment. v. 39] And the second is like unto it, Thou shalt love thy neighbour as thy self. Mat. 22. 39, 40—27. 28—36 to the end. Ye have heard that it was said by them of old time, Thou shalt not kill, and whatsoever shall kill shall be in danger of the judgement. v. 21] But I say unto you, that whatsoever is angry with his brother without a cause, shall be in danger of the judgement; and whatsoever shall say to his brother, Rabba, shall be in danger of the Council; but whatsoever shall say, Thou fool, shall be in danger of hell-fire—v. 27] Ye have heard that it hath been said by them of old time, Thou shalt not commit adultery. But I say unto you, that whatsoever looketh on a woman to lust after her, hath committed adultery with her already in his heart—v. 36] Neither shall thou wear a garment of tine head, &c. to the end of the chapter.

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

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

4. That, as where a duty is commanded, the contrary sin is forbidden, and where a sin is forbidden, the contrary duty (r) lsa. 58. 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord honourable, and shall honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words—Deut. 5. 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his Name. compared with Mat. 4. 9, 10. And faith unto him. All these things will I give thee, if thou wilt fall down and worship me. v. 10] Then said Jesus unto him, Get thee hence Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Mat. 4. 5, 6. For God commanded, saying, Honour thy father and thy mother, and he that curseth father or mother, let him die the death. v. 5] But ye say, that whatsoever shall say to his father or mother, It is a gift by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

Bb 2
(1) Mat. 5. 21, if commanded / to where a promise is annexed, the contrary threat-
ning is included; and, where a threatening is annexed, the contrary
Ye have heard promise is included ".

That it was said

by them of old time, Thou shalt not kill, and whosoever shall kill, shall be in danger of
the judgement. V. 22] But I say unto you, whosoever is angry with his brother with-
out a cause, shall be in danger of the judgement, and whosoever shall say to his brother,
Racha, shall be in danger of the Council; but whosoever shall say, Thou fool, shall be
in danger of Hell fire. V. 23] Therefore if thou bring thy gift to the Altar, and there re-
member that thy brother hath ought against thee. V. 24] Leave there thy gift, and go
thy way; first be reconciled to thy brother, and then come and offer thy gift. V. 25]
Agree with thine adversary while thou art in the way with him, leaft, &c. Eph. 4. 28.

Let him that stole, steal no more; but rather let him work with his hands the thing that
is good, that he may have to give to him that needeth. (t) Exod. 20. 12. Honour thy
father and mother, that thy days may be long in the land, which the Lord God giveth thee.
Compared with Prov. 30. 17. The eye that mocketh at his father, and despiseth to
obey his mother, the ravens of the valleys shall pick it out, and the young eagles shall
cart it. (u) Jer. 18. 7, 8. At what instant I shall speak concerning a Nation or King-
dom, to pluck up, and to pull down, and to destroy it. V. 8] If that nation against
whom I have pronounced, turn from their evil, I will repent of the evil that I thought
to do unto them. Exod. 20. 7. Thou shalt not take the name of the Lord thy God in
vain; for the Lord will not hold him guiltless that taketh his name in vain. Compared
with Psal. 15. 1. - 4. 5. Lord who shall abide in thy Tabernacle, and who shall dwell
in thy holy Hill? -V. 4. In whose eyes a vile person is esteemed but he honoureth
them that fear the Lord; he that sweareth to his own hurt andchangeth not. V. 5]
He that putteth not out his money to usury, nor He that doeth these things shall ne-
ever be moved. And with Psal. 24. 4, 5. He that hath clean hands, and a pure heart, who
hath not lifted up his hands unto vanity, nor sworndeceifully. V. 5] He shall receive
the blessing from the Lord, and righteousness from the God of his salvation.

5. That what God forbids, is at no time to be done *, what he
commands, is always our duty x, and yet every particular duty is
wickedly for
God, and talk
3. 8. And not rather, as we are slanderously reported, and as some affirm that we say,
Let us do evil that good may come, whole damnation is just. Job. 36. 21. Take heed, re-
gard not iniquity, for this hast thou chosen rather than affliction. Deut. 25. Chusing
rather to suffer affliction with the people of God; then to enjoy the pleasures of sin for a
season. (x) Deut. 4. 8, 9. And what nation is there so great, that hath statutes and
judgements so righteous as all this law which I set before you this day? V. 9] Only
take heed to thy self, and keep thy soul diligently, lest thou forget the things which
thine eyes have seen, and let them depart from thy heart all the days of thy life, but
reach them thy sons, and thy sons sons. (y) Mat. 12. 7. But if ye had known what this
meaneth, I will have mercy, and not sacrifice. ye would not have condemned the guilt-
less.

6. That under one sin or duty, all of the same kind are for-
bidden or commanded, together with all the causes, means,
occasions, and appearances thereof, and provocations thereunto. (r) Mat. 5. 21, 22, 27, 28. See

(f) before V. 27] Ye have heard that it is hath been said of old, Thou shalt not commit adultery: But I say unto you, whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. Mat. 5. 4, 6. For God commanded, saying, Honour the Father and thy mother; and he that curseth his father and his mother, let him die the death. V. 5. But ye say, that whosoever shall say to his father or mother, It is a gift by whatsoever thou mightest be profited by me, and honour not his father and his mother, he shall be free, thus have ye made the commandment of God of none effect by your tradition. Heb. 10. 24, 25. And let us consider one another to provoke unto love, and unto good works. V. 25.] Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching. 1 Thes. 5. 22. Abstain from all appearance of evil, Jude. 23. And others have with fear, pulling them out of the fire, having even the garment, spotted by the fire. Col. 4. 6. Let us not be defereous of vain glory, provoking one another, envying one another, Col. 3. 1. Fathers provoke not your children to anger, lest they be discouraged.

7. That what is forbidden or commanded to our selves, we are (a) Exod. 20. bound, according to our places to endeavour that it may be avoided, or performed by others, according to the duty of their places. The seventh day is the sabbath of the Lord thy God, in it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates—Lev. 19. 17. Thou shalt not hate thy brother in thy heart, thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him, Gen. 18. 19. For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgement, that the Lord may bring upon Abraham that which he hath spoken of him. Josh. 24. 15. And if it seem evil to you to serve the Lord, chuse you this day whom ye will serve—but as for me and my house we will serve the Lord, Deut. 6. 6, 7. And these words which I command thee this day shall be in thy heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8. That, in what is commanded to others, we are bound according to our places and our callings to be helpful to them, and (b) 2 Cor. 1. 24 take heed of partaking with others in what is forbidden them. Nor for that we have dominion over your faith, but are helpers of your joy—(c) 1 Tim. 5. 22. Lay hands sudde- dely on no man, neither be partaker of other mens sins; keep thy self pure. Eph. 5. 11. And have no fellowship with the unprofitable works of darkness, but rather reprove them.

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

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

Q. What is the Preface to the Commandments?

A. The Preface to the Commandments is contained in these words—[I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the house of bondage;] wherein God manifesteth his Soveraignty, as being Jehovah, the Eternal, Immutable, and Almighty God, having his Being in and of himself, and giving being to all his words, and works, and that he is a God in Covenant, as with Israel of old, so with all his people, who as he brought them out of their bondage in Egypt, so he delivereth us from our Spirit.

Q. What is the sum of the four Commandments, which contain our duty to God?

A. The sum of the four Commandments containing our duty to God, is, to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with
with all our mind.

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

Q. What are the duties required in the first Commandment?
A. The duties required in the first Commandment are, the knowing and acknowledging of God to be the only true God, and our God; & to worship and glorifie him accordingly, by thinking, meditating, remembering, highly esteemning, honoring, adoring, &c., and thou shalt choose, loving, desiring, fearing, of him, believing in him, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he will call thee off. 

(p) Deut. 6. 15. Thou shalt avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgements, and to hearken unto his voice. 

Elo. 43. 10. Ye are my witnesses, saith the Lord, and my servants whom I have chosen; that ye may know and believe me, and understand that I am he, before there was no God formed, neither shall there be after me. Jer. 14. 22. Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art not thou he, O Lord our God? therefore we will wait upon thee, for thou hast made all these things.

(q) Psa. 95. 6. O come let us worship and bow down, let us kneel before the Lord our Maker. V. 7. For he is our God, and we are the people of his pittance, and the sheep of his hands. Mat. 4. 10. Then said Jesus unto him, Get thee hence Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Psa. 29. 1. Give unto the Lord the glory due unto his Name; worship the Lord in the beauty of holiness.

(r) Mat. 3. 16. Then they that were feared the Lord spake one to another, and the Lord heard it, and a book of remembrance was written before him, for them that feared the Lord, and thought upon his name.

Eccle. 11. 1. Remember now thy Creator in the days of thy youth, &c. (s) Psa. 71. 19. Thy righteoussness also, O God, is very high, who haft done great things, O God, who is like unto thee? (t) Mat. 1. 6. A son honoureth his father; and a servant his master; if then I be a father, where is mine honour, and if I be a master, where is my fear, faith the Lord of hosts, unto you, O Priests, that deplac my name? 

Isai. 47. 23. I have sworn by my self, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. 

Joel 24. 15—22. And it it seem evil unto you to serve the Lord, choose you this day whom ye will serve, whether the God which your fathers served, that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell; but as for me and my house, we will serve the Lord—V. 22.] And Josh. said unto the people, Ye are witnesses against yourselves, that ye have chosen the Lord to serve him; and they said, we are witnesses,

Deut. 6. 5. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.

Psa. 71. 25. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. 

Isai. 8. 13. Sanctifie the Lord of hosts himself, and let him be your fear, and let him be your dread. 

Exod. 14. 13. And Israel saw the great work which the Lord did upon the Egyptians, and the people feared the Lord, and believed the Lord and his servant Moses.
(c) 1 Sa. 26. 4. trusting c, hoping d, delighting e, rejoicing in him f, being Trust ye in the zealos for him g, calling upon him, giving all praise and Lord for ever, thanking h, and yielding all obedience and submission to him
Jehovah is with the whole man i, being careful in all things to please everlasting him k, and sorrowful when in any thing he is offended l, and strength. (d) walking humbly with him m.

Ps. 130. 7. Let
Israel hope in the Lord, for with the Lord there is mercy, and with him is plentiful redemption. (e) Psal. 37. 4. Delight thyself also in the Lord, and he shall give thee the desires of thine heart. (f) Psal. 32. 11. Be glad in the Lord, and rejoice ye righteous ones, and shout for joy all ye that are upright in heart. (g) Rom. 12. 11. Not slothful in business, fervent in spirit, serving the Lord. Compared with Num. 25 11. Phineas the son of Eleazar the son of Aaron the Priest, hath turned my wrath away from the children of Israel (while he was zealous for my sake amongst them) that I confounded them not in my jealousy. (h) Phil. 4. 6. Be careful for nothing, but in every thing, by prayer and supplication, with thanksgiving let your requests be made known unto God. (i) Jer. 7. 23. But this thing command I them, saying, Obey my voice, and I will be your God, and ye shall be my people, and walk ye in all the ways that I have commanded you, that it may be well with you. Jam. 4. 7. Submit yourselves therefore to God, resist the Devil and he will flee from you. (k) 1 Joh. 3 22. And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. (l) Jer. 31. 18. I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke, turn thou me, and I shall be turned, thou art the Lord my God. Psal. 119. 135. Rivers of waters run down mine eyes, because men keep not thy Law. (m) Micah 6 8. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justice, and to love mercy, and to walk humbly with thy God?

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

A. The sins forbidden in the first Commandment are,
(n) Ps. 41. 8. The Atheism in denying, or not having a God n, Idolatry, in having, or worshipping more Gods then one, or any with, or in his heart. There is no head of the true God o; the not having and avouching him God—Eph. 2. for God, and our God p; the omission or neglect q. Thereat that of any thing due to him required in this Commandment ye were without Christ, being aliens from the Common wealth of Israel, and strangers from the Covenant of promise, having no hope, and without God in the world. (o) Jer. 2. 27 28. Saying to a rock, thou art my father, and to a stone, Thou hast brought me forth; for they have turned their back upon me, and not their face; but in the time of their trouble they will say arise and save us. V. 28] But where are thy Gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble, for according to the number of thy Cities are thy Gods, O Judah. Compared with 1 Thes. 1. 9. For they themselves shew of us what manner of enquiring in we had unto you, and how ye returned to God from Idols, to serve the living and true God. (p) Psal. 18. 11. But my people would not hearken to my voice, Israel would have none of me.
ment, ignorance, forgetfulness, misapprehension, false opinions, untruth, and wicked thoughts of him, bold and curious search-into his secrets, all profaneness, hatred of God, self-love, thine hair not seeking thee, & all other inordinate and immoderate setting of our mind, will, or affections upon other things, and taking them off from him, O Jacob, but in the whole or in part, vain credulity, unbelief, hereafter, thou hast been wary of me.

O Israel, v. 23] Thou hast not brought me the male cattel of thy burnt-offerings, neither hast thou honoured me with thy sacrifices. Thou hast bought me no sweet cane with money, nor hast thou filled me with the fat of thy sacrifices, but hast made me to serve with thy sins, thou hast wearied me with thine iniquities. (r) Jer 4. 22. For my people is foolish, they have not known me, they are foolish children, and have no understanding, they are wise to do evil, but to do good they have no knowledge. Hol. 4. 1—6. Hear the word of the Lord, ye children of Israel, for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land—v. 6] My people are destroyed for lack of knowledge, because thou hast rejected knowledge, I also will reject thee, that thou shalt be no Priest to me, seeing thou hast forgotten the law of thy God, I also will forget thy children; (f) Jer. 1. 32. Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number. (r) Acts 17. 23—29. For as I passed by, and beheld your devotion, I found an Altar with this inscription, TO THE UNKNOWN GOD, whom therefore ye ignorantly worship; him I declare unto you—v. 29] For as much then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art, or man's device. (n) Isa. 40. 18. To whom then will ye liken God, or what likeness will ye compare unto him? * P/etal. 50. 21. These things hast thou done, and I keep silence, thou thoughtest I was altogether such a one as thyself, but I will reprove thee, and let them in order before thine eyes. (n) Deut. 19. 19. Secret things belong unto the Lord our God; but those things that are revealed belong unto us, and to our children for ever, that we may do all the words of the law. (y) Acts 1. 6. They profess they know God, but in works they deny him, being abominable, disobedient, and to every good work reprobate.

Heb. 11. 6. Left there be among you any fornicator, or profane person, as Esau, who for one morfol of meat told his birth-right. (g) Rom. 1. 10. Backbiters, haters of God, despightful, proud, boasters, &c. (g) 2 Tim. 3. 2. For men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. (b) Phil. 2. 1. For all seek their own, not the things that are Jesus Christ's. (e) 1 Tim. 2. 15, 16. Love not the world, but the things of the world. If any man love the world, the love of the Father is not in him. v. 16] For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but of the world, 1 Sam. 14. 19. Wherefore kick ye at my sacrifice, and at mine offering which I have commanded in my habitation, and honoureth thy sons above me, to make your selves fat with the chiefest of all the offerings of Israel my people? Col. 3. 2.—5. Set your affections on things above, not on things on the earth—v. 5] For though I am absent in the flesh, yet I am with you in the Spirit, rejoicing and beholding your order, and the steadfastness of your faith in Christ. (d) 1 Tim. 4. 1. Beloved, believe not every spirit, but try the spirits, whether they be of God, because many false Prophets are gone out into the world.

(e) Heb. 13. 12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, departing from the living God. (f) Gal. 5. 20. Idolatry, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Seditious, Heresies. Tit. 3. 10. A man that is an heretic, after the first, and second admonition, reject. (g) Acts. 16. 9. I verily thought with my self, that I ought to do many things contrary to the name of Jesus of Nazareth.
(b) Psal. 78. distrust h, despair l, incorrigibility k, insensibleness under judge-
22. Because ments l, hardness of heart m, pride n, presumption o, carnal security p, they believed tempting of God q, using unlawful means r, and trusting in lawful nor in God, means j, carnal delight & joys t; corrupt, blind, and indirect zeal u, nor trusted in, luke-warmness *, and deadness in the things of God x; estranging our his salvation, selves, and apostatizing from God y, praying, or giving any religious worship to Saints, Angels, or any other creatures z, all compacts,
And Cain said
unto the Lord, My punishment is greater than I can bear. (t) Gen. 3, 9. O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved, thou hast consumed them, but they have refused to receive correction, they have made their faces harder than a rock, they have refused to return [l] Psal. 42. 25. Therefore he hath poured upon him the fury of his anger, and the strength of battle, and hath set him on fire round about, that he know not is not burned by him, yet he is laid it not to heart. [m] Rom. 2, 5. But after thy hardness and impenitent heart, conceivest thou not that thy wrath cometh against the day of wrath, and revelation of the righteous judgement of God.
[i] Rom. 11, 12. Here ye and give ear: he not proud for the Lord hath spoken it,
[f] Psal. 19, 12. Keep back thy servant also from presumptuous sins; let them not have dominion over me, then shall I be upright & innocent from the great satan's sin.[p] Zeph. 1, 12. And it shall come to pass at that time, that I will search Jerusalem with candle, and punish the men
that are seated on their lees, that lay in their hearts, The Lord will not do good, neither will he do evil.[q] Not 4, 7. Jesus laid unto him. It is written again, Thou shalt not tempt the Lord thy God.
[i] Rom. 3, 8. And not rather, as we be slanderous, reported, and as some affirm that we say, Let us do evil that good may come, whose damnation is just. [l] Rom. 17, 5. Thus faith the Lord. Cursed be the man that trusteth in man, and maketh his flesh his arm, and whose heart depepteth from the Lord, (t) Tim. 3, 4. Traitors, hereby, high-minded, lovers of pleasure, more than lovers of God,
[u] Gal. 4, 17. They readily off 5 you, but not well, yea they would exclude you that ye might afflict them. Feb. 16, 2. Ye are the scribes that whatsoever killest you, will think he doth God.
good service. Rom. 10, 1. For I bear them record that they have a zeal of God, but not according to knowledge Luk. 9, 14, 55. And when his disciples James and John law this, they said Lord will thou that we command fire to come down from heaven, and consume them, even as Elias did? v, 55. But he turned and rebuked them, he said, Ye know not what manner of spirit ye are of.
* Rev. 3, 16. So then because thou art lukewarm, and neither cold, nor hot, I will spew thee out of my mouth. (x) Rev. 3, 1. And unto the Angel in the Church of Saris, write. These things faith he that hath the seven spirits of God, and the seven stars, I know thy works that thou hast a name that thou livest, and art dead, (y) Ezek. 14, 5. That I may take the house of Israel in their own heart, because they are all estranged from me through their Idols. Isa. 1, 45. Ab sinful Nation, a people laden with iniquity, a seed of evildoers, children that are corrupters, they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone backward, v. 5.Why should ye be stricken any more? ye will revolt more and more, the whole head is sick, &c. (z) Rom. 3, 14. For whoever shall call upon the name of the Lord shall be saved. v, 14. How then shall they call upon him in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? Hos 4, 12. My people ask counsel at their idols, and their staff declareth unto them; for the spirit of whoredom hath caused them to err, and they have gone a whoring from under their God. Acts 10, 25, 6. And as Peter was coming in Cornelius met him, and fell down at his feet, and worshiped him. v, 26. But Peter took him up saying, Stand up, I myself also am a man, Rev. 9, 10. I fell at his feet to worship him, and he said unto me, See thou do it not: I am thy fellow servant, and of the brethren that have the testimony of Jesus; worship God; for the testimony of Jesus, is the spirit of prophecy Acts. 4, 10. Then said Jesus unto him, Go thy hence Satan, for it is written, Then shalt worship the Lord thy God, and him only shalt thou serve. Col. 1, 18. Let no man beguile you of your reward, in a voluntary humility, and worshipping of Angels, intruding into those things which he bath not seen, vainly putting up by his fleshly mind. Rom. 1, 25. Who changed the truth of God into a lie, and worshipped, and served the creature more than he that made the creature.
and consulting with the devil 4, and hearkening to his suggestion 5, making men the Lords of our faith and Conscience 6; lightning and despising God, and his commands 7, refifting and grieving of his Spirit, discontent and impatience at his dispensations, charging him foolishly for the evils he inflicts on us 8; and ascribing the praise of any good we either are, have, or can do, to fortune 9, Idols 10, our selves 11, or any other creature 12.

them, I will even set my face against that soul, and will cut him off from among his people, 1 Sam. 18. 7.—11. Then said Saul to his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her; and his servant laid unto him, Behold there is a woman that hath a familiar spirit at Endor—v. 11. Then said the woman, Whom shall I bring up unto thee? and he said, Bring me up Samuel. Compared with 1 Chron. 10. 13, 14. So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not; also for asking counsel of one that had a familiar spirit to enquire of it, v. 14. And enquired not of the Lord, therefore he slew him, &c. (b) Acts 5. 3. But Peter said, Ananias, why hast Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land? (c) 2 Cor. 1. 24. Not for that we have dominion over your faith, but are helpers of your joy, for by faith ye stand. Mat. 23. 9. And call no man thy father upon earth, for one is your father which is in heaven. (d) Deut. 23. 15. But Jezebel waxed fat and killed; thou art waxed fat, thou art grown thick, and thou art covered with fatness; then be forsook the God that made him, and lightly esteemed the rock of his salvation. (e) 1 Sam. 12. 9. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, &c. (f) Prov. 14. 12. Whoso despiseth the word shall be destroyed; but he that feareth the commandment shall be rewarded. (g) Acts 7. 51. Ye Riff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Eph. 4. 30. And grieve not the holy spirit of God, whereby ye were sealed unto the day of redemption. (f) Ps. 73. 2, 3—14, 15—21. But as for me, my tears were almost gone, my steps had well nigh slipped. v. 3. For, I was envious at the foolish, when I saw the prosperity of the wicked—v. 17. Verily I have cleansed my heart in vain, and washed mine hands in innocency. For all the day long have I been plagued and chastened every morning, v. 15. If I say I will speak thus, behold I should offend against the generation of thy children—v. 22. So foolish was I, and ignorant! I was even as a beast before thee, Job 1. 22. In all this Job sinned not, nor charged God foolishly. (g) 1 Sam. 6. 7, 8, 9. Now therefore make a new cart, and take two milch kine, on which there hath been no yoke, and tie the kine to the cart, & bring the calves home from them, v. 8. And take the Ark of the Lord, and lay it upon the cart, & put the jewels of gold, which ye return him for a trespass-offering, in a coffer by the side thereof, and send it away that it may go. v. 9. And see, if it goeth on by the way of his own coast to Bethphage, then he hath done us this great evil; but if not, then we shall know that it is not his hand that smote us, it was a chance that happened to us. (h) Dan. 5. 23. But God lifted up my hand against the Lord of heaven, and they have brought the vessels of his house before thee; and thou, and thy Lords, thy wives and thy concubines have drunk wine in them, and thou hast praised the Gods of silver, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hath thou not glorified? (i) Deut. 8. 17. And thou lay in thy heart, my power, and the might of my hand hath gotten me this wealth. Dan. 4. 30. The King spake and said, Is not this great Babylon that I have build for the house of the Kingdom, by the might of my power, and for the honour of my Majesty? (k) Heb. 1. 16. Therefore they sacrifice unto their net, and burn incense unto their drags because they their portion is fat, and their meat plentiful.

Cc 2 Q What
Q. What are we especially taught by these words [before me] in the first Commandment?

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

(1) Ezek. 8, 5. Thus saith the Lord God; Lift up thine eyes now unto the things that are in the plain; for I will make thee to go into all the things that are done.

(2) Ezek. 8, 6. And thou shalt turn thy face unto all the places round about the altar, and all that is round about it, to be published, and brought to remembrance.

Q. Which is the second Commandment?

A. The second Commandment is, [Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down to them, nor serve them; for the Lord thy God is a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my Command-

(3) Exod. 20, 4, 5, 6.]

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

A. The duties required in the second Commandment, are the receiving, observing, and keeping pure and entire, all such religious worship and Ordinances as God hath appointed in his Word, particularly, Prayer and Thanksgiving in the Name laid unto thee, set your hearts unto all the words which I have spoken unto you this day, which ye shall command your children to observe to do all the words of this law. V. 47. For it is not a vail thing for you; because it is your life, and through this thing ye shall prolong your days in the land wherein ye go over Jordan to possess it. Mar. 28, 20. Teaching them to observe all things whatsoever I have commanded you; and lo I am with you always unto the end of the world. Acts 1: 11. And they continued stedfastly in the Apostles Doctrine, and fellowship, and in breaking of bread, and in prayer. 1 Tim. 6, 13, 14. I give thee charge in the sight of God, who quickeneth all things; and before Christ Jesus, who before Pontius Pilate witnessed a good confession. V. 14. This thou keep this Commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ.
of Christ, the reading, preaching, and hearing of the word; the Phil. 4:6; administration and receiving of the Sacraments. Church, and Discipli- ment and discipline; the Ministry and maintenance thereof; nothing, but in no- religious sitting, swearing by the name of God, and vowing unto every thing by him. As also the dispoothing, detesting, opposing all false worship; and according to each one's place and calling, removing it, with

let your requests be made known to God. Eph. 5:20. Giving thanks always, for all things unto God, and the Father, in the name of our Lord Jesus Christ. (q) Deut. 17:17, 19. And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of the book that is before the Priests and Levites. v. 19 And it shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes to do them. Acts 15:21. For Moses of old time had in every city them that preach him, being read in the Synagogues every Sab- bath day. 2 Tim. 4:4. Preach the word; be instant, in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine. 2 Tim. 1:11, 2. Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls, v. 2. But ye doers of the word, and not hearers only, deceiving your own selves. Acts. 10:13. Immediately therefore I went unto thee, and thou hast well done, that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. (p) Matt. 28:19. Go ye therefore and teach all nations, baptizing them, &c. — x Cor. 11:23. To v. 30. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night wherein he was betrayed, took bread, and said, (q) Matt. 18, 15, 16, 17. Moreover if thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. v. 17 But if he will not hear, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established, v. 17. And it shall be necessary to hear them, tell it to the Church, but if he will not hear the Church, let him be removed. v. 17 And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, & whatsoever thou shalt loose on earth shall be loosed in heaven. 1 Cor. 13 the whole chapter. 1 Cor. 12:28. And God hath set some in the Church first, Apostles, secondarily, Prophets, thirdly, Teachers, after that Miracles, when gifts of healings, helps, governments, diversities of tongues. (r) Eph. 4:11, 12. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers, v. 11. For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. 1 Tim. 5:17, 18. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. v. 18. For the Scripture saith, thou shalt not muzzle the ox that treadeth out the corn, and the labourer is worthy of his reward. 1 Cor. 9:7 to v. 15. Who goeth a warfare any time at his own charge? or who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? — And so on to v. 15. (s) Joel 2:12, 13. Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and weeping, and mourning, v. 13. And rend your hearts, and not your garments, and turn unto the Lord your God, for he is gracious and merciful, &c. — 1 Cor. 7:5. Delight not thou in other, except it be with content for a time, that ye may give your selves to fasting and prayer, &c. — 1 Pet. 6:13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. (t) Acts 19:21. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation, yet they shall vow a vow unto the Lord, and perform it. Ps. 19:5. Now will pay unto the Lord your God; let all that are round about him, bring presents unto him that ought to be feared. (u) Acts 17:16, 17. Now while Paul waited for them at Athens, his spirit was stirred in him when he saw all the city given to idolatry, v. 17. Therefore dis- puted he in the Synagogue with the Jews, &c. — Acts 16:14. Their sorrows shall be multiplied that happen after another God; their drink-offerings of blood will not I offer, nor take up their names into my lips,
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(2) Deut. 7:5. and all monuments of Idolatry.

But thus shall ye deal with them, ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. Isa. 30:22. Ye shall defile also the covering of the graven images of silver, and the ornament of the molten images of gold; thou shalt cast them away as a menstruous cloth, thou shalt lay unto it. Get thee hence.

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

A. The sins forbidden in the second Commandment, are all devising a, counselling b, commanding c, using d, and any ways approving any religious worship not instituted by God himself, tolerating a false Religion, the making any representation of God, of all, or of any of the three Persons, either inwardly in our mind, or outwardly, in any kind of Image or likeness of any creature whatsoever, all worshipping of it, or God in it, or by it; the making of any representation of seigned Deities f, and all worship of them, or service belonging to them, all superstitious devices, corrupting the worship of God, adding to it, taking from it, whether invented & taken up of our selves; or received by tradition from others, though under the title of Antiquity r, Customs f, Devotion t, good Intent, or any other pretence whatsoever u, simony, sacrifice y, all neglect, y, contempt z, hindering a, and opposing the Worship and Ordinances which God hath appointed b.

use to go a whoring. (b) Deut. 13:6, 7, 8. If thy brother the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy father, V. 7. Namely of the gods of the people which are round about thee, or far off from thee, from the one end of the earth to the other, V. 8. Thou shalt not consent unto him, nor hearken unto him, nor shall thine eye pity him, nor shalt thou spare, nor shalt thou conceal him. (c) Hes. 5. 11. Ephraim is oppressed and broken in judgement, becausc he willingly walked after the Commandment. Mic. 6. 16. For the statues of Omri are kept, and all the works of the house of Abah; and ye walk in their counsels, that I should make thee a desolation, and the inhabitants thereof an hissing; therefore ye shall bear the reproach of my people. (d) 1 Kings 11:33. Because that they have forsaken me, and worshipped Ashtaroth the goddess of the Sidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and judgements, as did David his father. (e) Deut. 12:30, 31, 32. Take heed to thy self that thou be not feared by following them, after they be destroyed from before thee; and that thou enquire not after their gods, saying, how did these nations serve their gods? even so will I do likewise. V. 31. Thou shalt not do unto the Lord thy God, for every abomination which the Lord hate hath they done unto their gods; for even their sons and their daughters have they burnt in the fire to their gods. V. 32. Whateuer I command you, obverse to do; thou shalt not adoe thereto, nor diminish from it. (f) Deut. 17:3. From ver. 6. to ver. 12. If thy brother the son of thy mother, or &c? vide [b] Zech 13:2, 3. And it shall come to pass in that day, faith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and I will also cast the Prophecy, and the unclean spirit to pass out of the land. V. 3. And it shall come to pass that when any shall yet prophesy, then his father and mother that begat him shall say to him, Thou shalt not live: for thou spea-
left lies in the name of the Lord; and his father and his mother that begat him, shall thrust him through when he prophesieth. Rev. 2. 2. - 14. 15. 20. I know thy works and thy labours, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are all Apostles and are not, and hast found them liars. - V. 14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, and to eat things sacrificed to Idols, and to commit fornication. V. 5. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. - V. 20. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, who calleth herself a Prophetess, and seduce my servants, to commit fornication, and to eat things sacrificed to Idols. Rev. 17. 12. - 16. 17. And the ten horns which thou seest, are ten Kings, which have received no kingdom as yet, but receive power as Kings one hour with the beast. - V. 16. And the ten horns which thou seest upon the beast, these shall hate the whore, and make her desolate, and naked, and cast her forth, and burn her with fire. V. 17. For God hath put in their hearts to fulfill his will, and to agree, and give their Kingdom unto the beast, until the words of God shall be fulfilled. (g) Rev. 17. 10. 17. 18. 19. Take ye therefore good heed unto yourselves (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire.) V. 16. Let ye corrupt your selves and make ye a graven Image, &c. — V. 19. And left thou lift up thine eyes unto heaven, and see thou that the Kingdom is like to gold or silver, or stone graven by art and man's device. Rom. 1. 21. 22. 23. - 25. Because that when they knew God, they glorified him not as God, nor were they that kiled but became vain in their imaginations, and their foolish heart was darkened. V. 22. Preferring themselves wishe, they became fools. V. 23. And changed the glory of the incorruptible God into an image made like to corruptible man, to birds, and beasts, and creeping things. - V. 25. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. (h) Dan. 3. 18. But if not, be it known unto thee, O King, that we will not serve thy Gods, nor worship thy golden Image which thou hast set up. Gal. 4. 8. Howbeit when ye knew not God, ye did service unto them which by nature are no Gods. (i) Exodus 22. 5 - 8. And when Aaron saw it, he built an Altar before it, and made proclamation, and said, To morrow is a feast to the Lord. - V. 8. They have turned aside quickly out of the way which I commanded them; they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy Gods, O Israel, which have brought thee up out of the land of Egypt. (l) 1 Kings 18. 26. - 28. And they took the bullocks, and diied them, and called upon the name of Baal, from morning to noon, saying, O Baal, hear us; but there was no voice, nor any that answered; and they leapt upon the Altar which was made. - V. 28. And they cried loud, and cut themselves with knives, &c. — Jer. 6. 11. But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for the troop, that furnish the drink-offering unto the number. (m) Acts 17. 22. Then Paul stood in the midst of Mars hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. Col. 2. 21. 22. 23. (Touch not, taste not, handle not. V. 22. Which all are to perish with the using) after the commandments, and doctrines of men. V. 23. Which things have indeed a shew of wisdom in Will-worship, and humility, and negligence of the body; not in any honour to the satisfying of the flesh. (n) Mal. 1. 7. 8. - 14. Ye offer polluted bread upon mine Altar, and ye say, Where have we polluted thee? In that ye say, The table of the Lord is contemptible. V. 8. And if ye offer the blind for a sacrifice, is it not evil? and if the lame and sick, is it not evil? Offer it now to thy Governor, will he be pleased with:
with thee, or accept thy person, saith the Lord of hosts—V. 14] But cursed be the deceiver, who hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen. (6) Deu. 4. 2. Ye shall not add unto the word which I command you, nor shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you. (p) Psal. 106. 39. Thus were they defiled with their own works, and went a whoring with their own inventions. (q) Mat. 15. 9. But in vain do they worship me, teaching for doctrine the commandments of men. (r) 1 Pet. 1. 18. Forasmuch as ye know ye were not redeemed with corruptible things, as silver and gold from your vain conversation received by tradition from your fathers. (s) Jer. 44. 17. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense to the Queen of Heaven, and to pour out drink-offerings unto her, as we have done, we and our fathers, our Kings, and our Princes in the Cities of Judah, and in the streets of Jerusalem, for then we had plenty of victuals, and were well, and saw no evil. (t) 1Sa. 65. 3, 4, 5. A people that provoketh me to anger, continually to my face, that sacrificeth in gardens, and burns incense upon Altars of brick. V. 4] Which remain among the graves, and lodge in the mountains, which eat (wines flesh, and broth of abominable things is in their vessels. v. 5] Which say, Stand by the self, come not near me, for I am holier than thou; these are a smoke in my nose, a fire that burns all the day. Gal. 13. 14. For ye have heard of my conversation in times past in the Jews religion, how that beyond measure I persecuted the Church of God, and wafted it, V. 14 ] And professed in the Jews religion, above many equals in mine own nation, being exceedingly zealous of the traditions of my fathers. (u) 1 Sam. 15. 21. But the people (said Saul) took of the spoil, sheep, and oxen, the chief of those things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. k Act. 8. 18 And when Simon saw that through the laying one of the Apostles hands, the Holy Ghost was given, he offered them money. (x) Rom. 2. 22. —Then that abhorrest Idols, deft thou commit sacrilege? Mal. 3. 8. With a man rob God? yest ye have robbed me. But ye say, wherein have we robbed thee? in tithes and offerings. (y) Exo. 4. 24, 25. And it came to pass by the way in the Londe, that the Lord met him, and fought to kill him. V. 25 ] Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, &c. —(z) Mat. 22. 5. But they made light of it, and went their way, one to his farm, another to his merchandize. Mat. 1. 7—13. Ye offer polluted bread upon mine Altar, and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible—V. 13 ] Ye said also, Behold, what a weariness is it, and ye have troubled as it is, faith the Lord of hosts, and ye brought that which was torn, and the lame, and sick: Should I accept this of your hand? faith the Lord. (a) Mat. 23. 13. But wo unto you Scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, nor suffer them that are entering to go in. (b) Act. 13. 44, 45. And the next Sabbath day, came almost the whole City together to hear the word of God. V. 45 ] But when the Jews saw the multitude, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. 1 Thel. 2. 15, 16. Who both killed the Lord Jesus, and their own Prophers, and have perfecuted us, and they please not God, and are contrary to all men. V. 16 ] Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins always, for the wrath is come upon them to the uttermost.
Q. What are the Reasons annexed to the second Commandment, the more to enforce it?

A. The Reasons annexed to the second Commandment, the more to enforce it, contained in these words [For I the Lord thy God am a jealous God, visit ing the iniquities of the fathers upon the children, unto the third and fourth generation, of them that hate me; and (b) having mercy upon thousands of them that love me, and keep my commandments;] (c) Ex. 20. 5, 6, are, besides Gods sovereignty over us, and property in us, his fervent zeal for his own worship, and his revengeful indignation against all false worship, as being a spiritual whoredom, ac-counting the breakers of this Commandment such as hate him, desire thy threatening to punish them unto divers generations, and beauty, for he esteeming the observers of it, such as love him, and keep his is thy Lord, Commandments, and promising mercy to them unto many genera-tions. (d) Psa. 45.11.

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God almighty, just and true are thy ways, (e) 2 Kings. 21.14. But ye shall destroy their Altars, break their images, and cut down their groves, v. 14. For thou shalt worship no other God: for the Lord whose name is jealous, is a jealous God. (f) 1 Cor. 10. 20, 21, 22. But I say, that the things which the Gentiles sacrifice, they sacrifice to Devils, and not to God; and I would not ye should have fellowship with Devils. v. 21. Ye cannot drink the cup of the Lord, and the cup of Devils; ye cannot be partakers of the Lords table, and the table of Devils. v. 22. Do we provoke the Lord to jealousy? are we stronger than he? Jer. 7. 18, 19, 20. The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the Queen of heaven, and to pour out drink-offerings to other gods, that they may provoke me to anger. v. 19. Do they provoke me to anger, saith the Lord? do they not provoke themselves to the confusion of their own faces? v. 10. Therefore thus saith the Lord God, Behold mine anger and fury shall be poured out upon this place, upon man, and beast, and the trees of the field, and the fruit of the ground, and it shall burn, and none shall quench it. Ezek. 16. 26, 27. Thou hast also committed fornication with the Egyptians thy neighbours, great of sin, and hast encreased thy whor-domes to provoke me to anger. v. 27. Behold therefore I have stretched out my hand over thee, &c. Deut. 32. 16, 17, 18, 19, 20. They provoked him to jealousy with strange Gods, with abominations provoked him to anger, v. 17. They sacrificed to Devils, not to God, to gods whom they knew not, to new gods, &c. v. 18. Of the rock that begat thee thou art un-mindful, and hast forgotten God that formed thee, v. 19. And when the Lord saw it, he abhorred them, because of the provoking of his sons, and daughters, v. 20. And he said, I will hide my face from them; I will see what their end shall be, for they are a very froward gen-eration, children in whom there is no faith, (g) Hol. 2. 2, 3, 4. Plead with your mother, plead for the is not my wife, neither am I her husband; let her therefore put away her whoredomes out of her sight, and her adulteries from between her breasts, v. 7. Let me strip her naked, and set her as in the day that she was born, and make her as a wildgoose, and set her like a dry land, and flay her with thongs, v. 4. And I will not have mercy upon her children, for they are the children of whor-domes. (h) Deut. 5. 19. O that there were such a heart in them, that they would fear me, and keep my Commandments always, that it might be well with them and with their children for ever.

D d Q. Which
Q. Which is the third Commandment?
A: The third Commandment is, Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

(3) Exod. 20. 7.
Q. What is required in the third Commandment?
A: The third Commandment requires, that the Name of God, his titles, attributes, ordinances, the word, Sacrifice, were therefore forever else there is whereby he makes himself known, be honorably and reverently used in thought, meditation, word, and in heaven, bellowed be thy name. Deut. 18. 12. If thou wilt not observe to do all the words of this law, that thou mayest fear this glorious and fearful name, THE LORD THY GOD. Psal. 29. 2. Give unto the Lord the glory due unto his name, &c. Psal. 68. 4. Sing unto God, sing praises unto his Name, extoll him that rideth upon the heavens, by his Name JAH, and rejoice before him Rev. 15. 3, 4. See above in [4] (4) Matt. 6. 9. Curst be the deceiver that hath in his flock a male, and offereth unto the Lord a corrupt thing; for I am a great King, the Lord of hosts, and my name is dreadful among the heathen, especially in Egypt, in Saph, &c. — v. 14. But let a man examine himself, and let him eat of this bread, and drink of this cup, v. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body. (5) 1 Tim. 2. 3. I will therefore that men pray everywhere, lifting up holy hands without wrath, and doubting. (6) Jer. 4. 1. And thou shalt swear, the Lord liveth, in truth, in judgment, and in righteousness, and the nations shall bless themselves, in him shall they glory. (7) Ezek. 5. 2. — 44, 5, 6. Be not rash with thy mouth and let not thy heart be hasty to utter anything before God; for God is in heaven, and thou upon earth, therefore let thy words be few. — v. 4. When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools; pay that which thou hast vowed. v. 5. Better is it that thou shouldest not vow, than that thou shouldest vow, and not pay. v. 7. Suffer not thy mouth to cause thy flesh to sin, neither say thou before the Angel, that it was an error. Wherefore should God be angry at thy voice, and destroy the work of thine hand? (8) Acts 1. 24, 16. And they prayed, and said, Thou, Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen. — v. 26. And they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven Apostles. (9) Job 36. 24. Remember that thou magnificst his works, which men behold. (10) Matt. 3. 16. Then they that feared the Lord spake often one to another; and the Lord heardkened, and heard it; and a book of remembrance was written before him, for them that feared the Lord, and thought upon his Name. (11) Psal. 118. 22. O Lord, our Lord, how excellent is thy name throughout the earth! — to the end. x Col. 3. 17. Whosoever ye do, in word or in deed, do all in the Name of the Lord Jesus, giving thanks to God, and the Father by him. Psal. 105. 2. 5. Sing unto him, sing Psalms unto him: talk ye of all his wondrous works. — v. 5. Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth.
writing x, by an holy profession y, and answerable conversati-
(x) [Mal. 103, on z, to the glory of God a, and the good of our selves b, and
on the twccn or to will and the others c.

Q. What are the sins forbidden in the third commandment?
A. The sins forbidden in the third Commandment, are, the not [d] Mal. 2. 2.
using of God's name as is required d, and the abuse of it, in an igno-
rant e, vain f, irreverent, profane g, superfluous h, or wicked mention-
ing or otherwise using his titles, attributes i, ordinances k, or
works l; by blasphemy m, perjury n; all sinful cursing o, caths p,
vowes g, and lots r, violating of our oaths, and vowes, if lawful s, and
fulfilling them; of things unlawful t, murmuring and quarrelling
at a, curious prying into *, and misapplying of God's decrees x, and
providences y, misinterpreting z, misapplying a, or any way per-
verting the word, or any part of it b, to profane jeos, curious or
curse upon you, or unprofitable questions, vain janglings, or the maintaining of false
and will cut be doctrines d, abusing it, the creatures, or anything contained under
your blessings, the name of God, to charms e, or sinful lusts and practices f, the ma-
year I have cut li-
igning g, scorning h, reviling for any ways opposing of God's truth, ed them al-
peace, and ways k, making profession of Religion in hypocrite,
or for sinister ends l; being ashamed of it m, or a shame to it, by un-
comfortable n, unwise o, unfruitful p, and offensive walking s, or
backsliding from it r.
sweet the Gherisms; and the two sons of Eli, Hophni and Phineas were there with the Ark of the Covenant of God. V. 5.] And when it came into the Camp, all Israel shouted with a great shout, so that the earth rang again. Jer. 7. 4-9, 10-14, 31. Trust ye not in lying words, saying, the Temple of the Lord, the Temple of the Lord, the Temple of the Lord, etc.—V. 9] Will ye heal, murder, and commit adultery, and swear falsely; and burn incense unto Baal, and walk after other Gods whom ye know not. V. 10.] And come and stand before me in this house which is called by my Name, and say, we are delivered to do all these abominations. V. 14.] Therefore will I do unto this house, which is called by my name wherein ye trusted, &c. unto the place which I gave unto you, &c. to your fathers, as I have done to Shiloh—V. 31.] And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and daughters in the fire, which I commanded them not, neither came it into my heart. Col. 2. 20, 21. 22. Wherefore, if ye be dead with Christ from the rudiments of the World, why as though living in the world, are ye subject to ordinances? V. 21.] Touch not, taste not, handle not, V. 22.] Which all are to perish in the using] after the Commandments and doctrines of men. (i) 2 Kings 18. 30-35. Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us, &c—V. 35.] Who are they, among all the gods of the Countries that have delivered their Country out of my hand, that the Lord should deliver Jerusalem out of my hand! Ex. 5. 2. And Pharaoh said, Who is the Lord, that I should obey his voice, to let Israel go, &c. —P. 139. 20. For they speak against thee wickedly and thine enemies take names in vain. (k) Ps. 50. 16, 17. But unto the wicked he saith, What hast thou to do to declare my statutes? &c. —V. 17.] Seeing thou hast left instruction, and cast my words behind thee. (l) Isa. 5. 12. And the harp, and the viol, the timbrel, and the flute, and wine are in their feas; but they regard not the work of the Lord, nor the operation of his hands. (m) 2 Kings. 19. 22. Whom hast thou reproached, and blasphemed, and against whom hast thou exalted thy power, and lifted up thine eyes on high, even against the Holy one of Israel. Lev. 24. 14. And the Israelitish woman that blasphemed the Name of the Lord, and cursed, and they brought him unto Moses—(n) Zech. 5. 4. I will bring it forth, faith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name, &c.—Zech 8. 17. And let none of you imagine evil in your hearts against your neighbour, and love no false oath; for all these are things that I hate, faith the Lord, (o) 1 Sam. 17. 43. And the Philistine cursed David by his gods. 2 Sam. 16. 5. And Shimei the son of Gera came forth, and cursed still as he came. (p) Jer. 5. 7. How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods, when I had fed them to the full, &c. —Jer. 23. 10. For the land is full of adulterers, for because of swearing, the land mourneth.—(q) Deu. 23. 18. Thou shalt not bring the hire of a whore, or the price of a dog into the house of the Lord thy God for any vow: for even both these are an abomination to the Lord thy God, Ac. 23. 12. And when it was day, certain of the Jews banded together, and bound themselves under a curse; saying that they would neither eat nor drink till they had killed Paul. (r) Eph. 3. 7. In the fifth moneth (that is the moneth Nisan) in the twelfth year of King Ahaziah, they cast Pur, that is the lot, before Haman, from day to day, and from month to month, to the twelfth moneth, that is the moneth Adar. Esth. 9. 24. Because Haman had devised against the Jews to destroy them, and had cast Pur, &c.—P. 142. 18. They part my Garments among them, and cast lots upon my vesture. (s) Psal. 22. 4. He that hath clean hands, and a pure heart, who hath not lift up his foot unto vanity, nor sworn deceitfully. Ez. 20. 17. 10. —18, 19. As I live faith the Lord God, surely in the place where the King dwelleth, that made him King, whose oath he despised, and whose Covenant he breaketh, even with him in the midst of Babylon he shall die—V. 18, 19.] Seeing he despiseth the oath, by breaking the Covenant, (when to be had given his hand) and hath done all these things, he shall not escape. V. 19.] Therefore thus faith the Lord God, As I live, surely mine Oath that he hath despised, and my Covenant that he hath broke, even it will I recompence upon his own head. (t) Mark. 6. 26. And the King was
was exceeding sorry; yet for his oaths sake, &c. 1 Sam. 24. 22-33, 34. So, and more also do God unto the enemies of David, if I leave of all that pertain to him, by the morning light, &c. V. 32.] And David said to Abigail, blessed be the Lord God of Israel, who sent thee this day to me; &c. and go on to V. 35. (a) Rom. 9. 14—9. 20. What shall we say then? Is there unrighteousness with God? God forbid. — V. 19.] Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? V. 20.] Nay, but God, who are they that rebuke against God? shall the thing formed say to him that formed it, Why hast thou made me thus? * Deut. 29. 29. The secret things belong unto the Lord our God; but those things which are revealed belong unto us, &c. (x) Rom. 3. 5—7. But if our unrighteousnesses commend the righteousnes, of God, what shall we say? is God unrighteous who taketh vengeance? I speak as a man.—V. 7.] For if the truth of God hath more abounded through my lye, unto his glory, why yet am I also judged as a sinner? Rom. 6. 1. What shall we say then? shall we continue in sin, that grace may abound? God forbid. (y) Ecc. 8. 11. Because sentence against an evil work, is not executed speedily, therefore the hearts of the sons of men, is fully set in them to do evil. Excl. 9. 3. This is an evil among all things that are done under the sun, that there is one event unto all, &c. — Psal. 39. I said I will take heed to my ways, that I sin not with my tongue through out. (z) Mat. 5. from V. 21. To the end. Ye have heard that it was said by them of old time — (a) Eze. 13. 22. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life. (b) 2 Pet. 3. 16. As also in all his Epistles, speaking in them of those things, in which are some things hard to be understood, which they that are unlearned wrest, as they do also the other Scriptures, to their own destruction. Mat. 22. 24. to the 32. V. Saying, Matter, Moses said, if a man die having do children, his brother shall marry his wife, and raise up seed to his brother; for there were no sons of Eleazar, and the high priest, &c. — V. 29.] Jesus answered and said unto them, ye erre, not knowing the Scriptures nor the power of God; For in the Resurrection—(c) Isa. 22. 13. And behold joy and gladness, slaying of oxen, and killing of sheep, eating flesh, and drinking wine; let us eat and drink, for to morrow we shall die. Jer. 33. 34 — 36. 38. As for the Prophet, and the Priests, and the people that shall say, The burden of the Lord, I will even punish that man and his house — V. 36.] And the burden of the Lord shall ye mention no more, for every man's word shall be his burden, for ye have perverted the words of the living God— V. 38.] But, this ye say, the burden of the Lord, and I have sent to you, saying, ye shall not say, The burden of the Lord, therefore I will utterly forgive: and for sake you, &c. (d) 1 Tim. 1. 4—6, 7. Neither give heed to fables, and endless genealogies, which minister Questions, rather then good edifying, which is in faith; so do— V. 6.] From which (faith ) some having swerved, have turned aside unto vain jangling, V. 7.] Desiring to be teachers of the Law, understanding neither what they say, nor whereof they affirm. 1 Tim. 6. 4, 5—20. He is proud, knowing nothing, but do- ing about questions and strifes of words, &c. — V. 5.] Perverse disputations of men of corrupt minds, and deliuers of the truth, supposing that gain is Godliness, from such withdraw thy self. — V. 20. O Timothy, keep that which is committed to thy trust, avoiding profane, and vain babblings, and opposition of science, faily so called. 2 Tim. 2. 14. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Tit. 3. 9. Avoid foolish questions, and genealogies, &c. — (e) Dec. 18. 10, 11, 13, 14. There shall not be found among you any one that maketh his son, or daughter pale through the fire, or that useth Divination, or an observer of times, or an inchanter, or a witch, and go on to V. 15. Acts 19. 13. Then certain of the vagabond Jews, exercists, took up on them to call over them who had evil spirits the Name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preached. (f) 2 Tim. 4. 3—4. For the time will come when they will not endure sound doctrine, but after their own lusts that they head
to themselves Teachers, having itching ears; V. 4] And they shall turn away their ears from the truth, and shall be turned unto fables. Rom. 13. 13, 14. Let us walk honestly as in the day, not in rioting and drunkenness, nor in chambering and wantonness, not in strife and envying. V. 14) But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lust thereof. 1 Kings 21. 9, 10. And she wrote in the letters, saying, Proclaim a Fast, and let Nabob be high among the people. V. 10] And set two men, sons of Belial, to bear witnesses against him, saying, Thou didst blaspheme God and the King; and then carry him out and stone him that he may die. Jude v. 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. (e) Acts 13. 45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things that were spoken by Paul, contradicting and blaspheming. 1 John 3. 12. Not as Cain, who was of that wicked one who slew his brother: and wherfore slew he him? because his own works were evil, and his brother righteous. (b) Psa. 1. 1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. 2 Pet. 3. 3. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts. (1) 1 Pet. 4. 4. Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you. (k) Acts 13. 45, 46—50. But when the Jews saw the multitudes, they were filled with envy, and spake against those things that were spoken by Paul, contradicting and blaspheming. V. 45] Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, to us, we turn to the Gentiles.—V. 50] But the Jews stirred up the devout and honourable women, and the chief men of the city, and stirred up persecution against Paul and Barnabas, and expelled them out of their coasts. Acts 4. 18. And they called them, and commanded them not to speak at all, nor teach in the name of Jesus. Act. 19. 9. But when divers were hardened and believed not, but spake evil of that way before the multitude, he departed from them, and separated the Disciples. 1 Thes. 2. 16. Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost. Heb. 10. 29. Of how much severer punishment suppose ye, shall he be thought worthy, who hath trod under foot the Son of God, and hath counted the blood of the Covenant where with he was sanctified an unholy thing, and done despight unto the Spirit of Grace? (l) 2 Tim. 3. 5. Having a form of godliness, but denying the power thereof; from such turn away. Mat. 23. 14. Wo unto you Scribes and Pharisees hypocrites, for ye shut up the Kingdom of heaven against men: ye neither go in yourselves, nor suffer them that are entering to go in. Mat. 6. 1, 2, 5, 16. Take heed you do not your alms before men, to be seen of them; otherwise you have your reward of your father which is in heaven. V. 2] Therefore when thou dost shew alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, they have their reward—V. 5] And when thou pratest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say, &c.—V. 16] Moreover, when ye fast, be not as the Hypocrites, of a sad countenance; for they disfigure their faces, that they may appear to men to fast. Verily I say unto you, they have their reward. (m) Mark 8. 38. Whoever therefore shall be ashamed of me, and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy Angels. (n) Psa. 73. 14, 15. For all the day long have I been plagued, and chastened every morning. V. 15] If I say, I will speak thus, behold I should offend against the generation of thy children.
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(1) Cor. 6.5, 6. I speak to thy shame. Is it so, that there is not a wise man amongst you? no, nor one that shall be able to judge between his brethren? V. 6. But brother goes to law with brother, and that before the unbelievers. Eph. 5. 15, 16. See then that you walk circumspectly, not as fools, but as wise. V. 16. Redeeming the time, because the days are evil. V. 17. Wherefore be not unwise, but understanding what the will of the Lord is. (p) Isai. 5. 4. What could have been done more to my vineyard, that I have not done unto it? wherefore when I looked that it should bring forth grapes, brought it forth wild grapes? 2 Pet. 1. 8, 9. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. V. 9. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. (q) Rom. 2. 23, 24. Thou that makest thy boast of the Law, through breaking the Law dishonourest thou God? V. 24. For the name of God is blasphemed among the Gentiles through you, as it is written. (r) Gal. 3. 1—3. O foolish Galatians, which have been bewitched, ye that make yourselves uncircumcised against Christ! V. 3. Are ye so foolish? having begun in the Spirit, are ye now made perfect in the flesh? Heb. 6. 6. If they shall fall away, to renew them again unto repentance: seeing they crucifie to themselves afresh the Son of God, and put him to open shame.

Q. What Reasons are annexed to the third Commandment?

A. The Reasons annexed to the third Commandment in these words [The Lord thy God], and [For the Lord will not hold him guiltless that taketh his name in vain], are: (f) Exod. 20, 7. because he is the Lord and our God, and therefore his Name is not to be profaned, or any way abused by us t; (t) Lev. 19.12. especially, because he is so far from acquitting and sparing the transgressors of this Commandment, as that he will not suffer them to escape his righteous judgement, neither shall them profane the name of thy God, I am the Lord. (a) Ezek. 36. 21, 22, 23. But I had pity for mine holy name, which the house of Israel had profaned among the heathen whither they went, V. 22. Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy names sake, which ye have profaned among the heathen whither ye went. V. 23. I will sanctify my great name which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. Deur. 28. 58, 59. If thou wilt not observe to do all the words of this Law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD. V. 59. Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance; and sore sicknesse, and of long continuance. Zech. 5. 2, 3, 4. And he said unto me, What seest thou? and I answered him, I see a flying roll, the length thereof twenty cubits, and the breadth thereof thirty cubits. V. 3. Then said he unto me, This is the censore that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off, as on this side according to it; and every one that sweareth shall be cut off, as on that side, according to it. V. 4. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name.
Q. Which is the fourth Commandment?

A. The fourth Commandment is, [Remember the Sabbath day to keep it holy: six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.]

Q. What is required in the fourth Commandment?

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

[Six days shalt thou labour, and do all thy work. V. 14] But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the first day of the week, which he made; and he rested on the seventh day from all the work which he made. V. 3] And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God created and made. 1 Cor. 16. 1. 2. Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, &c. do ye. V. 2.] The first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come, Acts 20. 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow, &c. Mat. 5. 17. 18. Think not that I come to destroy the Law, or the Prophets; I am not come to destroy, but to fulfill. V. 18] For verily, I say unto you, till heaven and earth pass, &c. - Isa. 56. 2 - 4. - 6. 7. Blessed is the man that doth this, and the son of man that layeth hold on it; that keepeth the Sabbath; &c. - V. 4] For thus saith the Lord unto the Eunuchs that keep my Sabbaths, &c. - V. 6] Also the sons of the strangers that join themselves to the Lord, to serve him, and to love the name of the Lord, &c. - V. 7] Even them will I bring to my holy mountain, and make them joyful in my house of prayer, &c. - V. 7] [Rev. 11. 10. I was in the spirit on the Lord's day, and heard behind me, &c. - (7) Rev. 11. 10. I was in the spirit on the Lord's day, and heard behind me, &c. -]
Q. How is the Sabbath, or Lords day to be sanctified?

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

This shall not do any work, thou shalt not do any work, on the sabbath day. (b) Exod. 16. 22, 26, 27, 28. And Moses said, Eat that day, for to day is a Sabbath unto the Lord; to day ye shall not find it in the field. v. 16. For six days ye shall gather it, but on the seventh day, which is the Sabbath, in it there shall be none. v. 27. And it came to pass that there went out some of the people on the seventh day to gather, and they found none. v. 8. And the Lord said unto Moses, How long refuseth ye to keep my Commandments, and my Laws? But when they came to Jerusalem, on the Sabbath day, and I testified against them in the place where they sold victuals, v. 16. There dwelt men of Tyre also therein, which brought fish, and all manner of wares, and sold on the Sabbath day unto the children of Judah, and in Jerusalem. v. 17. Then contended I with the Nations of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? v. 18. Did not your fathers thus? and did not God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath? v. 19. And it came to pass that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be open till after the Sabbath: and some of my servants set at the gates, that there should be no burden brought in on the Sabbath day. v. 20. So the merchants & sellers of all sorts of wares, were lodged without Jerusalem once or twice. v. 21. Then testified I against them, saying, Why lodge ye about the wall? If ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath. v. 22. And I commanded the Levites that they should cleanse themselves, and come and keep the gates, to sanctifie the Sabbath. Remember me, O my God, concerning this also. — Jer. 17. 2, 22. Thus saith the Lord, Take heed to yourselves, and bear no burden on the Sabbath day, neither bring it in by the gates of Jerusalem. v. 22. Neither carry forth a burden out of your houses on the Sabbath, nor do ye any work, but hallow ye the Sabbath day, as I commanded your fathers, (c) Matt. 12. from v. 1, to v. 13. At that time Jesus went on the Sabbath day through the corn, and his discip刻s were an hundred: and began to pluck th the ears of corn and to eat. But when the Pharisees saw it, &c. — (d) Luke 6. 13. It thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the Holy of the Lord honourable, and shal honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. — Luke 4. 15. And he came to Nazareth where he had been brought up, and as his custom was, he went into the Synagogue on the Sabbath day, and stood up for to read, Acts 20. 7. And upon the first day of the week, when the Disciples came together to break bread, Paul preached to them, ready to depart on the morrow. — 1 Cor. 16. 1, 2. Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye, v. 1. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. — 1 Cor. 16. 14. Title. A Psalm, or song for the Sabbath day. 1 Cor. 66. 23. And it shall come to pass, that from one new Moon to another, and from one Sabbath to another, shall all flesh come to worship.
worship before me, faith the Lord, Lev. 23:3. Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation, ye shall do no work therein: it is the Sabbath of the Lord in your dwellings. (e) Exod. 20:8. Remember the Sabbath day to keep it holy. Luke 23:54—56. And that day was the preparation, and the Sabbath drew on — v.56].

And they returned, and prepared spices and ointments, and rested the Sabbath day, according to the Commandment. Exod. 16. 22—25, 26—29. And it came to passe on the sixth day they gathered twice as much bread, two Omers for one man: and all the Rulers of the Congregation came and told Moses — v.25]. And Moses said, Eat that to day; for to day is a Sabbath unto the Lord, to day ye shall not find it in the field. v.16]. Six days shall ye gather it, but on the seventh day, which is the Sabbath, there shall be none. — v.19]. See for that the Lord hath given you the Sabbath; therefore he gave you on the sixth day the bread of two days: abide you every man in his place; let no man go out of his place on the seventh day. Neh. 13:19. And it came to passe that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath. And some of my servants sat at the gates, that there should be no burden brought in on the Sabbath day.

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

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

shall do no manner of work; thou nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates, Jos. 24:15 — but as for me & my house, we will serve the Lord. Neh. 13:15—17. In those days law I in Judah some reading the wine-presses, &c. — See above in [b] Jer. 17. 20, 21, 22. And say unto them, Hear the word of the Lord, ye Kings of Judah, and all Judah and all the inhabitants of Jerusalem, that enter in by these gates, v.21]. Thus saith the Lord, Take heed to yourselves, and bear no burden on the Sabbath day. &c. See above in [b] Exod. 23. 12. Six days shall thou do thy work, and on the seventh day thou shalt rest; that thine oxen and thine ass may rest, and the son of thine handmaid and the stranger may be refreshed.

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

A. The sins forbidden in the fourth Commandment, are;

(g) Ezek. 22. all omissions of the duties required, all careless, negligent, 26. Her Priests have violated my law, and profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and clean: they have hid their eyes from my Sabbaths, and I am profaned among them.
and unprofitable performing of them, and being weary of
them, all profaning the day by idleness, and doing that
which is in it sinful; and by all needless works, words, and
thoughts about our worldly employments and recreations k.

The disciples came together to break bread, Paul Preached unto them, ready to depart on the morn-
row, and continued his speech until midnight.—v.9 And there sat in a window a certain
young man named Euycbus, being fallen into a deep sleep, and as Paul was long preaching he sunk
down with sleep, and fell down from the third floor, and was taken up dead. Ezck. 33: 30, 31, 32.
And thou of men, the children of thy people still are talking against thee by the walls,
and in the doors of the houses, and speak one to another, every one to his brother, saying,
Come, I pray you and hear what is the word that cometh forth from the Lord. v. 31 And they
come unto thee, as the people come, and sit before thee as my people, and hear my words, but
they will not do them; for with their mouth they shew much love, but their heart runneth after
their covetousness, v. 32] And lo, thou art unto them as a very lovely long of one that hath a
pleasant voice, and can play well on an instrument; for they hear thy words, but they do them
not. Amos 8: 5. Saying, When will the new Moon be gone, that we may sell corn, and the Sabbath,
that we may set forth wheat, making the Ephah small, and the Shekel great, falsifying the bal-
ances by deceit. Mal. 1: 13. Ye shall also Behold, what weariness is it! and ye labour at it,
faith the Lord of hosts, and ye brought that which was torn, and the lame, and the sick; thus
ye brought an offering: Should I accept this of your hand, faith the Lord? (i) Ezck. 11: 38.
Moreover, this they have done to me. They have defiled my sanctuary in the same day, and have
profaned my Sabbaths. (k) Jer. 17: 24—27. And it shall come to pass, if ye diligently hearken
unto me, faith the Lord, to bring in no burden through the gates of this city on the Sabbath
day, but hallow the Sabbath day, to do no work therein—v. 27] But if ye will not hearken
unto me to hallow the Sabbath, and not to bear a burden, even entering in at the gates of Jeru-
salem on the sabbath day, then will I kindle a fire in the gates thereof, and it shall devour
the palaces of Jerusalem, and shall not be quenched, Isai. 58: 13. If thou turn away thy foot from
the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the Holy of
the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own
pleasure, not speaking thine own words.

Q. What are the Reasons annexed to the fourth Command-
ment, the more to enforce it?

A. The Reasons annexed to the fourth Commandment, the
more to enforce it, are taken from the equity of it, God al-
lowing us six days of seven for our own affairs, and reserving
but one for himself, in these words, [Six days shalt thou la-
bour, and do all thy work.] from Gods challenging a special
propriety in that day, [The seventh day is the Sabbath of the
Lord thy God.] from the example of God, who in six days
made heaven and earth, the sea, and all that in them is, and
rested the seventh day; and from that blessing which God
put upon that day, not only in sanctifying it to be a day
for his service, but in ordaining it to be a means of blessing to

E c 2
us in our sanctifying it; [wherefore the Lord blessed the Sabbath day and hallowed it.]

Q. Why is the word Remember, set in the beginning of the fourth Commandment?

A. The word Remember, is set in the beginning of the fourth Commandment; partly because of the great benefit of remembering it; we being thereby helped in our preparation to keep it, and in keeping it, better to keep all the rest of the Commandments; and to continue a thankful remembrance of the two great benefits of Creation, and Redemption, which contain a short abridgment of Religion; and partly because we are very ready to forget it; for that there is less light of nature for it, and yet it restraineth our natural liberty in things at other times lawful, that it cometh but once in seven days; and many worldly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, that which ye will take to day, and feeth what ye will seeth and that which remainteth over, lay up for you, to be kept till morning. Luke 23, 54—56. And that day was the Preparation, and the sabbath drew on—v. 56. And they returned and prepared spices, and ointments, and rested the sabbath day, according to the commandment. Compared with Mark 15, 42. And now when the even was come, because it was the preparation, that is, the day before the sabbath. Neh. 13, 19. And it came to pass, that when the gates of Jerusalem began to be dark, before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath.—(q) Psal. 92, Title, and Psal. 46, for the sabbath day. Compared with v. 13, 14. They shall bring forth fruit in old age: they shall be fat and flourishing. Ezek. 10, 12—19, 20. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them; v. 19. I am the Lord your God: walk in my Natures and keep my judgements, and do them. v. 20. And hallow my sabbaths; and they shall be a sign between me and you that ye may know that I am the Lord your God. (r) Gen. 2, 3. And on the seventh day God ended his work which he had made, and he rested on the seventh day, from all his work which he had made. v. 3. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which he created and made. Psal. 115, 17—24. The stone which the builders refused, is become the head stone of the corner.—v. 22. This is the day which the Lord hath made, we will rejoice and be glad in it. Compared with Acts 4, 10, 11. Be it known unto you all, and unto all the people of Israel, that by the name of Jesus Christ of Nazareth, whom God raised from the dead, even by him doth this man stand here before you whole. v. 11. This is the stone which was set at naught, by you builders, which is become the head of the corner. Rev. 1, 10, I was in the Spirit on the Lords day, and heard behind me a voice as of a Trumpet. (t) Ezek. 12, 16. Her Priests have violated my Law, and profaned my holy things, they have put no difference between the holy and profane, the unclean and the clean, and have bid their eyes from my Sabbaths, and I am profaned among them. (u) Neh. 9, 14. And made known unto them the holy Sabbath, and commanded them priests, and Levites, and laws, by the hand of Moises thy servant. (u) Exod. 34, 21. Six days shalt thou work, but on the seventh day thou shalt rest; in earning time, and in hard work thou shalt rest.
or to sanctifie it*; and that Satan with his instruments much * Dent. 5. 14, labour to blot out the glory, and even the memory of it, to 15. But the bring in all irreligion and impiety x.

the Lord, &c. — V. 15 ] And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day. Amos 8. 5. Saying, When will the new moon be gone, that we may fell corn, and the Sabbath, that we may set forth whear, making the Ephah small, and the Shekel great, and falsifying the balances by deceit? (x) Lam. 1. 7. Jerusalem remembered in the days of her affliction, and of her miseries all her pleasant things that she had in the days of old, when her people fell in the hand of the enemy, and none did help her; the adversaries saw her, and did mock at her sabbaths. Jer. 17. 21, 22, 23. Thus faith the Lord, Take heed to your selves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem. V. 22. ] Neither carry forth a burden out of your houses on the Sabbath day, nor do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. V. 23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. Neh. 13. from v.15 to v. 23. In those days saw I in Judah, some treading wine presses on the Sabbath day,— &c:

Q. What is the sum of the six Commandments, which contain our duty to man?  
A. The sum of the six Commandments, which contain our duty to man, is, to love our neighbour as ourselves, and (7) Mat. 22. 39, to do to others what we would have them do to us. 

Thou shalt love thy neighbour as thy self. (7) Mat 7. 12. Therefore all things whatsoever you would that men should do unto you, do ye even to them: for this is the Law and the Prophets.

Q. Which is the fifth Commandment?  
A. The fifth Commandment is, Honour thy father and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee. (a) Ex. 20. 12.

Q. Who are meant by Father, and Mother, in the fifth Commandment?  
A. By Father and Mother in the fifth Commandment, are meant, not only natural parents, but all superiors. (b) Pr. 23. 20— 25. Hearken to thy father that begat thee, and despise not thy mother when she is old. — V. 25. ] Thy father and mother shall be glad, and she that bare thee shall rejoice. Eph. 6. 1, 2. Children obey your parents in the Lord: for this is right. V. 2. ] Honour thy father and thy mother (which is the fifth Commandment with promise.) ours.
Q. Why are Superioris filled Father and Mother?  
A. Superioris are filled Father and Mother, both to teach them in all duties towards their inferiors, like natural Parents, to express love and tenderness to them, according to (h) Eph. 6. 4. their several relations h, and to work inferiors to a greater And fathers, willingness and cheerfulness in performing their duties to their provoke not your Superioris as to their Parents i.

wrath, but bring them up in the nurture and admonition of the Lord. 2 Cor. 12. 14. For the children ought not to lay up for the parents, but the parents for the children. 1 Thes. 2. 7, 8, 11. But we are gentle amongst you, even as a nurse cherisheth her children. 1 Pet. 2. 7. So being affectionately desirous of you, if we were willing to have imparted to you, not the Gospel of God only, but also our own souls; because ye were dear unto us—v. 11. As ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children. Numb. 11. 11. 12. And Moses said unto the Lord, wherefore hast thou afflicted thy servant, and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? v. 12. Have I conceived all this people? Have I begotten them? that thou shouldst lay upon me, Carry them in thy bosom, as a nursing father beareth a sucking child, unto the land which thou wast led unto their fathers. 1 Cor. 4. 14, 15. I write not these things, to shame you, but as my beloved sons I warn you. v. 13. For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the Gospel. v. 16. Wherefore I beseech you be ye followers of me. 1 Kings 5. 13. And his servants came near, and spake unto him, and said, My father, &c.—

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

Q. What is the honour that Inferiors owe to their Superiors? A. The honour which Inferiors owe to their Superiors, is, all due reverence, in heart, word, and behaviour; prayer & thanksgiving for them, imitation of their virtues and graces; willing obedience to their lawful commands, and counsels, due submission to their authority; that God may lead them, to walk in the fear of God. Rom. 12. 10. Be kindly affectioned one to another, with brotherly love, in honour preferring one another.

(k) Eph. 5. 21. Submitting your souls one to another in the fear of God. 1 Pet. 2. 17. Honour all men; love the brotherhood. Fear God, Honour the King. Rom. 12. 10. Be kindly affectioned one to another, with brotherly love, in honour preferring one another.

(1) Mal. 1. 6. A giving for them, imitation of their virtues and graces; willing obedience to their lawful commands, and counsels, due submission to their authority; that God may lead them, to walk in the fear of God. Rom. 12. 10. Be kindly affectioned one to another, with brotherly love, in honour preferring one another.
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(7) Heb. 12. 9. to their corrections r, fidelity to f, defence t, and mainte-
nence of their persons and authority, according to their several ranks, and the nature of their places u; bearing with their infirmities, and covering them in love *, that so they acquiesce us, and may be an honour to them and to their government x.

we gave them reverence: shall we not much rather 2 be in subjection unto the Father of Spirits, and live?

1 Pet. 2, 18, 19, 20. Servants be subject to your masters, with all fear, not only to the good and gentle, but also to the froward. v. 19] For this is thank-worth, if a man for conscience towards God endure grief, suffer wrongfully. v. 20] For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. (f) Tit. 2, 9, 10 Exhort servants to be obedient to their own masters, and to please them well in all things, not answering them again. v. 10] Not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things. (f) 1 Sam. 26. 15, 16. And David said to Abner, Art thou not a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy Lord the King? for there came one of the people in to destroy the King, thy Lord. v. 15] This thing is not good which thou hast done. As the Lord liveth, ye are worthy to die; because ye have not kept thy Master, the Lord anointed. — 2 Sam. 18. 3. But the people answered, Thou shalt not go forth; for if we flee away, they will not care for us; neither if half of us die, will they care for us; but now thou art worthy ten thousand of us, therefore now it is better that thou succour us out of the City. Esth. 6. 2. And it was found written that Mordecai had told of Bigthana and Teresh, two of the Kings Chamberlains, the keepers of the door, who sought to lay hands on King Abafuerus. (u) Matt. 22. 21. They say unto him, Cesar's. Then faith he unto them, Render unto Cesar the things which are Cesar's, and unto God the things which are Gods. Rom. 13. 6, 7. For this cause pay ye tribute also: for they are Gods Ministers, attending continually upon this very thing. v. 7.] Render therefore unto all their dues; tribute, to whom tribute is due; custom, to whom custom is due; fear, to whom fear, honour, to whom honour. 1 Tim. 5. 17, 18. Let the Elders that rule well be counted worthy of double honour, especially they who labour in the Word and Doctrine. v. 18.] For the Scripture faith, Thou shalt not muzzle the Ox that treadeth out the corn: and, The labourer is worthy of his reward. Gal. 6. 6. Let him that is taught in the Word communicate unto him that teacheth in all good things. Gen. 45. 11. And there will I nourish thee (for yet there are five years of famine) left thou and thy household, and all that thou hast, come to poverty. Gen. 47. 12. And Joseph nourished his father, and his brethren, and all his father's household with bread, according to their families. * 1 Pet. 2. 18. Servants be subject to your masters with all 2 fear, not only to the good and gentle, but also to the froward. Prov. 22. 22. Hearken unto thy father which begat thee, and despise not thy mother when she is old. Gen. 9. 23. And Shem and Japhet took a garment and laid it upon their shoulders, and went backwards, and covered the nakedness of their father; and their faces were backward, and they saw not their fathers nakedness. (u) Psal. 127. 3, 4, 5. Lo, children are an inheritance of the Lord, and the fruit of the womb is his reward. v. 4.] As arrows are in the hand of a mighty man, so are children of the youth. v. 5] Happy is the man that hath his quiver full of them; they shall not be ashamed, but shall speak with the enemies in the gates. Prov. 21. 23. Her husband is known in the gates, when he fitteth among the Elders of the land.

Q. What are the sins of Inferiors against their Superiors?

A. The
A. The sins of Inferiours against their Superiours, are all neglect of the duties required toward them; envyng at their contempt. For God of a, and Rebellion b, against their persons, d, and places d, in their commands, lawful counsels e, commands, and corrections f, cursing, mocking g, and all such refractory and scandalous carriage, as proves a shame and dishonour to them and their government b.

But ye say, that whatsoever (v 5) But ye say, that whatsoever shall say to his father or mother, It is a gift by whatsoever thou mightst be profited by me. v 6] And honour not his father and mother, he shall be free. Thus have ye made the Commandment of God of none effect, by your tradition. (c) Num. 15. 18. 29. And Joshua the son of Nun, the servant of Moses, one of his young men answered, and said, my lord, Moses, forbid them. v. 19] And Moses said unto him, Enviest thou for my sake? Would God that all the Lords people were Prophets, and that the Lord would put his Spirit upon them. (a) 1 Sam 8. 7. And the Lord said unto Samuel, hearken unto the voice of the people in all what they say unto thee, for they have not rejected thee, but they have rejected me, that I should not reign over them. If 3. 5. And the people shall be oppressed every one by another, and every one by his neighbour, and the child shall behave himself proudly against the ancient, and the base against the honourable. (b) 2 Sam. 15. from 10. to 12. And it came to pass after that Absalom prepared him chariots and horses &c., and so on. (c) Exod. 21. 15. And he that smiteth his father, or mother, shall surely be put to death. (d) 1 Sam. 10. 27. But the children of Belial said, How shall this man save us? and they despised him, and brought him no presents; but he held his peace. (e) 1 Sam. 2. 25. Notwithstanding they (or, the sons of Eli) hearkened not unto the voice of their father; because the Lord would slay them. (f) Deut. 21. 18. 19. 20. And a man shall have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother; and when they have chastened him, will not hearken unto them. v. 19] Then shall his father and mother lay hold on him, and bring him unto the Elders of the City, and unto the gate of his place. v. 20] And they shall say to the Elders of his City, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard, v. 21] And all the men of his City shall stone him with stones, that he die; so shall thou put evil away, &c. (g) Prov. 30. 11—17. There is a generation that curseth their father, and doth not blest their mother. v. 17] The eye that mocketh at his father, and despiseth to obey his mother; the Ravens of the valley shall pick it out, and the young Eagles shall eat it. (b) Prov. 19. 16. He that waiteth his father, and chastiseth away his mother, is a son that causeth shame, and bringeth reproach.

Q. What is required of Superiours toward their Inferiours?

A. It is required of Superiours, according to that power (i) Col. 3. 18. they receive from God, and that relation wherein Husbands, love they stand, to love i, pray for k, and blest their inferi. your wives, and against them. Tit. 2. 4. That they may teach the young women to be sober, to love their husbands, i, and love their children, (k) 1 Sam. 12. 25. Moreover, as for me, God forbid that I should sin against the Lord, in ceasing to pray for you: but I will teach you the good and the right way. Job 1. 5. And it was so, when the days of their feasting were gone about, that Job lent, and sanctified them, and rose up early in the morning, and offered burnt offerings, according to the number of them all: for Job said, it may be that my sons have sinned, and cursed God in their hearts; Thus did Job continually.
King. 8. 55, ours l: to instruct, counsel, and admonish them, countenancing 3; commanding p, and rewarding such as do well q; and discountenancing, reproving, and chastising such as do ill; protecting t, and providing for them, all thing necessary for soul u, and body *; and by grave, wise, holy, and exemplary carriage, to procure glory to God x, honour to themselves, y, and to preserve that authority which God hath put upon them z.

Feda be the Lord God, that hath given rest to his people Israel, according to all that he promised; there hath not failed, &c. — Heb. 7. 7. And without all contradiction, the less is blessed of the greater. Gen. 49. 18. All these are the twelve Tribes of Israel, and this is it that their father spoke unto them, and blessed them, every one according to his blessing, he blessed them, (m) Deut. 6. 7. And these words which I command thee this day, shall be in thy heart. v. 7] And thou shalt teach them diligently unto thy children, and shalt talk of them when thou seest them in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. (n) Eph. 6. 4. And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. (o) 1 Pet. 3. 7. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. (p) 1 Pet. 2. 14. Or unto governors, as unto them that are sent by him, for the punishment of evil doers, and the praise of them that do well. Rom. 13. 3. For Rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. (q) Eph. 6. 3. And the King said, What honour and dignity hath been done to Mordecai for this? Then the King's servants, There is nothing done for him. (r) Rom. 13. 3, 4. For Rulers are not a terror to good works, but to the evil—v. 4.] For he is the Minister of God to thee for good: but if thou do evil, be afraid; for he beareth not the word in vain; for he is the minister of God, a revenger, to execute wrath upon him that doth evil. (s) Prov. 19. 15. The Rod and Reproof give wisdom, but a child left to himself bringeth his mother to shame. 1 Pet. 2. 14. See above in [p] (t) Job. 29. 12, to 18. Because I delivered the poor that cried, the fatherless and him that had none to help him. v. 13.] The blessing of him that was ready to perish came upon me; and I caused the widows heart to sing for joy. v. 14.] I put on righteousness, and it clothed me; my judgmenit was as a robe and a diadem; [v. 15.] I was eyes to the blind, and feet was I to the lame. v. 16.] I was a father to the poor, and the cause which I knew not, I searched out. v. 17.] And I brake the jaws of the wicked, and plucked the spoil out of his mouth. (t) 1. 10. — 17. Hear the voice of the Lord, ye Rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. —v. 17.] Learn to do well, seek judgement, relieve the oppressed, judge the fatherless, plead for the widow. (u) Eph. 6. 4.] And ye fathers, provoke not your children, but bring them up in the nurture and admonition of the Lord. *: 1 Tim. 3. 8.] But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse then an infidel. (x) 1 Tim. 4. 12. Let no man despise thy youth; but be thou an example of all the believers, in word, in conversation, in charity, in Spirit, in faith, in purity. Tit. 2. 3, 4, 5. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things. v. 4.] That they may teach the young women to be sober, to love their husbands. — v. 5.] To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. (y) 1 Kings 3. 28.] And all Israel heard of the judgement which the King had judged; and they feared the King, for they saw that the wisdom of God was in him, to do judgement. (z) Tit. 2. 15.] These things speak and exhort, and rebuke with all authority; let no man despise thee.
Q. What are the sins of Superiors?

A. The sins of Superiors are, beside the neglect of the duties required of them, an inordinate seeking of themselves, profit, or pleasure; commanding proffery against things unlawful, or not in the power of Inferiours to perform; the shepherds, of courfelling them, encouraging or favouring them in that which was evil, disputing, discouraging, or discontenuncing them; correcting them unduly, careless them. Thus it is with the Lord God unto the shepherds, who are the shepherds of Israel, that do feed themselves; should not the shepherds feed the flock? v. 3 Ye eat the fat, and cloath you with the wool, ye kill them that are good, but ye feed not the flock. v. 4 The diseased have ye not strengthened, nor have ye healed that was sick, nor bound that was broken, nor brought again that which was driven away, nor sought that which was lost, but with force and cruelty have ye ruled them. (b) Phil. 2. 21. For all seek their own, not the things which are Jesus Christ's. (c) Job. 5. 44. How can ye believe, who receive honour one of another, and seek not the honour that cometh from God only? Job. 7. 18. He that speaketh of himself, seeketh his own glory: but he that seeketh his glory, he that seeketh his glory, who lent him, he is true, and no unrighteousness is in him. (d) 1 Sam. 56. 10, 11. His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber. v. 11 Yes, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand; they all look to their own, every one for his gain from his quarter. Deut. 17. 19. Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply himself silver and gold. (e) Dan. 3. 4, 5, 6. Then an herald cried aloud, To you it is commanded, O people, nations, and languages, v. 5 That at what time ye hear the sound of the cornet, flute, harp, sackbut, dulcimer, and all kinds of musick, ye fall down and worship the golden image, which Nebuchadnezzar the King hath set up, v. 6. And when one falleth not down, shall be cast into the midst of a burning fiery furnace. Est. 17, 18. But that it spread no further, let us straitly threaten them that they speak henceforth to no man in this name. v. 18. And they called them, and commanded them not to speak at all, nor to teach in the name of Jesus. (f) Exod. 5, 9, ver. 10, to the 18. And the Task-masters of the people went out, and their Officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw, &c. Mat. 23. 2. 4. Saying, The Scribes & Pharisees sit in Moses' seat, v. 4. For they bind heavy burdens and grievous to be born, &c. (g) Mat. 14. 8. And she being before instructed her mother, said, Give me here John Baptist's head in a charger. Compared with Mark, 6. 24. And she went forth and said unto her mother, what shall I ask? and she said, The head of John Baptist. (b) 2 Sam. 13. 28. Now Absalom had commanded his servants saying, Mark ye now when Amnon's heart is merry with wine, and when I lay unto you, smite Amnon, then kill him; fear not, have not I commanded you, be courageous and valiant. (i) Sam. 3. 13. For I have told him that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, &c., he restrained them not. [k] Job. 7. 46, 47, 48, 49. The Officers answered, Never man spake like this man, v. 47 Then answered them the Pharisees, are ye also deceived? v. 48? Have any of the Rulers or Pharisees believed on him? v. 49? But this people who knoweth not the law are cursed. Col. 1. 21. Fasters provoke not your children to, but they be discouraged. Exod. 5. 17. But he said, ye are idle, ye are idle, therefore ye say, Let us go, and do sacrifice to the Lord. [l] 1 Pet. 2, 18. 19. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward, v. 19. For this is thank-worthy, if a man for conscience towards God endure grief, suffering wrongfully, v. 20. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well and suffer for it, ye take it patiently, this is acceptable with God. Heb. 11. 34. For thy verily for a few days, cholstered us after their own pleasures, but he for our profit, that we might be partakers &c. — Deut. 15. 3. Forty stripes may be given them, and not exceed left if he should exceed, and beat him above those with many stripes, then thy brother should seem vile unto thee, —
exposing, or leaving them to wrong, temptation and danger m; provoking them to wrath n; or in any way dishonouring themselves, or lessening their authority, by an unjust, indil- 
creet, rigorous or remissive behaviour o.

widow at thy fathers house, till Shelah my son be grown up; for he said, lest peradventure he die also as his brethren did—V. 26 ] And Judah acknowledged them, and said, She hath been more righteous than I, because I gave her not to Shelah my son: and he knew her again no more. All. 18. 17. Then all the Greeks took Softness the Chief Ruler of the Synagogue, and beat him before the judgement seat, and Gallio care for none of these things. (n) Eph. 6. 4. And ye fathers provoke not your children to wrath; but bring them up in, &c. (o) Gen. 9. 2. And he drank of the wine, and was drunken, and he was uncovered within his tent. Kings 12. 13. 14; 15. 16. And the King (Rehoboam) answered the people roughly, and forsook the old mens counsel, which they gave him. V. 14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy; and I will add to your yoke: my father chastised you with whips; but I will chastise you with scorpions. V. 15 Wherefore the King heartened not to the people; for the cause was from the Lord—V. 16. ] So when all Israel saw that the King heartened not to them, the people answered the King, saying, what portion have we in David? neither have we inheritance in the son of Jesse; to your tents, O Israel: now see to thine own house, David, so Israel departed to their tents. Kings 1. 6. And his father had not displeased him (viz. Adonijah) at any time, in saying, why hast thou done so—1 Sam. 2. 29, 30, 31. Wherefore kick ye at my sacrifices, and at my offerings, which I have commanded in mine habitation, and honourest thy sons above me, to make your selues fat, with the chiefest of all the offerings of Israel my people? V. 30 ] Wherefore the Lord God of Israel said, I have indeed heard, that thy house and the house of thy father, should walk before me for ever; but now the Lord said, Be it far from me, for them that honour me I will honour; and they that despise me, shall be lightly esteemed. V. 31 ] Behold the days come, that I will cut off thine arm, and the arm of thy fathers house; that there shall not be an old man in thine house.

Q. What are the duties of equals?

A. The duties of equals are, to regard the dignity and worth of each other p, in giving honour to go one before another, love the other q, and to rejoice in each others gifts and advance-brotherhood, ment, as their own r.

Fear God, honour the King. (q) Rom. 12. 10. Be kindly affectioned one towards another with brotherly love, in honour preferring one another. (r) Rom. 12. 15. 16. Rejoyce with them that rejoice, and weep with them that weep. V. 16] Be of the same mind, one towards another; mind not high things, but condescend to men of low estate, &c. Phil. 2. 3, 4. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. V. 4. ] Look not every man on his own things, but every man also on the things of others.

Q. What are the sins of equals?

A. The sins of equals are, beside the neglect of the duties required, the undervaluing of the worth, envying the one to man anything, but to love one another: for he that loveth another hath fulfilled the Law. (f) 2 Thm. 3. 3. Without natural affection, &c.
gifts w, grieving at the advancement or prosperity, one of (a) Acts 7:19; another *, and usurping preheminence one over another x. And the Pari-archs moved with envy, sold Joseph into Egypt; but God was with him. Gal. 5:25. Let us not be desirous of vain glory, provoking one another, envyng one another. * Num. 12:2. And they said, Hath the Lord indeed spoken by Moses? hath he not also spoken by us? and the Lord heard it. Ex. 6.12, 13. And Mordecai came again to the Kings gate; but Haman hasted to his house, mourning, and having his head covered. v. 13. And Haman told Zeresh his wife, and all his friends every thing that had befallen him. Then said his wife men, and Zeresh his wife unto him, if Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but thou surely fall before him. (x) 3 Joh. ver. 9. I wrote unto the Church; But Diotrephes who loveth to have the preheminence among them, receiveth us not. Luke 22:24. And there was also a strife among them, which of them should be the greatest.

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

A. The Reason annexed to the fifth Commandment, in these words, (That thy days may be long upon the land which the Lord thy God giveth thee y) is an express promise of long (y) Ex. 20:12, life and prosperity, as far as it shall serve for Gods glory, and their own good, to all such as keep this Commandment z. (z) Deu. 5:16. Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee. 1 Kings 8:25. Therefore now, Lord God of Israel, keep with thy servant David, my father, that which thou promisedst him, saying, There shall not fail thee a man in thy fight to sit on the throne of Israel, so that thy children take heed to their way, that they walk before me as thou hast walked before me. Eph. 6:2, 3. Honour thy father and thy mother (which is the fifth Commandment with promise.) V. 3. That is, may be well with thee, and thou mayst live long on the earth.

Q. Which is the sixth Commandment?

A. The sixth Commandment is, (Thou shalt not kill.) (a) Ex. 20:13.

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

A. The duties required in the sixth Commandment, are all careful studies, and lawful endeavours to preserve the life of ourselves b, and others c, by resisting all thoughts and pur- (b) Eph. 5:29; (c) 1 Kings 18:4. For it was so, when Jezabel cut off the Pro- phets of the Lord, that Obadian took an hundred Prophets and hid them by fifty in a cave, and fed them with bread and water,
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(d) Jer 26. 15. poses d, subduing all passions e, and avoiding all occasions f, g, h. But know temptations j, and praintiles, which tend to the unjustifica-

tion for certain, king away the life of any b; by just defence thereof against that if ye put violence i, patient bearing of the hand of God k, quietness of

ye shall surely bring innocent blood upon your selves, and upon this City, and upon the inhabitants thereof; for of a truth the Lord hath sent me unto you to speak all these words in your ears. V. 16 Then said the Princes, and all the people to the Prophets, This man is not worthy to die; for he hath spoken unto us in the Name of the Lord our God. Acts 23, 12—15, 17—21—27: And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, That they would neither eat nor drink till they had killed Paul.—V. 16 And when Paul saw that the famine of their lying in wait, he went and entered into the cattle and told Paul; V. 17 Then Paul called one of the Centurions unto him, and said, Bring this young man unto the chief Captain, for he hath a certain thing to tell him. —V. 21 There is no man more or none then forty men, which have bound themselves with an oath, that and now are they ready, looking for a promise from thee. —V. 27 This man was taken of the Jews, and should have been killed of them; then came I with an army and rescued him, having understood that he was a Roman. (e) Eph. 4, 26. 27. Be ye angry, and sin nor; let not the sun go down upon your wrath; V. 27 Neither give place to the devil. (f) 2 Sam 2, 22, 23. And Abner said again to Abishai, Turn thee aside from following me; wherefore should I smite thee to the ground? &c. —Deu. 22, 8. When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thy house, if any man fall from thence. (e) Matt. 4, 6, 7.—And faith unto him, If thou be the Son of God, cast thy self down, &c. —V. 7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Pro. 1, 10, 11—15—16. My son, if sinners entice thee, consent thou nor. V. 11 If they say, come with us, let us lay wait for blood, let us lurk privily for the innocent without cause.—V. 15 My son walk not thou in the way with them, refrain thy foot from their path. V. 16 For their feet run to evil, and make haste to shed blood. (b) 1 Sam. 24, 12. The Lord judge between me and thee, and the Lord avenge me of thee; but mine hand shall not be upon thee. 1 Sam. 26, 9, 10, 11. And David said unto Abishai, Destroy him not: for who can stretch forth his hand against the Lords anointed, and be guiltles? V. 10 David said furthermore as the Lord liveth, the Lord shall smite him, or his day shall come to die, or he shall descend into battle and perish, V. 11 The Lord forbid that I should stretch forth mine hand against the Lords anointed. Gen. 37, 21, 22. And Reuben heard it, and he delivered him out of their hands, and said, Let us not kill him. V. 22 And Reuben said to them, Shed no blood, but cast him into this pit that is in the wilderows, & lay no hands upon him, &c. —(c) Psa. 82, 4. Deliver the poor and needy, rid them out of the hands of the wicked. Pro. 24, 11, 12. If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain. V. 12 If thou saith, Behold we knew it not, doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? &c. —1 Sam. 14, 45, 46. And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid. As the Lord liveth there shall not one hair of his head fall to the ground: for he hath wrought with God this day. So the people rescued Jonathan, that he died nor. (d) 1 Sam. 5, 7, 8, 9, 10, 11. Be patient therefore, brethren, unto the coming of the Lord; behold the husbandman waiteth for the precious fruit of the earth, and hath long patience, &c. —V. 8 Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh. V. 9 Grudge not one against another, brethren, let ye be condemned; behold the Judge standeth before the door. V. 10 Take my brethren, the Prophets who have spoken in the Name of the Lord, for an example of suffering affliction. V. 11 Behold we count them happy that endure. Ye have heard of the patience of Job, and have seen the end of the Lord, &c. —Heb. 1, 3, 9. Furthermore, we have had fathers of our flesh who corrected us, and we gave them reverence: shall we not rather be in subjection to the Father of spirits, and live? —Rev. 1, 10. Amen.
mind, cheerfulness of spirit, a sober use of meat and drink, study to be quiet, to do your own business, and to be the hidden man of the heart, that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. Ps. 37:8,9,10. Cease from anger, and refrain from wrath; fret not thyself in any wise to do evil. v. 9 For evil doers shall be cut off: but they that wait upon the Lord shall inherit the earth. v. 10 For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. v. 11 But the meek shall inherit the earth, and shall delight themselves in abundance of peace. (m) Prov. 17:22. A merry heart doth good like a medicine; but a broken spirit maketh bones to reel. (n) Prov. 25:16-27. Hast thou found honey? eat as much as is sufficient for thee; lest thou be filled therewith, and vomit it. v. 27. It is not good to eat much honey; &c. (o) 1 Tim. 5:23. Drink no longer water, but drink a little wine for thy stomach's sake, and thine often infirmities. (p) Isa. 38:21. For thus said the Lord, letting take a lump of figs, and lay it for a plaster upon the boil; and he shall recover. (q) Isa. 12:2. It is in vain for you to rise up early, to sit up late, to eat the bread of sorrows; for he giveth his beloved sleep. (r) Eccles. 5:12. The sleep of a labouring man is sweeter, whether he eat little or much; but the abundance of the rich will not suffer him to sleep. 2Thes. 3:10-12. For even when we were with you, this we commanded you, That if any would not work, neither should he eat. v. 12. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. Prov. 16:26. He that laboureth, laboureth for himself; for his mouth craveth it of him. (s) Ecc. 3:4-11. A time to weep, and a time to laugh; a time to mourn, and a time to dance. v. 11. He hath made every thing beautiful in his time; also he hath set the world in their hearts, &c. (t) 1 Sam. 19:4,5. And Jonathan (spake good of David unto Saul his father, and laid unto him, Let not the King sin against his servant, &c. v. 5.) For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice; whereas then wilt thou sin against innocent blood, to slay David without a cause? 1 Sam. 22:13,14. And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, &c. v. 14.) And Abimelech answered the King, and said, And who is so faithful among all thy servants, as David, which is the King's son-in-law, and goes at thy bidding? &c. (u) Rom. 13:10. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. * Luk. 10:33,34,35. But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion on him. v. 34.) And went to him, and bound up his wounds, &c. (x) Col. 3:12,13. Put therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, v. 13.) Forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. (y) Eph. 3:17. But the wisdom which is from above, is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, &c. (z) 1Pet. 3:8,9,10,11. Finally, be all of one mind, having compassion one of another; love as brethren, &c. v. 9.) Not rendering evil for evil, or railing for railing, but contrariwise blessing, &c. v. 10.) For he that will love life, let him refrain his tongue from evil, &c. v. 11.) Let him eschew evil, & do good, &c. (z) Prov. 15:1. A soft answer turneth away wrath, &c. (w) Prov. 8:1,2,3. And the men of Ephraim said unto him, Why hast thou served us thus? Thou calledst not us when thou wentest to fight with the Midianites; and they did chide with them sharply. v. 2, 3.) See in the Bible, readiness.
readiness to be reconciled, patient, bearing and forgiving of injuries, and requiring good for evil a, comforting and succouring the distressed, and protecting and defending the innocent b.

Therefore if thine enemy hunger, feed him; if he be thirsty, give him drink: for in so doing, thou shalt heap coals of fire on his head. V. 21] Be not overcome with evil, but overcome evil with good. (b) 1 Thes. 5. 14 Now we exhort you brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient towards all men; Job 31. 19, 20. If I have seen any perish for want of clothing, or any poor without covering;—V. 20. If his loins have not blessed me, and if he were not warmed with the fleece of my sheep.—Mat. 25. 35, 36. For I was an hungry and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in. V. 36] Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me; Pro. 31. 8, 9. Open thy mouth for the dumb, in the cause of all such as are appointed to destruction. V. 9] Open thy mouth, judge righteously, and plead the cause of the poor and needy.

Q. What are the sins forbidden in the sixth commandment? A. The sins forbidden in the sixth commandment, are, all taking away the life of ourselves c, or of others d, except in case of publick justice e, lawful war f, or necessary defence g; the neglecting or withdrawing the lawful voice, saying, necessary means of preservation of life h, sinful anger i, hastily killing, no harm; for we are all here. (d) Gen. 9. 6. Whose sheddeth mans blood, by man shall his blood be shed: for in the image of God made he man. (e) Num. 35. 31-33: Moreover, ye shall not take any satisfaction for the life of a murderer, which is guilty of death: but he shall surely be put to death.—V. 33] So ye shall not pollute the land wherein ye are: for blood, it defileth the Land; and the land cannot be cleansed from the blood that is shed therein, but by the blood of him that shed it. (f) Jer. 48. 10. Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth his sword from blood. Deu. 20 Chap. throughout. (g) Exo. 22. 2. If a thief be found breaking up, and be smitten that he die, there shall be no blood shed for him. V. 2] If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft. (h) Mat. 25. 42. 43 For I was an hungry, and ye gave me no meat; thirsty and ye gave me no drink. V. 43] I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Jam 2. 15, 16. If a brother, or sister be naked, and destitute of daily food; V. 16] And one of you say to them, depart in peace, be ye warmed, and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Eccl. 6. 1, 2. There is an evil under the Sun, and it is common among men V. 2. A man to whom God hath given riches, wealth and honour, so that he wants nothing for his soul of all that he desireth; yet God gives him not power to eat thereof, but a stranger eateth it. This is vanity, and an evil disease. (i) Mat. 5. 22. But I say unto you, that whatsoever is angry with his brother without a cause, shall be in danger of the judgement; and whatsoever, &c.
tred k. envy l, desire of revenge m, all excessive passions n, distracting (k) 1 Job. 3: cares o, immoderate use of meat, drink p, labour q, and recreations r; 15. Whosoever provoking words, oppression t, quarrelling, u, striking, wounding; * hatest his brother is a murderer; and whatsoever else tends to the destruction of the life of any x. know that no murderer hath eternal life abiding in him. Lev. 19:17. Thou shalt not hate thy brother in thine heart, but rebuke thy neighbour, and suffer sin upon him. (l) Prov. 14:30. A sound heart is the life of the flesh, but envy the rottenness of the bones. (m) Rom. 12:19. Dearly beloved, avenge not yourselves; but rather give place unto wrath, for it is written, vengeance is mine: I will repay, saith the Lord. (n) Eph. 4:28. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. (o) Mat. 6:31-34. Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewith shall we be clothed? Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself, sufficient unto the day is the evil thereof. (p) Luke 12:24. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. Rom. 13:13. Let us walk honestly as in the day, not rioting and drunkenness, nor in chambering and wantonness, nor in strife and envying. (q) Eccl. 12:12. Furthermore, by these, my son, be admonished, of making many books there is no end, and much study is a weariness of the flesh. Eccl. 2:22, 23. For what hath a man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? v.23 For all his days are sorrows, and his travel grief, yea, his heart taketh no rest in the night: This is also vanity. (r) Isa. 5:12. And the harp, and the viol, and the tabret, and the pipe, and wine are in their feasts; but they regard not the work of the Lord, nor consider the operation of his hands. (f) Prov. 15:1. A soft answer turneth away wrath; but grievous words stir up anger. Prov. 12:18. There is that speaketh like the piercings of a sword; but the tongue of the wise is health. (s) Eccl. 18:18. As for his father, because he cruelly oppressed and spoiled his brother by violence; & did that which was not good among his people, to even be slain in his iniquity, Exod. 1:14. And they made their lives bitter with bondage, in mortar & brick, and all manner of service, in the field; all their service wherein they made them serve was with rigours (u) Gal. 5:15. But if ye bite and devour one another, take heed ye be not consumed one of another, Prov. 23:29. Who hath wrought who hath forrow? who hath contentions? who hath bellying? who hath wounds without cause (t &c. * Num. 35:16, 17, 18—21. And if he smite him with an instrument of iron (so that he die) he is a murderer, the murderer shall surely be put to death, v. 17) And if he smite him with throwing a stone (so that he die) he is a murderer, the murderer shall surely be put to death. v.18] Or if he smite him with a hand-weapon of wood (wherewith he may die) and he die, he is a murderer, the murderer shall surely be put to death—v.21] Or in enmity smite him with his hand, that he die, he that smote him shall surely be put to death, for he is a murderer—(x) Exod. 21, from vers. 18. to the end, containing laws for smiters, for an hurt by chance, for an ox that goeth, and for him that is an occasion of harm.

Q. Which is the seventh Commandment?
A. The (seventh Commandment is, [ Thou shalt not commit adultery y. ] (y) Exod. 20:14

Q. What are the duties required in the seventh Commandment?
A. The duties required in the seventh Commandment, Gg are,
made a covenant with mine eyes; why then should I think upon a maid? 1 Cor. 7, 34. There is a difference also between a wife and a virgin; the unmarried woman careth for the things of the Lord, that she may be holy, both in body and spirit: but the married careth for the things of the world, how she may please her husband. a Col. 4, 6. Let your speech be always with grace, seasoned with salt; that ye may know how ye ought to answer every man. b 1 Pet. 3, 2.— While they behold your chaste conversation coupled with fear. c 1 Cor. 7, 2.—35, 36. Nevertheless, to avoid fornication, let every man have his own wife, and every woman her own husband. v. 35. And this I speak for your profite, not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. v. 36. But if any man think that he behaveth himself uncomely towards his virgin, if she pass the flower of her age, and need do require, let him do what he will; he sinneth not, let them marry. d 1 Cor. 7, 1, 1. I have made a covenant with mine eyes, why then should I think upon a maid? e 1 Cor. 7, 19, 24, 25. And after certain days, when Felix came with his wife Drusilla, which was a Jew, he sent for Paul, and heard him concerning the faith of Christ. v. 23. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled &c.—f Prov. 2, 16, to 21. To deliver thee from the strange woman, even from the stranger which hindereth with her words. v. 17. Which forsaith the guide of his youth, and forgetteth the covenant of her God. v. 18. For her house is death. and her paths unto the dead. v. 19. None that go unto her return again, neither take they hold of the paths of life, v. 20. That thou mayest walk in the way of good men, and keep the paths of the righteous. g 1 Tim. 2, 5. In like manner also that the women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold; or pearl; or costly array. h 1 Cor. 7, 1, 9. Nevertheless, to avoid fornication, let every man have his own wife, and every woman her own husband. v. 9. But if they cannot contain, let them marry; for it is better to marry than to burn. i 1 Cor. 7, 19. Let her be as the loving Hind and pleasant Roe: let her breast satisfy thee at all times, and be thou ravished always with her love. v. 20. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger. k 1 Pet. 3, 7. Like wise ye husbands dwell with them according to knowledge; giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. l Prov. 3, 11—27, 28. The heart of her husband doth safely trust in her; so that he shall have no need of [prist.—v. 27. She looketh well to the ways of her household, and eateth not the bread of idleness. v. 28.] Her children arise up and call her blessed: her husband also praiseth her. m Prov. 5, 2, 8. Remove thy way far from her, and come not nigh the door of her house. Gen. 39, 9, 10. But Joseph refused, and said unto his Masters wife, Behold my Master knoweth not what is with me in the house, and he hath committed all that be hath into my hand. v. 9. There is none greater in this house then I; neither hath he kept back any thing from me; but thee, because thou art his wife. How then can I do this great wickedness, and sin against God? v. 10. And it came to pass, as the spake to Joseph day by day, that he hearkned not unto her, to lie by her, or to be with her.

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

A. The
A. The sins forbidden in the seventh Commandment, besides the neglect of the duties required, are, adultery, fornication, rape, incest, sodomy, and all uncleanness of the body; all unclean imaginings, thoughts, and affections, all corrupt or filthy communications, or listening thereof unto; wanton looks, impudent, or light behavior; immodest apparel; prohibiting of lawful, and dispensing with unlawful marriages, allowing, tolerating, keeping of thieves and refractory to them; entangling vows of single life; undue delay of marriage, having more wives or husbands than one, at the same time; unjustly divorced; or defecion; idleness, gluttony, drunkenness, usury, company; lascivious songs, books, pictures, but whoremongerings, stage-players, and all other provocations to, or acts of uncleanness either in our selves or others.

Now the works of the flesh are manifest which are these, Adultery, fornication, uncleanness, Lasciviousness, &c. (p) 2 Sam. 13. 14. Howbeit he (vix. Amnon) would not hearken unto her voice, but being stronger than she, forced her, and lay with her; 1 Cor. 5. 1. It is reported commonly that there is fornication among you, and such fornication as it is not so much as to be named among the Gentiles, that one should have his father's wife. (q) Rom. 1. 24—26, 27. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves, v. 26. For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature, v. 27. And likewise the men, leaving the natural use of the woman, burned in their lust one towards another, men with men working that which is unclean, and receiving in themselves that recompence of their error which was meet. Lev. 20. 13, 16. And if a man lie with a beast, he shall surely be put to death, and ye shall slay the beast. v. 16. If a woman approach unto any beast, and lay down thereto, she shall kill the woman, and the beast: they shall surely be put to death: their blood shall be upon them, (r) Mat. 5. 28. But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Mat. 5. 28. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, &c. Col. 3. 5. Mortifie therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil convertefulness, and covetousness, which is idolatry. (s) Eph. 5. 3, 4. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh Saints: v. 4. Neither filthiness, nor foolish talking, nor jesting, which are not convenient. Prov. 7. 5—21, 22. That they may keep thee from the strange woman, from the stranger which flattereth with her words, v. 21. With much fair speech the caused him to yield, with the flattering of her lips he forced him, v. 21. He goeth after her straight way, as an ox goeth to the slaughter, or as a fool to the correction of the rocks, (t) Isa. 3. 16. Moreover the Lord saith, because the daughters of Zion are haughty, and walk with stretched out necks, and wanton eyes, walking & mincing as they go, and making a tinkling with their feet. 2 Pet. 2. 14. Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls, &c. (u) Tit. 7. 10—13. And befriend them and bring her a woman with the attire of a harlot, and subtil of heart, v. 13. So she caught him, and kissed him, and with an impudent face said unto him—(x) 1 Tim. 4. 3. Forbidding to marry, and commanding to abstain from meats, which God hath commanded to be received with thanksgiving of them who believe, and know the truth. (y) Lev. 11, from v. 1, to the 21. Mark 6. 18, For John said unto Herod, It is not lawful for thee to have thy brother's wife. Mat. 2. 11, 12. Judah bath dealt treacherously, and an abomination is committed in Israel; and in Jerusalem; for Judah hath profaned the holiness of the Lord, which he loved, and hath married the daughter of a strange God. v. 12. The Lord will cut off the man that doth this, the master & the scholar.
out of the Tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts:

(1) 1 Kings 15. 12. And he (viz. Ahab) took away the Sodomites out of the land, and removed all the Idols that his fathers had made. 2 Kings 13. 7. And he (viz. Jehoshaph) brake down the houses of the Sodomites that were by the houses of the Lord, where the women were hanging for the grove. Deut. 23. 17, 18. There shall be no whore of the daughters of Israel, nor sodomite of the sons of Israel. v. 18 Thou shalt not bring the hire of a whore, or the price of a dog into the house of the Lord thy God, for any vow: for even both these are an abomination unto the Lord thy God. Lev. 19. 27. Do not prostitute thy daughter, to cause her to be a whore, lest the land fall to whoredom, and become full of wickedness. Jer. 5. 7. How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods; when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots houses. Prov. 7. 14, to 18. Hearken unto me now therefore, O ye children, and attend to the words of my mouth. v. 25] Let not thine heart decline to her ways, go not astray in her paths. v. 26 For the harlot cast down many wounded, yea many strong men have been slain by her. v. 27 Her house is the way to hell, going down to the chambers of death. (q) Mat. 19. 10, 11. His disciples say unto him, If the cleft of the man be so with his wife, it is not good to marry. v. 11 But he said unto them, all men cannot receive this saying, save they to whom it is given. (o) Cor. 7. 7, 8, 9. For I would that all men were even as I myself, but every man hath his proper gift of God, one after this manner, another after that. v. 8 [I say therefore to the unmarried and widows, It is good for them if they can abide even as I. v. 9 But if they cannot contain, let them marry; for it is better to marry than to burn. Gen. 38. 16 And Judah acknowledged them, and said she hath been more righteous than I, because I gave her not to Shelah my son, and he knew her again no more. (b) Mat. 2. 14, 15. Yet ye say, Wherefore? because the Lord hath been wine before thee and the wife of thy youth, against whom thou hast dealt treacherously, yet is she thy companion, and the wife of thy covenant. v. 15 And did not he make one? yet bad he the residue of the [i. ii. and whatever was left to be a godly seed: therefore take heed to your spirits, that ye deal not treacherously. Mat. 19. 5. For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be one flesh. (e) Mat. 1. 16. For the Lord the God of Israel saith that he hateth putting away; for one coveteth with his garments, saith the Lord of hosts; therefore take heed to your spirits, that ye deal not treacherously. Mat. 5. 22. But I say unto you, that whatsoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery. (d) 1 Cor. 7. 12, 13. But to the rest I speak, not the Lord, If any brother hath a wife that believeth not, and she be pleased to dwell with him, let her not be put away. v. 13] And the woman which hath an husband that believeth not, and she be pleased to dwell with him, let her not be put away. (c) Ezek. 16. 49. Behold this was the iniquity of thy sister Sodom; pride, willfulness of bread, and abundance of idleness was in her; and her daughters, neither did she strengthen the hand of the poor and needy. Prov. 23. 10, 31—33. They that tarry long at the wine, they shall go to seek new wine. v. 31. Look not upon the wine when it is red. v. 33. Thine eyes shall behold strange women, and thy heart shall utter perverse things. [f] Gen. 39. 10. And it came to pass as the [i. e. the day] by day, that she hearkened not unto her, to lift her up, nor to be with her. 

Prob. 5. 8. Remove thy way far from her, and come not near the door of her house [g] Eph. 4. 5, 7. Neither filthiness, nor foolish talking, nor jestings, which are not convenient, but rather giving of thanks. Ezek. 23. 14, 15, 16. And that the encreased her whoredoms, for when the law men poured away upon the wall, the images of Chaldeans portrayed with vermilion. v. 15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians, of Chaldea, the land of their nativity. v. 16. And as soon as they saw them with her eyes; she doted upon them, and sent messengers unto them in to Caldea, Isa. 13. 15, 16, 17. And it shall come to pass in that day, that Tyre shall be forgotten seven years, according to the days of one king: after the end of seven years shall Tyre sing as an harlot. v. 16] Take an Harp, go about the city, thou harlot, thou hast been forgotten.
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make sweet melody, singing many songs that thou maist be remembered. V. 17] And it shall come to pass after the end of 70 years, that the Lord will visit Tyre, and he shall turn to her hire, and commit fornication with all the kingdoms of the world upon the face of the earth. Isa. 3. 16. Moreover, the Lord saith, Because the daughters of Sion are haughty, & walk with stretched forth necks, and wanton eyes, walking and mining as they go, and making a tinkling with their feet. Mark 6. 12. And when the daughter of the said Herodias came in, and danced and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee, — &c. Rom. 13. 13. Let us walk honestly, as in the day, not in rioting and drunkenness, nor in chambering and wantonness, nor, &c. 1 Pet. 4. 3. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquettings, and abominable idolatries. (b) 2 King. 9. 30. And when Jehu was come to Jezreel, Jezebel heard of it, and painted her face, and tured her head, and looked out at a window. Compared with Jer. 4. 30. And when thou art spoilt, what wilt thou do? though thou cloest thy self with crimson, though thou deckest thee with ornaments of gold, though thou rendest thy face with painting, in vain shalt thou make thy self fair; thy lovers will despise thee, they will seek thy life: and with Ezek. 23. 40. And furthermore, ye have sent for men to come from far, unto whom a messenger was sent; and when they came, for whom thou didst wash thy self, paintedst thy eyes, and deckedst thy self with ornaments.

Q. Which is the eighth Commandment?

A. The eighth Commandment is, [Thou shalt not steal;] (i) Exo. 20. 15.

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

A. The duties required in the eighth Commandment, are, truth, faithfulness, and justice in contracts, and commerce between man and man, rendering to every one his due; restitution of goods unlawfully detained from the right owners thereof; giving, and lending freely, according to rightfulness, and speaketh the truth in his heart. — V 4 — He that sweareth to his own hurt, and changeth not, Zech. 7. 4. — 10. Then came the word of the Lord unto me saying, — V. 10. — And oppress not the widow nor the fatherless, nor the stranger, nor the poor, and let no man imagine evil against his brother in thy heart; Zech. 8. 16. 17. These are the things that ye shall do; Speak every man the truth to his neighbour, execute the judgement of truth and peace in your gates. V. 17. — And let none of you imagine evil in your hearts against his neighbour, and love not a false oath, for all these are things that I hate, saith the Lord. (i) Rom. 13. 7. Render therefore to all their dues; tribute to whom tribute is due, customs to whom custom is, fear to whom fear, honour to whom honour. (m) Lev. 6. 2, 3, 4, 5. If a soul sin and commit a trespass against the Lord, and lie to his neighbour in that which was delivered him to keep, or in fellowship, or in any thing taken away by violence, or hath deceived his neighbour; V. 3. — Or have found that which was lost, and lieth concerning it, and swears falsely; in any of all these that a man doth, sinning therein: V. 4. — Then it shall be because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found. V. 5. — Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereof, and give it unto him to whom it appertaineth, in the day of this trespass offering. Compared with Luke 19. 8. And Zacheus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; & if I have taken anything from any man by false accusation, I restore him four fold.
cording to our abilities, and the necessities of others; moderation of
our judgments, wills and affections, concerning worldly goods;
a provident care and study to get, keep, use, and dispose those things
which are necessary and convenient for the sustentation of our na-
ture, and suitable to our condition; lawful calling, and di-
ligence in it; frugality, avoiding unnecessary lats, suits, and sure-
goods ask the

38. Give, and
it shall be given unto you, good measure, pressed down, and shaken together, and run-
ing over shall men give into your bosome; for with the same measure shall you measure, it
shall be measured to you again. 39. But whoso hath this world good, and feeth
his brethren have need, and shuteth up his bowels of compassion from him, how dwelleth
the love of God in him? Eph. 4. 28. Let him that stoló steal no more, but rather let
him labour, working with his hands that thing is good, that he may have to give
to him that needeth. Gal. 6. 10. As we have therefore opportunity, let us do good unto
all men, especially unto them that are of the household of faith. (a) 1 Tim. 6. 6, 7, 8, 9. But godliness with contentment is great gain. V. 7. For we brought nothing into
this world, and it is certain we cannot carry nothing out. V. 8. And having food and raim-
ment, let us be therewith content. V. 9. But they that will be rich fall into temptation,
and a snare, and into many foolish and hurtful lusts, which drown men in destruc-
tion and perdition. Gal. 6. 14. But God forbid that I should glory save in the Cross of our
Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. (p) v
Tim. 5. 8. But if any provide not for his own, especially for those of his own house,
he hath denied the faith, and is worse then an infidel. (q) Pro. 27. from v. 23. to the
end. Be thou diligent to know the state of thy flocks, and keep well to thy herds. V. 24.
For riches are not for ever. — &c. Eccl. 2. 24. There is nothing better for a man, then
that he should eat and drink, and make his soul enjoy good in his labour: This also I
saw from the hand of God. Eccl. 3. 12, 13. I know there is no good in them, but
for a man to rejoyce and do good in his life; V. 13. And also that every man
should eat and drink, and enjoy the good of all his labour, it is the gift of God. I Tim. 6.
16, 18. Charge them that are rich in this world, that they be not high minded, nor
trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.
V. 18. That they do good, that they be rich in good works, ready to distribute, will-
ing to communicate. Isa. 38. 1. In those days was Hezekiah sick unto death; and Isi-
iah the Prophet came to him, and said, Thus saith the Lord, Set thine house in order,
for thou shalt die, and not live. Mat. 11. 8. Behold, they that wear soft clothing are
in kings houses. (r) 1 Cor. 7. 20. Let every man abide in the same calling wherein he
was called. Gen. 2. 15. And the Lord God took the man, and put him into the Garden
of Eden, to dress it, and to keep it, Gen. 3. 9. In the sweat of thy face shalt thou eat bread,
till thou return unto the ground, &c. (f) Eph. 4. 28. Let him that stoló steal no more,
but rather let him labour, working with his hands the thing that is good, that he may
have to give to him that needeth. Pro. 10. 4. He becometh poor that dealeth with a
black hand, but the hand of the diligent maketh rich. (t) Job. 6. 12. When
they were filled, he said unto his Disciples, Gather up the fragments that remain, that
nothing be lost. Pro. 21. 20. There is treasure to be defined and oil in the dwellings of
the wise; but a foolish man spendeth it up. (u) 1 Cor. 6. from v. 1 to v. 9. Dost any of you
having a matter against another, go to law before the unjust, &c. and before the Saints?
and so on. * Pro. 6. From v. 1 to v. 6. My son, if thou be surety for thy friend, if thou
hast stricken thy hand with a stranger, thou art surety with the words of thy mouth, &c.
— Pro. 11. 15. He that is surety for a stranger shall smart for it, and he that heareth
suretyship is sure.
Q. What are the sins forbidden in the eighth Commandment?

A. The sins forbidden in the eighth Commandment, besides the neglect of the duties required by, are theft a, robbery b, man-slaying c, and receiving any thing that is stolen d; fraudulent dealing e, false weights and measures f; injustice and unfaithfulness in contracts between man and man g, or in matters of trust h, and one of you say to them, depart in peace; be ye warmed, and filled, but give them not those things which are needful to the body, what doth it profit? J ohn. 3. 17. But whose bath this worlds good and feeth his brother baint need, and shutteth up his bowels of compassion from him, bow doth he walketh the love of God in him? (q) Eph. 4. 8. Let him that stole steal no more, but rather, &c., (a) 1 Tim. 6. 10. Trust not in oppression, become not vain in robbery, &c. (b) 1 Tim. 1. 10. [The law was made] For whatsoever, for defilers of themselves with mankind, for men stealers, for liars &c., and if there be any other thing contrary to found Doctine. (c) Pro. 19. 24. Whoso is patient with a thief steals his own soul; he keepeth up his bowels of compassion from him, bow doth he walketh the love of God in him? &c. (d) 1 Tim. 6. 10. That no man go beyond and defraud his brother in any matter; because the Lord is the avenger of all such, as we also have forewarned you and testified. (e) Pro. 11. 1. A false balance is an abomination to the Lord; but a just weight is his delight. Pro. 20. 10. Diverse weights, and diverse measures, both of them are alike abomination to the Lord. [f] Deut. 19. 14. Thou shalt not remove thy neighbour’s land mark; which they of old time have set in thine inheritance, &c. (g) Pro. 13. 10. Remove not the old landmarks; and enter not into the fields of the fatherless. (g) Amos 8. 5. — Saying, When will the new Moon be gone, that we may fall corn; and the Sabbath, that we may let forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? (h) Pl. 17. 21. The wicked borrower is payeth not again. (b) Luk. 16. 10, 12. He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. (v) If therefore ye have not been faithful in the unrighteous Mammon, who will commit to your trust, the true riches? (v) And if ye have not been faithful in that which is another man’s, who shall give you that which is your own?

And if thy brother be waxen poor, and fallen to decay with thee, then thou shalt relieve him, yea, though he be a stranger or a sojourner, that he may live with thee. Deut. 22. 1, 2, 3, 4. Thou shalt not see thy brothers ox, or his sheep go astray, and hide thyself from them; thou shalt in any case bring them back again unto thy brother, &c. (a) And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it into thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. (v) In like manner shalt thou do with his ass, and with his raiment, and with all lost things of thy brothers that thou haft found, thou shalt not hide thyself. (v) Thou shalt not see thy brothers ox or his ass fall down by the way, and hide thyself from them; thou shalt surely help him to lift them up again. Exod. 23. 4, 5. If thou meet thine enemies ox or ass going astray, thou shalt surely bring it back to him again. (v) If thou see the ass of him that béareth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help him. Gen. 47. 14, 20. And Joseph gathered up all the money that was found in the land of Egypt, &c., and he brought the money into Pharaoh’s house. ———. V. 10. And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them; so the land became Pharaoh’s. Phil. 2. 4. Look not every man at his own things, but every man also upon the things of others. Mat. 22. 39. And the second is like unto it, Thou shalt love thy neighbour as thy self.
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(i Eze. 22. 29. The people of the land have
used oppressi-
on, and exer-
cised robbery,
and vexed the poor and nee-
dy; yea they
have oppressed the stranger wrongfully. Lev. 25. 17. Ye shall therefore not oppress one
another; but thou shalt fear thy God: for I am the Lord your God. (k) Mar. 23. 25. Wo unto
you Scribes and Pharisees, hypocrites; for ye make clean outside of the cup and plat-
ter, &c. Ezek. 22. 12. In thee have they taken gifts, to shed blood: thou hast taken us-
ury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast
forgotten me, saith the Lord. (l) Psa. 15. 5. He that putteth not out his money to
usury, nor taketh a reward against the innocent; he that, &c. — (m) Job. 15. 34. For
the congregation of hypocrites shall be desolate, and fire shall consume the Tabernacle
of bribery. (n) 1 Cor. 6. 6. 7. 8. But brother goeth to law with brother, and that before
the unbelievers, &c. — (n) V. 9. ] Pro. 3. 29, 30. Devise not evil against thy neighbour,
seeing he dwelleth secure ly by thee. V. 30. ] Strive not with a man without cause, if he
have done thee no harm. (o) I sa. 5. 8. Wo unto them that joy in house to house, and lay
field to field, till there be no place, that they may be placed alone in the midst of the earth.
Mic. 2. 2. And they cover fields, and take them by violence, and houses, and take them
away; so they oppress a man and his house, even a man and his heritage. (p) Pro. 11. 26.
He that withholdeth corn, the people shall curse him; but blessing shall be upon the
head of him that setteth it. (q) Act. 19. 19. — 24, 25. Many also of them which used cu-
rious arts, brought their books together and burned them before all men; and they
counted the price of them, and found it 50000 pieces of silver. — V. 24. ] For a certain
man named Demetrius, a Silversmith, who made silver shrines for Diana, brought no small
gain unto the Crafts-men. V. 25. ] Whom he called together, with the workmen of like
occupation, and said, Sirs, ye know that by this craft we have our wealth. (r) Job. 20. 19.
Because he hath oppressed and forsook the poor, because he hath violently taken
away an house which he built not. ] Jam. 5. 4. Behold the hire of the labourers which
have reaped down your fields, which is of you kept back by fraud, ye have reaped and
thou hast eaten, and been satiated, and drunk, and built houses for thyself. Prov. 21. 6.
The getting of treasures by a lying tongue, is a vanity robed too & fro of them that seek
death. (f) Luk. 12. 15. And he said unto them, take heed, and beware of Covetousnes-
s: for a man's life consisteth not in the abundance of the things that he possesseth. (t) 1
Tim. 6. 5. Perverse disputings of men of corrupt minds, and desiring of the truth, sup-
pposing that gain is Godliness: from such withdraw thyself. Col. 3. 2. Set your affec-
tions on things above, not on things on the earth. Prov. 23. 5. Wilt thou set thine eyes
upon that which is not? for riches certainly make themselves wings: they flee away
as an Eagle towards heaven. Psal. 52. 10. ] If riches increase, set not your heart upon
them. (a) Mat. 6. 25. — 31, — 34. Therefore I say unto you, take no thought for your life,
what ye shall eat, or what ye shall drink, or for your body, what ye shall put on; is
not the life more than meat? and the body than raiment? — V. 31. ] Therefore take no
thought, saying, what shall we eat? or, &c. — V. 34. ] Take therefore no thought
for the morrow, for the morrow shall take thought for the things of itself; sufficient
to the day is the evil thereof. Eccl. 5. 12. The sleep of a labouring man is sweeter, whe-
ther he eat little or much; but the abundance of the rich will not luster him so. vying
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Vying at the prosperity of others*: as likewise idleness, prodigality, wasteful gaming, and all other ways whereby we do unduly prejudice our own outward estate: and defrauding our selves of the due use and comfort of that estate which God hath given us.*

37. 1-7. Fear not thy self because of evil doers, nor be thou envious against the workers of iniquity—v. 7] Rest in the Lord, and wait patiently for him; fear not thy self because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. (x) 2 Thes. 3. 11. For we know that there are some who walk among you disorderly, working not at all, but are busy-bodies. Prov. 18. 9. He also that is slothful in his work, is a brother to him that is a great waster. (y) Prov. 11. 17. He that loveth pleasure shall be a poor man, he that loveth wine and oil shall not be rich, Prov. 23. 20, 21. Be not among wine-bibbers, among riotous eaters of flesh. v. 17. For the drunkard and glutton shall come to poverty, and drowsiness shall clothe a man with rags: Prov. 18. 19. He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough. (z) Eccl. 4. 8. There is one alone, and there is not a second, yea he hath neither child nor brother; yet there is no end of all his labour, nor is his eye satisfied with riches, neither is it he for whom do I labour, and becauie my soul of good? This is also vanity? yea it is a fore evil. Eccl. 6. 2. A man to whom God hath given riches, wealth and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it. This is vanity, and an evil disease. 1 Tim 5. 8. But if any man provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse then an infidel.

Q. Which is the ninth Commandment?

A. The ninth Commandment is, [Thou shalt not bear false witness against thy neighbour.] (a) Exo. 10. 16.

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

A. The duties required in the ninth Commandment are, the preserving and promoting of truth between man and man *; the good name of our neighbour as well as our own; appearing and standing for; and from the heart, sincerely, freely, g. every man truth to his neighbour, execute the judgement of truth and peace in your gates; (c) John v. 13. Demetrius hath a good report of all men, and of the truth it is evident, and we also bear record; and ye know that our record is true; (d) Prov. 3. 8, 9. Open thy mouth, judge righteously, and plead the cause of the poor. v. 9. Open thy mouth for the dumb, in the cause of all such as are appointed to destruction. (e) John 15. 2. He that walketh uprightly, and worketh righteousness, and speaketh the truth from his heart, (f) 2 Chron 19. 9. And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. (g) 1 Sam. 19. 4, 5. And Jonathan (sake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, because he works to thee, and have been very good. v. 5. For he did put his life in his hand, and slew the Philistines, and the Lord wrought great salvation for all Israel; thou sawest it, and didst rejoice. Wherefore then wilt thou sin against innocent blood, to slay David without a cause?

Hh

Clearly
(b) 29. 19. dearly, and fully, speaking the truth, and only the truth, in matters. And Joah said of judgment and justice, and in all other things whatsoever; a unto Abish, charitable esteem of our neighbours, loving, desiring, and rejoicing in their good name, forsoowing for o, and covering of their infirmities; freely acknowledging their gifts and graces, defending their innocence; a ready receiving of a good report, and unwilling and make confession unto him; and tell me now what thou hast done; hide it not from me. (f) 2 Sam. 14. 18, 19, 20. Then the King answered, and laid unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my Lord the King now speak. v. 19.] And the King said, Is not the hand of Joab with thee in all this? and the woman answered and said, As thy soul liveth, my Lord the King, none can turn to the right hand or to the left, from ought that my Lord the King hath spoken, for thy servant Joab be bad me, &c. be put all these words in the mouth of thine handmaid. v. 20.] To fetch about this form of speech, hath thy servant Joab done this thing, and my Lord is wise, &c. —(k) Lev. 19. 15. Ye shall do no unrighteousness in judgement; thou shalt not respect the person of the poor, nor honour the person of the mighty, but in righteousness shalt thou judge thy neighbour. Prov. 14. 25. A faithful witness will not lie, but a false witness will utter lies, v. 25.] A true witness delivereth souls, but a deceitful witness speaketh lies. (l) 2 Cor. 1. 17, 18. When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay? v. 18.] But as God is true, our word toward you was not yea and nay. Eph. 4. 25. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. (m) Heb. 6. 9. But beloved, we are persuaded better things of you, and things that accompany salvation. 1 Cor. 13. 7. [Charity] beareth all things, believeth all things, hopeth all things, endureth all things. (n) Rom. 1. 8, First I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 2 Job. v. 4.] I rejoice greatly that I found of thy children walking in the truth, as we have received a Commandment from the Father. 3 Job. v. 3, 4.] For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkedst in the truth. v. 4.] I have no greater joy, then to hear that thy children walk in the truth. (o) 2 Cor. 2. 4. For out of much affliction and anguish of heart I wrote unto you, with many tears; not that you should be grieved, but that ye might know the love which I have more abundantly towards you. 2 Cor. 1. 2, 21. And least when I come again my God will humble me among you, and that I shall bewail many, who have sinned already, and have not repented of the uncleanliness, and fornication, and lasciviousness which they have committed. (p) Prov. 17. 9.] He that coveteth a transgression seeketh only love; but he that repeateth a matter, it causeth friends. 1 Pet. 4. 8.] And above all things have fervent charity among your selves; for charity shall cover a multitude of sins. (q) 1 Cor. 4. 1, 2, 5, 7. I thank my God always in your behalf for the grace of God which is given by Jesus Christ. v. 5.] That in every thing ye are enriched by him in all utterance, and in all knowledge. v. 7.] So that ye may be some behind in no gift, waiting for the coming of the Lord Jesus Christ. 2 Tim. 1. 4, 5.] Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy. v. 5.] When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy Grand-mother Lois, and thy mother Eunice, and I am persuaded that in thee also. (r) 1 Tim. 2. 2, 3, 4.] Then Ahimelech answered the King and said, And who is so faithful among all thy servants as David, which is the King's son-in-law, and goeth at thy bidding, and is honourable in thy house? (s) 1 Cor. 13. 5, 7.] [Charity] rejoiceth not in iniquity, but rejoiceth in the truth; v. 7.] Beareth all things, believeth all things, hopeth all things, endureth all things.
lingness to admit of an evil report concerning them t, dis- 
couraging tale-bearers u, flatterers *, and flanderers x; love 
and care of our own good name, and defending it when need 
requireth y, keeping of lawful promises z, studying and practi-
sing of whatsoever things are true, honest, lovely, and of 
good report a.

his neighbour, 24. Prov. 15.23. The North wind driveth away rain; so doth an angry counte-
nance a backbiting tongue * Prov. 26.24, 25. He that hateth, dissembleth with his lips, and 
layeth up deceit within him 5 v. 25] When he speaketh fair, believe him not, for there are 
seven abominations in his heart. 24. Psa. 101.5. Who so privily flandereth his neighbour, 
him will I cut off, &c. (y) Prov. 22.1. A good name is rather to be chosen than great riches, and 
loving favour then silver and gold, Job 8.49. Jesus answered, I have not a devil; but I honour 
my Father, and ye do dishonour me. (z) Psa. 15.4. He that sweareth to his own hurt, and 
changeth not. (a) Phil. 4.8. Finally, brethren, whatsoever things are true, whatsoever things 
are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are 
lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, 
think on these things.

Q. What are the sins forbidden in the ninth Commandment?
A. The sins forbidden in the ninth Commandment, are, 
all prejudicing the truth, and the good name of our neigh-
bours, as well as our own b, especially in publick judicature c, (b) 1 Sam. 19. giving 
tale evidence d, suborning false witnesses e, witting-
ly appearing and pleading for an evil cause, outfacing 
elder brother heard when he 
spoke unto the men; and Elias's anger was kindled against David, and he said, why camest thou 
down biter, and with whom hast thou left those few sheep in the wilderness? I know thy 
pride, and the haughtiness of thy heart, &c. 1 Sam. 16.2. And the King said, and where is thy 
matters son? And Ziba said to the King, behold he abideth at Jerusalem: for he said, To day 
shall the house of Israel restore me the Kingdom of my father. 2 Sam. 1.9, 10. And he said unto me again, (and I pray thee, upon me, and slay me; for anguish is come upon me, because my 
life is yet whole in me, v. 10.) So I stood upon him, and slew him, because I was sure he could not 
live, after that he was fallen; and I took the crown that was on his head, and the bracelets 
from his arm, and have brought them bither to my lord — v. 15.] And David called one of 
the young men, and said, go fall upon him. And he smote him, that he died v. 16.] And David 
said unto him, thy blood is upon thy head; for thy mouth hath testified against thee, saying, I 
have slain the the Lord's anointed. (c) Lev. 19.15. That do not unrighteousness in judgment; 
that thou not respect the person of the poor, nor honour the person of the mighty, but in 
righteousness shalt thou judge thy neighbour. HEB 1.4. Therefore the law is flected, and judg-
ment doth never go forth; for the wicked doth cause the righteous 3 therefore wrong 
judgement proceedeth. (d) Prov. 19.5. A false witness shall not be unpunished, and he that speak-
eth lies shall not escape. Prov 6.16. — 19. There are six things which the Lord hateth, yea 
leaven are an abomination unto him — v. 19.] A false witness that speaketh lies, and he that low-
eth discord among brethren. (e) Acts 6.13. And they set up false witnesses, who said, This man 
causeth not to speak blasphemous words against this holy place and the Law.
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(f) Jer. 9: 3—5. and over-bearing the truth (f), passing unjust sentence (g), calling and they bend evil good, and good evil, rewarding the wicked according to their tongue the work of the righteous, and the righteous according to the work like their bow, of the wicked (b); forgery (i), concealing the truth, undue silence for lies: but in a just cause (k), and holding our peace when iniquity calleth them are not val- their reproach from our selves (l), or complaint to others th for the (m); speaking the truth unreasonably (n) or, maliciously to a wrong truth upon the end (o), or perverting it to a wrong meaning (p), or in doubtful earth: for they proceed from evil to evil, and know not me, saith the Lord—v. 5] And they will receive every his neighbour, and will not speak the truth; they have taught their tongue to speak lies, and weary themselves to commit iniquity.—All. 34. 2—5. And when he was called forth, Tertullus began to accuse him, saying, &c. —v. 5.] For we have found this man a pestilent fellow, and a mo- ter of sedition among all the Jews throughout the world, and a ring leader of the sect of the Nazarens. Psal. 12. 3, 4. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things, v. 4.] Who have said, with our tongues we will prevail, our lips are our own; who is Lord over us? Ps. 51. 2, 3, 4. Why boastest thou thyself in mischief, O thou mighty man? the goodness of God endureth continually, v. 2.] Thy tongue devieth mischief, like a sharp razor, working deceitfully. v. 3.] Thou lovest evil more than good, and lying rather than to speak righteousness, Selah. v. 4.] Thou lovest all devouring words, O thou deceivest tongue. (g) Prov. 17. 15.] He that justifieth the wicked, and he that condemneth the just, even they both are abomination unto the Lord. —King. 21. from v. 9, to the 14. And Jezreel wrote in the letter, saying, Proclaim a fast, and let Naboth on high, and let two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the King, and then carry him out and stone him. P. v. 11.] And the men of the city, even the Elders and the Nobles, did so as Jezreel had sent unto them: —And they stoned him with stones that he died (b) 11a. 5, 2. Who justify the wicked for a reward, & take away the righteousness of the righteous from him. (i) Ps. 50. 6, 9. The proud have forged a lie against me, but I will keep, &c. —Luk. 19. 8. And Zacheus stood & laid unto the Lord, Behold, Lord, the half of my goods I give to the poor, &c. —Luk. 16. 5, 6, 7. So he called every one of his Lords debts unto him, & laid unto the first how much over he, thou unto my Lord? v. 6.] And he said an hundred measures of oil. And he said unto him, Take thy bill, and write fifty, v. 7.] Then said he to another, &c. —(k) Lev. 5. 1. And if a man sin, and hear the voice of swearing, and is a witness whether he shall be known of it, if he do not utter it, then he shall bear his iniquity. Deut. 13. 8.] Thou shalt not confound unto him, nor bearken unto him, nor shal thinke eyry, nor shalt thou spare, nor shalt thou conceal him. All. 5. 3—8, 9. But Peter said, Ana- xias: why hath Satan filled thy heart, to lie to the holy Ghost, & to keep back part of the price of the land? v. 8.] And Peter answered unto her, tell me whether ye told the land for so much. And she said, yes for so much. v. 9.] Then Peter said unto her, How is it that ye have agreed together, to tempt the Spirit of the Lord: Behold the feet of, &c. —2 Tim. 4. 15. At my first answer, no man stood with me, but all men forsook me. I pray God that it may not be laid to their charge. (l) 1 King. 16. And his father had not displeased him at any time in saying, why hast thou done so? Lev. 19. 17.] Thou shalt not rebuke thy brother in thine heart: thou shalt rebuke thy brother, and not suffer sin upon him. (m) Is. 59. 4. None called for justice, nor any pleadeth for truth; they truant in vanity, &c. —(n) Prov. 19. 11. A fool uttereth all his mind; but a wise man keepeth it till afterwards. (o) Sam. 12. 9, 10. Then answered Dagon the Edomite, who was set over the servants of Saul, & said, I saw the son of Jesse coming to Nob, to Abimelech the son of Abihub. v. 10.] And he enquired of the Lord for him, and gave him victuals, &c. —compared with Psal. 52. 1, 2, 10. A Psalm of David when Dagon the Edomite came and told Saul, &c. —v. 1.] Why boastest thou thyself in mischief, O mighty man? the goodness of God &c. and saith on v. 5, (p) Ps. 56. 6. Every day they writ my words; all their thoughts are against me for evil. Job. 2. 19. Jesus answered, and laid unto them, Destroy this Temple, and in three days I will raise it up, compared with Mat. 16. 60, 61. —At the last came two false witnesses, v. 61.] And said, This fellow said, I am able to destroy the Temple of God, and to build it in three days, and
and equivocal expressions to the prejudice of truth or justice. Speak-

(q) Gen. 3, 5. 

ing untruth r, lying f, flattering e, backbiting u, detracting*, for God doth 

tale-bearing x, whispering y, scoffing z, reviling a, rash b, harsh know that in 
c, and partial cenuring d, misconstruing intentions, words the day yet 

and actions e, flattering f, vain-glorious boasting g, thinking 

thereof, then or speaking too highly or too meanly of our selves or 

ye shall be as Gods knowing good and evil. Gen. 26.7—9. And the men of the place asked 

him of his wife, and he said, She is my Sister; for he feared to say she is my wife, 

left, &c. (r) Iis. 59. 13. In transgressing and lying against the Lord, and departing 

away from our God, speaking oppression, &c.—(f) Lev. 19. 11. Ye shall not steal, nor deal 

faithfully, nor lie one to another. Col. 3 9. Lie not one to another, seeing that ye have put 

off the old man with his desires. (t) Psal. 50. 20. Thou sittest and speakest against thy 

brother, thou handest thine own mothers son. (u) Psal. 15. 3. He that backbites nor 

with his tongue, &c. —(*) Jam. 4. 11. Speak not evil one of another, Brethren, he that 

speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and 

judgeth the law; but if thou judgest the law, thou art not a doer of the law, but a judge. 

Jer. 38. 4. Therefore the Princes said unto the King, we beseech thee let this man be 

put to death, for thus he weakeneth the hands of the men of war that remain in the 

city, and of all the people, &c.—(x) Lev. 19. 16. Thou shalt not go up and down as a 

tale bearer among thy people, neither shalt thou stand against the good of thy neigh-

bour. I am the Lord. (y) Rom. 1. 29. 30. Being filled with all unrighteousness, fornica-

tion, wickedness, covetousness, malice, gosling, envy, murder, deceit, 

maliciousness, whisperers, v. 30 ] Back-biters, haters of God, &c. (z) Gen. 21. 6. And Sa-

rab said unto Hagar the Egyptian, which she had born unto Abram, mocking. Com-

pared with Gal. 4. 29. But as then he that was born after the flesh perished he that 

was born after the Spirit even so it is now. (a) 1 Cor. 6. 10. Nor thieves, nor covetous, 

nor revilers, nor drunkards, nor extortioners, shall inherit the Kingdom of God. (b) 

Mat. 7. 2. Judge not, that ye be not judged. (c) Acts 28. 4. No doubt, this man is a 

murderer; whom though he hath escaped the sea, yet vengeance suffereth not to live. (d) 

Gen. 38. 24. And it came to pass about three months after, that it was told Judah, say-

ing, Thamar thy daughter in law which had played the harlot, and also behold, she is with 

child by whoredom; and Judah said, Bring her forth, and let her be burnt. Rom. 2. 1. 

Therefore thou art execrable, O man whoever thou art that judgest; for where in 

thou judgest another, thou condemnest thy self, &c.—(e) Neh. 6. 6, 7, 8. In which 

letter that Sanballat sent] was written, it is reported among the heathen, and 

Cushan faith it, that thou and the Jewsh think to rebel, for which cause thou buildest the wall, 

that thou mayest be their King, according to these words. v. 7 And thou hast also appointed 

Prophets to preach of thee at Jerusalem, saying, There is a King in Judah and now 

shall it be reported to the King, according to these words, Come now therefore, and 

let us take counsel together, v. 8 Then I sent unto him saying, There are no such things 

done at thine heart, but thou faintest them out of thine own heart. Rom. 3. 8. And not ra-

ther as we be slanderously reported, and as some affirm that we say, Let us do evil that 

good may come, whose damnation is just. Psal. 69. 10. Whom I worshipped and shed my 

Soul with fasting, that was to my reproach. (f) 1 Sam. 13, 14, 15. Now Hannah liad the 

spake in the heart, only her lips moved, but her voice was not heard: therefore Eli thought 

she had been drunken. v. 14. And Eli said unto her, how long wilt thou be drunk? put 

away thy wine from thee. v. 15. And Hannah answered and said, No, my Lord, I am a 

woman of a sorrowful spirit; I have drunk neither wine, &c. 2 Sam. 10. 3. And the Prin-

ces of the children of Ammon said unto Hanun their Lord, Thinkest thou that David doth 

honour thy father, that he hath sent comforters unto thee? hast not David rather sent 

his servant unto thee to search the city, and to spy it out, and to overthrow it? (f) Psal. 

12. 2, 3. They speak vanity every man with his neighbour, &c.—v. 3.] The Lord shall 
cut off all flattering lips, and the tongue that speaketh proud things. (g) 2 Tim. 3. 2. 

For men shall be lovers of themselves, covetous, boasters, &c.
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(1) Luke 18:9—others b, denying the gifts and graces of God; aggravating smaller faults, hiding, excusing, or extenuating of sins, when called to a free confession, unnecessary discovering of infirmities, raising false certain that rumors, receiving and countenancing evil reports, and stop-ping our ears against just defense, p, evil suspicion, q, envying or selving, that they were righteous, and despised others. —v. 11 And the Pharisee stood up, and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. Rom. 12:1—Mind not high things, but condescend to men of low estate; be not wise in your own conceit. 1 Cor. 4:6. And these things, brethren, I have in a figure transferred to my self, and to Apollo, for your sakes: that you might learn of us not to think of men, above that which is written, that no one of you be puffed up for one against another. Aft. 12:22. And the people gave a shout, saying, It is the voice of God, and not of man! Exod. 4:10, 11, 12, 13, 14. And Moses said, O my Lord, I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant; but am of flow of speech, and of a low tongue. v. 11 And the Lord said unto him, Who hath made the mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? v. 12. Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. v. 13 And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. v. 14. And the anger of the Lord was kindled against Moses, &c. (i) Job 17:5, 6. God forbid that I should justify you; till I dye I will not remove mine integrity from me. v. 6. My righteousness I will hold fast, and let it go; my heart shall not reproach me as long as I live. Job 4:6. Is not this thy fear, thy confidence, the uprightness of thy ways, and thy hope? (k) Matt. 7:3, 4, 5. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam which is in thine own? v. 4. Or how wilt thou say to thy brother, Let me pull out? &c.? v. 5. Thou hypocrite, first cast out the beam out of thine own eye, and then shalt see clearly to cast out the mote out of thy brother's eye. (l) Prov. 28:13. He that covereth his sins shall not prosper; but who so confesseth and forsaketh them shall find mercy. Prov. 30:20. Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness. Gen. 312, 13. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat, v. 13. —and the woman said, The Serpent beguiled me, and I did eat. Jer. 2:25. Yet thou sayst, Because I am innocent, surely thy anger shall turn from me: behold I will plead with thee, because thou shalt have not sinned. 2 Kings 5:25. —and Elisha said to him, Whence comest thou? Gehazi! and he said, Thy servant went no whither. Gen. 4:9. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not; Am I my brothers keeper? (m) Gen. 9:22. And Cham the father of Canaan saw the nakedness of his father, and told his two brethren without. Prov. 25, 9, 10. Debateth thy cause with thy neighbour himself, and discover not a secret to another, v. 10. Least he be that heareth it, put the to shame, and thine infamy turn not away. (n) Exod. 23:1. Thou shalt not raise a false report: put not thy hand with the wicked to be an unrighteous witness. (o) Prov. 29:12. If a ruler hearken to lies, all his servants are wicked. (p) Acts 7:56, 57. And Stephen said, Behold, I see the heavens opened, &c. —v. 57. Then they cried out with a loud voice, and stopped their ears, &c. —Job 31:13, 14. If I did despise the cause of my manservant or maid servant, when they contended with me; v. 14. What thou shalt I do, when God riseth up? &c. (q) 1 Cor. 13:5. Charity doth not behave it self unfeemly, seeketh not her own, is not easily provoked, thinketh no evil. 1 Tim. 6:4. He is proud; knowing nothing, but doing about questions, and striving of words, &c. —(r) Num. 11:29. And Moses said unto him, Enviest thou for my sake? Would God that all the Lords people were Prophets, and that the Lord would pour out his Spirit upon them. Matt. 21:15. And when the chief Priests and Scribes, saw the wonderful things that he did, and the children crying in the Temple, and saying, Hosanna to the Son of David, then were more displeased.
to impair it; rejoicing in their disgrace and infamy, scornful contempt, fond admiration, breach of lawful promises, neglecting such things as are of good report, and practicing or not avoiding our selves, or not hindering, what we can in others, such things as procure an ill name.

Jerusalem, building the rebellious and bad City, and have set up the walls, &c. v. 13. It is known now unto the King, that if this City be built, and the walls set up again, they will not pay tithes, tribute, and custom, and so thou shalt endanger the revenue of the Kings. (r) Jer. 48. 27. For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou sippest for joy. (a) Ps. 35. 15, 16. But in mine adversity they rejoiced, and gathered themselves together; yea, the objects gathered themselves together, &c. v. 16. With hypocritical mothers in feast, they groased upon me with their teeth.—v. 21. Yes they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it. Mat. 27. 28, 29. And they stripped him, and put on him a scarlet robe. v. 25. And when they had plaited a crown of thorns, they put it on his head, and a reed in his right hand, and they bowed the knee before him, and said, Hail King of the Jews. (x) John v. 16. These are murmurers, complainers, walkers after their own lusts, and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. Acts 12. 22. And the people gave a great shout, saying, It is the voice of a God, and not of a man! (x) Rom. 1. 31. Without understanding, covenant-breakers, &c. 2 Tim. 3. 3. Without natural affection, truce-breakers, false accusers, &c. (y) 1 Sam. 2. 24. Nay my sons; for it is no good report that I hear, ye make the Lords people to transgress. (z) 2 Sam. 13. 12. And the [Tamar] answered Amnon, Nay, my brother, do not force me: for no such thing ought to be done in Israel; do not thou this folly. v. 13. And I, whither shall I cause my shame to go? And as for thee, thou shalt be as one of the fools in Israel; now therefore, &c. Prov. 5. 8, 9. Remove thy way far from her, and come not nigh the door of her house. v. 9. Left thou give thine honour unto others, and thy years unto the cruel. Prov. 6. 33. A wound and dishonour shall he get, and his reproach shall not be wiped away.

Q. Which is the tenth Commandment?
A. The tenth Commandment is, [Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's a.]

Q. What are the duties required in the tenth Commandment?
A. The duties required in the tenth Commandment are, such a full contentment with our own condition; and such (b) Heb. 13. 5. a charitable frame of the whole soul toward our neighbour, Let your con- as that all our inward motions and affections touching him verlation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee. 1 Tim. 6. 6. But godliness with contentment is great gain.
Q. What are the sins forbidden in the tenth Commandment?

A. The sins forbidden in the tenth Commandment, are,

(d) I King. 11 discontentment with our own estate; envying e, and grieving at the good of our neighbours f, together with all inordinate motions and affections to any thing that is his g, house heavy & displeased, because of the word which Naboth had spoken to him; for he had said, I will not give thee the inheritance of my fathers; and he laid him down upon his bed, and turned away his face, and would eat no bread. Esth. 5.13. Yet all this avail thee nothing, so long as I see Mordecai the Jew sitting at the Kings gate. 1 Cor. 10.10. Neither murmure ye, as some of them also murmured, and were destroyed of the destroyers.

(e) Gal. 5.26. Let us not be defirous of vain glory, provoking one another, envying one another. Jam. 3.14—16. But if you have bitter envying and strife in your hearts, glory not, and lye not against the truth. —v. 16. For where envy and strife is, there is confusion, and every evil work.

(f) Psal. 112.9, 10. He hath dispersed, he hath given to the poor; his righteousness endureth for ever, his horn shall be exalted for ever. v. 10. The wicked shall see it, and be grieved; he shall gnash his teeth, and melt away; the desire of the wicked shall perish.

Neh. 2.10. When Sanballat the Horonite, and Tobiah the servant of the Ammonite heard of it, it grieved them exceedingly, that there was come a man to seek the welfare of the children of Israel.

(g) Rom. 7.7, 8. What shall we say then? Is the Law sin? God forbid. Nay, I had not known sin, but I was in me all manner of concupiscence, for without the Law sin was dead. Rom. 13.9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other Commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Col. 3.5. Mortify therefore your members which are upon the earth, fornication, uncleanness, lasciviousness, covetousness, which is idolatry.

Deut. 5.21. Neither shalt thou defile thy neighbour's wife, nor shalt thou covet thy neighbour's house, his field, his manservant, or his maidservant, his ox, or his ass, or anything that is thy neighbour's.
Q. Is any man able perfectly to keep the Commandments of God?

A. No man is able, either of himself, or by any grace received in this life, perfectly to keep the Commandments for in many of God's, but doth daily break them in thought, word, and deed.

not in word, the same is a perfec& man, and able also to bridle the whole body. Job. 15. 5. I am the vine, ye are the branches, he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. Rom. 8. 3. For what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. (i) Eccl. 7. 20. For there is not a just man upon earth, that doeth good, and sinneth not. Job. 1. 8—10] If we say, that we have no sin, we deceive ourselves, and the truth is not in us—v. 10] If we say that we have not sinned, we make a liar of him, and his word is not in us. Gal. 5. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to the other: So that ye cannot do the things that ye would. Rom. 7. 18, 19. For I know that in me, that is, in my flesh, dwelleth no good thing. For to will is present with me; but how to perform that which is good I find not, v. 19. For the good that I would, I do not; but the evil that I would, not, that do I. (k) Gen. 6. 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Gen. 8. 21. And the Lord said in his heart, I will curse the ground no more for mans sake: for the imagination of mans heart is evil from his youth, &c. (l) Rom. 3. from v. 9. to v. 11. for we have before proved both Jews and Gentiles that they are under sin, v. 10. As it is written, There is none righteous, no one, v. 11. There is none that understandeth, there is none that seeketh after God, v. 12. They are all gone out of the way, they are altogether become unprofitable, there is none that doth good, no not one. v. 13. Their throat is an open sepulchre, &c. —v. 20. that every mouth may be stopped; and all the world may become guilty before God. Jam. 3. from v. 2. to v. 13. For in many things we offend all, &c—

Q. Are all transgressions of the Law of God equally hainous in themselves, and in the sight of God?

A. All transgressions of the Law of God are not equally hainous: but some sins in themselves, and by reason of several aggravations, are more hainous in the sight of God then others. m.

no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin, Ezek. 16. 13—15. But turn thee yet again, and thou shalt see greater abominations. v. 13. Turn thee yet again, & thou shalt see greater abominations that they do — v. 13. Turn thee yet again, and thou shalt see greater abominations than these. Job. 5. 6. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life that sin not on death. There is a sin unto death. I do not say that he shall pray for it, Psal. 78. 17. —32. —56. And they sinned yet more against him, by provoking the most High in the wilderness—v. 32. For all this they sinned still, &c. —v. 56. Yet they tempted, and provoked the most High God, and kept not his testimonies.
Q. What are those aggravations which make some sins more heinous than others?

A. Sins received their aggravations, from the persons offending; if they be of riper age, greater experience, or grace; eminent for profession, gifts, place, office; guides to others; and whose example is likely to be followed by others.

From the parties offended; if immediately against the law, the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit. (a) Job 32.7—9. I said, Days should speak, multitude of years should teach wisdom—v. 9] Great men are not always wise, neither do the aged understand judgment. (b) Est 4.13. Better is a poor and a wise child than an old and foolish king, who will no more be admonished. (c) 1 Kings 11.9. For it came to pass when Solomon was old, that his wives turned away his heart after other gods, &c. —v. 9] And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared to him twice. (d) 1 Sam. 13.14. However, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme the child that is born unto thee, shall surely die. (e) 1 Cor. 5.1. It is reported commonly, that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. (f) 1 Sam. 17. Therefore came to him, that knoweth to do good, and doth it not, to him it is sin. (g) Luk. 12.48. And that servant, that knoweth his masters will, and prepared not himself, nor did according, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whom much is given, of him shall be much required; and to whom men have committed much, of them they will ask the more. (h) 1 Cor. 5.4, 5. Therefore I said, Surely these are poor, they are foolish, they know not the way of the Lord, nor the judgment of their God. (i) I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, & the judgment of their God; but these have altogether broken the yoke, and burst the bands. (j) 2 Sam. 12.8, 9. And Nathan said unto David, Thus saith the Lord God of Israel, I anointed thee king over Israel, &c. —v. 8] And gave thee thy mother's house, and thy wives into thy bosom, & gave thee the house of Israel and Judah; and if that had been too little, I would moreover have given thee such and such things. (k) Wherefore hast thou despised the commandment of the Lord, to do evil in his sight, &c. (l) Est 8.11, 12. And there stood before them seventy men of the ancients of the house of Israel, & in the midst of them stood Jezamine the son of Shaphan, &c. —v. 12] Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chamber of his imagery? (m) Rom. 1.21. Behold thou art called a Jew, and restest in the Law, and makest thy boast of God. (n) And knowest his will, &c. —v. 19] And art confident, that thou thy self art a guide to the blind, a light to them which are in darkness, &c. —v. 21] Thou therefore that teachest another, teachest thou thy self? Thou that preaches a man should not steal, dost thou steal? &c. —* Gal. 2.11, 15. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. (o) For before that certain came from James, he did eat with the Gentiles; but when they were come he withdrew, & separated himself, having regard to those which were of the circumcision. (p) And the other Jews assembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation. (q) But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter, BEFORE them all, If thou believing a Jew, livest after the manner of the Gentiles, &c. —v. 29] And they caught him, and cast him out of the vineyard; and slew him.
God, his attributes, and worship; against Christ, and his grace (i) 1 Sam. 1. 25.

b; the holy Spirit, his witness d, and working e; against superiors, men of eminence, &c. such as we stand especially related & engaged unto; against any of the Saints b, particularly weak brethren; the

if a man sin against the Lord, who shall entreat for him? &c. Acts 5. 4. Thou hast not lusted unto men, but unto God. 1 Peter 5. 4. Against thee, these only have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest. (f) Romans 2. 4. Or despisest thou the riches of his goodness, and forbearance, &c. long suffering, not knowing that the goodness of God leadeth thee to repentance? (a) Mark 1. 8—14. And if ye offer the blind for a sacrifice, is it not evil? and if ye offer the lame, &c. is it not evil? offer it now to thy governor, &c. (v. 14) But cursed be the deceiver which hath in his flock a male, &c. with their sacrifices unto the Lord a corrupt thing: for I am a great King, &c. faith the Lord of hosts, and my Name is dreadful among the heathen. (b) 1 Hebrews 2. 3. For it the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; v. 3. How shall we escape, if we neglect so great salvation? Hebrews 2. 25. See that ye refuse not him that speaketh; for if they escaped not, who trusted him that spake on earth, much more shall we not escape, if we turn away from him that speaketh from heaven. (c) Hebrews 10. 29. Of how much more terrible punishment, &c. shall he be thought worthy, who hath trodden under foot the Son of God, &c. (v. 13, 12). Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. v. 3. And whosoever speaketh a word against the Son of man it shall be forgiven him, but whosoever speaketh a word against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. (d) 1 Corinthians 4. 20. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. (e) Hebrews 6. 1. For it is impossible for those who were once enlightened and have tasted of the heavenly gifts, and were made partakers of the Holy Ghost, &c. v. 2. And have tasted the good word of God, and the powers of the world to come; If they fall away, to renew them again unto repentance, &c. (f) 1 Peter 3. 8. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities, 1 Peter 2. 8—9. Wherefore then were ye not afraid to speak against my servant Moses? &c. (g) And the anger of the Lord was kindled against them, and he departed. Isaiah 3. 5. The child shall behave himself proudly against the ancient, and the base against the honourable. (g) Proverbs 30. 17. The eye that mocketh at his father, and despiseth to obey his mother, the Ravens of the valleys shall pick it out; and the young Eagles shall eat it. 1 Corinthians 11. 15. And I will very gladly spend and be spent for you, though the more abundantly I love you. the less I am loved, Philippians 1. 15—16. For it was not an enemy that reproached me, then I could have bore it: neither was it he that bared me, that did magnifie himself against me, then I would have hid my self from him. v. 13. But I was thou, a man, mine equal, my guide, &c. my acquaintance. v. 4. We took secret counsel together, and walked, &c. v. 15. Let death seize upon them, and let them go down quickly into hell, &c. (b) Zechariah 2. 8—10. I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have provoked my people, &c. v. 7. This shall they have for their price, because they have reproached, and magnified themselves against the people of the Lord of hosts, v. 11. I the Lord will be terrible unto them. &c. (h) Isaiah 18. 6. But where shall the children of these be, whom they have mocked? &c. v. 11. Nay, thou do wrong, and defraud, and that thy brethren. Revelation 17. 6. And I saw the woman drunken with the blood of the Saints, &c. of the Martyrs of Jesus, &c. (i) Isaiah 10. 8—11. And through thy knowledge shall thy weak brother perish, for whom Christ died. v. 12. But when yeils go against the brethren, and wound their weak conscience, ye sin against Christ. Romans 14. 13—15, 21. Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block, or occasion to fall in his brothers way—v. 15. But if thy brother be grieved with thy meat, now walketh thou not charitably, destroy not him with thy meat, for whom Christ died—v. 21. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. 1 Peter 4. 1.
From the nature and quality of the offence; if it be against the
tothe end. Men
express letter of the Law; break many Commandments, contain
do not defile
in many sins; if not only conceived in the heart, but breaks forth
a thief, if be
in words and affections, scandalize others, and admit of no repa-
רשש his soul, when he is hungry. v. 32] But if he be found, he shall restore seven fold, &c. v. 33] But
who so commiteth adultery with a woman, lacketh understanding; he that doth it defroste his
own soul v. 33] A wound and dishonour shall be got, and his reproach shall not be wiped away,
&c. — (n) Ezra 9. 10. 11. 12. And now, O our God, what shall we say after this? for we have for-
taken thy Commandments. v. 34] Which thou hast commanded thy Prophets, saying, The land unto
which ye go is an unclean land with filthiness of the people, &c. v. 12] Now therefore give
nor your daughters to their sons, &c. — (m) 1 Kings 11. 9. 10. And the Lord was angry with So-
tomon, because his heart was turned away from the Lord God of Israel, who had appeared so him
wise. v. 10] And had commanded him concerning this thing, that he should not go after other
gods, but he kept not that which the Lord commanded him. (o) Col. 3. 5. Morose therefore your
members which are upon the earth, fornication, uncleannesse, inordinate affection, evil con-
cupiscence, and covetousness, which is Idolatry, 1 Tim. 6. 10. For the love of money is the root of all
evil; while some have over-covered after, they have erred from the truth, and pierced them-
selves through with many sorrows. Prov. 5. 8, to 13. Remove thy way far from her, and come not
nigh the door of her house, v. 9] Left thou give thine honour unto others, and thine years unto
the cruel, v. 10] Left strangers be filled with thy wealth, &c. v. 11] And thou mourn at the last when
thy flesh and body are consumed. v. 1] And say, How have I hated instruction, and my heart de-
tipled reprovo: 1 Prov. 32. 33. But who so commiteth adultery with a woman, lacketh understanding: he that doth it defroste his
own soul, v. 33] A wound and dishonour shall be got, &c. — (p) John 7. 11. When I was among the spoil, a goodly Babylonish garment, and 200, shekles of silver, and a wedge of gold of 50, shekles weight, then I coveted them, and took them, &c.
(p) 1 Sam. 1. 14, 15. But every man is tempted when he is drawn away of his own lusts, and
enticed, v. 15] Then when lust hath conceived, it bringeth forth sin, and sin when it is finis-
ed bringeth forth death. Mat. 5. 22. But I say unto you that whosoever is angry with his bro-
ther without a cause, shall be in danger of the judgment; and whosoever shall say to his bro-
ther Rabac, shall be in danger of the Council; but whosoever shall say, thou fool, shall be in
danger of hell fire, Micah 2. 1. Wo unto them that devise iniquity, that work evil upon their
beds, when the morning is light they practice it, because it is in the power of their hand, (q) Mat. 18. 7. Wo to the world because of offences, for it must needs be that offences come,
but woe to that man by whom the offence cometh, Rom. 3. 23, 24. Thou that maketh thy boast
of the Law, through breaking the law dishonourest thou God, v. 24] For the name of God is
blasphemed among the Gentiles through you, as it is written,
ration; if against means, mercies, judgements, light of (r) if, 22. 22. If nature, conviction of conscience, publick or private amended admonition, censures of the Church, civil punishment, withments, and our own prayers, purposes, proceeding to an husband, then they shall both of them dye: So shall thou put away evil from Israel. Compared with v. 28. 29. If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found, v. 29. Then the man that lay with her shall give to the damsels father fifty shekels of silver, and the shall be his wife, because he hath humbled her; he may not put her away all his days. Pro. 6. 32, 33, 34, 35. But whoso committeth adultery with a woman, lacketh understanding; he that doth it destroyeth his own soul. v. 33. A wound and dishonour shall he get, and his reproach shall not be wiped away. v. 3. For jealousy is the rage of a man: therefore he will not spare in the day of vengeance. v. 35. He will not regard any ransom, nor rett content, though thou givest many gifts. (f) Mat. 11. 21, 22, 23, 24. Wo unto thee, Corazin; wo unto thee, Bethsaida; for, if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes; v. 22. But I say unto you, it shall be more tolerable for Tyre and Sidon, &c. v. 23. And thou Capernaum, that art lifted up to heaven, shall be brought down to hell; for, if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. v. 24. But I say unto you, that it shall be more tolerable for Sodom, &c.—Joh. 15. 22. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. (t) Isai. 1. 3. The ox knoweth his owner, and the ass knoweth his master’s crib, but Israel doth not know my people doth not consider. Deut. 32. 6. Do ye thus require the Lord, O foolish people, and unwise? is not thy father that hath bought thee? hath he not made thee, and established thee? (w) Amos. 4. 8, 9, 10, 11. So two or three cities wandered unto one city to drink water; but they were not satisfied; yet have they not returned unto me, faith the Lord. v. 9. I have smitten you with blasting and with mildew, &c. Yet have ye not returned unto me, faith the Lord. v. 10. I have cut among you the Pestilence after the manner of Egypt, yet have ye not returned unto me, faith the Lord. Jer. 5. 3. O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction; they have made their face harder than a rock, and refused to return. (z) Rom. 11. 26, 17. For this cause God gave them up to vile affections; for even their women did change the natural use into that which is against nature. v. 17. And likewise the men, leaving the natural use of the women, &c. and receiving in themselves that recompence of their error, which was meet. (x) Rom. 1. 24. Who knowing the judgment of God, that they who do such things are worthy of death, not only do the same, but have pleasure in them that do them. Dan. 5. 22. And thou, O Belshazzar, his son, hast not humbled thy heart, though thou knowest all this. Tit. 3. 10, 11. A man that is an heathen, for the first and second admonition, reject. v. 11. Knowing that he that is such, is subverted, and snared, being condemned of him self. (y) Pro. 29. 1. He that is often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy. (z) Tit. 3. 10. A man that is an heathen, after the first and second admonition, reject. Matt. 18. 17. And if he shall neglect to hear them, tell it to the Church: but if he neglect to hear the Church, let him be as an Heathen man, and a publican. (a) Prov. 27. 22. Though thou shouldest eat a flesh in a mortar among wheat with a pellic, yet will not his folly depart from him. Prov. 23. 25. They have not known, they have not understood; and I left it not, when shall I wake? I will seek it yet again.
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(b) Ps. 78. 34. mises $b$; vows $e$, covenants $d$, and engagements to God or men; $35$, $36$, $37$ if done undeliberately $f$, willfully $g$, presumptuously $b$, impu-

When he knew, boastingly $k$, maliciously $l$, frequently $m$, obstinate-

them, then by $n$, with delight $o$, continuance $p$, or relapsing after repen-

him, and returned and enquired early after God: $v. 35$ And they remembered that God was their Rock, and the high God their redeemer. $v. 36$ Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. $v. 37$ For their heart was not right with him, neither were they fled fast in his covenants. Jer. 2. 20. For of old time I have broken thy yoke, and burst thy bonds; and thou saidst, I will not trans-
gress, when upon every high hill, and under every green tree thou waindest, playing the harlot. Jer. 42. 5, 6-20, 21. Then they said to Jeremiah, the Lord be a true and faith-

ful witness between us, if we do not even according to all things for which the Lord thy God shall send thee to us, $v. 6$ Whether it be good or evil, we will obey the voice of the Lord our God, to whom we send thee, &c. $v. 20$ But ye dissembled in your hearts when ye sent me to the Lord your God, saying, Pray for us unto the Lord our God, and ac-

cording to all that the Lord our God shall say, so declare unto us, and we will do it. $v. 21$ And now I have this day declared it to you, but ye have not obeyed the voice of the Lord your God, nor any thing for which he hath sent me unto you. (c) Eccl. 5. 4, 5, 6 —When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools, pay that thou hast vowed. $v. 5$ Better is it that thou shouldest not vow, then that thou shouldest vow, and not pay. $v. 6$ Suffer not thy mouth to cause thy flesh to frit; neither say thou before the Angel, that it was an error; wherefore shoulde God be angry at thy voice, and destroy the work of thine hands? Pro. 20. 25. It is a snare to the man who devoureth that which is holy, and after voweth to make enquiry. (d) Lev. 26. 25. And I will bring into the sword upon you, that shall avenge the quarrel of my covenant; &c. (e) Pro. 2. 17. Which forsaith the guides of her youth, and forgettest the covenant of her God — Ezek. 17. 18, 19. Seeing he despised the oath, by breaking the covenant (when he had given his hand) and hath done all these things, he shall not escape. $v. 19$ Therefore thus saith the Lord God, surely mine oath that he hath despised, and my coven-

ant that he hath broken, even it will I recompence upon his own head. (f) Ps. 36. 4. He devieth mischief upon his bed, he setteth himself in a way that is not good, he ab-

horeth not evil. (g) Jer. 6. 16. Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls: But they said, we will not walk therein. (b) Num. 15. 30. But the soul that doth ought presumptuously, whether he be born in the land, or a stranger, the same pro-

voketh the Lord, and that soul shall be cut off from among his people. Exo. 21. 14. But if a man cometh presumptuously upon his neighbour to slay him with guile, thou shalt take him from mine Altar, and he may dye. (i) Jer. 3. 3. Therefore the flowers have been with-

held, and there hath been no latter rain; and thou hast a whores forehead, thou repufäst to be ashamed. Pro. 7. 13. So she caught him and killed him, and with an impudent face said unto him, &c. — (k) Ps. 52. 1. Why hast thou thyself in mischief, O thou mighty man? &c. (l) 3 Joh. v. 10. Wherefore if I come, I will remember his deeds which he doth, praying with us with malicious words, &c. (m) Num. 14. 22. Because all those men who have seen my glory, and my miracles which I did in Egypt and in the wilder-

ness, and have tempted me now these ten times, have not hearkened to my voice, &c: — (n) Zech. 7. 11, 12. But they refused to hearken, and pulled away the shoulder, and stopped their ears that they should not hear. $v. 12$ Yea they made their hearts as an adamant stone, lest they should not hear the law, and the word which the Lord of hosts hath sent in his spirit by the former Prophets; therefore came a great wrath from the Lord of hosts. (o) Pro. 2. 14. Whore rejoice to do evil, and delight in the frowardness of the wicked. (p) Isa. 57. 17. For the iniquity of his covetousness was I wrath, and smote him; I hit me and was wrath, and he went on frowardly in the way of his heart.
tance q. [9] Fer. 34. 8, 10. This is the word that came unto Jeremiah from the Lord, after that the King Zedekiah had made a Covenant with all the people which were at Jerusalem, to proclaim liberty to them. v. 9 That every man should let his man-servant, and maid-servant, being an Hebrew, or Hebrewess, go free, that none should serve himself of them, to wit, of a Jew his brother. v. 10 Now when all the princes and people which had entred into the Covenant, heard it, they obeyed, and let them go. v. 11 But afterwards they turned and caused the servants and handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids. 2 Pet. 2. 20, 21, 22 For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein, and overcome, the latter end is worse with them than the beginning. v. 21 For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy Commandments delivered unto them. v. 22 But it happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire.

From circumstances of time, and place, if on the Lords day, (r) 2King. 5. 26 or other times of divine worship, or immediately before *; or after And he saith these, or other helps to prevent or remedy such miscarriages; if to Gebaz went not my heart with thee when the man turned again from bis Chariot to meet thee? Is it a time to receive money, and garments, and olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants? (f) Jer. 7. 10—And come and stand before me in this house which is called by name, and say, We are delivered to do all these abominations. 1sa. 26. 10. Let favour be shewn to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unrighteously, and will not behold the Majesty of the Lord. (s) Ezek. 21. 37, 38, 39. That they have committed adultery, and blood is in their hands, and with their idols have they committed, &c—v. 38] Moreover this they have done unto me. They have defiled my Sanctuary in the same day, and have profaned my Sabbaths. v. 39] For when they had slain their children to their idols, then they came the same day into my Sanctuary to profane it; and lo, thus have they done in the midst of my house. (u) 1sa. 58. 3, 4, 5. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted ourselves, and thou takest not knowledge? Behold in the day of your fast ye find pleasure, and exact all your labours. v. 4] Be hold ye fast for strife and debate, and to sit with the fifts of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high. v. 5] Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down the head as a bull-rush, and to spread sackcloth and ashes under him? Will thou call this a fast, and an acceptable day to the Lord? Num. 15. 6, 7. And behold one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses and of all the congregation of the children of Israel, who were weeping before the door of the Tabernacle of the Congregation. v. 7] And when Phineas the son of Eleazar, the son of Aaron the Priest, saw it, he rose up from among the Congregation, and took a Javelin in his hand—(*) 1 Cor. 11. 10, 11 When ye come together therefore into one place, this is not to eat the Lords Supper. 21 For in eating, every one taketh before another his own supper, &c—(x) 1sa. 57. 8, 9, 10. Behold ye trust in lying words that cannot profit. v. 9] Will ye deal muttereth, &c—v. 10] And come and stand before me in this house which is called by my name? &c—(y) Pro. 17. 14, 15. I have peace-offerings with me, this day I have paid my vows, v. 15] Therefore came I forth to meet thee diligently, to seek thy face, and I have found thee. Job. 1. 27, 30. And after the sop Satan entred into him. Then said Jesus unto him, what thou dost, do quickly. v. 10] He then having received the sop went immediately out, &c—(z) Eze. 9. 13, 14. And after all that is come upon us for our evil deeds, &c—v. 14] Should we again break thy Commandments, and joyn in affinity with the people of those abominations? &c.
Q. What doth every sin deserve at the hands of God?

A. Every sin, even the least, being against the sovereign goodness, holiness of God, and against his righteous law, deserveth his wrath and curse, both in this life, and that which is to come; and cannot be expiated, but by the blood of Christ.

Q. What doth God require of us that we may escape his wrath and curse due to us by reason of the transgression of the Law?

A. That
A. That we may escape the wrath and curse of God due to us by reason of the transgression of the Law, he requireth of us repentance toward God, and Faith toward our Lord Jesus Christ, and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation.

Greek: repentance toward God, and faith toward our Lord Jesus Christ. Mat. 3:7,8. But when he saw many of the Pharisees and Sadducees come to his Baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? v. 8] Bring forth therefore fruits meet for repentance. Acts 16:30,31. And he (the Lawyer) brought them out, and said, Sirs, what shall I do to be saved? v. 31] And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house. Job 2:16—18. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life—v. 18] He that believeth on him is not condemned, but he that believeth not is condemned already, because, &c. (k) Prov. 2:13.] v. 16. My son, if thou wilt receive my words, and hide my Commandments with thee. v. 2] So that thou incline thine ear unto wisdom, and apply thy heart to understanding.v. 3] Yea, if thou sleekest after knowledge, and liftest up thy voice for understanding. v. 4] If thou seekest her as silver, and searchest for her as for hid treasure, v. 5] Then shalt thou understand the fear of the Lord, and find the knowledge of God. Prov. 8:33,34,35,36. Hear instruction, and be wise, and refuse it not. v. 34] Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. v. 35] For whoso findeth me, findeth life, and shall obtain favour of the Lord. v. 36] But he that sinneth against me, wrongeth his own soul; all they that hate me, love death.

Q. What are the outward means whereby Christ communicates to us the benefits of his mediation?

A. The outward and ordinary means whereby Christ communicates to his Church the benefits of his mediation, are, all his ordinances; especially the Word, Sacraments, and prayer, all which are made effectual to the elect for their Salvation. (l) Mat. 18:19,20. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the holy Ghost; v. 20] Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Acts 2:41—46,47. And they continued steadfastly in the Apostles’ doctrine and fellowship, and in breaking of bread, and in prayers. v. 46. And they, continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness, and singleness of heart. v. 47] Praising God, and having favour with all the people. And the Lord added to the Church daily, such as should believe.

Q. How is the word made effectual to Salvation?

A. The Spirit of God maketh the Reading, but especially the Preaching of the word, an effectual means of enlightening.
(m) Neh. 8, 8. So they read in the book in the Law of God distinctly, and gave the sense, and caused them to understand the reading. Acts 16, 18. To open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are regenerated by faith that is in me. (n) Acts 19, 3. The commandment of the Lord is perfect, enlightening the eyes. (o) 1 Corinthians 14, 24, 25. But if all prophecy, and there come in one that believeth not, or unlearned, he is convinced of all. (p) Acts 24, 25. And thus are the secrets of his heart made manifest, &c. (q) Acts 24, 25. So falling down on his face, he will worship God, and report that God is in you of a truth, &c. (r) Acts 28, 8, 19. Then Shaphan the scribe told the king lying. (s) Acts 17, 27. Then and the priest hath given me a book. And Shaphan read it before the king, v. 19. And when the king had heard the words of the law he rent his clothes. — (t) Acts 21, 26. And as for the king of Judah, who sent you to enquire of the Lord, so shall ye lay unto him, Thus faith the Lord God of Israel, concerning the words which thou hast heard. — (u) Acts 11, 27. Because thy heart was tender, and thou didst humble thyself before God, when thou hearest his words against this place, &c. (v) Acts 11, 27. And humbledst thyself before me, &c. (w) Acts 11, 27. And weep before me, I have heard thee also, (w) Acts 11, 27. Behold, I will gather thee to thy fathers, &c. (x) Acts 11, 27. And thou shalt be gathered to thy grave in peace, &c. — (y) Acts 11, 27. Now when they heard this, they were pricked in their hearts, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do to be saved? — (z) Acts 11, 27. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. Acts 2, 41. And behold a man of Ebiopia, an eunuch of great authority, &c. was returning, and sitting in his chariot, &c. — (a) Acts 8, 29. Then the Spirit said to Philip, Go near, and join thyself to this chariot. — (b) Acts 8, 30. And Philip ran thither to him, and said, Understandest thou what thou readest? — (c) Acts 8, 30. Then Philip began at the same Scripture, and preached unto him Jesus. — (d) Acts 8, 36. And the eunuch said, See here is water, what doth hinder me to be baptized? — (e) Acts 8, 36. And Philip said, If thou believest with all thine heart, thou shalt. And be answered, and said, I believe that Jesus Christ is the Son of God. — (f) Acts 8, 36. And they were baptized into the name of the Lord, &c. — (g) Acts 8, 36. For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds. — (h) Acts 8, 36. Calling down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, &c. — (i) Acts 8, 36. And having in a readiness to revenge all disobedience, when your obedience is fulfilled. Romans 6, 17. But God be thanked that ye were the servants of him; but ye have obeyed from the heart that form of doctrine which was delivered unto you. — (j) Exodus 4, 6, 7. And he answered and said, it is written, Man shall not live, &c. — (k) Acts 17, 10. Then said Jesus unto him, It is written, Thou shalt not tempt the Lord, &c. — (l) Acts 17, 10. Then said Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship, &c. — (m) Ephesians 6, 16, 17. Above all, taking the shield of faith, with which ye shall be able to quench all the fiery darts of the wicked, v. 17. — (n) Ephesians 6, 17. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Psalms 19, 11. Moreover by them is thy servant warned, and in keeping of them there is great reward. — (o) 1 Corinthians 10, 11. Now all these things hapned unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. — (p) Acts 10, 32. And now, brethren, I commend you to God, and to the word of his grace, &c. — (q) 2 Timothy 3, 15, 16, 17. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus, &c. — (r) Acts 20, 16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction for instruction in righteousness. — (s) Acts 20, 17. That the man of God may be perfect, thoroughly furnished unto all good works.
and establishing their hearts in holiness and comfort through faith unto salvation.

Now to him that is of power to establish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began—1 Thes. 2:11—13. And sent Timotheus our brother and minister of God, and our fellow labourer in the Gospel of Christ, so establish you, and comfort you concerning your faith. v.10 Night and day praying exceedingly that we might see your face, and perfect what is lacking in your faith—v.11 Now God himself, and our Father, and our Lord Jesus Christ direct our way unto you—v.12 To the end he may establish your hearts unblameable in holiness before God, &c. v.14 4. For whatsoever things were written aforetime, were written for our learning, that through patience and comfort of the Scriptures we might have hope, Rom. 10:13 to 18. For whoever shall call upon the name of the Lord shall be saved. v.14 How then shall they call on him, on whom they have not believed? and how shall they believe in him of whom they have not heard? & how shall they hear without a preacher? v.15 And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things? v.16 But they have not all obeyed the Gospel, for Elisha (faith, Lord, who hath believed our report? v.17) So then faith cometh by hearing, and hearing by the word of God. Rom. 10:16. For I am not ashamed of the Gospel of Christ, for it is the power of God unto Salvation, to every one that believeth, to the Jew first and also to the Greek.

Q. Is the Word of God to be read by all?

A. Although all are not to be permitted to read the (u) Deut. 31:16 Word publickly to the Congregation, yet all sorts of people, 9—v.12, 13, are bound to read it apart by themselves, and with their. And Moses wrote this Law, and delivered it unto the Priests, the sons of Levi, which bare the Ark of the Covenant of the Lord, & unto all the elders of Israel—v.11. When all Israel is come to appear before the Lord by God, in the place which he shall choose, thou shalt read this law before all Israel in their hearing. v.12 Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and learn, and fear the Lord your God, and observe to do all the words of this law, v.13. And that their children which have not known anything, may hear, and learn to fear the Lord your God, as long as ye live in the land, &c. Deut. 11:1. And Ezra the Priest brought the law before the congregation, both of men and women, and all that could hear with understanding. v.3 And he read therein before the street that was before the water-gate, from morning till noon, before the men and women, and those that could understand, and the ears of all the people were attentive unto the book of the law, Neh. 9:3,4,5. And they stood up in their place, and read in the book of the law of the Lord their God, one fourth part of the day, and another fourth part of the day they contended, and worshiped the Lord their God. v.3 Then stood up upon the stairs of the Levites, Jeshua, and Bani &c., and cried with a loud voice unto the Lord their God, v.5. Then the Levites, Jeshua, and Kadmiel, &c., said, Stand up, and bless the Lord your God, &c. (u) Deut. 17:19. And it shall be with him, and he shall read therein all the Days of his life; that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes to do them. Rev. 1:3 Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things which are written therein, for the time is at hand. Job. 5:19. Search the Scripture, for in them ye think ye have eternal life, and they are they which testify of me. 11a, 4:16. Seek ye out of the book of the Lord, and read, no one of these shall fail, &c.
families, to which end the holy Scriptures are to be translated out

and these

words which I command thee this day shall be in thy heart; v. 7 And thou shalt teach them diligently to thy children, and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and risest up. v. 8 And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. v. 9 And thou shalt write them upon the posts of thy house, and upon thy gates. Gen. 18. 17-19. And the Lord said, Shall I hide from Abraham the thing which I do? — v. 19 For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, &c. Psal. 78. 5, 6, 7. For he established a Testimony in Jacob, and appointed a Law in Israel, which he commanded our fathers, that they should make known to their children; v. 6 That the generations to come might know them, even the Children which should be born, who should arise and declare them to their children; v. 7. That they might set their hope in God, and not forget the works of God, but keep his Commandments.

1 Cor. 14. 6-9 — 11, 12, 15, 6-24, 27, 28. Now, brethren, if I come unto you, speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophecy, or by doctrine? — v. 9 So likewise, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. v. 11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a Barbarian, and he that speaketh shall be a Barbarian unto me. v. 12 Even so ye, for as much as ye are zealous of Spiritual gifts, seek that ye may excel in the edifying of the Church: — v. 15 What is it then? I will pray with the Spirit, and will pray with understanding also; I will sing with the Spirit, and with understanding also. v. 16 Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned, say, Amen, at thy giving of thanks, seeing he understandeth not what thou sayest? — v. 24 But if all prophecy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. — v. 27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course, and let one interpret. v. 28 But if there be no interpreter, let him keep silence in the Church, and let him speak to himself and to God.

Q. How is the word of God to be read?

A. The holy Scriptures are to be read, with an high, and reverend desire are they esteem of them; with a firm persuasion that they are the very words of God, and that he only can enable us to understand them. Then fine gold; sweeter also then the honey, and the honey comb. Neh. 8. from v. 3 to v. 10. And he read therein from morning till noon, &c. and the ears of the people were attentive unto the book of the Law. v. 4. And Ezra the Scribe stood upon a pulpit of wood, which they had made for the same purpose, &c. v. 5. And he opened the book, &c. v. 6. And he blessed the Lord the great God; and all the people answered, Amen, Amen, with lifting up their hands, and they bowed their heads and worshipped the Lord with their faces to the ground, &c. Exo. 24. 7. And he Moses took the book of the Covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. 2 Chr. 34. 27. Because thine heart was tender, and thou didst humble thyself before God, when thou heardst his words against this place, and humbledst thyself before me, and didst rent thy cloaths, and wept before me. I have heard thee also, saith the Lord, Isa. 66. 2. But to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word. (a) 2 Pet. 1. 19, 20, 21. We have also a more sure word of Prophecy, whereunto you do well that you take heed as unto a light that shineth in a dark place, till the day dawn, and the day-star arise in your hearts. v. 20. Knowing this first, that no prophecy of the Scripture is of any private interpretation. v. 21. For the Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.
them, with desire to know, believe and obey the will of God revealed. (b) Luk 24:46. ed in them, with diligence, and attention to the matter and scope of then opened be them, with meditation, application, self-denial, and prayer. The under- standings, that they might understand the Scriptures 2 Cor. 3:13, 14, 15, 16. And not as Moses, who put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished; v. 14.] But their minds were blinded, for until this day remaineth the same veil unbroken, in the reading of the Old Testament; which veil is done away in Christ. v. 15.] But even to this day, when Moses is read, the veil is upon their hearts. v. 16.] Nevertheless when it shall fall to the Lord, the veil shall be taken away. (c) Deut. 17:9, 20. And it shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes to do them. v. 20.] That his heart be not lifted up above his brethren, and that he turn not aside from the Commandment, to the right hand, or to the left; so that he may prolong his days in, &c. (d) Acts 17:11.] These (Bereans) were more noble than those in Thessalonica; in that they received the word with all readiness of mind, and searched the scriptures daily whether these things were so. (e) Acts 8:30-34. and Philip ran thither to him and heard him read the Prophet Ezechias, and he said, understandest thou what thou readest? v. 34.] And the Eunuch said to Philip, I pray thee of whom speaketh the Prophet this, of himself, or of some other man? Luk. 10:26, 27, 28. What is written in the law? how readest thou? v. 27.] And he answering, said, thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self. v. 28.] And he said to him, Thou hast answered right; this do and thou shalt live. (f) Psal. 1, 2.] But his delight is in the Law of the Lord, and in his Law doth he meditate day and night. Psal. 119:97, 98.] How love I thy law? it is my meditation all the day. (g) 2 Chr. 34:21.] Go, enquire of the Lord for me, and for them that are left in Israel, and Judah, concerning the words of the book that is found; for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do all that is written in this book. (b) Pro. 3:5.] Trust in the Lord with all thine heart, and lean not to thine own understanding. Deut. 33:3.] Yeah loved the people; all his fains are in thy hand; and they far down at thy feet, every one shall receive of thy words. (1) Prov. 2:1, 2, 3, 4, 5, 6.] My son, if thou wilt receive my words, and hide my commandments with thee, v. 2.] So that thou encline thine ear to wisdom, and apply thy heart to understanding, v. 3.] Yeah if thou criest after knowledge, and liftest up thy voice for understanding, v. 4.] If thou seekest her as silver, and searchest for her as hid treasures, v. 5.] Then shall thou understand the fear of the Lord, and find the knowledge of God—v. 6.] For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding. Prov. 19:18.] Open my eyes that I may behold wondrous things out of thy law. Neh. 8:6-8. &c. Ex. 24:18.] Blessed the Lord, the great God, all the people answered, Amen, Amen, &c. v. 8.] So they read in the book in the law of God distinct y, &c. —

Q. By whom is the word of God to be preached?

A. The Word of God is to be preached only by such (k) Tim. 3:2. as are sufficiently gifted, k, and also duly approved and - 6. A bishop, then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, to teach. —v. 6.] Nor a novice, left being lifted up with pride, he fall into the condemnation, &c. Eph. 4:8, 9, 10, 11.] Wherefore he faith, when he ascended up on high he led captivity captive, and gave gifts unto men, v. 9.] (Now that he ascended, what is it but that he also descended, &c. — v. 11.) And he gave some Apostles, and some Prophets, and some Evangelists, &c. — Hos. 4:6.] My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will also forget thy children. Mal. 2:7.] For the priests' lips should keep knowledge, and they should seek the Law at his mouth; for he is the messenger of the Lord of hosts. 2 Cor. 3:6.] Who also hath made us able ministers of the new Testament, nor of the letter, but of the Spirit.
(l) Jer. 14:13. called to that office.

Therefore thus faith the Lord concerning the Prophets that prophecy in my Name, and I sent them not, yet they say, &c. Rom. 10:15. And how shall they preach except they be sent? as it is written, How beautiful, &c. Heb. 5:4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 1 Cor. 12:28, 29. And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that Miracles, then gifts of healing, helps, Governments, diversities of tongues. v. 29 | Are all Apostles? are all Prophets? are all Teachers? are all workers of Miracles? 1 Tim. 3:10. And let these also first be proved; then let them use the office of a Deacon, being found blameless. 1 Tim. 4:14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery. 1 Tim. 5:22. Lay hands suddenly on no man; neither be partaker of other mens sins, &c.

Q. How is the Word of God to be preached by those that are called thereunto?

(m) Tit. 2:1-8. But speak thou the things that are in good doctrine. But sound doctrine.—f. Sound doctrine, &c. Heb. 5:4. And no man taketh this honour unto himself, but he that is called of God, v. 5. But sound doctrine is sound words, which can not be condemned, that the contrary part may be ashamed, having no evil thing to say of you. (n) Acts. 18:25. This man was instructed in the way of the Lord, and being fervent in the Spirit, he spake and taught diligently the things of the Lord, &c. (o) 2 Tim. 4:2. Preach the word: be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine. (p) 1 Cor. 14:19. Yet in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than thousands of words in an unknown tongue. (q) 1 Cor. 2:4. And my speech, and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and power. (r) Jer. 25:28. The Prophet that hath a dream, let him tell a dream, and he that hath my word, let him speak my word faithfully: What is the chaff to the wheat, &c. (s) 2 Tim. 2:1. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. (t) 1 Cor. 3:2. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. Heb. 5:12, 13, 14. For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the Oracles of God, and are become such as have need of milk, and not of strong meat. v. 13. For every one that useth milk is unskillful in the word of righteousness; for he is a babe. v. 14. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Luke. 12:42. And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?
zealously *, with fervent love to God x, and the souls of( ) Acts 18.25. his people y; sincerely z, aiming at his glory a; and their This man was instructed in the way of the Lord, and being fervent in spirit he spake and taught diligently the things of the Lord, &c. (x) 2 Cor. 5.13,14. For whether we be beside ourselves, it is to God, or whether we be sober, it is for your cause. v.14.] For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. Phil. 1.15,16,17. Some indeed preach Christ out of envy and strife, and some out of good will. v.15] The one preach Christ of conversion, not sincerely, supposing to add affliction to my bonds. v.17] But the other of love, knowing that I am for the defence of the Gospel. (y) Col. 4.12. Epaphras who is one of you, a servant of Christ, fellow in you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. 2 Cor. 12.15. And I will very gladly spend, and be spent for you, though the more abundantly I love you, the less I be loved. (z) 2 Cor. 2.17. For we are not as many, who corrupt the word of God, but as of sincerity, but as of God, in the sight of God, speak we in Christ. 2 Cor. 4.2. But have renounced the hidden things of dishonesty, not walking in crookedness, not handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. (a) 3 Thess. 2.4,5,6. But as we are allowed of God to be in truth with the Gospel, even so we speak, not as pleasing men but God, who trieth the hearts. v.5.] For neither at any time used we flattering words, as ye know, nor a cloak of covetousness, God is witness. v.6] Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdenedome, as the Apostle of Christ. Heb.7.18. He that speaketh of himself, seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. (b) 1 Cor. 9.19,20,21,22. For though I be free from all men, ye: have I made my self servant unto all, that I might gain the more. v.20. And unto the Jews, I became as a Jew, that I might gain the Jews, to them that are under the Law, as under the Law, that, &c. v.21.] To them that are without Law, as without Law, &c. v.22.] To the weak, toward the weak, that I might gain the weak. I am made all things to all men, &c. (c) 2 Cor. 12.19. Again, think you that we excuse our selves unto you; we speak before God in Christ; but we do all things, dearly beloved, for your edifying. Eph. 4.12. For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. (d) 1 Tim. 4.16. Take heed unto thy self, and to the doctrine; continue in them; for in doing this, thou shalt both save thy self, &c. then that hear thee. Acts 16.16,17,18. But rise and stand upon thy feet; for I have appeared unto thee, for this purpose, to make thee a minister, and a witness, &c. v.17.] Delivering thee from the people, and from the Gentiles unto whom I now send thee. v.18.] To open their eyes, and to turn them from darkness to light, &c. from the power of Satan, &c.

Q. What is required of those that hear the Word preached? (e) Prov. 8.34. A. It is required of those that hear the Word preach- ed, that they attend upon it with diligence e, preparation f, and prayer g, examine what they hear by the Scrip- tures, waiting at the feet of my doers. (f) 1 Pet. 2.1,2. Wherefore laying aside all malice, and all guile, and hypocrisie, and covetousness, and evil speakings, v.2] As new born babes, desire the sincere milk of the word, &c. Luke 18. Take heed therefore how ye hear; for he who every heareth, to him shall be given, &c. (g) Psal. 119. 8. Open mine eyes, that I may behold wondrous things out of thy Law. Eph. 6.18,19. Praying without ceasing for all prayer and supplication in the Spirit, &c. v.19.] And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel.
Therefore, and these were the readiness of mind, as the word of God, and meditate upon; and more noble conscience of it, and hide it in their hearts, and bring forth the fruit of it in their lives.

The Philippians, in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so. And unto us was the Gospel preached as well as unto them; but the word preached did not profit them; being not mixed with faith in them that heard it. And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls. There were more noble than those in Thessalonica, in that they received the word with all readiness of mind and searched the Scriptures daily whether those things were so. For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. Let these sayings sink down into your ears; for the Son of man shall be delivered, according to Heb. 2. Therefore we ought to give the more diligent heed to the things we have heard, lest at any time we should let them slip. And they talked together of all these things which had happened. And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Pro. 2. My son, if thou wilt receive my words, and hide my commandments with thee. Thy word have I hid in my heart, that I might not sin against thee. But this on the good ground are they which with an honest and good heart having received the word, keep it, and bring forth fruit with patience. But who so looketh into the perfect law of liberty, and continueth therein, being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.

Q. How do the Sacraments become effectual means of Salvation?

A. The Sacraments become effectual means of salvation, not by any power in themselves, or any virtue derived from the piety and intention of him by whom they are administered; but only by the working of the Holy Ghost, and the blessing of Christ by whom they are instituted. Whereunto even Baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ. And when he was baptized, he continued with Philip, and wondered beholding the miracles and signs which were done. Compared with the miracles of Simon, who believed also; and when he was baptized, continued with Philip, and wondered beholding the miracles and signs which were done. Compared with the miracles of Simon. For I perceive (said Peter to Simon) that thou art in the gall of bitterness, and in the bond of iniquity. I Cor. 3, 6, 7. I have planted, Apollo watered; but God gave the increase. So then, neither is he that planteth anything, nor he that watereth, but God that giveth the increase. For by one Spirit are we all baptized into one body, whether we be Jews, or Gentiles; bond, or free; and have been all made to drink into one Spirit.
Q. What is a Sacrament?

A. A Sacrament is an holy ordinance instituted by Christ in his Church, to signify, seal, and exhibit unto those that are within the (t) Gen. 17, 7. Covenant of grace, the benefits of his mediation; to strengthen and increase their faith, and all other graces, to oblige them to observe, and keep the institution of the Passover. Exod. Chap. 12. Containing the institution of the Passover, Mat. 28, 19. Go ye therefore and teach all nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Mat. 28, 16, 17, 18. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, 'This is my body. v. 27' And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it; v. 28 For this is my blood of the New Testament, which is shed for many, for the remission of sins. (u) Rom. 4, 11. And he received the sign of Circumcision, a seal of the righteousness of faith which he had, yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also. Cor. 1, 24, 25. And when he had given thanks, he brake it, and said, 'This is my body which is broken for you.' v. 25. After the same manner also he took the cup, when he had supped, saying, 'This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.' (v) Rom. 15, 8. Now I say, That Jesus Christ was a minister of the Circumcision, for the truth of God, to confirm the promises made unto the fathers. Exod. 12, 48. And when a stranger shall sojourn with thee, and will keep the Passover to the Lord, let all his males be circumcised, and then let him come near, and keep it; and he shall be as one that is born in the land, for no uncircumcised person shall eat thereof. (x) Heb. 2, 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ; for the remission of sins, and ye shall receive the gift of the Holy Ghost. Cor. 10, 16. The cup of blessing which we bless, is it not the Communion of the body of Christ? The bread which we break, is it not the Communion of the body of Christ? (y) Rom. 4, 11. See in [u] above. Gal. 3, 17. For as many of you as have been baptized into Christ, have put on Christ. (z) Rom. 6, 3, 4. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? v. 4. Therefore we are buried with him by baptism into death, that as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life. Cor. 10, 11. Ye cannot drink the cup of the Lord, and the cup of Devils: ye cannot be partakers of the Lord's Table, and the table of Devils. (a) Eph. 4, 22, 23, 14, 15. With all lowliness and meekness, with long suffering; bearing one another in love, v. 3. Endeavours to keep the unity of the Spirit in the bond of peace. v. 4. There is one body, and one spirit, even as ye are called in one hope of your calling. v. 5. One Lord, one faith, one baptism. Cor. 12, 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, bond or free; and have been all made to drink into one Spirit. (b) Eph. 4, 15. Wherefore remember, that ye being in times past Gentiles in the flesh, who are called Uncircumcision, by that which is called the Circumcision in the flesh made by hands, v. 11. This is that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the Covenant of promise, having no hope, and without God in the world. Gen. 34, 14. And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised for that were a reproach unto us.

Q. What are the parts of a Sacrament?

A. The
A. The parts of a Sacrament are two; the one, an outward
and sensible sign, used according to Christ's own appointment;
indeed baptism the other an inward and Spiritual grace, thereby signified by
you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost, and with fire. [Mt. 3:11]. The like figure whereunto even Baptism doth also now save us (not the putting away of the flesh of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. [Rom. 2:8-9]. For he is not a Jew that is one outwardly, neither is that circumcision which is outward in the flesh: [v.29]. But he is a Jew, who is one inwardly, and circumcision is that of the heart, in the Spirit, and not in the letter, whose praise is not of men, but of God.

Q. How many Sacraments hath Christ instituted in his Church under the New Testament?

A. Under the New Testament Christ hath instituted in his Church only two Sacraments; Baptism, and the Lords' Supper.

Q. What is Baptism?

A. Baptism is a Sacrament of the New Testament, wherein Christ hath ordained the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of ingrafting into himself, of remission of sins by his blood, and regeneration by his Spirit, of adoption, and resurrection unto everlasting life, and whereby the name of the Father, and the Son, and of the Holy Ghost.' [Gal. 3:27]. For as many of you as have been baptized into Christ, have put on Christ. [Rom. 6:4]. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. [Rev. 1:5]. Unto him that loved us, and washed us from our sins in his own blood. [Tit. 3:5]. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. [Eph. 5:26]. That he might sanctify, and cleanse it with the washing of water by the word. [1 Pet. 3:21]. For ye are all the children of God by faith in Christ Jesus. [v.27]. Likewise as many of you as have been baptized into Christ, have put on Christ. [1 Cor. 15:29]. Else what shall they do that are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead? [Rom. 6:5]. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.
parties baptized are solemnly admitted into the visible (1) 1 Cor. 12, Church, and enter into an open and professed engagement to (2) be wholly and only the Lords m. Spirit are we all baptized into one body, whether we be Jews, or Gentiles, bond or free, and are all made to drink into one Spirit. (3) Rom. 6.4: Therefore we are buried by baptism with him into death, that like as Christ was raised up from the dead, by the glory of his father, so we also should walk in newness of life.

Q. Unto whom is Baptism to be administered? A. Baptism is not to be administered to any that are out of the visible Church, and so strangers from the Covenant of promise, till they profess their faith in Christ, and obedience (4) Acts 8, 36, to him, but infants descending from parents, either both, or but one of them, professing faith in Christ, and obedience to him, are in that respect within the Covenant, and to be baptized. (said, see here is water; what hindereth me to be baptized? v. 37] And Philip said, If thou believest with all thine heart, thou mayest; and he answered, and said, I believe that Jesus is the Son of God—and he baptized him. Acts 2, 38. Then Peter said, repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost. (5) John 17, 7.9. And I will establish my Covenant between me and thee, and thy seed after thee in their generations, for an everlasting Covenant, to be a God unto thee, and to thy seed after thee. And God said unto Abraham, Thou shalt keep my Covenant therefore, thou and thy seed after thee in their generations, this is my Covenant, &c. Compared with Gal. 3, 9—14. So then they which be of faith, are blessed with faithful Abraham—v. 14] That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith. And with Col. 2, 11, 12. In whom also ye are circumcised with the circumcision made without hands, in cutting off the body of the sins of the flesh, by the circumcision of Christ. v. 12] Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And with Acts 2, 38, 39. Then Peter said, repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost. v. 39] For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with Rom. 4, 11, 12. And he received the sign of circumcision, a seal of the righteousness of faith which he had being yet uncircumcised, that he might be the father of all them who believe, though they be not circumcised, that righteousness might be imputed to them also. v. 12] And the father of Circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. v. 12] For the unbelieving husband is sanctified by the wife, & the unbelieving wife is sanctified by the husband. For, ye see, how that our children are unclean: but now are they holy. Matt. 18, 19. Go ye therefore, and teach all nations, baptizing them in the name, &c. Luke 18, 15—16, And they brought him unto him, also infants, that he should touch them; but when his disciples saw it, they rebuked them. v. 16] But Jesus called them unto him, and said, suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven. Rom. 11, 16. For if the first fruits be holy, the lump is also holy; and if the root be holy, so are the branches.
Q. How is our Baptism to be improved by us?

A. The needful but much neglected duty of improving our Baptism, is to be performed by us all our life long; especially in the time of temptation, and when we are present at the administration of it to others, by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the priviledges and benefits conferred and sealed thereby, and our solemn vow made therein, by being humbled for our sinful defilement, our falling short of, and walking contrary to the grace of Baptism and our ingagements, by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that Sacrament, by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sin, and quickning of grace, and by endeavouring to live by faith, to have our conversation in holiness and righteousness, as those that have therein given up their names to Christ, and to walk in brotherly love, as being baptized by the same Spirit.

ye are tied with him through the faith of the operation of God who hath raised him from the dead. Rom. 6. 4—6, 11. Therefore we are buried by Baptism with him into death, that, like as Christ was raised up from the dead, by the glory of his Father, so we also should walk in newness of life. V. 5.] Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. V. 11.] Likewise reckoning ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. (q) Rom. 6. 3, 4, 5. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? V. 4.] Therefore we are buried by Baptism with him into death, that, like as Christ was raised up from the dead by the glory of his Father, so we also should walk in newness of life, V. 5.] For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. (r) 1 Cor. 1. 12, 13. For it hath been declared unto me of you my brethren, by them which are of the house of Ceres, that there are cutome-s among you. V. 12.] Now this I say, that every one of you saith, I am of Paul, and I am of Apollo, and I of Cephas, and I of Christ. V. 13.] Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? Rom. 6. 2, 3.] God forbid, How shall we that are dead to sin, live any longer therein? V. 3.] Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? (q) Rom. 6. 4, 11, 12. And he received the sign of Circumcision, a seal of the righteousness of faith, which he had, being yet uncircumcised, that he might be the father of all them who believe, though they be not circumcised, that righteousness might be imputed unto them also; V. 12.] And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised, 1 Pet. 3. 21. The like figure whereunto even Baptism, doth also now save us, (not the putting away of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. (r) Rom. 6. 3, 4, 5. See above in [q] (u) Gal. 3. 26, 27. For ye are all the children of God by faith in Jesus Christ. V. 27.] For as many of you as have been baptized into Jesus Christ, have put on Christ. (*) Rom. 6, 22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. (x) Acts 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.
rit into one body, y

For by one Spirit are we all Baptized into one body, whether we be Jews or Gentiles, bond or free; and are all made to drink into one Spirit—V 25 That there should be no Schisme in the body, but the members should have the same care one of another, V 26 And whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it. V 27 Now ye are the body of Christ, and members in particular.

Q. What is the Lords Supper?

A. The Lords Supper is a Sacrament of the New Testament, wherein, by giving and receiving bread and wine according to the appointment of Jesus Christ, his death is shewed forth; and they that worthily communicate, feed upon his body and blood, to their spiritual nourishment and growth in grace; have their union and communion with him confirmed; testify and renew their thankfulness; and engagement to God; and their mutual love and fellowship each with other, as members of the same mystical body. and blessed it, and brake it, and gave it to his Disciples, and said, Take, eat, this is my body. V 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. V 28 For this is my blood of the new Testament, which is shed for many for the remission of sins. 1 Cor. 11. 23, 24, 25, 26. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus in the same night wherein he was betrayed, took bread; V 24 And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you, this do in remembrance of me. V 25 After the same manner also, he took the cup, when he had Supper, saying, this cup is the new Testament in my blood; this do ye as oft as ye drink it, in remembrance of me. V 26 For as often as ye eat this bread, and drink this cup, ye shew the Lords death till he come. (b) 1 Cor. 10. 16. The cup of blessing which we bless, is it not the Communion of the blood of Christ? and the bread which we break, is it not the Communion of the body of Christ? (c) 1 Cor. 11. 23, 24, 25, 26. For I have received of the Lord, &c.—See above in a (d) 1 Cor. 10. 14, 15, 16—21. Wherefore my dearly beloved, flee from idolatry. V 15 I speak as to wise men; judge ye what I say. V 16 The cup of blessing which we bless, is it not the Communion of the blood of Christ? that bread which we break, is it not the Communion of the body of Christ?—V 21 Ye cannot drink the cup of the Lord, and the cup of Devils; ye cannot be partakers of the Lords table, and of the table of Devils. (e) 2 Cor. 10. 17. For we being many are one bread, and one body, for we are all partsakers of that one bread.

Q. How hath Christ appointed bread and wine to be given and received in the Sacrament of the Lords Supper?

A. Christ hath appointed the Minifters of his Word, in the administration of this Sacrament of the Lords Supper, to set apart the bread and wine from common use, by the word of institution, thanksgiving, and prayer, to take and break the bread, and to give both the bread, and
the Wine to the Communicants, who are, by the same appointment, to take, and eat the Bread, and to drink the Wine, in thankful remembrance, that the body of Christ was broken and given, and his blood shed for them.

1 Cor. 11. 23, 24. For I have received of the Lord, that which I have seen. See before under (a) Mat. 26. 26, 27, 28. And as they were eating, Jesus took bread, &c. See before at (a) Mark 14. 22, 23. 24: And as they did eat, Jesus took bread, and blessed it, and brake it, and gave to them, and said, Take, eat, this is my body. V. 27.] And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. V. 28. And he said unto them, This is my blood of the New Testament, which is shed for many. Luke 22. 19, 20. And he took bread, and gave thanks, and brake it, and gave it to them, saying, This is my body which is given for you; This do in remembrance of me. V. 20.] Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you.

Q. How do they that worthily communicate in the Lords Supper, feed upon the body and blood of Christ therein?

A. As the body and blood of Christ are not corporally or carnally present in, with, or under the Bread and Wine in the Lords Supper (g), and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses (h), so they that worthily communicate in the Sacrament of the Lords Supper, do therein feed upon the body and blood of Christ, not things, which after a corporal, or carnal, but in a spiritual manner, yet truly and really do, while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death (i).

Alls 3. 21. And he blessed them, and gave them, and gave it to the disciples, and said, Take, eat, this is my body. V. 27. For this is my blood of the New Testament, which is shed for many. These are the words spoken by the mouth of all his holy Prophets since the world began. (b) Mat. 26. 26, 27, 28. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. V. 28. For this is my blood of the New Testament, which is shed for many, for the remission of sins. (i) 1 Cor. 11. 24, 25. And when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you; this do in remembrance of me. V. 25.] After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: This do ye as often as ye drink it, in remembrance of me. V. 26.] For as oft as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. V. 27.] Wherefore whosoever shall eat this bread, and drink this cup of the Lords unworthily, shall be guilty of the body and blood of the Lord. V. 28.] But let a man examine himself, and so let him eat of this bread, and drink of this cup. V. 29.] For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. (k) 1607. 10. 16. The cup of blessing which we bless, is it not the communion of the body of Christ? the bread which we break, is it not the communion of the body of Christ?

Q. How are they that receive the Sacrament of the Lords Supper, to prepare themselves before they come unto it?

A. They
A. They that receive the Sacrament of the Lord's Supper, (i) 1 Cor. 11. 18. are, before they come, to prepare themselves thereunto, by examination: But let a man examine himself, of the being in Christ, of his sins, and wants examination himself, of the truth and measure of their knowledge of faith, repentance, and to let him love to God and the brethren, charity to all men, forgiving those that have done them wrong, of their desires after Christ, and of their new obedience; and by renewing the exercise of these graces, 

13. 5. Examine yourself whether you be in the faith; prove your own selves: know ye not your own selves, how that Christ is in you, except ye be regenerate? (n) 1 Cor. 5. 7. Purge out therefore the old leaven, that ye may be a new lump, as are unleavened; for even Christ our Pasch lamb is sacrificed for us. Compared with Exod. 12. 15. Seven days shall ye eat unleavened bread, even the first day ye shall put away leaven out of your houses. For whosoever eateth leavened bread from the first day until the seventh, that soul shall be cut off from Israel. (o) 1 Cor. 11. 29. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body (p) 1 Cor. 11. 5. Examine your selves whether you be in the faith, &c. See this above in [m] Matt. 16. 28. For this is my blood of the New Testament, which is shed for many for the remission of sins. (g) Zech. 12. 10. And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications, and they shall look upon me whom they have pierced, and they shall mourn for him, as one that mourneth for his only son, and shall be in bitterness for him, as one that is powdered for his first-born. 1 Cor. 11. 31. For if we would judge ourselves we should not be judged. (r) 1 Cor. 10. 16. 17. The Cup of blessing which we bless: it is not the Communion of the blood of Christ, the bread which we break, is it not the Communion of the body of Christ? (V. 17.) For we bring many one bread, and one body: for we all partake of that one bread. Acts 2. 46, 47. And they continued daily together with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, V. 47. Praising God and having favour with all the people; and the Lord added to the Church daily such as should be saved. (s) 1 Cor. 5. 8. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice, and wickedness; but with the unleavened bread of sincerity and truth. 1 Cor. 11. 18—20. For first of all, when ye come together in the Church, I hear that there be divisions among you, and I partly believe it. — V. 22. When ye come together therefore into one place, this is not to eat the Lord's Supper. (t) Matt. 5. 23, 24. Therefore if thou bring thy gift to the Altar, and there rememberest that thy brother hath ought against thee, v. 24. Leave there thy gift before the Altar, go thy way first be reconciled to thy brother, &c. (u) Luke 18. 5, 6. However, it being thus said, let him come unto me and drink. [*] 1 Cor. 5. 7, 8. Purge out therefore the old leaven, that ye may be a new lump as ye are unleavened; for even Christ our Pasch lamb is sacrificed for us, v. 8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice, and wickedness, but with the unleavened bread of sincerity and truth. [*] 1 Cor. 11. 25, 26—28. After the same manner also he took the Cup when he had supped, saying, This Cup is the new Testament in my blood, as often as ye do it in remembrance of me, v. 26. For as often as ye eat this bread, and drink this cup, ye shew the Lords death till he come — v. 28. But let a man examine himself, and to let him eat of that bread, and drink of that cup, Heb. 10. 12, 24—25. And having an high Priest over the house of God, v. 22. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, v. 24. And let us consider one another, to provoke unto love, and to good works. (w) John 13. 38. I will wash mine hands in innocenceto will I wash thine altar, O Lord;
Cor. 11. 24. by serious meditation, and fervent prayer.

25. And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you: this do in remembrance of me. v. 25. After the same manner also he took the cup, saying, This, &c. This do as often as ye drink it, in remembrance of me. (2) 2 Chr. 30. 18, 19. For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulon, had not cleansed themselves, yet did they eat the Passover otherwise then it was written, but Hezekiah prayed for them, saying, The good Lord pardon every one, v. 19. That prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the Sanctuary. Mat. 26. 16. And as as they were eating, Jesus took bread, and blessed it, &c.

Q. May one who doubteth of his being in Christ, and of his due preparation, come to the Lord's Supper?

(a) Isa. 50. 10. A. One who doubteth of his being in Christ, or of his due preparation to the Sacrament of the Lord's Supper, may have true interest in Christ, though he be not yet assured thereof; and in God's account, hath it, if he be duly affected with the apprehension of the want of it, and unfainedly desires to be found in Christ, and to be a servant, that walketh in darkness, and hath no light; let him trust in the Name of the Lord, and stay upon his God; Job 5, 13. These things have I written unto you that believe on the Name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God. Psa. 88, throughout. Psa. 77, from v. 1, to the 12. I cried unto God with my voice, &c. v. 3. [I remembered God, and was troubled, &c. v. 4.] Thou hast us with mine eyes waking, &c. v. 7. Will the Lord cast off for ever? Is his mercy clean gone for ever? Doth his promise fail for evermore? v. 10. And I said, This is mine infirmity: but I will remember the years of the right hand of the Most High, &c. 1. 2. 2. 7.

Then I said, I am cut off from thy sight, yet I will look again towards thine holy Temple—v. 7. When my soul fainteth within me, I remembered the Lord, &c. my prayers came in unto thee into thine holy Temple. (b) Isa. 54, 7, 8, 9, 10. For a small moment have I forsaken thee, but with great mercies will I gather thee. v. 8. In a little wrath I hid my face from thee, but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer. v. 5. For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee. v. 10. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, nor shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. Mat. 5, 3, 4. Blessed are the poor in spirit: for theirs is the Kingdom of heaven, v. 4. Blessed are they that mourn: for they shall be comforted, Psa. 11. 12. For I said in mine haste, I am cut off from before thine eyes; nevertheless, thou hearest the voice of my supplication, when I cried unto thee. Psa. 73, 13. 21, 22. Verily I have cleansed my heart in vain, and washed mine hands in innocence—v. 21. So foolish was I and ignorant. I was a beast before thee, v. 23. Nevertheless I am continuallly with thee: thou hast held me by my right hand. (c) Phil. 3, 8, 9. Ye doubt not, and I account all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, &c. do count them but dung: that I may win Christ. v. 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteous-ness which is of God by faith. Psa. 10, 17. Lord, thou hast heard the desire of the humble; thou wilt prepare their heart, thou wilt cause thine ear to hear, Psa. 43, 1, 2. —5. Judge me, O God, and plead my cause against, &c. v. 2. For thou art the God of my strength, why dost thou cast me off? &c. v. 5. Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God, for I shall yet praise him who is the health of my countenance, and my God.
part from iniquity: in which case (because promises are (d) 2 Tim. 27; made, and this Sacrament is appointed for the relief even of weak and doubting Christians e,) he is to bewail his unbelief; and labour to have his doubts resolved, and so doing he may and ought to come to the Lord Supper, that he may be further strengthened b.

that are his, and let every one that nameth the Name of Christ depart from iniquity. 1 Pet. 50. 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the Name of the Lord, and stay upon his God. P[sal. 66. 18; 19; 20. If I regard iniquity in my heart, the Lord will not hear me. v. 19] But verily God hath heard me, he hath attended to the voice of my prayer. v. 20] Blessed be God who hath not turned away my prayer, nor his mercy from me. (e) 1 Pet. 40. 11—29. 31. He shall feed his flock like a Shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those which are with young —v. 29] He giveth power to the faint, and to them that have no might he increaseth strength, v. 31] But they that wait upon the Lord shall renew their strength, they shall mount up with wings as Eagles, they shall run, & not be weary, they shall walk, and not faint. Mat. 11. 8. Come unto me all ye that labour, and are heavy laden, and I will give you rest. Mat. 12. 20. A bruised reed shall not break, and smoking flax shall be not quench, till he send forth judgement unto victory. Mat. 12. 28. For this is my blood of the New Testament which is shed for many, for the remission of sins. (f) Mat. 9. 14. And straightway the father of the child cried out, and said with tears, Lord, I believe, help thou mine unbelief. (g) Acts. 2. 37. Now when they heard this, they were pricked in their hearts, and said unto Peter, and the rest of the Apostles, Men and brethren, what shall we do? Acts. 4. 11. And he received the sign of Ecclesiast that is, the righteousness of faith which he had being yet uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousnesse might be imputed unto them also. 1 Cor. 11. 28. But let a man examine himself, and so let him eat of that Bread, and drink of that Cup.

Q. May any who profess the faith, and desire to come to the Lords Supper, be kept from it?

A. Such as are found to be ignorant, or scandalous, notwithstanding their profession of the Faith, and desire to come to the Lords Supper, may and ought to be kept from that Sacrament by (i) Cor. 11. 27. the power which Christ hath left in his Church, until they receive to the end. Wherefore, whoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the body and blood of the Lord, v. 18] But let a man examine himself, and to, &c—v. 29] For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. v. 30] For this cause many are weak and sickly among you, and many sleep. v. 31] For if we would judge ourselves, we should not be judged, &c—compared with Mat. 7. 6. Give not that which is holy unto the dogs, neither cast you your pearls before swine, lest they trample upon your feet, and turn again and rend you. And with 1 Cor. 5. to the end. And with Jude. v. 23. And others save with fear, pulling them out of the fire, having even the garments spotted with the flock. And with 1 Tim. 5. 24. Lay hands suddenly on no man, neither be partakers of other mens sins. Keep thy self pure.
Q. What is required of them that receive the Sacrament of the Lord's Supper in the time of the administration of it?

A. It is required of them that receive the Sacrament of the Lord's Suppers, that during the time of the administration of it, with all holy reverence and attention they wait upon

(1) Lev. 16. 3. God in that Ordinance, & diligently observe the sacramental
Then Moses Elements and actions, heedfully discern the Lord's body, & said unto Aaron, This is that which the Lord spake, saying, in judging themselves, & forsaking for sin, in earnest, I will be hungry and thirsting after Christ, feeding on him by faith, sanctified in them that come nigh me, and before all the people will I be glorified. Heb. 12. 28. Wherefore we receiving a Kingdom that cannot be moved, let us have grace whereby we may serve God acceptably with reverence, and holy fear. Psal. 5. 7. But as for me, I will come into thy house, and offer sacrifices of thanksgiving, in the presence of thee, I will pay my vows. Psal. 66. 18. For this is my blood of the New Testament, which is shed for many for the remission of sins. (n) 1 Cor. 11. 29. For as oft as ye eat this Bread, and drink this Cup, ye shew the Lord's death till it be come. 1 Cor. 11. 26. Now as often as ye eat this Bread, and drink this Cup, ye shew the Lord's death till it be come. Psal. 116. 15. For as oft as ye eat this Bread, and drink this Cup, ye shew the Lord's death till it be come. 2 Cor. 11. 14. And did all eat the same Spiritual meat? 2 Cor. 12. 14. And did all drink the same Spiritual drink? for they drank of that Spiritual Rock that followed them; and that Rock was Christ. 1 Cor. 10. 4. But with many of them God was not well pleased; for they were overthrown in the wilderness. Psal. 106. 14. Wherefore, my dearly beloved, flee from idolatry. 1 Cor. 11. 31. For if we would judge ourselves, we should not be judged. (r) Zech. 14. 10. And I will pour out upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace and supplication, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and be in bitterness for him, as one that is in bitterness for his first born. (s) Rev. 22. 17. And the Spirit, and the Bride say, Come. And let him that heareth, heareth. And let him that is athirst come. And whoever will, let him take the waters of life freely. (t) Job 6. 35. And Jesus said unto them, I am the bread of life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst. 

receive
receiving of his fulness, trusting in his merits, rejoicing in (a) Job. 1. 16: his love, giving thanks for his grace, in renewing of their covenant with God, and love to all the Saints.

And of his fulness have we all received, and grace for grace. (b) Phil. 3. 9. And be found in him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith. (c) Psal. 63. 10. Thus will I bless thee while I live, I will lift up mine hands in thy name. (d) My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips. 2 Cor. 30. 21. And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days, with great gladness; and the Levites, and the Priests praised the Lord day by day, singing with loud instruments to the Lord. (e) Psal. 22. 26. The meek shall eat and be satisfied, they shall praise the Lord that seek him; your heart shall live for ever. (f) Jer. 50. 5. They shall ask the way to Zion, with their faces thitherward, laying, come and let us join our selves to the Lord in a perpetual covenant, that shall not be forgotten. Psal. 50. 5. Gather my Saints together unto me, those that have made a covenant with me by sacrifice. (g) Act. 2. 41. And they continued steadfastly in the Apostles doctrine, and fellowship, and breaking of bread, and in prayers.

Q. What is the duty of Christians after they have received the Sacrament of the Lords Supper?

A. The duty of Christians after they have received the Sacrament of the Lords Supper, is, seriously to consider how they have (h) Psal. 18. 7: behaved themselves therein, and with what success; if they find The Lord is quickening and comfort, to bless God for it, and the continuance of it, and watch against relapses, fulfill their vows, and encourage themselves to a frequent attendance on that ordinance, therefore my heart greatly rejoiceth, and with my song will I praise him Psal. 85. 8. I will hear what the Lord will speak, for he will speak peace unto his people, and to his saints: but let them not turn again to folly. 1 Cor. 11. 17—32. Now in this that I declare unto you, I praise you not, that ye come together, not for the better, but for the worse—v. 30. For this cause many are weak and sickly among you; and many sleep. v. 31: For if we would judge ourselves, we should not be judged. (i) 2 Chr. 30. 21, 22, 23—25, 16. And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days, with great gladness; and the Levites and the priests praised the Lord day by day, singing with loud instruments to the Lord—&c.—Act. 2. 42—46, 47. And they continued steadfastly in the Apostles doctrine and fellowship, and breaking of bread, and in prayer—v. 46. And they continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness, and singleness of heart; v. 47: Praising God, and having favour with all the people; &c. (j) Psal. 36. 10. O continue thy loving kindness unto them that know thee, and thy righteousness unto the upright in heart. Cant. 3. 4. It was but a little that I passed from them, but I found him whom my soul loveth, I held him, and would not let him go, until I had brought him into my mothers house, and into the chamber of her that conceived me. 1 Chr. 29. 18. O Lord God of Abraham, Isaac, and Israel our fathers, keep it for ever in the imagination of the thoughts of the hearts of thy people, and prepare their heart unto thee. (k) Cor. 10. 3, 4, 5, 11. And did all eat the same spiritual meat, v. 4. And did all drink the same spiritual drink; (for they drank of that spiritual Rock, that followed them, & that Rock was Christ) v. 5. But with many of them God was not well pleased, for they were overthrown in the wilderness, v. 12: Wherefore let him that thinketh he standeth, take heed lest he fall. (l) Psal. 50. 14. Offer unto God thanksgiving, and pay thy vows unto the most High.
Cor. 11. 25, nance (g), but if they find no present benefit, more exactly to review
26 — Do this as their preparation to, and carriage at the Sacrament (b), in both which
often as ye drink, if they can approve themselves to God and their own consciences,
in remembrance, they are to wait for the fruit of it in due time (i), but if they see they
brance of me, have failed in either, they are to be humbled (k), and to attend upon
v. 26.] For as of it afterward with more care and diligence (l).

ten as ye at this

bread, and drink this cup, ye shew the Lord's death till he come. Acts 2. 42—46. And they
continued steadfastly in the second doctrine, and fellowship, and breaking of
bread, and in prayer — v. 45] And they continuing daily with one accord in the temple, and breaking
bread from house to house, did eat their meat with gladness and singleness of heart. (b) Can.
3. 1, 10. 7 Keep thy foot when thou goest to the house of God, and be more ready to hear, then
to give the sacrifice of fools: for they consider not that they do evil. v. 2.] Be not rash with thy
mouth, and let not thy heart be hasty to utter anything before God, &c. v. 3.] For a dream
come through multitude of business, and a foolish voice is known by multitude of words. v.
4.] When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools,
pay that thou hast vowed, v. 5.] Better is it that thou shouldest not vow, then that thou shouldest
vow, and not pay, v. 6.] Suffer not thy mouth to cause thy heart to sin, neither say thou before
the Angel, that it was an error; wherefore should God be angry at thy voice, and destroy the
work of thine hands? (i) Ps. 13, 12. Unto thee lift up mine eyes, O thou that dwellest in the
heavens, v. 2.] Behold, as the eyes of servants look unto the hand of their Masters, and as the
eyes of a maiden unto the banner of her Mistress; so wait our eyes upon the Lord our God, un-
til he have mercy upon us. Psal. 42, 5. 8. Why art thou cast down, O my soul? and why art
thou disquieted within me? hope thou in God, for I shall yet praise him for the help of his
countenance — v. 8.] For the Lord will command his loving kindness in the day time, and in
the night his song shall be with me, and my prayer unto the God of my life. Ps. 43, 3, 4. 5. O
find out thy light and thy truth; let them lead me, let them bring me into thy holy hill; and
to thy tabernacles, v. 4.] Then will I go unto the altar of God, unto God, my exceeding joy;
yea, upon the harp will I praise thee, O God, my God — v. 5.] Why art thou cast down, O
my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him, who
is the health of my countenance, and my God. (g) 2 Chr. 10, 18, 19. For a multitude of the
people, even many of Ephraim, and Manasseh, Issachar, and Zebulen, had not cleansed them-
selves; yet did they eat the Passover, otherwise then it was written. But Hezekiah prayed for
them, saying, the good Lord pardon every one, v. 19.] That prepareth his heart to seek
God, the Lord God of his fathers, though he be not cleansed according to the purification of
the sanctuary. 1Sa. 1, 16—18. With you, make you clean, put away the evil of your doings
from before mine eyes; cease to do evil — v. 18. Come now, and let us reason together, faith
the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red
like crimson, they shall be as wool. (l) 2 Cor. 7, 11. For behold, this same thing that ye
followed after a godly sort, what care fulness it wrought in you, yea, what clearing of your
selves, yea, what indignation, ye, what fear, ye, what vehement desire, ye, what zeal, ye,
what revenge, in all things ye have approved your selves to be clear in this matter. 1 Chr. 15,
23, 13, 14. And David said unto them, ye are the chief of the Fathers of the Levites, sancti-
fy your selves, both ye, and your brethren, that ye may bring up the ark of the Lord God of
Israel unto the place that I have prepared for it. v. 13.] For because ye did it not at the first, the
Lord our God made a breach upon us, for that we fought him not after the due order, v. 14.] So
the Priests and Levites sanctified themselves, to bring up the Ark of the Lord God of Israel,

Q. Wherein do the Sacraments of Baptism and the Lord's Supper
agree?
A. The Sacraments of Baptism and the Lord's Supper, agree in

that
that the author of both is God, and the spiritual part of both is Christ. 

and his benefits, both are seals of the same Covenant, to be dispensed by Ministers of the Gospel, and by none other, and to be continued in the Church of Christ until his second coming.

name, &c. 1 Cor. xvi. 23. For I have received of the Lord that which I also delivered unto you, that the Lord Jesus in the same night wherein he was betrayed, took bread, &c. (n) Rom. xvi. 19. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? v. 4. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of his Father, even so we also should walk in newness of life. 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the body of Christ? the bread which we break is it not the communion of the body of Christ? (o) Rom. xiv. 11. And he received the sign of circumcision, a seal of the righteousness of faith, which he had, being yet uncircumcised, that he might be the father of all them who believe, though they be not circumcised, that righteousness might be imputed unto them also; Compared with Col. ii. 11, 12. In whom also ye were circumcised with the circumcision made without hands, in putting away the body of the sins of the flesh, by the circumcision of Christ, buried with him in baptism, wherein also ye are riven with him through the faith of the operation of God who hath raised him from the dead. Rom. xii. 17, 18. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of this; v. 28. For this is my blood of the New Testament, which is shed for many for the remission of sins. (p) Job. xxi. 33. And I knew him not, but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, &c. — Mat. ii. 19. Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, 1 Cor. xi. 23. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus in the same night wherein he was betrayed, took bread, &c. 1 Cor. iv. 1. Let a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God. Heb. v. 4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. (q) Mat. ii. 18, 19, 20. Go ye therefore and teach all nations, baptizing, &c. — v. 20. Teaching them to observe all things which I command you; and lo, I am with you even to the end of the world. 1 Cor. xi. 26. For as often as ye eat this bread, and drink this cup, ye shew the Lord's death till he come.

Q. Wherein do the Sacraments of Baptism and the Lords Supper differ?

A. The Sacraments of Baptism and the Lords Supper differ, that Baptism is to be administered but once, with water; to be a sign and seal of our regeneration and ingrafting into Christ, and that even to infants, whereas the Lords Supper is to be administered often, in the Elements of bread and wine, to represent and typify you with water unto regeneration, but that cometh after me, &c. Tit. iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, &c. Gal. iii. 27. For as many of you as have been baptized into Christ, have put on Christ. (f) Gen. xvi. 7. And I will establish my Covenant between me and thee, and thy seed after thee in their generations, &c. — v. 9. And God said unto Abraham, Thou shalt keep my Covenant therefore, thou and thy seed after thee in their generations. Acts ii. 18, 39. Then Peter said unto them, Repent: and be baptized every one of you in the name of Jesus, &c. — v. 39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. 1 Cor. vi. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now they are holy.
Q. What is Prayer?

Prayer is an offering up of our desires unto God, in the name of Christ, by the help of his Spirit, with confession of our sins, and thankful acknowledgement of his mercies.

Q. Are we to pray unto God only?

God only being able to search the hearts, hear the requests, pardon the sins, and fulfill the desires of all, and only in heaven by dwellingplace, prayer, which is a special part thereof, is to be made by all to do, and give to every man according to his ways, whose heart thou knowest; for thou, even thou only knowest the hearts of all the children of men. And they prayed, and said, Thou Lord who knowest the hearts of all men, shew whether of these two thou hast chosen. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the Saints according to the will of God. Thou that hearest prayers, to thee shall all flesh come. Who is a God like unto thee that pardoneth iniquity, and executeth judgment for the fatherless, and causeth the寡女 to walk by their mouth? Psal. 145, 18. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desires of them that call upon him, he also will hear their cry, and will save them. How shall they call upon him in whom they have not believed? Thine own sight shall see thee, and the name of Jesus Christ our Lord, both theirs and ours.

Cor. 11, 23, exhibit Christ as spiritual nourishment to the soul, and to 24, 25, 26. I confirm our continuance and growth in him, and that only to have received such as are of years and ability to examine themselves.

And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do, as oft as ye drink it, in remembrance of me.

For as oft as ye eat this bread, &c. 1 Cor. 10, 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.
him alone $k$, and to none other $l$. 

the day of trouble, I will deliver thee, and then shall glorifie me. (I) Rom. 10. 14. How then shall they call on him in whom they have not believed? &c.

Q. What is it to pray in the name of Christ?

A. To pray in the name of Christ, is, in obedience to his command, and in confidence in his promises, to ask mercy for his sake $m$, not by bare mentioning of his name $n$, but by drawing our encouragement to pray, and our boldness, strength, and hope of acceptance in prayer from Christ and his mediation $o$.

be glorified in the Son. v. 14] If ye shall ask any thing in my name, I will do it. Joh. 14. 13. And whatsoever ye shall ask in my name I will do, that the Father may be full. Dan. 9. 14. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. (n) Matt. 21. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of my Father which is in heaven. (o) Heb. 4. 14, 15, 16. Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. v. 15] For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. v. 16] Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. V. 15. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. v. 14] And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. v. 15] And if we know that he heareth, whatsoever we ask, we know that we have the petitions that we desired of him.

Q. Why are we to pray in the name of Christ?

A. The infinitude of man, and his distance from God by reason thereof, being so great, as that we can have no access into his presence without a Mediator $p$; and there being none in heaven, or earth appointed to, or fit for that glorious work, to him, I am but Christ alone $q$; we are to pray in no other name but his the way, the truth, and the life; no man cometh unto the Father, but by me; Isa. 59. 2. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. Eph. 3. 12. In whom ye have boldness, and access with confidence, by the faith of him. (q) Joh. 6. 27. Labour not for the meat that perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give unto you, for him hath God the Father sealed. Heb. 7. 25. 26, 27. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing that he ever liveth to make intercession for them. v. 26] For such an high Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. v. 27] Who needeth not daily as those high Priests, to offer up sacrifice first for his own sins, and then for the people's; for this he did once, when he offered up himself. 1 Tim. 2. 5] For there is one God, one Mediator between God and man, the man Christ Jesus (r) Col. 3. 17. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Heb. 13. 5, 6. But let us therefore offer the sacrifice of praise to God continually, that is, the fruits of our lips, giving thanks in his name. Q. but
Q. How doth the Spirit help us to pray? 

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by enabling us to understand both for whom, and what, and how prayer is to be made, and by working and quickening in our hearts (although not in all persons, nor at all times in the same measure) those apprehensions, affections, and graces, which are requisite for the right performance of that duty.

Rom. 8. 26, 27. Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. v. 27. And he that searcheth the hearts knoweth the mind of the Spirit; because he maketh intercession for the Saints according to the will of God. 

17. Lord, thou hast heard the desire of the humble; thou wilt prepare their heart; thou wilt cause thine ear to hear. 

Zech. 12. 10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace and supplications, and they shall look upon me whom they have pierced, and mourn, &c.

Q. For whom are we to pray? 

A. We are to pray for the whole Church of Christ, upon the earth, for Magistrates, and Ministers, for our selves, praying also for our brethren; yea, our enemies, and for all sorts of men always with living, or that shall live hereafter, but not for the dead. All prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication, for all Saints. (1) Eph. 6. 18. Pray for thy people, and bless thine inheritance; feed them also, and lift them up forever. (a) 1 Tim. 2. 1, 2. I exhort therefore; that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men. v. 2. For Kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. 

(*) Col. 4. 3. With all praying also for us, that God would open to us a door of utterance to speak the Mysteries of Christ, for which I am in bonds. (x) Eph. 3. 21. Deliver me, I pray thee, from the hand of my brother, from the hand of Esaü; for I fear him, lest he will come and smite me, &c. (y) Jam. 5. 16. Confess your faults one to another, and pray one for another, that you may be healed. (z) Mat. 5. 44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you. (a) 1 Tim. 2. 1, 2. See above in [u] (b) Job. 17. 20. Neither pray I for thee alone, but for them also which shall believe on me through their words. 2 Sam. 7. 29. Therefore now let it please thee to bless the house of thy servant, that it may continue forever before thee, for they, O Lord God hast spoken it, and with thy blessing let the house of thy servant be blessed forever. (c) 2 Sam. 12. 21, 22, 23. Then said his servants unto him, what thing is this that thou hast done? thou didst fast and weep for the child while it was alive, but when the child was dead, thou didst rise and eat bread. v. 22. And he said, While the child was yet alive, I fasted and wept; for I said, Who can tell whether God will be gracious to me, that the child may live? v. 23. But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me;
death d.

his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

Q. For what things are we to pray?
A. We are to pray for all things tending to the glory of God e, the welfare of the Church f, our own g, or others (e) Mat. 6. 9. good h, but not for any thing that is unlawful i. After this manner therefore pray ye, Our Father which art in heaven, hallowed be thy Name. (f) Psal. 51. 18. Do good in thy good pleasure unto Sion, build thou the walls of Jerusalem. Psal. 122. 6. Pray for the peace of Jerusalem; they shall prosper that love thee. (g) Mat. 7. 11. If ye then be evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask him? (h) Psal. 115. 4. Do good, O Lord, to those that be good; to them that are upright in their hearts. (i) 1 Job. 5. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

Q. How are we to pray?
A. We are to pray with an awful apprehension of the Majesty of God k, and deep sense of our own unworthiness l, necessities m, and sins n, with penitent o, thankful p, and enlarged hearts q, with understanding r, faith s, sincerity t, ert to the house of God, and be more ready to hear, then to offer the sacrifice of fools; for they consider not that they do evil. [l] Gen. 8. 27. And Abraham said, Behold now I have taken upon me to speak unto the Lord, who am but dust and ashes. Gen. 37. 10. I am not worthy of the least of all thy mercies, and of all the truth which thou hast shewn unto thy servant, &c. [m] Luk. 15. 17. 18. 19. And when he came to himself, he said, How many hired servants in my father's house have bread enough, and to spare, and I perish with hunger. v. 18. I will arise and go to my father, and say unto him, Father I have sinned against heaven, and before thee, v. 19. And am no more worthy to be called thy son, make me as one of thy hired servants. [n] Luk. 18. 13. 14. And the Publican standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, Lord, be merciful to me a sinner. v. 14. I tell you, this man went down to his house justified rather then the other: for every one that exalteth himself shall be abased, & he that humbleth himself shall be exalted. [o] Psal. 51. 17. The sacrifices of God are a broken spirit, a broken and contrite heart, O God, wilt thou not despise. [p] Phil. 4. 6. Be careful for nothing; but in every thing, by prayer, and supplication, with thanksgiving, let your requests be made known to God. [q] 1 Sam. 1. 15. And Hannah answered, and said, No, my Lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. [r] 1 Cor. 14. 15. What is it then? I will pray with the Spirit, and I will pray with understanding also. [s] 1 Mar. 11. 24. Therefore I say unto you, whatsoever things ye pray and believe, that ye receive them, and ye shall have them, Jam. 1. 6. But let him ask in faith, nothing doubting, for he that wavereth is like a wave of the sea, driven with the wind and tossed. [t] Psal. 45. 18. The Lord is nigh unto all them that call upon him, to all that call upon him in truth, Psal. 17. 1. Hear the right, O Lord, attend unto my cry, give ear unto my prayer, that goeth not out of fained lips.
Q. What rule hath God given for our direction in the duty of Prayer?

A. The whole word of God is of use to direct us in the duty of praying; but the special rule of direction, is that form of Prayer, which our Saviour Christ taught his Disciples, commonly called the Lords Prayer.

Q. How is the Lords Prayer to be used?

A. The Lords Prayer is not only for direction, as a pattern according to which we are to make other prayers, but may also be used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty.

Q. Of how many parts doth the Lords Prayer consist?

A. The Lords Prayer consists of three parts, a Preface, Petitions, and a Conclusion.

Q. What doth the Preface of the Lords Prayer teach us?

A. The Preface of the Lords Prayer contained in these words, Our Father which art in heaven, teacheth us, when we pray, to draw nigh to God with confidence of his fatherly goodness, and our interest therein, with

If you then knowing how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him? Rom. 8. 15. For ye have not received the Spirit of bondage again to fear, but ye have received the Spirit of Adoption, whereby we cry, Abba, Father,
reverence, and all other child-like dispositions, heavenly affect- (f) 1d. 46. 9, ons g, and due apprehensions of his sovereign power, Majesty, be not wrong and gracious condescension; as also to pray with and for others. O Lord, neither remember our iniquities for ever; behold, see, we beseech thee: we are all thy people. (g) Psal. 131. unto thee lift I up mine eyes, O thou that dwellest in the heavens. Lam. 3. 41. Let us lift up our heart and our hands unto God in the heavens. (b) Ld. 6: 15, 16. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory, Where is thy zeal, and thy strength the founding of thy bowels, and thy mercies towards me? are they restrained? v. 16. Doubtless thou art our Father; though Abraham be ignorant of us, and Israel acknowledge us not, thou, O Lord, art our Father, our Redeemer thy Name is from everlasting. Neb. 1. 4, 5, 6. And it came to pass when I heard these words, that I face down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, v. 5.] And said, I beseech thee, O Lord God of heaven, the God, that keepeth Covenant and mercy for them that love him, and observe his Commandments. v. 6.] Let thine ear be now attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night for the children of Israel thy servants, &c. (i) Acts. 12, 5. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him.

Q. What do we pray for in the first Petition?

A. In the first petition, [which is, Hallowed be thy Name k,] acknowledging the utter inability and disposition (k) Mat. 6. 9, that is in our selves and all men, to honor God aright, we pray that God would by his grace enable and incline us and others to know, to acknowledge, and highly to esteem him, are sufficient his titles n, attributes o, ordinances, word p, works, and what of our selves to think any thing as of our selves, but our sufficiency is of God. Psal. 51. 15. O Lord, open thou my lips, and my mouth shall show forth thy praise. (m) Psal. 67. 2, 3. That thy way may be known upon earth, thy saving health among all nations. v. 3.] Let the people praise thee, O God, let all the people praise thee. (a) Psal. 8. 1. That men may know that thou alone Name alone is Jehovah, art the most high over all the earth. (a) Psal. 86. 10, 11, 12, 13-15. For thou art great, and dost wondrous things; thou art God alone, v. 11.] Teach me thy way, O Lord, I will walk in thy truths: unite my heart to fear thy name, v. 12.] I will praise thee, O Lord my God, with all my heart, and will glorifie thy Name for evermore, v. 13.] For great is thy mercy towards me, and thou hast delivered my soul from the lowest hell—v. 15.] But thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plentiful in mercy and truth. (p) 2 Thes. 3. 1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. Psal. 147. 9, 10. He sheweth his word unto Jacob, his statutes and judgements unto Israel, v. 10.] He hath not dealt so with any nation; and as for his judgements, they have not known them. Pray ye the Lord, Psal. 138. 1, 2, 3.] I will praise thee with my whole heart; before the gods will I sing praise unto thee, v. 2.] I will worship towards thy holy Temple, and praise thy Name, for thy loving kindness, and for thy truth; for thou hast magnified thy word above all thy Name. v. 3.] In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul, 2 Cor. 2. 14, 15.] Now thanks be to God, who always causeth us to triumph in Christ, and maketh manifest the favour of his knowledge by us in every place. v. 15.] For we are to God a sweet favour of Christ in them that are saved, and in them that perish.
(q) Psal. 145. for ever he is pleased to make himself known by, and to glorifie him throughout. I in thought, word, and deed; that he would prevent and remove will enroll Atheism, ignorance, idolatry, profaneness, and whatsoever thee. O God, is dishonourable to him; and by his over-ruling providence, direct and dispose of all things to his own glory.

Psal. 8. therefore out. O Lord, our Lord, how excellent is thy Name in all the earth! &c.—(r) Psal. 102. 1. Bless the Lord, O my Soul, and all that is within me blest his holy Name. Psal. 19. 14. Let the words of my mouth, and the meditations of my heart be acceptable in thy sight, O Lord, our strength, and our Redeemer. (f) Phil. 1. 9—11. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement. v. 11 Being filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God. (r) Psal. 67. 1, 2, 3, 4. God be merciful unto us, and blest us, and cause his face to shine upon us. v. 2 That thy way may be known upon earth, and thy saving health among all nations. v. 3 Let the people praise thee, O God, let all the peoples praise thee. &c. v. 4 O let the Nations be glad and rejoice; for thou shalt judge the people righteously, and govern the Nations upon earth. (x) Eph. 1. 17, 18. That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of him. v. 18 The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. (r) Psal. 97. 7. Confounded be all they that serve graven images, that boast themselves of idols: worship him all ye gods. (x) Psal. 74. 18—22, 23. Remember this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy Name.—v. 22 Arise, O God, plead thine own cause; remember how the foolish man reproacheth thee daily. v. 23 Forget not the voice of mine enemies, the tumult of those that rife up against thee continually. (γ) 2 Kings 19. 15, 16. And H Zekiah prayed unto the Lord, and said, O Lord God of Israel, which dweltest between the Cherubims, thou art the God, even thou alone, of all the Kingdoms of the earth: thou hast made heaven and earth. v. 16. Lord bow down thine ear and hear, open, Lord, thine eyes and see, and hear the words of Sennacherib which hath sent him to reproach the living God. (γ) 2 Chron. 20. 6—10, 11, 12. And Jehoshaphat said, O Lord God of our fathers, Are not thou God in heaven, and rulest not thou over all the Kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?—v. 10 And now behold the children Ammon, and Moab, &c. v. 11 Behold, I say, how they reward us, to come to cast us out of our possessions which thou hast given us to inherit. v. 12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do, but our eyes are upon thee. Psal. 83. throughout. Keep thou not silence, O God, hold not thy peace, &c.—Psal. 140. 4—8. Keep me, O Lord, from the hands of the wicked, preserve me from the violent man, who have purposed to overthrow my goings. v. 8 Grant not, O Lord, the desires of the wicked; but let his wicked devices be frustrate, when they exalt themselves.

Q. What do we pray for in the Second Petition?

A. In the Second Petition, ( which is, Thy Kingdom (w) Matt. 6. 10: come (a),) acknowledging our selves and all mankind to be by nature under the dominion of sin and Satan.
We pray that the kingdom of sin and Satan may be destroyed, the Gospel propagated throughout the world, the Jews called and comforted, the fulness of the Gentiles brought in, the Church purified, and the converting of those that are yet in their sins, and the confirming, comforting and building up of those that are already converted, that Christ would rule in our hearts, and hasten the time of his second coming, and our reigning with him for ever; and that he would be pleased to exercise the kingdom of his power in all the world, as may best conduce to these ends.

Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath even as others. 

Let God arise, let his enemies be scattered; let them also that hate him flee before him. Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men, for the rebellious also: that the Lord God might dwell among them. And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast out, which accused them before God day and night. And they overcame by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified even as it is with you. 

Brethren, my heart desire and prayer to God is, that ye might be saved. 

I pray for them, I pray not for the world; but for them that thou hast given me, for they are thine. Neither pray I for these alone, but for them also which shall believe on me through their word. For I would not brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits. 

That blindness in part is hapned to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob. God be merciful unto us, and blest us, and cause his face, &c. 

Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. 

For from the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered up unto my name, and a pure offering: for my name shall be great among the Heathen, faith the Lord of hosts. 

For then will I turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent. 

And now, Lord, behold their threnodies, and grant unto thy servants, that with all boldness they may speak thy word; By stretching forth thine hand to heal, and that signs and wonders may be done by the name of thy holy child Jesus. 

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all Saints. And for me, that utterance may be given me, that I may open my mouth boldly, to make known the mystery of the Gentiles. For which I am an Ambassador in bonds, that therein I may speak boldly as I ought to speak.
I shall come in the fulness of the blessing of the Gospel of Christ. v. 30] Now I beseech you brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me, in your prayers to God for me. — v. 31.] That I may come unto you with joy, by the will of God, and may with you be refreshed. 2 Thes. 1. 11. Wherefore we pray always for you, that God would count you worthy of his calling, and fulfill all the good pleasure of his goodnes, and the work of faith with power. 2 Thes. 2. 16, 17. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and given us everlasting conlation, and good hope through grace. v. 17.] Comfort your hearts, and establish you in every good word and work. (l) Eph. 3. from v. 14. to the 21. For this cause I bow my knees unto the Father of our Lord Jesus Christ. v. 15.] Of whom the whole family in heaven and earth is named, v. 19.] That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man. v. 17.] That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love; v. 18.] May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height; v. 19.] And to know the love of Christ which passeth knowledge, that ye might be filled with the fulness of God. v. 20.] Now unto him that is able to do exceeding abundantly above all that we ask or think, &c—(m) Rev. 22. 20. He which testifieth these things saith, Surely I come quickly, Amen, even so come Lord Jesus. (n) 1/ai. 64, 1. 2.] O that thou wouldest rent the heavens, that thou wouldest come down, that the mountains might flow down as thy presence! v. 2.] As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to be adoreriadies, that the nations may tremble at thy presence. Rev. 4, 8, 9, 10, 11. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come, v. 9.] And when those beasts give glory, and honour, and thanks to him that is on the throne, who liveth for ever and ever, v. 10.] The four and twenty Elders fall down before him that is on the throne, and worship him that liveth for ever and ever, and cast their Crowns before the throne, saying, v. 11.] Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are, and were created.

Q. What do we pray for in the third Petition?

A. In the third Petition, [which is, Thy will be done on earth as it]

(0) Matt. 6. 10. is in heaven o] acknowledging that by nature we and all men are not only utterly unable and unwilling to know and do the will

(p) Rom. 7. 18. of God p, but prone to rebel against his word p, to repine and

For I know that murmur against his providence r, and wholly inclined to do the

in me, that is in will of the flesh, and of the devil/ We pray, that God would by

my flesh, dwell-eth no good thing: for to will is present with me; but how to perform that which is good I find not. Job 21. 14. Therefore they say unto God, Depart from us: we defile not the knowledge of thy ways. 1 Cor. 2. 14 But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. (q) Rom. 8. 7. Because the carnal mind is enmity against God; for it is not subject to the Law of God, neither indeed can be. (r) Exod. 17. 7. And he called the name of the place Massah and Meribah; because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not? Num. 14. 2. And all the children of Israel murmured against Moses and Aaron: And the whole congregation said unto them, would God that we had died in the land of Egypt; would God that we had died in this wilderness. (l) Eph. 2. 2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.
his Spirit take away from our selves and others, all blindness (i) Epist. 17, 18. That the God of our Lord Jesus Christ the Father of glo-
and revelation in the knowledge of him; v. 18) The eyes of your understanding being enlightened that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. (y) Eph. 3:16. That he woul'd grant you, according to the riches of his glory, to be strengthened with might, by the Spirit in the inner man. (z) Mat. 26:40, 41. And he cometh to the Disciples, and findeth them asleep, and faith unto Peter, What, could ye not watch with me one hour? v. 41] Watch and pray, that ye enter not into temptation, the Spirit indeed is willing, but the flesh is weak. (x) Jer. 31:18, 19 I have surely heard Ephraim bemoaning himself thus, Thou hast chastened me, and I was chastised, as a bullock unaccustomed to the yoke. Turn thou me, and I shall be turned; for thou art the Lord my God. (y) Ps. 119. 8-35, 36. Blessed are the undefiled in the way, who walk in the law of the Lord. — v. 8 I will keep thy statutes, O forsake me not utterly — v. 35] Make me to go in the paths of thy commandments, for therein do I delight. v. 36] Incline my heart unto thy testimonies, and not to covetousness. (z) Ps. 119. 31, 32. And when he would not persuade, we ceased, saying, the will of the Lord be done. (z) Mic. 6, 8. He hath shewed thee O man, what is good, and what doth the Lord require of thee, but to do justly, and love mercy, and to walk humbly with thy God. (a) Ps. 100:2. Serve the Lord with gladness; come before his presence with singing. (b) Job. 1, 21. And (job) said, Naked came I one of my mothers womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away, blessed be the name of the Lord. 2 Sam. 15:25, 26. And the King said unto Jedah, Carry back the Ark of God into the City; if I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it and his habitation. v. 26] But if he say thus I have no delight in thee, behold, here I am, let him do to me as seemeth him good. (b) Isa. 38, 3 And said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight, and Hezekiah wept sore. (c) Ps. 19, 4, 5 Thou hast commanded us to keep thy precepts diligently. v. 5] That my ways were directed to keep thy statutes. (d) Rom. 12, 11. Not slothful in business, fervent in spirit, serving the Lord. (e) Psal. 119. 80. Let my heart be found in thy statutes, that I be not ashamed. (f) Ps. 119. 117. I have confounded my heart to perform thy statutes always even to the end. (g) Isa. 6, 2, 3. Above it stood the Seraphims, each one had six wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly. v. 3 And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. (h) Ps. 103, 19, 21. Bless the Lord ye his Angels that excel in strength, and do his commandments, hearkening unto the voice of his word. v. 21] Bless ye the Lord all ye his hosts, ye ministers of this that do his pleasure. (i) Mat. 18, 10. Take heed ye despise not one of these little ones; for I say unto you, in heaven their Angels do always behold the face of my Father which is in heaven.

Q. What do we pray for in the fourth Petition?
A. In the fourth Petition, [which is, Give us this day, our daily bread] acknowledging that in Adam, and by our sin, we have forfeited (b) Mat. 6, 11, our right to all the outward blessings of this life, and deserve to be who?
wholly deprived of them by God, and to have them cursed to us in
but of the tree the use of them; and that neither they of themselves are able to su-
of knowledge from us, nor we to merit, or by our own industry to procure them
of good and for m., but prone to desire not, get o., and use them unlawfully p.; we pray
will, thou shalt for our selves and others, that both they and we, waiting upon the
provision of God from day to day in the use of lawful means, may
of his free gift, and as to his fatherly wisdom shall seem best, enjoy a
compensatory portion of them q., and have the same continued and
blessed unto us in our holy and comfortable use of them r., and con-
die. Gen. 3. 17. And unto Adam he said, because thou hast hearkened unto the voice of
thy wife, and hast eaten of the Tree, of the which I commanded thee, saying, thou shalt
not eat of it; cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days
of thy life. Rom. 8. 20, 21, 22. For the Creatures was made subject to vanity, not willingly,
but by reason of him which have subject the same in hope. V. 12] Because the
Creature of it fell also shall be delivered from the bondage of corruption, into the glo-
rious liberty of the children of God. V. 22.] For we know that the whole Creation
groaneth and travaileth in pain together until now. Jer. 5. 25. Your iniquities have
turned away these things, &c. your sins have withheld good things from you. Deu. 28.
from v. 15. to the end. But it shall come to pass if thou wilt not hearken unto the voice
of the Lord thy God, to observe to do all his commandments and statutes which I com-
mand thee this day, that all these curses shall come upon thee and overtake thee. V. 16
Cursed shalt thou be in the City, and cursed in the field, and cursed in thy baks, and
in thy store, &c. To the end of the chap. (k) Deu. 8. 3. And he humbled thee, and suf-
ferrer thee to hunger, and fed thee with Manna, which thou knewest not, neither did
thy fathers know: that he might make thee know that man doth not live by bread only,
but by every word that proceedeth out of the mouth of the Lord doth man live (1) Gen.
32. 10. I am not worthy of the least of all the mercies, and of all the truth which thou
hast shewed to thy servants, &c. (m) Deu. 8. 17, 18. And thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, that
he may establish his covenant which he sworcd unto thy fathers, as it is this
day. (n) Jer. 6. 13. For from the least of them, to the greatest, every one of them is
given to covetousness, &c. Mark. 7. 21, 22. For from within, out of the heart of men
proceed evil thoughts, adulteries, fornications, murders. V. 22] Theft, covetousness,
wickedness, &c. — (o) H. i. 12. 7. He is a merchant, the balance of deceit are in his
hand, he loveth to oppress. (p) Jam. 4. 3 Ye ask and receive not, because ye ask amiss,
that you may consume it upon your lusts. (q) Gen. 43. 12, 13, 14. And take double
money in your hand, and the money that was brought again in the mouth of the sacks;
peradventure it was an overcharge. V. 13. Take also your brother and arise, go unto the
man. V. 14. And God almighty give you mercy before the man, that he may send, &c.—
Gen. 28. 20. And Jacob vowed a vow, saying, if God will be with me, and keep me in
this way that I go, and will give me bread to eat, and money to put on, &c. Eph. 4. 28.
Let him that stole steal no more, but rather let him labour, working with his hands the
thing that is good, that he may have to give to him that needeth. 2 Thes. 3. 11, 12. For
we hear that there are some that walk, among you disorderly, working not at all, but are
busy-bodies. V. 12. Now they that are such, we command and exhort, by our Lord Je-
Fus Christ, that with quietness they work, and eat their own bread. Phil. 4. 6. Be care-
ful for nothing; but in every thing by prayer and supplication with thanksgiving, let
your requests be made known unto God. (r) 1 Tim. 4. 3, 4, 5. Forbidding to marry,
and commanding to abstain from meats, which God hath created to be received with
thanksgiving of them which believe, and know the truth. V. 4. For every creature of
God is good, and nothing to be refused, if it be received with thanksgiving. V. 5. For
tis sanctified by the word of God, and prayer.
contentment in them; and be kept from all things that are contrary (f) 1 Tim. 6, 6, to our temporal support and comfort. 

7, 8. But godliness with contentment is great gain. v. 7] For we brought nothing into this world; and it is certain we can carry nothing out. v. 8] And having food and raiment; let us be therewith content. (f) Prov. 30, 8, 9 Remove from me vanity and lies; give me neither poverty, nor riches; feed me with food convenient for me. v. 9] Left I be full, and deny thee, and say, who is the Lord? and left I be poor, and a thief, and take the name of my God in vain.

Q. What do we pray for in the fifth Petition?

A. In the fifth Petition which is, [Forgive us our debts as we forgive our debtors.] acknowledging that we and all others are guilty (a) Mat. 6, 12; both of original and actual sin, and thereby become debtors to the justice of God, and that neither we, nor any other creature can make the least satisfaction for that debt; we pray for our selves and others, that God of his free grace would through the obedience and satisfaction of Christ apprehended and applied by faith, from v 9 to 22, acquit us both from the guilt and punishment of sin, accept us in what that are his beloved, continue his favour and grace to us, pardon our daily failings, and fill us with peace and joy in giving us daily they; no in no more and more assurance of forgivenness, which we are the wife; for we have before proved, both Jews and Gentiles, that they are all under sin; v. 10] As it is written, There is none righteous, no not one. v. 11] There is none that understandeth, none that seeketh after God, They are all gone out of the way, &c. v. 19] that every mouth may be stopped, and all the world may become guilty before God, &c. Mat. 18, 24, 25. And when he had begun to reckon, one was brought unto him who owed him ten thousand talents. v. 25] But forasmuch as he had not to pay, his Lord commanded him to be sold, and his wife, and his children, and all that he had, and payment to be made. P/s. 130, 3, 4. If thou, Lord, shouldest mark iniquities, O Lord, that standeth? v. 4] But there is forgivenness with thee, that thou mayest be feared. (x) Rom. 3, 24, 25, 26. Being justified freely by his grace, through the redemption that is in Christ Jesus. v. 25] Whom God hath set forth to be a propitiation, through faith that is in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God. v. 26] To declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus. Heb. 9, 22. And almost all things are by the Law purged with blood, and without shedding of blood is no remission. (p) Eph. 1, 6, 7. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. v. 7] In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. (q) 2 Pet. 1, 2. Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus Christ our Lord. (a) Hch. 14, 2. Take with you words, and turn to the Lord, say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips. Jer. 14, 7. O Lord, though our iniquities testify against us, do thou it for thy names sake; for our backslidings are many, we have sinned against thee, (b) Rom. 15, 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy Ghost. P/s. 5, 7, 8, 9, 10, 11. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. v. 8] Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. v. 9] Hide thy face from my sins, and blot out all mine iniquities. v. 10] Create in me a clean heart, O God, and renew a right spirit within me—v. 12] Rejoice unto me the joy of thy salvation, and uphold me with thy free spirit. O o
...ther imboldened to ask, and encouraged to expect when we have (c) Luk. 11. 4. this testimony in ourselves, that we from the heart forgive others. And forgive their offences. us our sins for we also forgive every one that is indebted to us, &c. Mat. 6. 14, 15. For if we forgive men their trespasses, your heavenly Father will also forgive you. v.15] But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses. Mat. 18. 3, 4. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Q. What do we pray for in the Sixth Petition?

A. In the Sixth Petition, which is, And lead us not into temptation, but deliver us from evil, acknowledging that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things, that we may be assaulted, foiled; and for a time led captive by temptations, that Satan, the world, and the flesh are ready powerfully to draw us aside and inflame us; but that we, even after the pardon of our sins, by reason of our corruption, the busines of weakness & want of watchfulness, are not only subject to be tempted and forwards to expose our selves unto temptations, but also of dore of the our selves unable and unwilling to resist them; to recover out of Princes of Babylon who sent unto him to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart. (f) 1 Chr. 21. 1. And Satan stood up against Israel, and provoked David to number Israel. (g) Luk. 21. 34. And take heed to yourselves, lest at any time your hearts be overcharged with burying and drunkenness, and cares of this life, and so that day come upon you unawares. Mark. 4. 19. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becomes unfruitful. (b) 1 Th. 1. 11. But every man is tempted, when he is drawn away of his own lust, and enticed. (i) Gal. 5. 1. For the flesh lusteth against the Spirit, and the spirit Against the flesh, and these are contrary to the other, &c— (h) Mat. 26. 41. Watch and pray, that ye enter not into temptation, the spirit indeed is willing, but the flesh is weak. (i) Mat. 26. 69-70, 71, 72. Now Peter sat in the Palace, and a damsel came to him saying, Thou also wast with Jesus of Galilee, v. 70.] But he denied before them all, saying, I know not what thou sayest. v. 71.] And when he was gone into the porch, another maid saw him, and said to them that were there: This fellow was also with Jesus of Nazareth, v. 72.] And again he denied with an oath, saying, I do not know the man. Gal. 2. 11, 12, 13, 14.] But when Peter was come to Antioch, I withdrew him to the face, because he was to be blamed. v. 12.] For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdr s went and separated himself, fearing them of the circumcision. v. 13.] And the other Jews dissembled with him, insomuch that Barnabas also, was carried away with the other dissimulation, v. 14.] But when I saw that they walked not uprightly, according to the truth of the Gospel, I laid to Peter, &c. 2 Chr. 18. 3.] And Ahab king of Israel said unto Jeboab the king of Judah, wilt thou go with me to Ramoth Gilcad? And he answered him, I am as thou art, and my people as thy people, and we will be with thee in the war. Compared with 2 Chr. 19.] And Job the son of Zadok the Seer, went out to meet him, and said to the king Jeboab, shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee before the Lord.
them and to improve them; and worthy to be left under the power of them, we pray that God would so over-rule the world, and all in it, subdue the flesh, &c. refrain Satan, order all things, bestow and bless all means of grace, and quicken us to watchfulness in the use of them, that we & all his people may by his providence be kept from being tempted to sin, or, if tempted, that by his Spirit we may be powerfully supported & enabled to stand in the hour of temptation, bringing me into captivity to the law of sin that is in my members. v. 24. O wretched man that I am, who shall deliver me from this body of death? 1 Chron. 21, 1, 2, 3, 4. And Satan stood up against Is rael, and provoked David to number Israel, v. 2. And David said to Joab, and the rulers of the people, go number Israel from Beerseba to Dan, &c. v. 3. And Joab answered, The Lord make his people an hundred times so many more as they be; but my Lord the King, are they not my Lords servants? why then doth my Lord require this thing? why will he be a cause of trespass to Israel? v. 4. Nevertheless the King’s word prevailed against Joab, wherefore Joab departed, and went, &c. 2 Cor. 16, 7, 8, 9, 10. And at that time Hanani the Seer came to Ahas, King of Judah, and said to him, because thou hast relied on the King of Syria, and not relied on the Lord thy God, therefore is the host of the King of Syria escaped out of thine hand, v. 8. Were not the Ethiopians and Lubims a huge host? &c. and yet because thou didst rely on the Lord, he delivered them into thine hand, v. 9. For the eyes of the Lord run too and fro throughout the earth, to shew himself strong in the behalf of them, whole heart is perfect towards him; wherein thou hast done foolishly, therefore from henceforth thou shalt have wars, v. 10. Then Ahas was wrath with the Seer, and put him into a prison-house, for he was with a rage because of this thing, and Ahas oppressed some of the people the same time. (n) Psa. 81, 11, 12. But my people would not hearken unto my voice, and Israel would have none of me. v. 12. So I gave them up unto their heart’s lust, and they walked in their own counsels. (o) Joel 17, 15. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. (p) Psa. 51, 10. Create in me a clean heart, O God, and renew a right spirit within me. Psa. 19, 13. Order my steps in thy word, and let not any iniquity have dominion over me. (q) 2 Cor. 12, 7, 8. And I should be exalted above measure, through the abundance of revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, I should be exalted above measure, v. 8. For this thing I besought the Lord thrice that it might depart from me. (r) 1 Cor. 10, 12, 13. Wherefore let him that thinks he standeth take heed lest he fall. v. 13. There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above what ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it. (s) Heb. 13, 20, 21. Now the God of peace, that brought again from the dead our Lord Jesus Christ that great Shepherd of the sheep, through the blood of the everlasting Covenant, v. 21. Make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, &c. (t) Matt. 26, 21. Watch and pray, that ye enter not into temptation, &c. Psa. 13, 9. Keep back thy servant also from preumpuous sins, let them not have dominion over me, then shall I be upright, and innocent of the great transgression. (u) Eph. 3, 14, 15, 16, 17. For this cause I bow my knees unto the Father of our Lord Jesus Christ, v. 15. Of whom the whole family of heaven and earth is named. v. 16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man. v. 17. That Christ may dwell in your hearts by faith, that ye being rooted, &c. 1 Thes. 2, 13. To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his Saints. Jude 1, 24. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.
Q. What doth the Conclusion of the Lords Prayer teach us?

A. The conclusion of the Lords Prayer, [which is, For thine is the Kingdom, the power and the glory, for ever, A-

(b) Mat.6.13. men b,] teacheth us to enforce our petitions with arguments (c)Rom.15.30. c, which are to be taken not from any worthiness in ourselves, Now I beseech or in any other creature, but from God d; and with our prayer, brethren, to join praises, ascribing to God alone eternal sovereign-

for the Lord Jesus Christ's sake, and for the love of the spirit, that you strive together with me in your prayers to God for me. (d) Dan.9.4.-7, 8, 9-16, 17, 18, 19. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the Covenant and mercy to them that love him and keep his commandments—v. 7. O Lord, righteousness belongeth to thee, but unto us confusion of face as at this day, &c. v. 8. O Lord, to us belongeth confusion of face, to our Kings, to our Princes, to our Fathers, because we have trespassed against thee. v. 9. To the Lord our God be longs mercies, and forgivenesses, though we have rebelled against him. v. 16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy City Jerusalem, &c. v. 17. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon the Sanctuary that is desolate, for the Lords sake. v. 18. O my God encline thine ear, and hear my prayer, that our desolation, and the city that is called by thy Name; for we do not present our supplications before thee for our righteousness, but for thy great mercies. v. 19. O Lord hear, O Lord forgive, O Lord hearken and do I defer not for thine own sake, O my God, for thy city and thy people are called by thy Name. (e)Phil. 4.6. Be careful for nothing, but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God.
ty, omnipotency, and glorious excellency; in regard whereof, as he is able and willing to help us, so we, by faith are imbted to plead with him that he would rely upon him, that he will fulfil our requests, and to testify this our desire and assurance, we say, Amen.

Blessed be thou, Lord God of Israel our father, for ever. v. 11. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heavens, and in the earth is thine: thine is the kingdom, O Lord, and thou art exalted as head above all. v. 12. Both riches and honour come of thee, and thou reignest over all, and in thine hand is power and might. v. 13. Now therefore, o Lord, we thank thee, and bless thy glorious Name. v. 20, 21. Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us. v. 21. Unto him be glory in the Church of Christ Jesus throughout all ages, world without end. Amen. v. 11. If we then being evil, know how to give good gifts unto our children, how much more shall thy heavenly Father give the holy Spirit to them that ask him. v. 12. And said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? v. 11. Behold I say, how they reward us, to come to cast us out of the possession which thou hast given us to inherit. v. 13. And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power. Help us, O Lord our God, for we rest on thee, and in thy Name we go out against this multitude. O Lord, thou art our God, let not man prevail against thee. v. 15. Also when thou shalt bless with the Spirit, how shall he that occupies the room of the unlearned, say Amen, at thy giving of thanks, seeing he understands not what thou sayest? v. 17. He which testifieth these things, faith, Surely I come quickly. Amen. v. 20. Even so, come Lord Jesus. v. 21. The grace of our Lord Jesus Christ be with you all. Amen.
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