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John Bacon
A Short Treatise
On the Calculus
with an Exposition
upon the Same

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To the Christian Reader.

E E offer here unto thy view (good Christian Reader) the principles of Religion, with a short Exposition upon the same for the explanation of what may seeme difficult, the confirmation of the truth professed against Popery, and the enforcing of sundry duties of weightie and great importance. The method we have followed is plaine and natural; the matter wholesome, but not adorned with flowers of elocuence. We begin with the maine end that all men ought to aime at: because there can be no motion but for some end, as there can be no effect but from some efficient. Thence we proceed to the meanes wherby the end may bee attained: for it is in maine to propound an end unto ourselves, if either the way be impossible, or imperfect; if either it cannot bee knowne, or doe not lead to the fruition thereof. In the meanes we consider, whence direction is to be taken, and what is to be learned: and there we shew what, and who God is, how wee must conceive of him, why hee ought to bee worshipped, what covenant he made with Adam in the time of innocencie, and how Adam by transgression fell, and plunged himselfe, and his posterity.
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into woe and miserie unspeakeable, intolerable, and eternall. In the next place we lay downe the meanes, that God hath ordained for man's recoverie; And there is handled what Christ is, what he hath done for us, how wee are made partakers of his benefits, how faith is wrought and increased in us, & what obedience we owe to God in Christ, who is the object of Christian religion. And because the Godly in the course of Christianity are compassed about with infirmities, subject to many falls, and assaulted with many tentations, which might discourage and turne them out of the way, therefore we have added, what course a Christian should take to grow in grace, how he may bee preserved from falling, how he should recover after his fall, and of what privileges the Godly are, or may be partakers, in this life. And in the last place, the blessednes of the Saints after this life is ended, is touched in a few words; whereby the sufficiency of the meanes is manifested. For as it is a way prescribed of God, so it leadeth us unto God, the first, chief, & al-sufficient good. Our a fire-bearer is to teach the simple Christian, how he may grow from grace to grace, and from faint to fast: and further such godly Householders, as depart to in-
To the Christian Reader.

Strictly and traine up their children and servants in the information and fear of the Lord, but want leisure, or ability, to furnish themselves out of larger and more lea

ned Treatises. For their sake we have adventured to compile this poore Treatise, & make it common, that they might have some helpe at hand, whereby they might be confirmed in the truth, against the vain cavils of the Papists, & the better enabled to inform them that be committed to their charge. If any such shall vouchsafe to make use of this book, we would desire him to mark, and observe these few things. First that the letters a, and b, and c, &c. set over the Answer, do direct what part of the Answer the Testimonies of Scripture allledged do serve to confirm. And the figures. 1. 2. 3. &c. doe intimate what words, or which parts of the Answer are explained in the exposition. Secondly, in teaching the Questions and Answers, take the paines to search into the proofes which are allledged for confirmation of the matter; and if the same things, word for word be not found in the Verses of Scripture cited, then be pleased further to inquire what reasons or argumentes may be drawn from the place, to prove what is inteded. This we comend, because it is a course behovesfull
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hovefull for the obtainning of wel-grounded knowledge, the getting of stedfast and assured faith and comfort, and growing to bee familiarly acquainted with the Word. Thirdly, in reading the Exposition of every Answere, take notice what is delivered by way of explication or confirmation, and what reasons, and how many, are brought to prove any point. Thereby a man shall bee enabled to referre that which he heareth in the publike assembly, or readeth in Godly and learned Bookes, to some head, apply it to right purpose, treasure it up safe in memory for use in the time of need, and have unreadiness to answer the gain-sayers.

Thus heartily desiring and hoping (good Reader) that thou wilt make use of these directions given, profitably to guide thee through this small worke; wee commit thee to God, and the word of his grace, who is able to direct, and safely lead thee unto eternall happiness; craving that if thou receive benefit from God upon the perusal of this simple Treatise, thou be careful to pour out thy soule unto God for us, that hee would enrich us with his grace more and more, for the glory of God, the good of his Church, and the comfort of our owne soules.
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A

Short Catechism:
with an Exposition
upon the same.

What ought to be the chief and continual care of every man in this life?

An. To glorifie God, and save his soul.

Expos. 1. God's glory, that is, his surpassing worthinesse, cannot be increased, nor fully manifested, Exod. 33, 20. because he is most perfect, psal. 16, 2, and infinite, Job. 22, 2, and 35, 7. God is said to glorifie himselfe, when he makes his excellencie to appeare. Numb. 14, 21, psal. 72, 19, Ezek. 43, 2. Angels and men glorifie him, when they extoll his greatnesse, and testified their acknowledgement of his glory, Luk. 2, 14. Rev. 14, 7. Exod. 15, 2. Here then to glorifie God, is inwardly in heart, Rom. 4, 20. 1 Cor. 6, 20, and
outwardly in word and action. Matth. 5, 16, 1 Pet. 2, 12, to acknowledge God to be such a one as he hath revealed himself, Rev. 4, 9, 11, psalm 29, 1, 2, and 50, 23. Of glorifying God, man should bee most carefull: for God is the beginning from which, and the end unto which all things doe end. Rom. 11, 36, his glory is in it itselfe most excellent. Exod. 33, 18, 19, psalm 148, 13, most deare to him. Exod. 7, 4, 5, Esa. 42, 8, & 48, 11. the suprême end of all divine revelation Ephel. 2, 7, of all his workes, Eph. 1, 5, 6, prov. 16, 4, Exod. 9, 16, psalm 50, 15, Iohn 11, 4, 40. of mans life, psalm 6, 4, 5, and service. Zac. 7, 5, 6, psalm 101. I John 3, 28, 29, and all meanes furthering the same, are available to mans salvation. Rom. 4, 20, 21, Ier. 13, 16, Mal. 2, 2, 1 Sam. 2, 30, psalm 50, 23.

2. To take care for our salvation, is so to live here, that wee may live with the Lord hereafter. phil. 2, 12, 2, pet. 3, 11, 14. The salvation of the soule is most precious, psalm 49, 8. cannot be obtained without care. Act. 2, 37, i Cor. 9, 24. Matth. 7, 13. Luke 13, 24. and he is ever mindeless of Gods glory, that is careless of his eternall
With an exposition upon the same.

With eternal happiness. Eph. 3.12. Ioh. 5.44. and 7.18. Also eternal life is a durable treasure. Luk. 12.33, and 16, 9, 10, 1 Tim. 6. 17. 18. All worldly things are vain, uncertain, and transitory. Match. 6. 19. Psal. 73. 18, 19. the soule came from God and is after a restless manner carried to seeke and desire communion with God, and a desire to bee happy is naturally planted in the heart of all men by God himselfe, therefore wee should earnestly set our affections vpon things that are above. Col. 3, 1, 2, Phil. 3, 12, 13, 14, and infinitely desire the enjoying of Gods presence in heaven: for hee is infinite in goodness, the highest of all things that are to be desired.

Q. Whence must wee take direction to attaine here unto?

A. Out of the word of God alone, c John 20, 3, 1.

Expos. God only can give the crowne of glory. 2 Tim. 4.8. 1am. 1, 12, hee also is the author, object, and end of true religion. Gen. 18. 19. Act. 18 25, 26, John 6. 29, therefore none but hee can reveale the way how wee should obtaine that everlasting inheritance. Psalme 16, 11. prov. 2. 6.
A Short Catechisme.

2, 6, 9. For the nature of God is incomprehensible, his will and works are unsearchable. Heb. 11, 6, Deut. 4, 4, 6, and 29, 29, Heb. 11, 3. No man hath knowne the Father but the Son, and hee to whom the Sonne hath revealed him John 1, 18, Matth. 11, 27, and the gospel is an hidden mysterie, 1 Cor. 2, 7, 10, Rom. 16, 25, 26, so that wee can know nothing of God, untill God himselfe manifesteth it unto us, psal. 103, 7, and 147, 19, 20. By the word of God, we understand the will of God revealed unto reasonable creatures teaching them what to doe, beleevve, and leave undone; Deut. 29, 29.

What call you the word of God?

An. The Holy Scripture is immediately inspired, which is contained in the booke of the Old and New Testament,

Signes, Gen. 32.24. Exod. 13.21. Audible voice, Exod. 20.1.2. Gen. 22.15. and lastly by writing, Exod. 17.14. This word so revealed, is by excellency called the Scripture, Gal. 3.22. John 10.35. and the holy Scripture, Ro. 1.2. in respect of God the Author, Act. 1.16. and 4.25. the holy pen-men, Luke 13.28. 2 Pet. 1.21. the matter, 1 Tim. 6.3. Tit. 1.1. and end thereof, Rom. 15.4.2. Tim. 3.17. The truth of God was delivered to the Church in writing, Deut. 31.9. Hos. 8.12. Rev. 2.1. that it might be preserved pure from corruption. 2 Pet. 1.12. 13. 15. be better conveyed to posterity. 1cr. 36.27, 28. Deut. 31.9. be an infallible standard of true doctrine, & determiner of all controversies. Esa. 8.20. Mal. 4.4. Deut. 17.11. that our faith might be confirmed beholding the accomplishment of things prophesied, 1. King. 13.23 with 2. Kings 23.16. Acts 17.10.11. and for the more full instruction of the Church, the time of the Messiah either drawing on, Mal. 4.4. or being come, Luke 1.2, 3.

5. To be immediately inspired, is to be as it were breathed, and to come from the Father by the holy Ghost without all means: And thus the holy Scriptures were

B Inspired
inspired both for matter, and words. Luk. 1.70. 2 Pet. 1.21.

Q. What are the bookes of the Old Testament?

A. 6. Moses and the Prophets. e Luk. 24.27.

Expor. All the books of holy Scripture, given by God to the Church of the Jews, are called the Law. Luk. 16. 17. John 12. 34. & the Prophets: Rom. 1. 2. & 16. 25, 26 because they were written by holy men, stirred up, sanctified, and inspired of God, for that purpose. 1 Pet. 1. 11. Heb. 1. 1. But ordinarily they are comprised under these two heads, the Law, and the Prophets. Math. 22. 40. Act. 13. 15. Math. 7. 12. of the Law of Moses and the Prophets. Act. 28. 23. or Moses and the Prophets: Ioh. 1. 45. Luk. 16. 29. Moses being distinctly named from the rest, because he was first chief of the Prophets: as the Psalms are mentioned particularly, Luk. 24. 44. because they are the choice & flower of all other Scripture.

Q. Which are the booke of the new Testament?

Ans. Mathew, Mark, Luke, and the rest, as they follow in our Bibles.

Q. How may it bee proved that those bookes
with an Exposition upon the same. 7

bookes are the word of God immediatly in-
spired by the holy Ghost to the Prophets and
Apostles?

A. 7. By the testimony of the Church, 9
constancie of the Saints, 10 miracles 6
wrought to confirm the truth, and the 11
Antiquity thereof. 2 Pet. 1. 19. 8 Rev.
6. 9. 1 King. 17. 24. Ioh. 3. 2. I. Jer. 16.
Heb. 1. 3. 8.

Expos. 7 It is very expedient & necessary
that al Christians of age & discretion, should
know that the Scriptures are the very
Word of God, the immediate & infallible
truth of God that is to be received, obeyed
and beleived. For thereby we are the bet-
ter fitted to heare, reade, and receive the
Word with attention, joy, reverence, sub-
misison. Act. 10. 33. and assurance of faith:
which being a divine grace, must have a
divine foundation. 2 Tim. 3. 15. 16. 1 Ioh. 5.
and being certain, must have a sure ground
even the word of God. Ioh. 5. 46. Eph. 2. 20.
Rom. 4. 18. Also it ministers no small com-
fort in affliction and temptation, that wee
know whom we have trusted, 2 Tim. 1. 2.
Act. 5. 29. This must be knowne not by o-
pinion, or propable conjecture, which may
deceive, but by certain and distinct know-
ledge,
ledge, whereby we conceive of things certain, certainly as they are, and are assured that we conceive of them none otherwise than as they are, that we may be able to stop the mouthes of Atheists and Papists, who carpe against the truth. 2 Cor. 13.3. We come not to the understanding hereof by sense, or discourse of reason: this matter is to be discerned & beleevd by faith.

But for the fuller clearing of the point, sundry rules are to be observed, both concerning faith, & concerning the Scripture itselfe. 1. Distinction must be made betwenee certainty of faith, and certainty of sense or sight. Things beleeved in themselves are more certain than things seene, but they are not always so apprehended by us. Certainty of sight excludes doubting, so doth not certainty of faith, it is sufficient that it prevaile against them, Gen. 15.6, 8. 1 Cor. 13. 9, 12. Jud. 6. 36, 37, 38. (2) Implicite faith, by which we confusedly beleev that such books are the Word of God, not understanding the sense of them, is to be distinguished from explicite faith, which is ever ioyned with a distinct and certain understanding of the thing beleeved. Ioh. 3. 2. 10. (3) Historicall faith, which stands
in the certainty of the mind, and believes God speaking in his Word, must be distinguished from justifying and saving faith, which contains the persuasion and confidence of the heart, whereby we not only believe the Word of God to be the chief truth, but also do embrace it, as containing the chief good of man. Iam. 2, 19. Ioh. 5, 35. Heb. 6, 11. and 10, 22. Eph. 3, 12. for all things in Scripture are not alike to be believed, neither does the same Arguments serve to beget each faith. (4.) Concerning the Scripture, we must put difference betwenee the doctrine therein contained, and the writing: for the signe is for the sense, and the knowledge and faith of both is not a like necessary. The doctrine was ever necessary to be believed, the manner of revealing was not always, Ioh. 8, 24. (5) Of doctrines some are simply necessary to salvation containing the maine grounds and chiefe heads of Christian Religion; others are expositions, or amplifications of the same, very profitable, but not of such necessity. 1 Cor. 3, 12, 13. Col. 2, 18, 19. Phil. 3, 15. (6) A distinction is to be put betwenee the Scripture generally con-
considered, in respect of the manner of revealing, and between the number and order of the Bookes: it being one thing to believe that the will of God is now fully and wholly committed to writing; another that this is the distinct order, and precise number of Bookes. 7. Also it is one thing to believe that God is the Author of this or that Book; another to believe that it was written by this or that Scribe or Amanuensis; so that a difference is to be made between the chief Author of a Book, and the Instrument thereof. 1 Cor. i. 2. 3. Mat. io. 20. (8) The substance of doctrine necessary to salvation contained in Scripture, is to be believed with an express, historicall, and saving faith: but the number and order of bookes is to be believed with faith historianall.

8. By the Church we understand not the Pope, whom the Papists call the Church virtuall; not his Bishops & Cardinals met in generall Councell, whom they call the Church representative; but the whole company of believers, who have professsed the true faith; whether those
those who received the bookes of holy Scripture from the Prophets and Apostles, or those who lived after. Under the name of the Church we comprehend not the Prophets and Apostles, as they were immediately chosen and called to be the penmen of holy Scripture; for they wrote not as men in the Church, but above the Church. The Church of the Iewes professed the doctrine, and received the Bookes of the old Testament, and testified of them that they were divine. To whose testimonie these things give force:

1. To them were committed the Oracles of God. Rom. 3, 2. (2) In great miserie they have constantly confessed the same, when as by the onely denying thereof, they might have beene partakers both of liberty and rule.

3. Notwithstanding the high Priests and others persecuted the Prophets while they lived, yet they received their writings as prophetical and divine.

4. Since obstinacie is come to Israel, notwithstanding their great hatred to the Christian religion, the holy Scripture of the Old Testament is kept pure and uncorrupt amongst them, even in those places which doe evidently confirme
firm the truth of Christian religion, Esa. 53. 3. 4. 5, &c. The Christian Church hath embraced the doctrine of God, and received the bookes both of the Old and New Testament. To whose testimonie two things give weight. 1. their great constancie. 2. their admirable and sweet consent: for in other matters wee may observe differences in opinions, in this a singular and wonderfull agreement. This testimonie of Christians is considered three wayes; 1. Of the universall Church which from the beginning thereof untill these times, professing the Christian religion to bee divine, doth also profess that these bookes are of God. 2. Of the severall primitive Churches, which first received the Bookes of the Old Testament, and the Epistles written from the Apostles, to them, their Pastors, or some they knew, and after delivered them under the same title, to their successours and other Churches. 3. Of the Pastors and Doctors, who (being furnished with skill, both in the tongues and matters divine) upon due triall and examination have pronounced their judgement, and approved them to the people commit-
with an Exposition upon the same. 13
ted to their charge. This testimony is of
great weight and importance, profitable
to prepare the heart, and to move it to
believe: of all humane testimonies (where-
by the Author of any booke that hath,
is, or shall be extant, can be proved) the
greatest, both in respect of the multitude,
wisdom, honestie, faithfulness of the
witnesses, and the likeness, constancie,
and continuance of the Testimony itself.
But this testimony is onely humane: not
the onely, nor the chiefe, whereby the truth
and divinity of the Scripture is confirmed,
neither can it bee the ground of divine
faith and assurance.

9 The Saints of God of all sorts and
conditions, noble, base, rich, poore, lear-
ned, & unlearned, old, young, married, un-
married, &c. have suffered the most griev-
ous torments, usuall, unusuall, speedie,
slow, even what hell could invent, or
mans malice finde out, for the defence
of this truth. All these things a number
numberlesse endured, and that with great
constancie and joy, even with a cheere-
full heart and merrie countenance, so
that none can thinke they suffered out of
weakennesse, pride, vaine-glory, or dis-
content;
content: This patient suffering of the Martyrs is not testimony meerly humane but partly divine: for that courage, and cheerfulness which they shewed in the midst of all torments, was not from nature, but from above.

10. Many and great wonders, such as Sathan himselfe cannot imitate, such as exceed the power of any, yea of all the creatures in the world, such as the most malicious enemies of Gods truth, could not deny to be divine, hath the Lord openly wrought by the hands of Moses, the Prophets and Apostles, for the confirmation of this truth, Num. 11.9. & 20. 10. Exod. 19.16. I King. 17.24. Mark. 16. 20. Heb. 2. 4. Ioh. 5. 36. and 9. 30. 33. Act. 5. 12. These miracles were sufficient to confirm the divinity of this truth, and writing, to them who were eye witnesses thereof, Heb. 2. 3. Ioh. 20. 20. Iudg. 2. 7. 10. The undoubted and cleare narration of them, is to us an invincible argument thereof.

11. That which is most ancient, is most true and divine; the purest Religion is before all others; there must needs be a Law before transgression; and a commandment
mandement given unto man before there
could be place for the Devil to tempt him.
But the Religion taught in Scripture is of
greatest antiquity: the doctrine of the
Creation and fall there handled, in all o-
other Stories whatsoever is omitted.

Q. How else?

A. By the style, subject, and
and the

m 14 consent, admirable 15 doctrine, ex-
cellent 16 end, and the witness 17 of
the Scripture it selfe. k Gen. 17. 1 Psa. 50.
1. Esa. 44. 24. Exod. 20. 1, 2. 1 Cor. 11. 23.
Ioh. 3. 36. 1 Cor. 1. 23. Joel. 1. 2. 1 Psa.
19. 8. Rom. 15. 4. 2. Rom. 7. 7. Zeph. 2. 11.
11. 12. 13. Rom. 15. 19. 2 Cor. 4. 8, 9, 10.
Gen. 3. 15. and 49. 10. Esa. 9. 6. Dan. 9.
129. 138. 172. Deut. 4. 5. 6. v Ioh. 20. 31.
p 2 Tim. 3. 16. 2 Pet. 1. 19.

Expo. 12. By the style of the Scripture we
understand not the external superficies
of words, but the whole order, character,
frame, and comprehension, which fitly
agree to the dignity of the speaker; and
nature of the Argument, and is tempered
according to the capacitie and condition
of them for whose sake it was written:

Indeed
Indeed every Prophet and Apostle almost had a peculiar style; **Esaïe** is eloquent, sweet, and more adorned; **Salomon** accurate; **Ierémie** vehement, and more rough, **Amos** simple: but all are divine. These things declare the majesty of the style. 1. The title, that the Author of the holy Scripture doth justly challenge unto him, the which imports independance of nature, Exod. 3. 14. super-eminencie of power, and sovereignty, Psal. 50. 1. 2. excellencie both of properties and workes, Gen. 17. 1. Esa. 42. 5. and 40. 22. 26. 2) The maner used in teaching, commanding, promising, and threatning. Things above reason, hidden mysteries, such as exceed all humane capacity, are unfolded, without all argumentation or furniture of perswasion, 1. Cor. 2. 7. and wee are required to understand and believe them, relying upon the truth and credit of the revealer. In giving the law, no proéme is used, but, Thus said the Lord; no conclusion, but the Lord hath spoken. Exod. 20. 1. 2. Commandements of which no reason can bee rendred, are enjoyned, Gen. 2. 17. and that which a natural man would account foolishnesse,
is peremptorily and with great severity required, Ioh. 3. 36. I Cor. 1. 23, 24. no argument being brought to persuade, or confirm the equitie of those commands; but only the will of the Commander. Promises above likelihood are made; to assure of performance no reason is alleaged, but, I the Lord have spoken, Esa. 5. 22. and 52. 3. 4. and to encourage against difficulties and dangers present divine assistance is promised both as necessary and sufficient. Exo. 4. 12. Ios. 1. 9. Ier. 1. 8. Esa. 43. 5. In the manner of threatening also, the like notes of the Divinity of the style may bee observed. (3) That without respect of persons, hee doth prescribe Lawes to all men, private persons and publick Magistrates, whole Kingdomes, and severall estates, commanding what is distastfull to their nature, and forbidding what they approve, promising not terrene honour, but life everlasting if they be obedient: threatening not with rack or gybbet, but eternal death, if they disobey, Joel 1. 12. Ioh. 3. 16. I Sam. 12. 25. (4) That the Ministers of the Lord of Hostes doe require attention, faith and obedience, to what-
soever they speake in the name of the Lord, whether it were prophesie, commandement, or rebuke; whether they called to repentance and reformation of things amisse, or exhorted to obedience,

1 Cor. 11.23. Mich. 1. 1, 2. The low and humble manner of speech, used in holy Scripture, cannot justly offend any man; for it was penned to the use and behoove both of the learned and unlearned, Rom. 11.4. though the phrase be plaine, the matter is high and excellent, profound and unutterable. Hos. 8. 12. Act. 2. 11. Easinesse and plainnesse doth best be seeme the truth: a Pearle needs not Painting, nor truth to be underpropped with forraine aydes, it is of it selfe sufficient to uphold and sustaine it selfe: it becomes not the Majestie of a Prince to play the Orator; and though the Scripture bee simple in word, it is great in power: no writings of Man, though never so well set forth, with wit, words, order, or depth of learning, can so enlighten the minds, move the will, pierce the heart, and stirre up the affections, as doth the word of God. Neither doe the Scriptures want eloquence, if the matter bee well
well weighed: no writing doth, or can equalize them in pithiness of prophesying, or ferventness of praying. The song of Moses, and the beginning of Esay, in variety and force of eloquence, doth far exceed all authors, Greek & Latin; if comparison be made between those places, and whatsoever is most excellently indited by man, either in Greek or Latin, you may easily discern, the one was written by a Divine, the other by an humane spirit.

13. The efficacie of this doctrine doth powerfully demonstrate the Divinity thereof: for it converts the soul, inlightens the eyes, Psalm 19. 7. 8. discovers sin, Rom. 7. 7. convinces the gainsayer, 2. Tim. 3. 16. killeth and terrifieth, 2. Cor. 3. 6. rejoiceth the heart, Psalm 19. 8. Psalm 119. 103. quickneth, Psalm 119. 50. 93. and comforteth, Rom. 15. 4. manifesteth the thoughts. 1 Corinth. 14. 25. over_countes false Religion, casteth down strong holds, and the whole kingdom of Satan, stoppeth the mouth of Oracles, destroyes Idols 2 Cor. 10. 4. Zeph. 2. 11. Zach. 13. 2. & remaines invincible notwithstanding all opposition. Act. 5. 38, 39. These things commend the efficacie of this word.

1. The
word. (1.) The nature thereof is opposite to the wisedome and will of a naturall man. 1 Cor. 1. 21. and 2. 14. Rom. 8. 6. and yet it hath prevailed. (2) It hath prevailed, not onely with the grosse and sortish Gentiles, who served other Gods; Gal. 4. 8. but even with the most fierce and bitter enemies thereof, Act. 9. 5, 6, 20. 21. (3) The enemies who did oppose this truth were many, mighty, and subtle; as principally the Devill, out of his hatred against Gods glory, and mans salvation, Ephes. 6. 12. Apo. 2. 10. and the Romane Emperours as his instruments, the rest of the world furthering, and the Iewes stirring them up; all which out of their love to falsehood and Idolatrie, and their malice against the Christian Religion, did with incredible furie, and vigilancie, labour the utter abolition of this truth. Act. 4. 27. and 9. 2. Math. 10. 18. 22. Joh. 16. 2. Act. 13. 50. and 14. 2. 5. 19. 1 Thef. 2. 15. 16. (4) The persons whom the Lord did chuse to bee publishers of this heavenly doctrine, were in number few, in outward appearance simple, rude, base, and weake, and sometimes also negligent. Math. 4. 18, 19, 20. Luke 6.
6.13. 2 Cor. 4.7.8. Math. 13. 25.5. These simple and weake men, subdued the World by Preaching the Cross of Christ, and prescribing long suffering and patience, 1 Cor. 2. 4. 1 Thess. 3. 4. Act. 9.16. 2 Tim. 3. 2. 6. The number of all sorts, ages, conditions, sexes, and nations, who gave credit to this doctrine, & confirmed the same with the loss of their lives, was innumerable. Apoc. 6. 9. 10.

7. In short time a great part of the habitable world was converted, brought to the obedience of faith, so that Paul filled all places from Jerusalem to Illyricum, with the sound of the Gospell, Col. 1. 6. Rom. 15. 19. 8. The more the truth was persecuted, the more it did prevale, Act. 8. 3. 4. Phil. 1. 14. 9. Though the Iewes were wasted with many & great slaughters, yet the Scriptures did still remaine safe, and intire in their custodie when the Hebrew Language did lie almost unknowne, and had perished altogether, had not the Lord provided for Religion; then by the Iewes, the deadly enemies of Christ, was the Doctrine of Christian faith preserved. 10. To these we may add, the dreadful judgements of God, which fell upon the persecutors.
of the Christian faith; amongst whom some were forced, at their last gasp, to acknowledge the Divinity of this word. All which things do strongly confirm the propagation, defence, and conservation of this truth and Doctrine to be admirable, and of God.

14. The sweete and admirable consent which is found in all and every part of Scripture, cannot be ascribed to any but the Spirit of God; each part so exactly agreeing with it selfe, and with the whole, Ioh. 5.46. This may sufficiently appeare, by comparing the prophesies of the old Testament touching Christ, the calling of the Gentiles, and rejection of the Iewes, with the accomplishment of them, declared in the New, Gen. 3.15. and 12.2. and 49.10. Numb. 14.17. Dan. 9.25. Mat. 1.18. Luke 1.55. and 24.27. 44. Act. 26.22. Deut. 32.21. Mal. 1.10. 11. Psal.2.8. and 110.2. Act 11.18. Psal. 318. 22. 23. Matth. 21.42. Such exact consent as here is to bee found, is impossible to be fained of men, or Angels; as the things foretold were removed from their knowledge and finding out, untill they were revealed. These considerations give strength to this argument.
with an Exposition upon the same. 23

1. The length of time, in which this writing continued; viz. from Moses untill John, which prevented all conceits of forgerie, since they were not written in one, nor yet in many ages.

2. The multitude of Bookes that were written, and of Writers who were employed in that service.

3. The distance of place, in which they were written, which did hinder that the Writers could not conferre together, Jer. 2. 1. 2. and 36. 5. Ezek. 1. 1. 4. The silence of the adversaries, who in all that long space mentioned, whiles the Scripture was in writing, could never detect any thing in those Bookes, as false, or erroneous; whose silence is of great weight in this case; because they were eye witnesses of those things which our Saviour taught, did, and suffered; according as it was prophesied of him: so that they knew the Prophecies, saw the accomplishment of them, and were acquainted with that which the Apostles had written. If the Prophets or Apostles who wrote the same Histories, do seem to dissent in any circumstances, this doth nothing derogate from their authority: for in themselves they Ca differ
differ not, the fault is our ignorance, and apprehension: by a right and just interpretation, they may easily be reconciled; and the dissonance which seems to be amongst them in small things, doth free them from all suspicion of fraud; and their sweet consent in all matters of importance, doth convince that they wrote by the guidance of the same Spirit. If they had all written one thing, they might seem superfluous; if each a new historie, there could appeare no steps of consent; when they relate the same story with the same circumstances, they have their use, one sometimes speaking more plainly than the other, and when they agree in matter, but seem to dissent in circumstance, the truth is the more confirmed; an argument of fuller credit may be drawne out of that dissent: for as the Heathen man observeth, too exact diligence is neither approved of all, neither doth it want suspicion. To this sweet agreement of holy Scripture with it selfe, it might be further added, that it agreeeth with all other truth whatsoever: there is nothing true in Divinitie, which is false in Philosophie, nothing in Philosophie is repugnant to the truth in Divi-
Divinity, but it may be overthrown by the principles of right & true Philosophy:

15. The matter intreated of in holy Scripture is divine and wonderfull. It explicates unto us the nature, properties, and high acts of God, purely and holily. It describes the person of Christ, so fitly, excellently, and conveniently, that if the mind of man consider it attentively, of necessity it must acknowledge, it doth exceed the reach of a finite understanding. It discovers unto us the misery and corruption of man by nature, the incomprehensible love of God in Jesus Christ towards man, that happy reconciliation if (we so speake) of his justice and mercie by his infinite wisedome, ordaining Jesus Christ to bee our Mediatour; and it unfolds the covenant of Grace, which God made with man after his fall; all which can be drawne from no fountain, but divine revelation, 1 Cor. 2.7. 1. Eph. 3.4,5. Col. 1.26. The Scripture also containes the Law of God, which teacheth the duty of man, and that is wise and just, the Gentiles themselves being Judges. Deut.4.5, 6,7. In the precepts divers notes of Divinity may bee observed; as 1. The surpassing excellencie of the act,
requiring that we should deny our selves, and leade our lives according to the appointment of the Lord, Math. 16. 24, 25. Rom. 28. 12, 13. 2. The wonderfull equity that doth appeare in every commandement. 3. The admirable strangeness of some Acts, which a naturall man would count foolishnesse, yet prescribed as necessary, Ioh. 3. 36 and 8. 24. 4. The manner how obedience is required, viz. that it proceed from a pure heart, a good conscience, and faith unfained, Deut. 6. 5. 1 Cor. 13. 2. 1 Tim. 1. 5. And the perfection of the law, commanding and allowing all good, but forbidding and condemning all sinne and wickednesse, of what kinde soever. Take a briefe view of the ten Commandements, are they not plaine, pure, briefe, perfect, just, extending to all, binding the conscience, and reaching to the very thoughts? And doe not all these things commend unto us the justice, wisdome, holinesse, omnipotencie, omniscience, perfection, and absolute sovereignty of the Law-giver? The promises and threatenings annexed to the Law, will suffer us to acknowledge none other author of them, but the Lord alone: for none can make them but hee, hee
he onely can give eternall life, and inflict eternall condemnation. Moreover these are so set together with the commandements, as they can move none, but onely the conscience of him, who doth acknowledge the commandements to be divine.

16. The end of the Scripture is Divine, viz. the glory of God, and the salvation of man; not temporall, but eternall. The Doctrines, precepts, prohibitions, and narrations, are all referred to the setting forth of Gods praise, which shewes that they are from above, Ioh. 7. 18. and 5.41. and 8.50.54. Gal. 1. 10. And to speake truth, what is more equall than that all things should returne this her, whence they had their beginning? This word also doth point out unto man what true blessednesse is, and how he may be reconciled unto God, being lost by sinne; which is a firme demonstration to prove unto us the Divinity thereof: for what is more agreeable to the wisedome, bounty, mercy, grace, and power of God, than to restore man fallen, and to make him partaker of eternall happinesse? and who can shew unto man, how he may be admitted unto Gods favour, having offended, or direct and lead him forward in
the path of life, but the Lord alone? These arguments are of great force, whether they be severally or joyntly considered, and doe as strongly prove that the Christian Religion is onely true, as any other reason can, that there was, is, or ought to be any true Religion.

17. This testimonie of Scripture it selfe is most cleare, certaine, infallible, publick, and of it selfe worthy credit, it being the testimonie of the Lord himselfe, who is in all things to be beleived. But the externall light of arguments, and testimonies brought to confirme and demonstrate, must be distinguisht from the inward operation of the holy Ghost, opening our eyes to see the light shining in the Scripture, and to discerne the sense thereof, 2 Cor. 1.22.

Q. These reasons may convince any, be he never so obstinate, but are they sufficient to perswade the heart thereof?

A. No: the testimonie of the Spirit is necessary q, and onely all-sufficient for this purpose. q 1 Cor. 2.14. r 1 Ioh. 2.20. 27.

Expos. 13. By nature we are blinde in spirituall things. 1 Cor. 2.14. Math. 15.14. though therefore the Scripture bee a shining
Shining light, Psal. 119. 105. Yet, unless our eyes be opened, Psal. 119. 18. Act. 26. 18. We cannot see it, no more than a blind man doth the Sunne, Ioh. 1. 5. The Spirit is the author of supernatural light and faith, 1 Cor. 2. 8. 9. Eph. 1. 17. 1. Ioh. 5. 6, 10. By the inspiration thereof were the Scriptures written, 2 Pet. 1. 21. The secrets of God are fully knowne unto, and effectually revealed by the Spirit, 1 Cor. 2. 10. The same law which is written in the Scriptures, the Spirit doth write in the hearts of men that be indued therewith, Esa. 59. 21. Heb. 8. 10. For which reasons it must needs be, that the testimony of the Spirit is all-sufficient to persuade, and assure the heart that the Scriptures are the word of God. To prevent mistaking therein, observe these rules. 1. The Spirit of God doth assurredly persuade our consciences that the Scriptures are of God, by enlightning our eyes to behold the light, writing the Law in our hearts, sealling up the promises to our consciences, and causing us sensibly to seele the effects thereof, 1 Cor. 2. 12. Luk. 24. 45. 1 Cor. 14. 37, 1ere. 31. 33. 2 Cor. 12. 2. 1 Thes. 1. 5. with 1. Thes. 2. 13. Act. 16. 14. 2. This persuasion of
of the Spirit is more certaine than can bee proved with reason, or expressed in words: for things doubtfull may be proved, but things in themselves most cleare and certaine, be above all proove and reason; as the shining of the Sunne needs not to bee confirmed by argument to him that hath his eyes open to see the light thereof.

3. This testimony of the Holy Ghost is certaine and manifest to him that hath the Spirit, but private not publique, testifying onely to him who is endued therewith; but not convincing others, not confirming doctrines to others.

4. This testimony of the Spirit is not to be severed from the Word, which is the instrument of the holy Ghost, and his publick testimony. It is not therefore injurious to trie the Spirit, by the word of God. Ioh. 4. 1. seeing there is a mutuall relation betwenee the truth of the partie witnessing, and the truth of the thing witnessed, and the holy Spirit, the Author of the Scripture, is every-where like unto, and doth every where agree with himselfe. 5. The testimony of the Spirit doth not teach or assure us of the Letters, syllables, or severall words of holy Scripture, which are onely as a vessell, to carry and
and convey that heavenly light unto us, but it doth seal in our hearts the saving truth contained in those sacred writings into what language soever they be translated, Eph. 1.13. 6. The Spirit doth not lead them in whom it dwelleth, absolutely and at once into all truth, but into all truth necessary to salvation, and by degrees. John 16.13. with Act. 1.6. and 11.2. so that holy men partakers of the same Spirit, may err in many things, and dissent one from another in matters not fundamental.

Q. What are the properties of the Scripture?


Expos. 19. Such is the excellency of the holy Scripture, above all other writings whatsoever, 2 Tim. 3. 15. 2 Pet. 1. 19. that it ought to be credited in all narrations, threatenings, promises, or prophesies. 1 Tim. 1. 15. Heb. 11. 11. 2 Pet. 1. 19. and obeyed in all commandments. Job 22. 22. 1ere. 13. 15. Rom. 1. 5. God the Author thereof, being of incom-
comprehensible wisedome, Psalm. 147,5; great goodnesse, Exod.18.9. Psalm.34.8. Rom. ii. 22. absolute power and dominion, Gen.17.1. Psalm.50.1.2. and truth, that can neither deceive nor be deceived, Rom.3.4. Tit.1.2. Heb. 6.18. The authority of the Scripture doth onely and wholly depend upon God the author of it, and therefore though one part may be preferred before another, in respect of excellencie of matter and use, Can. 1.1. 1 Tim. 1.15. in authority and certainty every part is equall, and onely Scripture is of divine authority, Gal.1.8. Mat.17.5. 1 Cor.11.23.

20. The Scriptures are the word of Christ, Col.3.16. whose word is upright, Eccles.12.10. Phil. 3.16. the first truth, Heb. 13.8. received by immediate, divine Revelation, 2 Pet. 1.21. and delivered to the Church; sufficient to make the man of God perfect in all good works, 2 Tim. 3. 16, 17. the treasury whence all doctrines must be taken, 1 Pet. 4.11. Act. 26.22. Luk.16.29. the touchstone whereby they must be tried, Act. 17.11. Ps.8.20. without which error in doctrine and manners is unavoidable. Math. 22.29.

21. In respect of substance the word of God
God was alwayes necessary, Eph. 2. 20. without which wee could neither know, nor worship God aright, Heb. 11. 3. 6. Matth. 22. 29. Ioh. 20. 31. 2 Tim. 3. 16. Rom. 15. 4. Luke 24. 26, 27. In respect of the manner of revealing in writing, the Scriptures were necessary, ever since it pleased God after that manner to make knowne his will, Deut. 17. 18. Iohsh. 1. 8. Rom. 15. 4. Luk. 1. 3. Judev. 3. and so shall be to the end of the world. 1 Cor. 10. 11. Rev. 22. 18.

22. This blessed word of God is free from all, even the least stain of folly, error, falsehood, or injustice, Psal. 119. 138. 140. Prov. 30. 5. Ioh. 17. 17. all things being laid downe holily and truly, both for substance, circumstance, and manner of speaking, Psal. 51. 1. Math. 1. 25.

23. Whatsoever was, is, or shall be necessary, or profitable to be knowne, believed, practised, or hoped for, that is fully comprehended in the bookes of the Prophets and Apostles, Luke 16. 29. 31. Ioh. 5. 39. Rom. 15. 4. Galat. 1. 8, 9. 2 Tim. 3. 15, 16, 17. The perfection of the Scripture will more plainly appeare, if wee consider. 1. That religion for the substance thereof was ever one and unchangeable
Act. 26. 22. Tit. 1. 1. 2. 2. The law of God
written by Moses and the Prophets,
did deliver whatsoever was needfull for,
and behooved full to the salvation of the
Israelite. Deut. 4. 2. and 12. 32. Psal. 1. 2.
Mal. 4. 4. Hos. 8. 12. Luk. 10. 26. 3. Our
Saviour made knowne unto his Disciples
the last and full will of his heavenly Fa-
1. 18. and what they received of him,
they faithfully preached unto the world,
Act. 20. 27. 1 Cor. 15. 1. 2. 3. Gal. 1. 8.
1 John 1. 3. and the summe of what they
preached, is committed to writing. Acts
1. 1. 2. John 20. 31. 1 John 5. 13. with
Acts 8. 5. 1. 1 Cor. 2. 2. Rom. 10. 8 9, 10.
4. There is nothing necessarie to bee
knowne of Christians, over and above
that which is found in the old Testa-
ment, which is not plainely, clearly, and fully
set downe, and to be gathered out of the
writings of the Apostles and Evangelists.
In the whole body of the Scripture, all
doubts & controversies are perfectly deci-
8, 9, 10, 11, 12. 2 Tim. 3. 16. 17. and every
particular booke is sufficiently perfect for
the proper end thereof. Unwritten tra-
ditions
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ditions, 1 Cor. 4. 9. new articles of faith, Jer. 7. 31. & 19. 5. and new visions and revelations, are now to be rejected. Heb. 1. 1. John 4. 25. John 15. 15. and 16. 13. with Math. 28. 19. 2 Cor. 3. 6. 8. 11. with Heb. 8. 12.

24. In themselves the whole Scripture is easy, Psalm. 119. 105. 2 Pet. 1. 19. Prov. 14. 6. Such excellent matter could not be delivered in more significant, and fit words, Acts 1. 16. with Eph. 1. 17. But all things in Scripture are not alike manifest, 2 Pet. 3. 16. The Gentiles by nature have the Law written in their hearts, Rom. 2. 14. but to a natural man the Gospel is obscure, accounted foolishness. 1 Cor. 1. 21. and 2. 14. Things necessary to salvation are so clearly laid downe, that the simplest induced with the Spirit, cannot be altogether ignorant of the same, Esa. 54. 13. Joh. 6. 45. Deut. 30. 11. Matth. 11. 25. 2 Cor. 4. 3. But to them who are in part enlightened, 1 Cor. 13. 12. many things are obscure and darke, 1 Cor. 13. 9. to tame the pride of mans nature. 2 Cor. 12. 7. worke in us a reverence to the Scripture, 2 Pet. 3. 16. 17, 18. stirre us up with care and diligence to read, pray, hear, &c. and use Gods
Gods meanes to grow in knowledge, Pro.2.3,4,5. & acknowledge that all heavenly wisdome doth come from above, Pro.2.6,Iam.1.5. 1 Kin.3.9. Iob.28.23.

Q. For what end was the Scripture written?
An. To teach, instruct, convince, correct, and comfort, 2 Tim.3.16, 17. Rom.15.4.

Expos.25. Faith and obedience is the way to happiness, and the whole duty of man is faith, working by love. Rom.1.5. Tit.1.1,2. 2 Tim.1.13. Gal.5.6. & 6.15. which is assaulted with ignorance, error, superstition and prophaneness, 1 Tim.1.6. 19, 20. 2 Pet.2. 1,2, 3. and beset with many afflictions. 2 Tim.3.12. Therefore the Scripture, which was given to shew unto man the way of life and salvation, was also written to teach sound Doctrine, improve error, correct iniquity, instruct to righteousness, and comfort in the path of holinessse, 1 Tim.1.10,11. Tit.2.11. 1 Thel.3.3,4,Heb.12.1,2.

Q. Doth the knowledge of the Scriptures belong unto all men?
An. Yes: 26 all men are not onely allowed a but exhorted and b commanded to read, heare, &c understand the Scripture

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men. 1 Cor. 3. 1. 2. Heb. 5. 13. plain and easy to instruct the simple. Prov. 1. 4. Psal. 19. 7. and full of hidden wisdom to exercise the strong, and satisfy the wise. Col. 2. 3. 1 Cor. 2. 7. Prov. 1. 5. that both sorts may be able to try the Spirits, 1 John 4. 1. be wise unto salvation, and grow rich in all spirituall knowledge and understanding, Col. 1. 10. and 2. 2. and 3. 16.

Q. The Scriptures are written in Hebrew and Greeke, how then should all men read and understand them?


Expos. 27. The Prophets and Apostles preached their doctrines to the people and nations in their knowne languages. Jer. 36. 15. 16. Act. 2. 6. Immediately after the Apostles times, many translations were extant. All things must be done in the congregation unto edifying. 1 Cor. 14. 26. but an unknowne tongue doth not edifie, Gen. 11. 4. and all are commanded to try the Spirits, 1 Thes. 5. 21. 1 Cor. 10. 15.

28. The expounding of the Scriptures is commanded by God, 1 Cor. 14. 1. 3. 4. 5. 39. and practised by the godly, Luk. 4. 16.
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4. 16. and 24. 27. Matth. 1. 23. 1 Cor. 14.
19. profitable both for the unfolding of
obscure places. Neh. 8. 8. and applying of
plaine texts, 1 Cor. 11. 23. 24. 28, 29. It
stands in two things: 1. In giving the
right sense, Matth. 33. 38. Acts 2. 29. 30.
Gal. 3. 16. 2. In a fit application of the
same, Acts 2. 16. and 1. 16. 1 Cor. 14.
24. 2 Pet. 1. 12. Of one place of Scrip-
ture, there is but one proper and na-
tural sense, though sometimes things
are so expressed, as that the things
themselves doe signify other things, ac-
cording to the Lords ordinance, Gal. 4.
Psa. 2. 1. with Acts 4. 24, 25, 26. we are not
ryed to the expositions of the Fathers or
Councels, for the finding out of the sense
of the Scripture, Rom. 3. 4. Matth. 5. 27.
28. 31, 32, 33, 34. 38, 39. 43, 44. the holy
Ghost speaking in the Scripture, is the
only faithfull interpreter of the Scrip-
ture, Lu. 1. 70, 1 Cor. 2. 10, 11. Ioh. 14. 26.
Esa. 55. 4. The means to find out the true
meaning of the Scripture, are conference
of one place of Scripture with another,
2 Sam. 24. 1. with 1 Chro. 21. 1. Esa. 28.
16. with Rom. 9. 33. Esa. 65. 1. 2. with
Rom. 10. 20, 21. Mich. 5. 3. with Math. 2.
A Short Catechisme,

6. Math. 26. 34. with Mar. 14. 30. diligent consideration of the scope and circumstances of the place, Matth. 22. 31, 32. Acts 2. 29. as the occasions, and coherence of that which went before, with that which followeth after; the matter whereof it doth intend, 1 Cor. 11. 24. 25, 26. and circumstances of persons, times and places, Acts 13. 36, 37. and consideration, whether the words be spoken figuratively or simply; for in figurative speeches, not the outward show of words, but the sense is to be taken, John 15. 1. Math. 26. 26. John 14. 6. Exod. 12. 11. Joh. 6. 35. 1 Cor. 10. 16. and knowledge of the Arts and Tongues wherein the Scriptures were originally written, 1 Cor. 12. 10. Acts 2. 3, 4. But always it is to be observed, that obscure places are not to be expounded contrary to the rule of faith set downe in plainer places of the Scripture, Rom. 2. 18. 20. and 12. 6. 2 Tim. 1. 13. Acts 13. 33. 36, 37. Rom. 9. 7.

Q. What doth the Scripture especially teach us?

An. The saviours knowledge of God, and Jesus Christ, John 17. 3. Col. 2. 1. 2.

Expos. I. Knowledge is the ground of obedience; 1 Chron. 28. 9. Acts 26. 18. a rich
with an Exposition upon the same. 41
a rich gift of grace. Mark. 4. 11. the first
grace that God giveth unto his children.
1 Joh. 2. 20. 27. and 5. 20. John, 16. 4. and
6. 63. the foundation of all other graces.
the guide of our affections, and director
of our actions. Psalm. 119. 9. 100. 101.
Prov. 2. 10, 11, 12. Esa. 30. 21. without
which zeal is little worth, Rom. 10. 2.
sacrifice was vaine, Hos. 6. 6. and devotion
was but superstition, Act. 17. 22. 23. This,
when it is made by the work of the holy
Ghost, to be effectual to sincere faith,
love, feare, and obedience, is saving, John
17. 3. Esa. 53. 11.
2. We must know God, because other-
wise we cannot desire, Ioh. 4. 10. obey
1 Joh. 2. 4. nor having communion or fel-
lowship with him. 1 Joh. 1. 5, 6, 7.
3. We must know Christ, because he
hath made a separation betweene God
and us, Esa. 59. 2. so that we cannot be
received into Gods favour, or have com-
munion with him, without a Mediator.
Eph. 1. 3. 5. Rom. 3. 25. Eph. 2. 18. 1 John
2. 1. 2 Heb. 10. 21, 22. Ioh. 14. 6. and God
in Christ, or God and Christ, is the ob-
ject of Christian religion. Coloss. 3. 17.
D 3 the
the image of the invisible God, Col. 1. 15.  
the brightness of his glory, and the express image of his person, Heb. 1. 3. in whom, with open face we behold, as in a glass, the glory of the Lord, 2 Cor. 3. 18.  
John 14. 9. in whom are hid all the treasures of wisdom and knowledge, Col. 2. 3.  
The Apostles, who preached unto the world the whole counsell of God necessary to salvation, did preach nothing, Acts 8. 5. Rom. 10. 8, 9. Act. 28. 31. did desire to know nothing, but Jesus Christ and him crucified. 1 Cor. 2. 2. Phil. 3. 8. of him they wrote, that our joy might be full, 1 Ioh. 1. 4. and the Lord, who forbids us to glory in any thing beside, doth command us to glory in this, that we know him in Christ, Jer. 9. 23. 1 Cor. 1. 30, 31.  
So that this knowledge is necessary, easy, excellent, sufficient, found, and comfortable, 2 Cor. 4. 3, 4. Act. 8. 8.  
Q. How may it be proved that there is a God?  
A. By the works and wonders which are seen, the testimony of conscience, the powers of the soul, and the practices of Satan. g Psal. 19. 1, 2.  
Exposition upon the same. 43


Expos. 1. The first creature was made of nothing, otherwise it would not be subject to change and alteration: and all creatures are finite, compound, imperfect, unable to make or sustain themselves; therefore of necessity there must be a first cause, in power infinite, most perfect, and of itself, that gives being and continuance unto all things. 2. Nothing can be the cause of itself: therefore it should be both the cause and the effect, both before and after itself, therefore all things have their beginning from one first and supreme cause, which is God. 3. Amongst things created we may observe a series of causes, and an order in the things themselves; but order is from one first, and leads us unto one first. 4. All things, even things without life, sense, and reason, which cannot move voluntarily, or intend an end, are directed orderly unto an end, therefore there is one wise, good, and chiefest director of all things, which is God. 5. The greatness, perfection, multitude, variety, and concord of things existing; the form, and continuall sustentation of the world,
do show that all things do depend upon someone, wise, and perfect good, from whom they have their being and preservation.

2. By wonders; wee understand visible and apparent works, extraordinary wrought, not only above the ordinary course of nature, but simply above the power of nature, either in respect of the work itself, or the manner of doing; which effects do convince, that there is an infinite power that is above, and doth over-rule all things: for every principal and primary cause is more excellent than the effects thereof.

3. The conscience doth register, bring to remembrance, and bear witness of the cogitations, words, and actions of all men: excuse and comfort in well-doing, against the disgraces, slanders, and persecutions of the world: accuse and terrify for some secretly committed, which never did, nor shall come into the knowledge of men: incite to holiness, and curbe and bridle from iniquity: which is a manifest token, and proof, that there is a supreme Judge, who hath given a Law binding the conscience, doth observe all our thoughts, devises, words, and
with an Exposition upon the same. and works, and will call us to an account, and reckoning.

4. The soul is a spiritual, invisible, and immortall substance, endued with power to understand, and will; but the soul and the power thereof, is not of and from it selfe: therefore it must proceed from another cause, which is power, wisdom, and understanding in selfe, and that is God. 2. In the understanding there are certaine principles, whereby it discerneth truth and falseness, good and evill; this gift man hath not of himselfe, therefore it springs from a suprême and most wise understanding, the principal cause being ever more excellent than the effect. 3. The mind is not satisfied with the knowledge, nor the will with the possession of all things in this world, but still they seek, and earnestly thirst after some higher good: there is therefore a Soveraigne truth, and chiefe good, which being perfectly knowne and enjoyed will give contentment. 4. By the power and faculties of the Soule, man is capable of happinesse, or of the chiefe good: but in vaine should hee be made capable thereof, if there were not a chiefe good to be possessed and enjoyed.

5. By
5. By the assaults and suggestions of Sathan we seele, there is a Devill, may we not then certainly conclude that there is a God? 2. Sathan labours by all means to extinguish the light of the Gospell, to leade men on in ignorance, error, and prophaneness, and to turne them out of the path of holinessse: Now why should Satan warre thus against God, his word, and Saints, why should hee seeke Gods dishonour, and mans destruction, if there were not a God, a law, and an everlasting life?

Q. How else?

An. By the consent of nations' defence of the Church, support and comfort of the godly; but principally by the Scripture. Psal. 9. 16. and 58. 11. 11. n Jer. 33. 9. a Esa. 42. 8.

Expos. 6. All nations in every age, time, and place of the world, have acknowledged that there was a God. 2. The Gentiles could not endure him, who denied a divine power. 3. They adored stocks, stones, bruit beasts, and the basest creatures, rather than they would have no Deitie at all. 4. They were zealous and forward in the worship of their Idols, which shewes that though they acknowledge...
acknowledged not the true God, yet they know there is a God to whom divine worship is due. 5. Such as have studied to become Atheists, could never blot this truth out of their consciences, but the majesty of God hath affrighted, and his terrors made them afraid.

7. The Devil with great malice and furie, and ungodly men with all their might, authority, malice, and policie, have laboured to finde out and extirpate all those that call upon the name of the Lord Jesus; but they have beene miraculously hid, preserved and defended by the Lord. 2. God hath wonderfully frustrated all the devices of the wicked enemies of his Church; by the means they practised to roote it out, it was increased.

3. God fought from heaven against the persecutors of his children, and executed upon them, the fierceness of his displeasure: dreadful judgments did overtake many of them, and such horror-fell upon some, that they were forced to leave their places of favour, and rule, and betake themselves to a solitarie and private life. 4. The Lord hath armed his children with invincible courage and fortitude, to endure disgrace, contempt, poverty,
poverty, death, and the most exquisite torments, that hell could invent; he hath supported them under the burthen of an accusing conscience, and inwardly refreshed them as it were suddenly with sweet peace and consolation; and by the power, strength and comfort of the holy Ghost, hath enabled them to sing Psalms in prison, and in the midst of the fire: which courage, strength, and comfort of theirs, doth plainly demonstrate that there is a God; specially if you compare it with that fear, faintness, and unquietness, vexation, and deadness which is in other men, when they suffer any thing.

Q. What is God?

An. He is a Spirit, having his being of himselfe, p Ioh. 4.24. q Exod. 3. 14.

Expos. 9. God is spiritual, invisible, and immaterial substance, 1 Tim. 1. 17. Luk. 24.39.

with an Exposition upon the same.

Q How many Gods be there?

An. Only r one God and 12 these Persons, the Father, Son, and Holy Ghost, r Deut. 6. 4. 1 Cor. 8. 4. 6. s Math. 28. 19. 1 John 5. 7.

Expos. 11. There can be but one Omnipotent, Dan. 4. 35. infinite, eternall, most perfect, first cause, and director of all things: all things are referred to one first, Rom. 11. 35. Apocal. 1. 8. and 4. 11.

12. A person generally taken, is one intire substance, not common to many, endued with life and understanding, will and power. A person in the Godhead, is the Godhead restrained, or distinguished by his personall property, John 14. 16. and 15. 1. The whole divine nature being indivisible, 1 Cor. 8. 6. is common to all three persons, Father, Sonne, and Holy Ghost, Act. 4. 24. 2 Cor. 1. 3. John 1. 1. Rom. 9. 5. Heb. 1. 8. Num. 12. 6. 7. with Act. 1. 16. 1 Pet. 1. 11. Heb. 1. 1. Act. 4. 25. with 2 Pet. 1. 21. & therefore whatsoever doth absolutely agree to the divine nature, or is spoken of the divine nature by relation unto the Creatures, that doth agree likewise to every person
in Trinity, John 1.1. Prov. 8.22. Apoc. 3.
person in Trinity is equal in glory, and
eternity, John 10.30. John 17.5. Phil. 2.6.
Eph. 1.17. with John 1.2.41. and there is
a most sincere communion and union be-
tween them, by which each one is in the
rest, and with the rest. John 14.10.11.
John 1.1. and everyone doth possess, love,
and glorifie each other, Prov. 8.22.30.
John 17.5. working the same things, John
5.19. But the Godhead considered with
the personal property of begetting, is the
Father, &c.

Q. What is the property of the Fa-
ther?

An. To be of himselfe, and to be
get his Sonne, 1 John 1.18 and 3.18.

Expos. 13. The divine nature doth nei-
ther beget, nor is begotten: but the Father
doeth beget his Sonne by an eternall and
necessary communication of his Essence,
wholly and indivisibly to his Son, which
yet hee wholly retaineth in himselfe.
John 1.1. Prov. 8.22.23:

Q. What is the property of the Sonne?

An. To be unbegotten of the Father.
John 3.18.
Q. What is the propertie of the Holy Ghost?

An. To proceed from the \( \sim \) Father and \( \times \) the Sonne, \( \sim \) Ioh. 15. 26. \( \times \) Rom. 8. 9. Gal. 4. 6.

Q. The nature of God is infinite and incomprehensible, how then may we conceive of him?

An. By his properties, \( \sim \) and by his \( \times \) works, \( \sim \) Exod. 34. 67. \( \times \) Psal. 19. 1. and 8. 1. Iob 36. 24. \&c: and 37. 1. 18.

Expos. 14. A property in God, is that whereby his divine nature is knowne in it selfe, and distinguished from all other. The properties of God do not really differ from the Divine Essence, nor one of them from the other, but onely in our manner of conceiving; wherefore every property in God is inseparable and incommunicable.

Q. What are his properties?

An. He is \( \sim \) most a wise, \( \times \) b strong, \( \sim \) c 17 good, \( \times \) d 18 gracious, \( \sim \) e 19 just, \( \times \) f 20 mercifull, \( \sim \) g 21 perfect, \( \times \) h 22 blest, and \( \sim \) i 23 glorious,

a Rom. 16. 27. b Iob 12. 13. c Math. 19. 17.
d Exod. 33. 19. Rom. 5. 8. e Psalm. 145. 17.
f Psal. 103. 11. & 145. 8. 9. g Mat. 5. 48. Iob 35. 7. 8. h Mar. 14. 61. Ro. 9. 5. i Cor. 2. 8.

Expos. 15. Wisdom is that, whereby

God
God by one, Heb. 4.13. infinite, Psal. 139. 6. and 147.5. Esa. 40.28. eternall, Eph. 1. 4. simple, Exod. 3. 14. and unchangeable act of his understanding, Esa. 46 10. doth know himselfe, Math. 11. 27. John 1.18. and 7.29. 1 Cor. 2. 10. 11. and all things, 1 John 3. 20. John 16.20. and 21. 17. and actions clearly, infallibly, and distinctly. 1 Chron. 28.9. 2 Tim. 2.19. Psal. 56. 8. and 147. 4. Math. 10.30. with all their circumstances; 1 Sam. 23. 21. 12. Math. 11. 21. Mat. 24. 22. John 7. 30. discerning a most wise reason of them, Eph. 1.11.

16. Strength is that, whereby God doth most freely, Psal. 115.3. and 135.6. without resistance or weariness, whatsoever he doth will, Dan. 4.35. Esa.40.28. and can doe whatsoever he can will, Math. 3.9.

17. Goodnesse is that, whereby God being the chiefe good, Mark. 10.18. heoweth himselfe very good and bountifull to all his creatures, Psal. 86. 5. Gen. 1. 31. Psal. 33. 5. and 36. 6. and 147. 9.

18. Graciousnesse is that, whereby God being trueely amiable in himselfe, Psalm. 86. 15. and 111. 5. is freely bountifull unto his Creatures, Rom. 3. 24. loving and cherishing them tenderly, without any
with an Exposition upon the same. 53

any desert of theirs, Psal. 145. 8, and 36, 5,7,9. Luk. 1. 30.


20. Mercy is that, whereby God of his free grace and love, is ready to succour such as are, Psalm. 57. 10. and 108. 4. Psal. 103. 4, and 145. 14. or might be in misery by the condition of their nature.

21. Perfectness is that, whereby God is necessarily all sufficient in and of himself, Gen. 17. 1. Job 22. 2. & 25. 5. 6. 7. Psal. 16. 2. and the cause of all perfection and goodness in every thing besides, Lam. 1. 17. 2 Cor. 3. 5. and 4. 7. 1 Cor. 8. 4. 6. Rom. 11. 36.

22. Blessedness is that, whereby God fully and essentially knowing, and willing that perfection which is in himselfe, hath all fulness of delight and contentment, in and of himselfe, Gen. 17. 1. 1 Tim. 6. 15. and 1. 11. and is the cause and object of the blessedness of his creatures, Psal. 16. 11. and 17. 15. John 17. 3. 1 Joh. 1. 3. 6.

Q. What are his works?

An. They are three, Decree, Creation, and Providence.

Q. What is the Decree?

An. That whereby God hath from eternity set down & with himself whatsoever shall come to passe, Eph. 1. 11.

Expos. I. All things with their causes, effects, circumstances, and manner of being are decreed by God, Acts 2. 23. and 4. 27, 28. Eph. 1. 11. This decree is most wise, Rom. 11. 33. just, Rom. 9. 13.
14. eternall, Eph. 1. 4, 5. 2 Thess. 2. 13.

Act. 15. 18. 1 Cor. 2.7. necessarie, Psal. 33.


most free, Rom. 9. 18. and cause of all
good, Iam. 1. 17. but not of any sinne,
1 Ioh. 1. 5. The speciall Decree of God
concerning Angels and men is called Pre-
destination. Rom. 8. 30. Of the former
little is spoken in holy Scripture, of the
later more is revealed, not unprofitable
to be knowne. It may be defined, the
wise, free, just, eternall, and unchange-
able sentence, or decree of God, Eph. 1. 11.
determining with him else to create and
governe man for his speciall glory, viz.
the praise of his glorious mercy, or great
justice, Rom. 9. 17, 18. Rom. 11. 36. Of
this decree there be two parts: Election
and Reprobation, 1 Thel. 5. 9. Iude 4, 5.
Election is the decree of God, of his free
love, grace, and mercy, chusing some
men to faith, holinesse, and eternall life,
for the praise of his glorious mercie.
1 Thel. 1. 4. 2 Thel. 2. 13. Eph. 1. 4, 5, 6.
Rom. 8. 29, 30. The cause which moved
the Lord to elect them who are chosen,
was none other but his meere good-will
and pleasure, Luke 12. 32. Rom. 11. 5. and
9, 11, 16. Eph. 1. 5. 2 Tim. 1. 9. The end
is the manifestation of the riches of his grace and mercy, Rom. 9.23. Eph. 1.6. The sending of Christ, faith, holiness, and eternal life, are the effects of God's love, by which he manifests the infinite riches of his grace, Joh. 3.16. 1 John 4.16. Act. 13.48. Tit. 1.1. Col. 1.12. Rom. 6.23. In the same order God doth execute this decree in time, in which he did decree it in his eternal counsel, 1 Thess. 5.9. 2 Thess. 2.13. Reprobation is the wise, just, and absolute decree of God, ordaining to leave some men unto themselves, to suffer them to fall, and to inflict upon them eternal punishment, deserved by their sins, for the praise of his unspeakable and great justice, Rom. 9.11. 13. 22. Jude 4. Jer. 6.30. The cause of this decree is the absolute will and good pleasure of God, Mat. 11.26. Rom. 9.13. man's sin is the cause why God will punish, but no occasion why he did ordain to pass by; or to punish a man, Rom. 9.18. 20. This decree is just, because God hath power over man, as the Potter hath over his Clay, to make one vessel to honour, and another to dishonour, Rom. 9.21. Jer. 18.6. Math. 20.15. The end hereof is not the condemnation of the creature, but
with an Exposition upon the same. 57

but the manifestation of God's justice, Rom. 9. 22. Sinne is the effect of Mans free will, and condemnation is an effect of justice, inflicted upon man for sinne and disobedience, Joh. 3. 18. & 12. 37, 38, 39, 40. 2 Thess. 2. 9. 10. but the decree of God, which is good, is the cause of neither, Psa. 5. 4. A man in this life may be assured of this election, 2 Per. 1. 10. 1 Thes. 1. 4, and eternall happiness, Math. 24. 24. Joh. 10. 28, 29. Rom. 8. 33, 34. 2 Tim. 2. 19. but not of his reprobation; for he that is now prophane, may be called hereafter, Math. 20. 5, 6.

Q. What is creation?

An. That whereby God made all things of nothing, in sixe days.

Expos. 2. The first matter whereof all things were made was not eternall; Gen. 1. 1. Prov. 8. 22, 23. for then it could not be subject to alteration, Psalm. 102. 26, 27. neither should God be the fountaine of all goodness, if any thing had a being and not from him: then the word beginning could not be referred to all things. But it was made simply of nothing in time, Heb. 11. 3. and other corporall things were made of it, Gen. 1. 6, &c. by
no leffe power and wildeome, than the lump itselfe, 1er. 10. 12. Rev. 4. 11. Job 30. 4, 5, 6, 7, &c.

Q. In what forme or manner were all things created?

An. In an n' excellent order, and exceeding a good, n ler. 10. 12. Gen. 1. 1, &c.
0 Gen. 1. 31.

Q. For what end did God make all things?

A. For the praise of his great power; goodnesse, wildeome, perfection, and freedome, p Rev. 4. 11. Prov. 16. 4.

Q. What is providence?

An. That whereby God doth preserve, and govern all things with all their actions, q Pla. 3. 8. Pla. 36. 6. I Tim. 4. 10. r Pro. 15. 3. Matth. 10. 29, 30, 31.

Expos. 3. God doth conserve all creatures in their kind. Gen. 7. 1, 2, 3, and 9, 1, 2, 3. A & T. 17. 25. 27. and in particular. Deut. 25. 4. I Cor. 9. 9. Job 38, xil. or 39. 3. Pla. 147. 9. both in respect of their nature, and of their qualities. Pla. 19. 1, 2. Job 39. 1, 2, &c. Exod. 33. 25. Deut. 28. 5.

4. God governeth all creatures according to their several all natures, Pla. 33. 13. 14. 15. and 135. 6. 7. and 104. 14. and
with an Exposition upon the same. 59

8. inward purpose, Exod. 34. 24. manner of sinning, Prov. 16. 9. and 21. 1. and progress, Gen. 37. 25, 26, 28. 1 Sam. 23. 26, 27, and 25. 22. Luk. 4. 24. 30. Act. 9. 1, 2. 1 Sam. 21. 13, 14. punish one sinner with another. 2 Chro. 25. 20. Rom. 1. 28. Exod. 7. 3. 2 Thes. 2. 9, 10. 11. and order them to an excellent end. Prov. 21. 1. Gen. 50. 20. 21. and 45. 7. Job 1. 11, 12, 22, and 2. 10. Esa. 10. 7.

Q. What are the speciall creatures made, preserved, & governed by the Lord?


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Rev. 5. 11. and estate, Math. 18. 10. Angels and men are speciall creatures in respect of their natures, gifts, Psal. 8. 5. and end why they were created, Psal. 103. 20. Psal. 95. 6.

Q. What was the state of man by Creation?

An. Marvellous t holy, and 6 happy, t Eecl. 7. 29. or 31.

Expos. 6. The whole man was made conformable to the will of God, free from all impurity and sinne, and endued with all perfect righteousness befitting such a creature.

Q. Why say you that man was holy?

An. Because he was created after the n7 Image of God, in 8 knowledge, righteousness, and true holiness, n Gen. 1: 26. Col. 3. 10. Eph. 4. 23, 24.

Expos.' 7 The image or similitude of God, (for these two are one, Gen. 1. 26. with Gen. 5. 3. Lam. 3. 9. 1 Cor. 15. 49. Col. 3. 10.) is a lively resemblance of God, one in Essence, Gen. 1. 27. Man doth resemble God, not in respect of his bodie, nor chiefly in respect of the immortal and spiritual substance of the soule, endued with reason and will: but in respect of the graces which God bestowed upon
upon the soule, Eph. 4. 23, 24. Col. 3. 10.

and yet by reason of the union of the soule and body, the whole man is said to be made in the image of God, Gen. 9. 6.

8. As God knowes himselfe, John 8. 55. 1 Cor. 2. 10. and all things besides, Joh. 16. 30. so man did truly, distinctly, perfectly, and effectually know God, Rom. 1. 19, 20. his will, Rom. 2. 15. and works, Gen. 2. 20, 23. and his owne happiness in God, and his owne present estate, though hee was ignorant of the future.

9. As God willeth himselfe as the chiefegood. Esa. 42. 8. and can will nothing but what is good, so mans will was able to choose God, and all good freely, readily, and orderly, and to doe what was required, 1 Chron. 28. 6. and 29. 9. His affections also were subject to the rule of perfect reason, duly and with an holy moderation caried unto that which is good, respecting God or man, Tit. 2. 5. 12. 1 Tim. 3. 2. Matth. 22. 27. 8. 39. Deut. 6. 5.

Q. Wherein did mans happiness consist?

An. In the enjoying w of 20 sweet peace
with an Exposition upon the same. 63

peace and communion with the Lord.

Gen. 1. 29.

Expos. 10. God did love, favour, and accept of man; and man did behold, rejoice, and rest in the Lord with full delight.

Q. What further privileges did man enjoy in his estate of innocencie?

An. He was placed in Paradise, had liberty to eat of every tree in the Garden, except the Tree of knowledge of good and evil, and was made ruler of all earthly creatures, x Gen. 2. 15. y Gen. 2. 16. Gen. 2. 17. a Gen. 2. 19. Psal. 8. 6.

Expos. 11. The event of man's eating, or forbearing that fruit, did give the name to that tree. If hee had obeyed, he should be happy, having experience of good: if hee did eat thereof, hee by experience should know what good hee lost thereby, and what misery hee brought on himself.

Q. Were these things bestowed upon man that he might live as he list?

An. No, but that he might serve the Lord his Maker, who therefore gave man a law, binding him alwaies to perfect obedience, and a speciall commandement to try him, b Rev. 4. 11.

Psal.
Psalm. 95. 6. 2 Rom. 2. 14.

Expos. 12. God the Creator of man,
Psalm. 100. 3. and in that respect his su-
preme and absolute Soveraigne, having
bestowed so great gifts, and maineliber-
ties upon man freely, might upon his own
will and pleasure require at the hands of
man, what obedience soever hee had, or
would enable him to performe. Deut. 11.
31, 32. Jer. 27. 5. and might also enjoin
him to manifest his loyalty and humility,
by abstayning from some act in it selfe
indifferent, for no other reason, but be-
cause he was so commanded, Dan. 4. 32.
35. Psal. 115. 3.

Q. What was that special commandement?
An. Of the tree of knowledge of good
and eill thou shalt not eat, for in the
day that thou eatest thereof, thou shalt
die the death, a Gen. 2. 17.

Q. Death we hear was threatened if he
did disobey; what promise was made to in-
courage him to this duty?
An. The continuance b both of his
selfe, and his posterity in that good
estate, c Gen. 2. 9.

Expos. 12. The tree of life seemes to
be a signe and seale of the continuance
of his happiness, if hee had obeyed, Gen.
3. 22.
14. All mankind was created good in Adam, Eccl. 7. 31. Rom. 5. 12. 1 Cor. 15.
22. as other creatures were in their kind, Gen. 1. 31. and God did enter into covenant with our first parents, Gen. 2. 17. as they were the root of all their posterity: so that what they had actually promised to them, wee had promised to us also in them.

Q. Did man continue in that good estate?
An. No, but he fell from God through the enticements of Satan, 1 Tim. 2. 14.

Expos. 15. Man was created good, but mutable, so that he might fall, Gen. 2. 17. Eccl. 7. 31. and God not being bound to uphold him, Rom. 11. 35. Gen. 17. 1. did suffer him to fall, knowing how to order the same for the setting forth of his glory, Prov. 16. 4. God knew before that man would transgress, Acts 15. 18. Psalm 149. 2. yet was hee not therefore to forbear to give man a most wise, just, and easie precept, whereby hee would shew forth his Soveraignty over man, 1 Sam. 15. 3. 9.

Q. How did he fall?
An. By unning & wilfully against God
God, transgressing his law, \textit{g Ecc. 7. 29} or \textit{31. Rom. 5. 12. 1 Ioh. 3. 4.}

\textit{Expos. 16.} Satan was the principal outward cause of the sinne of man, Gen. 3. 1. Ioh. 8. 44. Apoc. 12. 9. who envying the glory of God, and the salvation of man, did use the Serpent as his instrument to seduce the woman, Gen. 3. 1, 2 Cor. 11. 3. and the help of the woman to seduce the man, Gen. 3. 6. The quality of the fruit, by accident was a cause to move them to eat thereof, Gen. 3. 6. and the just and good law of God, forbidding that sinne, may be said to be an occasion of the sinne, as it did forbid an act in it selfe indifferent, that man could not commit it without sinne; but the principal inward cause of mans fall, was his owne free-will, freely and voluntarily transgressing Gods commandement, which he might, and ought to have obeyed, but would not, Gen. 2. 7. 17, and 3. 23, 24. Rom. 5. 19. Eccl. 7. 31.

\textit{Q. What was the sinne he did commit?}

\textit{An.} The eating of \textit{17 the forbidden fruit, h Gen. 3. 6.}

\textit{Expos. 17.} The tree of knowledge in it selfe was good, Gen. 1. 11, 12. 1 Tim. 4. 4. Gen. 3. 6. but the fruit thereof unlawful
with an Exposition upon the same. to be eaten, because God had forbidden it to be eaten, 1 Joh. 3. 4. Gen. 2. 17. And this sinne of Adam was exceeding great, because it was the breach of so easte a com-
mandement, Gen. 3. 29. with Gen. 2. 17. that God had given for the triall of his obedience, committed by him that had received great favours from God, Gen. 1.
26, 27, 28, &c. and that in Paradise, Gen. 3. 6. 23. Also it was accompanied with an heap of other sinnes, insidelity, idolatry, unthankfulness to God, and contempt of him, blasphemy in subscribing to the devil, murther, &c.

Q. Did all mankind sinne in Adam?

An. Yes, for we are all in his iniques, 1 Rom. 5. 12. 1 Cor. 15. 22. Heb. 7.
9, 10.

Expos. 18. Adam was not a private person, but the common parent of us all; and as hee received integrity for himselfe and us, so he lost it for himselfe and us.

Q. What is the state of all men by reason of Adams fall?

An. They are dead in sinne, and bondslaves of Satan, Eph. 2. 1, 2.

Expos. 19. To be dead in sinne, is to be utterly deprived of all life of grace, Eph.
5. 18. So that wee can move to nothing of
of our selves, that is truly acceptable in
the sight of God.

20. To be bondslaves of Sathan, is to
be under the power and dominion of the
Devill, so that we doe, and cannot but doe
his will and command. 1 Tim. 2. 25, 26.

Q. How doth that appeare?

An. In that they are altogether un-
able to good: and prone to evill con-
tinually. 2 Cor. 3. 5. Gen. 8. 21.

Expos. 21. Every faculty of Soule,
and member of body, is defiled with sin,
1 Thess. 5. 23. Rom. 5. 6. The mind is
1. 5, and 3. 9, 10, and 8. 43. 1 Cor. 2. 14.
1 Cor. 1. 21. Ec. 44. 20. foolish, Prov. 22.
15. Tit. 3. 3. Ec. 29. 13. Job 11. 12. apt
to devise evill, Jer. 4. 22. The memory is
feeble, apt to forget good, Luke 24. 6, 7,
8. to remember evill, but neither good,
nor evill as it ought, Math. 27. 63. with
2. 2 Pet. 3. 5. The conscience is impure,
Tit. 1. 15. Heb. 10. 22. benummed, Gen.
42. 21, 22. Eph. 4. 19. Gen. 50. 15. Heb. 9.
14. or turmoyle, John 8. 9. 1 John 3. 20.

Dan.
with an Exposition upon the same.

Dan. 5. 6, 9. Gen. 4. 4. Act. 24, 26, and 2. 37.
doubting, Rom. 14. 23. The will unable
to chuse good, 1 Cor. 2. 14. Phil. 2. 13.
Matth. 6. 10. 2 Tim. 2. 26. Romans 8, 8.
strong to evill, yea altogether averse and
rebellious, Matth. 23. 27. Rom. 6. 19. Ier.
18. 12. and 44, 16, 17. The affections un-
ruly and disordered, Gal. 5. 24. Ro. 10. 2.
1 King. 22. 8. and 21. 4. Iam. 4. 1, 2, 5.
The members of the body are tooele to
execute sinne conceived, Rom. 6. 13. 19.
and 3, 13, Psal. 52. 4. 2 Pet. 2. 14, and instrumenfs to stirre up sinne in the soule,
Gen. 3. 6. and 6. 2. 2 Sam. 11. 2, 1 King.
21. 1. 2. Matth. 5. 28, 29. This pronefle to
sinne is ever present, Ier. 7. 9. Gen. 6. 5.
even then when the operations ceafe.
And though a man finde himselfe lesse
apt to one sinne than to another, being
restrained, or renewed by theSpirit, Gen.
20. 6. Ier. 32. 40, Eph. 3, 16, or by reason
of some other defects, or lets, 2 Kings 12, & 19, 35, 1 Kings 13, 4, Hos. 2, 7, John
12, 19, Mar. 11. 32, Acts 5, 26, Matth. 21,
46, Gen. 37. 25, 26, 27, and 39, 8, 9, Luke
4, 30, Joh. 8, 59, yet corruption causeth an
F aptitude
aptitude to every cause, if it be not hindered.

Q. What fruits does proceed from this original corruption?

An. Evill thoughts, words, and works, Gen. 6, 5, Col. 1, 21, Gal. 5, 19.

Expos. 22. The thoughts and desires naturally are ignorant, erroneous, unbelieving, deceitful, unruly, loose, wilful, vain, idle, blockish, not favouring good, proud, disdainful, uncharitable, filthy, &c. and in a word, abominable, odious. The words and works, answerable to these, Psal. 94, 7, Esa. 29, 15, Psal. 10, 4, and 14, 1, Deut. 29, 19, 20, Amos 6, 3, and 9, 10, 1 Cor. 1, 23, Esa. 5, 19, Psal. 136, 1, Job 21, 14, 15, 1, Jer. 6, 16, Luke 19, 14, Mal. 3, 14, Psal. 73, 13, Numb. 20, 10, 12, Psal. 31, 22, and 116, 11, Matth. 14, 30, Luke 18, 11, Deut. 15, 9, Psal. 83, 4, 1 Pet. 4, 3, 4, Gen. 38, 15, 16, 2 Sam. 13, 2, Mich. 2, 1, Amos 8, 5, 1 Sam. 1, 13, 14, 17, 28, Matth. 9, 4, Esa. 14, 14, Zeph. 1, 12, Obad. 3, v. Rev. 18, 7, Esa. 65, 5, Jer. 2, 25, Rev. 3, 17, Matth. 9, 18, Psalme 30, 6, Luke 12, 19, Joh. 4, 8, 9, Hos. 7, 12, Matth. 24, 37, 38, 39, Jer. 8, 6, 2 Pet. 3, 3, 4, Psal. 10, 7, Pro. 1, 11.
Q. Are all the actions of natural men evil continually?

An. Pea: 23 for they fail in many things, and as they come from them they are odious unto God. Prov. 28.9.

Expos. 2.3. A man by nature may doe an act that is good for the substance thereof, Dan. 4.27. or 24 Rom. 2.15. but never that which is truly and spiritually good, Matth. 7.18. Jer. 13.23. Rom. 3.10. Prov. 15.8. and 21.27. for his person is not accepted, Gen. 4.4. 1 Pet. 2.5. nor sanctified, and so the good acts hee doth, proceed not from a good root, viz. faith, and the spirit of sanctification, 2 Tim. 1.5. neither is it done in a right manner, Lam. 4.3. nor to a lawfull end, viz. the glory of God, 1 Cor. 10.31. Col. 3.17. all which are required to the being of a good act.

Q. What punishments are due unto men by reason of these sins?


Expos. 24. The least sinne, is a very vile breach of Gods most holy Law, 1 Ioh. 3.4. Deut. 27.26. and so an hainous offence.
offence against his infinite Majesty, Psal. 51. 4. also of its own nature it is always joyned with impenitencie, Acts 5. 31. and 17. 30. and therefore doth deserve death with all miseries accompanying the same.

Q. Which are the temporall miseries?

An. God's curse upon the creatures, on mans body, senses, name, friends, whatsoever he takes in hand, and death it selfe, v. Rom. 8. 20. v. Deut. 28. 25, 26, &c. v. Rom. 6. 21.

Q. What are the spiritual miseries?

An. 25 Blindnes of minde, the spirit of slumber and giddines, horror of conscience, hardnesse of heart, a reprobate sense, and strong delusions, v. Isa. 6. 9. v. Rom. 11. 8. v. Matth. 27. 3, 6, 5. v. Ex. 7. 3. a Rom. 1. 28. b 2 Thesl. 2. 11.

Expos. 25. To be blinde in minde, is to be utterly destitute of the true knowledge of God, and of the life to come, and to be hastning to endlesse woes, and yet not understand it.

26. The Spirit of slumber, is that which through a vaine perswasion of a mans good and safe estate, lulleth him a sleepe in security Deut. 29. 19.

27. Horror of conscience, is when the consci-
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Conscience awakened, filleth the soul with deep doubts, hellish, and unresolvable desperation, and remediless fears of everlasting damnation, Revel. 6. 16, 17.

28. Hardness of heart, is a fearful judgement of God, whereby the heart is past all feeling, and remorse, shut fast up that neither the Word, nor works of God can kindly work upon it, Esa. 48. 4. Zach. 7. 11, 12.

29. A reprobate sense or mind, is a minded destitute of judgement, and void of common reason, taking evil for good, and good for evil; neither fearing God, nor reverencing Man, regarding neither right nor wrong, Luke 18. 4.

30. Strong delusions are, when men are given over to take pleasure in believing lies, and idle fancies of vaine heads. To these wee may add phrensis, madness, Deut. 28. 28. to be given over to vile affections, God with-drawing from men, his grace, and in his secret, but just and dreadful judgement; giving them over to most fordid, and loathsome, unnatural, and inordinate lusts, Psalme 81. 12

Gen. 19. 5.

Q. Which is the eternall misery?  
F 3  
An:
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An. 31 Everlasting c damnation; cRom. 6. 23.

Expos. 31. Damnation, which is an everlasting separation of soule and body, from the comfortable presence of God, Matth. 7. 23. Rev. 22. 15. and an enduring of endless, endless, remediless tortures with the devill and his Angels, Matth. 25. 41. Rev. 20. 15. Luke 16. 24, 25. in the due desert of sinne.

Q. After a man doth know his miserie, what must he learne in the next place?

An. The true means how he may escape the fore-said misery, and be restored to happinesse, d Acts 2. 37. e Acts 16. 30.


Q. By what meanes may we escape this misery and recover happiness?

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Expos. 2. God in justice doth hate sinne, Elai. 1. 2. Phil. 45 7. and hath denounced death against the transgressours of his Law, Gen. 2. 17. Deut. 27. 26. Ex. 30. 33. Jer. 4. 4. therefore to satisfy his justice, Col. 1. 20. and make way for mercy. Psalm. 145. 9. his infinite wisdome found out a meanes, Gen. 3. 15. even by Jesus Christ, upon whom the Father laid this office of Reconciliation, Psalm. 40. 6. 7. Heb. 5. 5. Joh. 3. 17. and 5. 36. 37. which he willingly undertooke, Hebr. 10. 7. 9. and did faithfully discharge, Heb. 10. 5. 6. 7.

Q. What is Jesus Christ?

An. The eternall Sonne of God, who in time became man, for his Elect, 2 Gal. 4. 4. 5.

Expos. 3. The Sonne of God by nature became the Sonne of Man, that hee might make us the Sonnes of God by adoption, who were by nature the Children of wrath: Eph. 2. 3. it being fit that our Reconciliation should be wrought by the Sonne. Ex. 6. 1. John 1. 14. Joh. 5. 36. 37. Col. 1. 16. 17. Heb. 1. 3. Joh. 5. 17. and 3. 17. and sealed by the holy Ghost, Eph. 1. 13. and 4. 30.
Q. How many things are we to consider in Christ?

A. His person and his office, Col. 2.9, 16, 17.

Q. What is his person?


Expos. 4. In Christ there are two distinct natures, Heb. 1.4, 5. Matth. 18. 20. with 1 Tim. 2. 5. Luk. 1. 35. Matth. 18. 20. Rev. 1. 8. Heb. 1. 11, 12. John 16. 30. Phil. 2. 6. Ioh. 1. 3, and 5, 17. Math. 8. 13. with Luke 22. 43. Matth. 24. 36, and 27. 4, 6. Ioh. 4. 6, and 11, 35, and 14, 28. Eph. 4. 10. inseparably united. 1 Pet. 3. 18. Ioh. 10. 18. Heb. 9. 14. not confounded, Rom. 1. 3, 4, 9, 14. Ioh. 16. 30. with Luke 2. 52. Mar. 13. 32. and yet there is but one Christ, not many Christs; 1 Cor. 8. 6. 1 Tim. 2. 5. for the God did assume the humane nature to itself, Phil. 2. 7. Heb. 2. 16. so that the manhood subsisteth in the Godhead, Matth. 3. 17. and 17. 5. and they are so inseparably united, that the selfe-same person which is God, is also man, Ioh. 3. 13. Eph. 4. 10.

Q. Being God before all time, how could he be made man?

A.
An. He was conceiv'd by the holy Ghost, born of the virgin Marie, according to the Prophets, as Luke 1. 35.


Luke 1. 35. by the power of the holy Ghost.

Marth. 1. 18, 20. who did perfectly sanctifie it in the very first moment of conception. Luke 1. 35.

Q. Why was Christ conceived by the holy Ghost?

An. That he might be pure, without Sinne, where with all are stained, who are conceiv'd after the ordinary manner.


Q. Why was he God?

An. That he might beare the weight of God's wrath without sinking under it, overcome death, be the Head of the Church, repaire his Image in us, conquer the enemies of our salvation, and defend us against them.

Expos. 6. The dignity of being Head of the Church is so great, that it cannot agree to any meer man, Eph. 1. 21. Phil. 2. 9, 10, 11. Heb. 1. 6. also the offices of the
the head, are to give the power of life, feeling, and moving to the body, 1 John 1:4. Romans 8:2. and to direct by his power, the inward and outward functions of the body; Ephesians 5:23, 24. which benefits hee that is man onely cannot bestow upon the Church.

Q. Why was he man?

A. That he might suffer death for us, and take our nature, and we might have access to boldnes to the throne of grace, 1st Hebrews 2:14. 5 Hebrews 2:11. 1st Hebrews 4:15, 16.


8. Fulnesse of all graces above measure, were poured into the humane nature of Christ our Saviour, Matthew 3:16. John 1:16. and 3:34. Colossians 2:9. and 1:19. and wee being united to him, and having communion with him, do receive in measure
with an Exposition upon the same. 79

Sure of his fulness. Eph. 4.7.17.

Q. What is his office?

An. To be a Mediator to reconcile God and man. 1 Tim. 2.5.

Expos. 9. A Mediator, or an Advocate, is a third person that takes upon him to agree and reconcile two that be at variance; as Christ being both God and man, did set at one, God and man, Eph. 1.10. Col. 1.20. 1 John 2.2. who before were separated by sinne, Esa. 59.2. Ier. 5 25. Christ is our Mediator both as God and man, John 1.29.34. &c 3.14.16. Rom. 5.8.1 John 1.7. Phil. 2.6. for in the work of our redemption hee performed many divine works, Heb. 2.14. John 10. 18. as Mediator, hee is the King and Head of his Church, Luke 1.33. Ioh. 3.35. Act. 2.36. Phil. 2.10.11. Matth. 28.18. Heb. 1.6. and 2.7. and the speciall offices of Christ our Mediator, doe necessarily require, that the divine and humane nature joyntly doe concurre in the execution of them, John 1.18. Matth. 11.27. John 3.13.13. 2 Cor. 5.18, 19.20. Rom. 5.10.11. Heb. 9 14. and 7.25. This office is peculiar to Christ, John 14.6.1 Tim. 2.5.6. Heb.7.24. and neither in whole, nor part can be transferred to any other, Acts
4.10, 11, 12. Heb 4.14. Joh. 11.42. I John 2.1. Heb. 7.25. Eph. 3.12. Heb. 2.14, 15. Act. 10.42, 43. and 17.31. In the decree of God, Christ was a Mediator from eternity, Eph. 1.5, 6. In the vertue and efficacie of his mediation, hee was given to be Mediator as soone as necessity required, Rev. 13.8. Gen. 3.15. In the fulnesse of time, hee was manifested in the flesh, Gal. 4.4, 5.

Q. How did he that?
A. w By his fulfilling the law, and by his sufferings, w Matth. 3.15. x Heb. 9.15. Rom. 5.10.11.

Expos. 10. It became him who was our faithfull high Priest to fulfill all righteousness.

11 The justice of God must be satisfied, and the debt of sinne must be payed, before God, who is true, just, and unchangeable, could be pleased with us, 1 John 2,2, Heb. 9.14,15. 1 Pet. 1.18, 19. Rev. 1.5.

Q. What understand you by his sufferings?
A. His voluntary humiliation both in z 13 soule and body, his crucifying b 13 death, buriall, and c abiding 14 under the dominion of death for a time. 1 Phil. 2.
2. 5, 6, 7, 8. 2 Esdras 53. 10. Matthew 26. 58. 
c Acts 2. 27.

12. Hebrews 2. 17. that by offering it up a sacrifice for sin, hee might redeem us, 
Hebrews 8. 1, 2, 3. Hebrews 9. 14. and 13. 10, 11, 12. In our nature hee became our surety, 
I Job 19. 25. Hebrews 7. 22. therefore hee suffered properly in soule as well as in body, 
Matthew 27. 46. Galatians 3. 13. Hebrews 2. 9, 10, 14. which is set forth in the Lords Supper, 
1 Corinthians 11. 25. and was signified by the sacrifices in the Law, Hebrews 9. 19, 20, 21, 22.

13. The death of Christ was the separation of the soule and body, Matthew 27. 50. Luke 23. 46. though they both continued still united to the Godhead, Matthew 1. 23. John 1. 14. 1 Peter 3. 18. 1 Corinthians 2. 8. It was necessary that Christ should die, that he might satisfy Gods justice, Hebrews 9. 22. abolish and kill sin, Matthew 26. 28. Romans 5. 10. Romans 8. 3. Romans 6. 10, 11. 1 John 3. 8. destroy death, and him that had the power
power of death, that is, the Devil. Heb. 2, 14, 2 Tim. 1, 10, John 12, 31, Hos. 13, 14, deliver us from the fear of both, Heb. 2, 14, Luke 1, 74, confirm the Testament or covenant of grace, which he made with us, Heb. 9, 16, 17, and 13, 20, Zach. 9, 11, and obtain for us the Spirit of grace, Acts 2, 33, Gal. 3, 14, and 4, 4, 5.

Betwixt the death and suffering of Christ and of the Martyrs, we may observe these differences: 1. Christ's passion was an accursed punishment, Gal. 3, 13, the sufferings of the Martyrs and holy men, are only chastisements or trials.

2. Christ's passion was a meritorious sacrifice, Heb. 9, 14, the passions of the Martyrs are of no value to merit any thing. Rom. 8, 18.

3. As the sinner of the Elect were laid upon Christ, Levit. 16, 21, Esa. 53, 11, Heb. 9, 28, so was the punishment of their sin for substance and kind, though not for circumstance of place or continuance, Heb. 4, 15, and therefore hee suffered both in soul and body the wrath of God, which was due unto us for sinne, though hee suffered not every particular punishment of sinne, which every particular sinner, meeteth withall, Rom. 5, 19, Heb. 10, 14. But the Martyrs were not forsaken,
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forfaken, though they were not delivered out of the hands of the persecutors;

4. Christ was in himselfe pure and innocent, but he suffered for our sins; 2 Cor.

5. 21. the Martyrs were not free from sin, neither did they suffer for the expiation of sinne.


Q. Did Christ alwaies abide under the power and dominion of death?

An. No, for the power of death being subdued the third day he rose again, and ascended into heaven, and sitteth at the right hand of the Father. y Act. 2, 31.

1 Cor. 15, 4. a Mark. 16, 19.

Expos. 14. The resurrection of Christ is the first degree of his exaltation, wherein his soule being joyned to the same flesh that dyed, he was raised up to life, 1 Cor. 15, 4. It was necessary that hee should rise againe, in regard of the excellency of his person, Act. 2, 24. The covenant which he had made with the Father, Psal. 2, 6, 7. Ef. 53, 10, the dignity of his high office of eternal mediation, Psal. 110, 6, 7. Rom.
Rom. 4. 25. and that the truth of those things, which were foretold concerning the glory of the Messiah, might be fulfilled. Christ by his divine power rose again from the dead. Rom. 1. 4, 1. Pet. 3. 18. 1 Tim. 3. 16. John 5. 21. and 10. 17, 18. Act. 2. 24. & 3. 15. Eph. 1. 17 20. Rom. 8. 11. not as a private, but as a public person, Rom. 5. 14, 19. 1 Cor. 15. 45. Heb. 10. 14. 1 Pet. 2. 20, 21. thereby shewing that his satisfaction is fully absolute, Rom. 4. 25. and 6. 9. 10. The end of his resurrection was, that he might prepare himself to the performance of the glorious functions of a Mediator, and shew himself to be the conqueror of death, and the Lord of quick and dead. Rom. 14. 9. Act. 17. 31.

15. To sit at the right hand, is a manner of speech borrowed from earthly Princes, who use to set at their right hand such as they substitute to rule under them in their names, 1 King. 2. 19. And thereby is clearly noted that excellent glory, power, and dominion of Christ, received of the Father, whereby he doth execute his Kingly, Priestly, and Propheticall office in glory, Matth. 28. 18. John 17. 2. Phil. 2. 9, 10. Psal. 110. 1.
Q. What are the special parts of Christ's Mediatorship?

An. He is a Prophet, Priest, and King.

Expos. 16. In the time of the law, Prophets, Priests, and Kings were appointed. 1 Reg. 19. 16. Exod. 28, 41. 1 Sam. 16, 13. who were types of Christ, truly annointed our Prophet, Priest, and King. Also our Mediator was to obtaine and purchase for us full redemption, and to bestow upon us righteousness, and eternal life obtained, and to shew unto us the way of salvation, which do necessarily require this three-fold office of Christ.

Q. Why was Christ a Prophet?


Expos. 17. Before his coming in the flesh, our Saviour Christ made knowne the will of God to the Patriarks and Prophets, either immediately, 2 Pet. 1. 21. 2 Sam. 23. 2. Gen. 3. 9, 10, 11. or by the ministerie of Angels, Gen. 31. 11. Judg. 6. 12. 2 Kings 1. 3. and by the Patriarks and Prophets, hee informed the Church of the
some things that were to come, Matth. 10. 21; Luk. 19. 43, 44. Matth. 24. 3, &c.
and taught the Gospel, or the last will of God, concerning the salvation of man, Elay 61. 1, 2 Luke 4. 18. illustrating his doctrine for the most part by Parables and similitudes, as the people were able to beare it; Matth 13. 3. Mark. 4 33. and confirming that which hee taught, by the Scriptures of the old Testament, John 5: 46. Matth. 22. 32. Luke 24. 26, 27. 44, 45.
and holinesse of life exactly answer ing to his doctrine, with divers signes of all kinds, Ioh. 3. 2. and 5. 36. Ioh. 6. 61, 62. and 2. 25. Matth. 9. 4. Ioh. 9. 6. and 11. 43 45.
and that most cruell and bitter death, which for the truth of God hee did voluntarily undergoe, 1 Tim. 6. 13. After his Ascention our Saviour taught his Church by his Apostles and Ministers, Eph. 4. 11, 12. Acts 10. 41 42. The Apostles being fully and perfectly instructed by Christ himselfe, in those things which concerne the KINGDOME of God, Acts 1. 3. Iohn 15. 15. and 17. 8. and extraordinarily furnished with gifts, and infallibly assisted by the Spirit; Acts 2. 3. 4. Ioh. 14. 26. and 16. 13. were sent forth to
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preach the whole counsell of God, so farre as concerns man, and the meanes of his salvation, Acts 20. 27. Matth. 28. 20. 1 Cor. 2. 9, 10, 11. 1 Joh. 1. 3. Rom. 1. 16. unto all nations, Matth. 28. 18, 19. Mark. 16. 15. Their doctrine they confirmed both by the Prophets of the old Testament, Acts 26. 22. and 28. 23. 2 Pet. 1. 18, 19. and by divers signes and wonders which God wrought by them, Heb. 2. 3, 4. Mar. 16. 20. In the days also, and since the death of the Apostles, our Saviour doth execute his Propheticall office by his ordinary Ministers, whom he hath commanded us to heare, so long as they preach according to the Scriptures, Ephes. 4. 11, 12. Luke 10. 15. So that Christ is the Author of the Doctrine which hee taught, Ministers are the Instruments of Christ, to teach not their owne, but his Doctrine, 2 Cor. 5. 20. 10b 33. 23. The fruit of this office is the restoring of knowledge decayed in the first fall of man, and the manifestation of divine mysteries unknowne to the world, Rom. 16. 25, 26. Eph. 3. 9. Col. 1. 26, 27.

Q. Why was Christ a Priest?
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An. To purchase for us righteousness and life eternall, s Heb. 5. 9.

Expos. 18. Christ is our high Priest, not after the order of Aaron, but after the order of Melchisedech, Psalm. 110. 4. Aaron was of the tribe of Levi, Heb. 7. 4. his stock and linage was knowne, Exod. 6. 16. 18. 20. hee was compassed with infirmities, mortall, a sinner, and had need to offer for himselfe, and for his owne sinnes, Heb. 7. 28. and 5. 2, 3, 4. and 9. 7. but Christ was of the tribe of Iudah, Heb. 7. 14. without Father touching his humanity, without Mother touching his Deitie, Heb. 7. 3. immortall and continuing for ever, holy, harmless, undefiled, who had no need to offer for himselfe, but offered himselfe for the people only, Hebr. 7. 25, 26, 27. Materiall oyle was poured upon Aaron at his consecration, Levit. 8. 12. but Christ was annointed with the holy Ghost, Acts 10. 31. Aaron was instituted without an oath, but Christ with an oath. Heb. 7. 10. 21. 28. Pla. 110. 4. The Priesthood of Aaron was typical, Hebr. 10. 2, 3. not available to take away sinne, Heb. 9. 14, 15. but the Priesthood of Christ is true and real, containing
ning the very Image and body of things themselves perfect to abolish sinne, and to obtain eternal Redemption, Heb. 10. 1. 5. 11. Hebr. 9. 13. 14. The Levitichall Priesthood was to be abrogated, Heb. 8. 13. but Christ's Priesthood is to continue for ever; Heb. 7. 24. Aaron died and had successours, Heb. 7. 23. but Christ succeeded none; hath no successours, but is our only and unchangeable high Priest for ever, Heb. 7. 3. Aaron and his successours offered the bodies and bloud of beasts, Heb. 9. 12. 14. but Christ himselfe is both the Priest and sacrifice, Eph. 5. 25. Heb. 9. 26. and 10. 10. They offered oftentimes one manner of sacrifice, but Christ hath offered himselfe once for all, Heb. 7. 27. and 9. 25. 26. and 10. 12. 14. 1 Pet. 3. 18. Aaron and his successours entred into the Tabernacle made with hands, Heb. 8. 5. and 9. 6. but Christ is entred into the very heavens, Heb. 9. 11. 24. and 4. 14. Aaron and his successours were Priests only, but Christ is both King and Priest, Heb. 7. 1. 2. Aaron and his successours were but Ministers, but Christ is the Author of salvation, Hebr. 5. 9. All which doe shew the absoluteness,
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perfection, and excellency of Christ his
Priesthood.

Q. What are the functions of his Priest-
ly office?

An. Offering 19 up himself a sacri-
ifice once for all, and 20 making request
for us, g Heb. 5.1. and 9.26. and 7.25.

Expos. 19. Christ through the eternall
Spirit, Heb. 9.14. offered up his soule and
body, as a sweet smelling sacrifice to the
Father, Eph. 5.2. once for all, Heb. 10.12.
wherby he was consecrated, and did enter
into Heaven, presenting himselfe before
the Father for us, Heb. 9.24. and 10.20.

20. Christs intercession is his most
gracious will, fervently and unmoveably
desiring, that all his members for the per-
petuall vertue of his sacrifice, may be ac-
cepted of the Father, Rom. 8.34. This is
both univerfall and particular, heavenly
and glorious, ever effectuall, no way reci-
procall, and tendered only for the vertue
of his sacrifice.

Q. Why was Christ a 20 King?

An. To 21 subdue all his enemies, but 22
gather and go
erne 23 his Chosen, b Psal. 110.1.
Col. 2. 15. 1 Cor. 15. 28. 1 John 10.16.
G 4 Hag.
A short Catechisme,


Expos. 20. The Kingly office of Christ is his spiritual, eternal, and absolute dominion, Luke 17. 20. John 18. 36. Dan. 2. 44. and 7. 14. Heb. 1. 8. Rev. 3. 7. whereby being appointed by the Father, Psal. 2. 6, 7. and 45. 7. Psal. 110. 2. Matth. 11. 27. Act. 2. 33. Lord of all things in heaven and earth, Heb. 2. 7, 8. and peculiarly King and Head of his Church, Eph. 1. 21, 22. hee doth confound and destroy all his enemies, but doth gather and govern his Elect, Hos. 1. 7. Esa. 33: 22. by his word and spirit, for their salvation and the glory of God, Esa. 32. 15. and 59. 21. 1 Thes. 1. 5.

21. The enemies of Christ are Sathan and all his angels, with all their works, to wit, sinne and death, Gen. 3. 15. Eph. 2. 2. 2 Cor. 4. 4. 2 Cor. 6. 15. to which wee must adde all wicked men, who be the instruments of Sathan, John 8. 44. 1 Joh. 3. 8. amongst whom the Antichrist of Rome is chiefe, 2 Thess. 2. 3. These enemies Christ hath already overcome in his owne person, Eph. 4. 8. Col. 2. 14. John 12. 31. hee doth daily bridle and repress by his wisdome, power, word, and spirit,
with an Exposition upon the Same.

rit, Luk. 10. 11. 9. Luk. 2. 34. Rev. 12. 5. and 2. 27. 2 Cor. 10. 4, 5. and hee will perfectly subdue at the day of judgement, 1 Cor. 15. 25. adjudging the devil and all his partakers to eternall condemnation, Matth. 25. 46. and utterly abolishing sinne and death, 1 Cor. 15. 26. Further it is to be noted, that Christ as a Mediator in the execution of his Kingly office, doth outwardly call some wicked and ungodly men, Matth. 22. 14. and 20. 16. prescribe a law how they ought to walk. Lam. 4. 12. beftow many good things upon them both spirituall and temporall, though not such as accompany salvation, Heb. 6. 4, 5. Matth. 13. 19, 20, 21. Luk. 8. 13, 14. Job 22. 18. and inflict divers punishments upon them in this life, and the life to come, for their sinne and disobedience, Matth. 13. 12. and 25. 28. Esa. 6. 10. 2 Theff. 2. 10. 11. Luk. 16. 23.

22. Christ doth not only by his word call his Elect to faith, repentance, and the participation of the Covenant of grace, Mark. 1. 14, 15. Matth. 11. 28. but he doth also effectually move them by his Spirit to repent and believe, Psal. 110. 3. 2 Theff. 2. 13, 14. Eph. 3. 16, 17.

33. The functions of Christ's Kingly office
office appearing to the government of his Elect, are; first, the prescription of lawes, according to which his subjects ought to believe and live; which stands not only in appointing the faithfull by the Ministerie of his Word to live godly, justly, and soberly; but also in writing his Law in their hearts by his holy Spirit, and inabling them by the same Spirit to doe in some measure what hee requireth, Tit. 2. 11, 12. Ier. 31, 33. Ezek. 36, 27. John 1. 16. (2) The communication and bestowing of all good things upon them appertaining to this or a better life, so farre as hee knowes it needfull or profitable: under which wee are to comprehend the removing of things hurtfull, and the defending of his subjects against them, Psalm. 68, 18. Iam. 1. 16, 17. Psal. 23, 1, 2, 3. 1 Cor. 12, 8, 9, 10, 11. Eph. 1, 7. Act. 26, 18. Matth. 9, 6. Gal. 4, 4, 5. Rom. 8, 15, 16. 2 Cor. 12, 9. Phil. 4, 13. Luke 22, 32. Ioh. 17, 11, 12, 22, 23. 1 Iohn 4, 4. Gen. 9, 26, 27. Psalm. 81, 13, 14. Acts 4, 16. and 5, 13. Psalm. 34, 9, 10. Tit. 1, 15. Romans 14, 14, 15. Esa. 27, 7. Ier. 46, 28. (3.) The receiving of his Elect unto himselfe, and the giving of eternall life unto them, havi
Q. What benefit doe wee receive by the death and resurrection of Christ?

An. We are redeemed from the guilt, punishment, and power of sin, and shall be raised up at the last day, / Col. 1.14. m Luke 1.74. Tit. 2.14. i Cor. 15.13.

Expos. 24. Christ hath paid our debts, and answered whatsoever the Law did require at our hands, 1 Pet. 2.21.24. and laid down his life according to the will of his Father, Ioh. 10.15. So that the Law hath nothing against us, Col. 2.14. Christ's death must needs be acceptable, Eph. 5.2. and consequently we are not bound over to punishment.

25. Punishment is inflicted because of sin, Iob 4.8. Proverb. 22.8. and 28.18. Hos. 10.13. and 14.1. being freed from sin, we are not liable to judgement, 2 Sam. 12.13. Jer. 4.14. Ezech. 18.32. It stands not with the justice of God, being once fully satisfied, to require a second payment at our hand, Gen. 18.25. Matth. 3.17. neither will it stand with his glorious mercy, the honour of Christ, who
who is a perfect Redeemer, Tit. 2. 14. the price of his blood, 1 Cor. 6. 21. nor with our faith in praying for full pardon of all our debs, Matth. 6. 12. or our peace with God, Rom. 5. 1. nor yet with right reason, that the guilt of sinne should be removed, and yet punishment for sinne inflicted.

Q. How are we redeemed from the guilt and punishment of sinne?

An. God the Father accepting the death of Christ, as a full ransom and satisfaction to his justice, both freely discharge and acqquit us from all our sins. 

Q. How are wee redeemed from the power and tyrannie of sinne?

An. Christ by his death killeth sinne in us, and by his resurrection doth quicken us to newnes of life, Ro. 6. 3, 4. Expos. 26. Christ by his death did conquer sinne; and the old man in us, is truly said to be crucified, dead, and buried in and with the body of Christ, wee being ingrafted into the similitude of his death, Col. 2. 12. 20.

27. Having communion with Christ in his life, wee are raised up to a spiritual life,
life, Rom. 8. 11. and have our conversation in heaven, Phil. 3. 20. But this life is only begun here, and growth by degrees, being perfected in heaven.

Q. What are the benefits of Christ's ascension?

A. The leading p of captivity captive, the giving of gifts unto men, the pouring q his spirit upon his people, and preparing r a place for them, p Eph. 4. 8. 11. q Acts 2. 16, 17. r Ioh. 14. 3.

Q. What are the benefits of his intercession?

An. The persons of the faithfull doe alwaies remaine just, and their works s acceptable in the sight of God; hereby also they are defended against the accusation of all their enemies, s I Pet: 2. 5. Gen. 4. 4. Exod. 28. 38.

Q. How will the knowledge of these things work in the heart of him whom God saves?

An. It brings him to a serious consideration of his owne estate, to s grieve for sinne, and the fear of Gods displeasure, whereby the heart is t broken and humbled. t Ier. 8. 6, 7. Luke 15. 17. u Acts 2. 37. w Acts 9. 6.
Expos. 28. The heart is broken and humbled, when it is cast downe with the sight of sinne, Psalm. 51. 17. bruised with the weight of Gods wrath, and melted away for feare, Psal. 119, 120. 1 Kings 22. 19. knowing that God hath advantage against him, and that hee is worthy to be condemned.

Q. What else will this knowledge work?

An. It will bring x a man to confess his sinne, highly to praise Christ, and hunger after him, untill he obtaine his desire, x Luk. 15. 18. y Math. 13. 44. z Esa. 55. 1 Ioh. 7. 37.

Expos. 29. Hee will acknowledge his sinnes to God as particularly as hee can. 1 Tim. 1. 13. and with sighes and groanes for pardon and forgivenesse, Romans 8. 26.

30. Hunger after Christ must be servent, as a thirstie man longeth for drink; and continuall, never giving over till the desire be obtained. With this desire there is always joyned an high prizing of Christ, and an advised willingnesse to forgoe all things for Christ's sake, Phil. 1. 22, 23. with 3. 7, 8.

Q. How are wee made partakers of Christ
with an Exposition upon the same. 99

With all his benefits?


Expos. 1. By faith alone we are ingrafted into Christ, Rom. 11. 20. receive him, John 6. 56. have communion with him, Rev. 3. 20. and so are made partakers of all his benefits, 1 John 3. 36. also faith is the condition of the covenant of grace, Acts 16. 31. John 3. 18. Mark. 16. 16. John 20. 31. Rom. 4. 3. 5.

Q. What is faith?


Expos. 2. Bare assenting to the truth of God's promises, upon the credit of the revealer, is not true and justifying faith, Matt. 21. 32. John 2. 23. Luke 24. 25. Luk. 8. 13. but when the poor soul doth cast it selfe upon the free promise of God made in Jesus Christ, for pardon of sinne, it doth truly beleive, Acts 9. 42. Ioh. 14. 1 John 5. 24. with Rom. 4. 5. Esa. 28. 16. with Rom. 9. 33. Acts 18. 8. with Rom. 10. 10. 11. This faith is certaine, Mat. 16. 18. though mixed with many doubtings, Luk. 1. 18. and 17. 5. Mark. 9. 24. and continuall, Luke 22. 31. 32. though often shaken,
shaken, Luke 24. 21. A full persuasion seems rather an effect of a strong faith, Rom. 4. 21. than the nature of true faith. joy is a fruit of faith, 1 Pet. 1. 8. Acts 8. 6, 7, 8. Rom. 5. 4. but not an inseparable companion thereof, a man may have true faith, and feel little or no comfort, Psal, 22. 1. and 31. 10. and 77. 2.

Q. What is the ground of faith?

An. The three promises of God made in Christ, concerning the forgiveness of sins, and eternall righteousness, Rom. 4. 18. Heb. 11. 1.

Expos 3. Temporall blessings, Eccl. 9. 1, 2, civill vertues, Luke 18. 12, 13, 14, a generall notice that Christ will save the Elect, Matth. 13. 20, 21. sense, reason, experience, feeling, Psalm. 10. 1. and 51. 12. are not the grounds of faith; but only the promises, which God of his grace hath made unto us in Christ, which ought to be received, because God that cannot lie hath spoken them, Tit. 1. 2. 2 Tim. 2. 13.

Q. How is faith wrought in us?

An. Inwardly by the Spirit as the Author, outwardly by the preaching of the Word, and 5 Catechising, as the instru-
instrument thereof. d Act. 16. 14. e Rom. 10. 14. Heb. 5. 11, 12, and 6. 1, 2:

Expos. 4. Faith is the gift of God. Phil. 1. 29. and a grace supernaturall: a man of himselfe can no more beleue, than a corrupt fountaine can send forth sweet waters, 1 Cor. 2. 14.

5. By Catechising, understand a pure, plaine, briefe, and orderly instruction of the people in the chiefe grounds of Christian religion, 1 Cor. 2. 4. 1 Cor. 3. 11. 1 Per. 3. 15. Heb. 6. 1, 2. Rom. 6. 17. so that the people may clearely and manifestly see the way into salvation; and may know how to make use both of the Law, and of the Gospell, for their humiliation and comfort, understand how one thing dependeth upon another, goeth before, or followeth after.

Hereby Christians are inabled to re- ferre that which they read to some head, readily to apply what they heare to fit purpose, try it, and have it in readinesse, in the time of need. In a word, to profit by the publique ministerie, Heb. 5. 11, 12. and to know how to goe forward in godlinesse, in an holy methode. To say nothing
nothing, that Catechisme is profitable to informe the judgement, reforme the affection, and quicken both, to the duties of a Godly life.

Q. How doth the Word worketh faith in us?

An. By shewing us our misery, and the true means of our recovery, encouraging us being humbled, to receive the promises of the Gospel. f Rom. 7.7. Gal. 3 22. g Gal. 4. 4. 5. b Mat. 11. 28. Ew. 61. 1. 2, 3. Rev. 22. 17.


Q. How doth the Spirit worketh by the word?

An. It doth teach us wisdom to apply things generally spoken particularly to our selves, secretly upholds us against despaire, stirreth up us good desires.
Expos. 1. Hearing the word preached, is ordained of God as a means to increase knowledge, Math 15.10. Prov. 16.5. and 8.33. Psalm 73.16,17. 1 Cor. 1.21. and 14.24,25. to rectifie the judgement, to give counsel in doubtful cases, Psalm 19.24. Psalm 73.16,17. to perfect the faith of the weak, Rom. 10.8. 1 Thess. 1.10. to make stable the strong, Acts 20.32. Rom. 1.11,12. to comfort them that re in heaviness, 1 Thess. 2.11. and 3.2. and 5.14. to raise them that are fallen, Sam. 12.12,13. Gal. 6.1. to call back them that wander. Es. 30.21. to stirre up the graces of God's Spirit, Cant. 4.16. Pet. 1.13. to refresh the soules of the saints with sweet and heavenly consolations.
lations, Cant. 1, 1, Psal. 119, 162. Col. 2, 2, and to build both weak and strong, unto perfect holiness. Eph. 4, 11, 1 Pet. 2, 1 Tim. 4, 16, 1 Tim. 1, 21. 8. As liberty to pray is a sweete pri-
villege, Eph. 2, 18, because thereby we doe, and may continually commune with the Lord after a familiar manner, 2 Sam. 7, 18, Ps. 5, 12, 3, & lay open our griefes into his bosome, 1 Sam. 1, 15, Psal. 130, 1, 2, and 61, 1, 2, we doe testifie our dutifull affection to him, Luke 15, 18, and become helpers to others. Rom. 15, 30, Ph. 1, 19, 2 Thes. 3, 1, Col. 4, 12, so it doth add strenght to faith, Luke 17, 5, for it gives life to the graces of God that are in us: by it we obtaine at the hand of God what good wee stand in need of, Matth. 7, 7, 1 Tim. 6, 5, 24, wee grow better acquainted with God, Gen. 1, 8, 23, 27, 1 Tim. 4, 8, wee fight manfully against corrup tion, Eph. 6, 18 and learne to direct our selves in a godly life: By it crosses are prevented, removed, for sanctified, Ps. 3, 4, 11, 37, 1, 6, all things are sanctified 1 Tim. 4, 5, and wee kept that we fall not into temptation. Matth. 26, 41, yea often wee obtaine much more good than wee desire.
with an Exposition upon the same. 105

ehere or respect, 1 King. 3. 13. Eph. 3. 20.
soe that prayer is a key to open the dore of
gods treasure-house, Math. 7. 7. a present
emedy to an oppressed minde, Psal. 6. 1. 8.
nd 31. 21. 22. a preserver of the godly
minde. 2 Thess. 3. 5. a giver of strength to
he weake, Eph. 3. 14. 16. and an especiall
meanes to make a man fit to live in every
state. Col. 1. 9. 10.

Q. How must we heare that we may get

An. With reverence, meekenes 10,
loiu', a longing, 12 desire, a to learne,
and giving 13 credit to the truth. - Ef. 66

Expos. 9. Reverence is an affection of the
heart, arising from an apprehension of God's
Majestie, and our own vilenesse, whereby
wee are prepared to heare the word with
humility, feare and attention, Act. 10. 33.
1 Thess. 2. 13. 10h. 12. 48. and 11. 28. Heb.
10. Meekenesse is an affection, whereby
wee are contented to heare the rebukes of the Law, and to have the duties of the word to bee pressed upon us.
1 Sam. 3. 17. 2 King. 20. 19. Psal. 25. 9. 12.

H 3 
Heb.
11. Joy is a delight of the soul for some good thing that is present, A&J 8,8. Exod. 6.9.

12. A longing desire to learn is an eager appetite to be further acquainted with the knowledge of the truth, that we may reap fruit, and benefit by the same, Pro. 27.7, Pro. 3.3, 4, 9, Psal. 119, 34, 35, 40.

13. To give credit to the truth, is to believe the whole truth and every part of it, as true and certain, both to others and to ourselves, so as we expect the benefit promised therein, and the effecting and making good of whatsoever is there spoken, 2 Chron. 20, 20, Esa. 7, 9.

Q. How else?

A. We must meditate 4 of that we hear, apply it to our selves, conferre of it with 16 others, and with diligence let about the practice of what is required, x. Psal. 1, 2, and 119, 134, 15, 1 Joh. 4, 53, 2. Esa. 2, 3, Luke 2, 15.

Expos. 14. Meditation is the very life of reading and hearing, 1 Tim. 4. 15, and it’s generation of our selves purposely from other matters, that we may seriously
with an Exposition upon the same. 107

ly think of what hath beene taught, Gen. 24, 63, that it may be setled in the minde, and worke upon the affections, Ier. 8, 6, for which end wee must joyne examination and prayer. Luke 18, 1.

15. To apply the word to our selves, is to lay it to our heart as concerning us, 1 Cor. 11, 28. 2 Cor. 13, 5, that the commandeaments may guide us, the threatnings may humble us for sinnes past, 2 Sam. 12, 12, 13, and 24, 10, and affright us from sinne to come, the exhortations may incite us to our duty with cheerfulnesse, Eccles. 12 11, and the promises may be for our support and comfort, whether they be in plaine speeches, or mysticall prophecies, Psal. 119, 71, 72, 52, yer.

16. Wee must communicate to others what wee have learned, and learne of others what wee are ignorant of, doe not well understand, or have forgotten; and by admonition, exhortation, and comfort, help to strengthen and edifie one another, Heb. 3, 13. Job 16, 4, 5. Rom. 1, 11, 12. Lev. 19, 17. Prov. 27, 6. 1 Thess. 5, 11, 14. Jud. verse 20.

17. Inwardly wee must heartily desire and strive, and outwardly wee must be care-
carefull without delayes to take all opportunities of doing the good that God requireth, 2 Cron. 17, 6. and 19, 3. and 27, 6. Luke 8, 15. being humbled for negligence and sinne past; watching and fighting against corruption for the time to come, 1 Cor. 9, 26, 27. cherishing one another with befitting comforts, Esay 40, 1.

Q. What is prayer?

An. It is a calling upon God in the name of Christ with the heart, sometimes with the voice, according to his will for ourselves and others, Exod. 14, 15, 1 Sam. 1, 13, 15, 6, 1 Ioh. 5, 14.

with an Exposition upon the same. 109

Psalm 3.4. Psalm 32.5.6. are sufficient motives and reasons to induce us to the practice of this duty.

2. It is lawful to use the voice in prayer to quicken our dulness, to inflame our devotion, prevent rovings, and to edifie our brethren, Zeph. 3.9. Psalm 88.

Q. To whom must we pray?

A. To God alone in the name of Christ. Col. 3.17.

Expos. 3. God only is everywhere present; Jer. 23. 24. Knoweth all hearts, 1 Kings. 8. 39. Jer. 17. 9. Psalm 94. 9. 10. Heareth all prayers, Neh. 1. 6. Psalm 65. 2. Psalm 66. 19. 20. is most able to help, Psalm 57. 2. Eph. 3. 20. Prayer is a divine worship, Psalm 16. 15. and 44. 20. 21. a spiritual sacrifice, Mal. 1. 11. Psalm 141. 2. Revelation 8. 4. and 5. 8. Exodus 22. 20. and in God only we ought to believe, John 14. 1. therefore hee only is to bee called upon, Romans 10. 13. 14. as the very Heathen saw by the light of nature, Jonah 1. 5.

4. To pray in the name of Christ, is not rudely and customarily to say these words, Through Jesus Christ our Lord, &c. but in the confidence of the merits and
and intercession of Christ, to call on our heavenly Father, Dan. 9. 17. Since the fall of man, none are called to come to God or have promise to speed, but in the name of a Mediator, Joh. 14. 6. Heb. 4. 16. 1 Tim. 2. 5. 1 Joh. 2. 1. Rom. 8. 33. Heb. 7. 25. in Christ alone we have access to the throne of grace, Eph. 2. 18. and 3. 12. Angels or Saints departed doe not present our prayers before God: for Christ only is our Mediator and high Priest, who getteth our prayers acceptance before God, Heb. 1. 3. and 4. 14. Rev. 8. 3. and to present our prayers before God, and to procure them acceptance with God, is in phrase of Scripture all one, Dan. 10. 12. Act. 10. 4. 13.

Q. Ought we not in prayer to make particular confession of our sinnes?

A. Pea so farre as we can come to the knowledge of them, and this we must doe - with - griefe, s hatred, and - shame, freely - accusing and condemning our selves before God, with g broken and contrite hearts. d 1 Sam. 12. 19. Ps. 19. 13. f Neh. 8. 9. f Neh. 9. 33. g Zach. 12. 10.

Expos. 4. Sorrow for sinne must bee hearty and continuall, and as much as may
with an Exposition upon the same. 

may be, particular. Psal. 102. 4, especially for the sinnes which have made great breaches in the soule, Psal. 51, 1, 2, 4, yea, sinne should be our chiefe sorrow.

5. The soule should abhorre sinne, especially for the loathsomnest of it, Psal. 97, 10, Psal. 119, 163, Job 42, 6, Amos 5. 15. darkning Gods glory, Gen. 39, 9, breaking his Law, foiling all it toucheth, 2 Cor. 1, 7, 1am 1, 21, Hag. 2, 12, 13.

6. God is infinite in Majestie, Psal. 86. 10, and of pure eyes, Hab. 1, 13, a man therefore should blith at the remembrance and confession of sinnes before God, Esha. 9, 6, and Dan. 9, 7, seeing his face would be covered with shame, if a man should know them.

Q. What are the parts of prayer?

An. Petition and thanksgiving.

Q. What is petition?

An. It is a Prayer, wherein we desire the preventing or removing of things hurtfull, and the obtaining of things needfull, either for this life, or that which is to come, b Esha 37, 20, March. 9. 13.

Psal. 6. 1, 2, 3, 4.

Q. How may we make our requests that we may be heard?

A. With
A Short Catechisme

An. With understanding of our wants, service, reverence, hope to speed, and love. 1 Cor. 14, 15. 1 Tim. 2. 8. 3. 17. 2 Eccl. 5. 2. 10. 1 Tim. 2. 8. 3 Mat. 6. 14. Mar. 11. 25.

Expos. 6. Blinde devotion is not pleasing to God, Prov. 19. 2. Acts 17. 22, 23, 24. Joh. 3. 22. who requireth to be served with the minde, Mat. 22. 37, Luke 10. 37. We must therefore know the will of God, appearing by his commandements, promises, threatenings, and the approved practices of the Saints; that we must desire and pray for, and only so as we know God's word doth warrant us. 1 Joh. 5. 14. Our words, matter, and meaning in prayer, are meet to be understood.

7. In prayer we should feel sinneas a burthen, Jer. 31. 18. 39. 17. and be pinched with our want of grace, Psalm. 51. 10, 11, 12. 3. 15. which ariseth from a consideration of God's judgements due to sinne, Ezra. 9. 6, 7. and of the necessity of saving grace, Luke 17. 5. 2 Cor. 12. 9.

8. As the things wee begge are more or lesse excellent, and of fit use for us, so wee must be more or lesse eager to obtaine,
with an Exposition upon the same. 113

tain, Psal. 51, 1, 1, 3, 9, and 80, 1, 2, 3, 4.

which ariseth from a consideration of the
necessity and excellency of what we desire, Psal. 79. 8, 9, and 86, 1. Psal. 102. 13,
14, as also from a burning zeal of God's
glory, and hearty love of our brethren,
Esa. 62. 1. Psal. 122. 6, 7, 1. Opposite here-
unto is hypocritie and vaine babling, Mat.
6. 5, 6, 7.

9. Considering God's excellent Maje-
stie, we may not rashly conceive or utter
any thing before him, but with rever-
ence, Gen. 18. 27. 30, 32. which is an un-
fained abasement of the minde proce-
eding from a consideration of God's di-
vine Majeftie, and our owne indignity,
12. 28.

10. Having a promise from God that
hee will grant our requests, Psalm. 34. 19.
Est. 30, 19, and 58, 9. wee must beleve his
word, for he is true and faithfull, Heb. 11.
11. 2. Tim. 2. 23. If hope to speed accom-
pany not our prayers, they are vaine,
Rom. 1. 6. but yet this hope is weake, fee-
ble, and many times seemes to be over-
whelmed in the godly, Psalm. 13, 1, 2, and
31, 22, and 77. 7, 8, 9.

11. By
11. By love is meant, that we must forgive our enemies, and carry an hearty affection to the children of God. Eph. 4, 32, Col. 3, 12, 13.

2. What is thanksgiving?

An it is a prayer wherein we render thanks to God for his generall goodnesse, and also particular favours,

1 Sam. 2, 1, 7 Psal. 136, 1, and 5 Psal. 103. 1, 2, 3, 4, 5.

Expos. 2. Motives to this dutie there be many. It is an excellent, Psalm 92, 1, ancient Job. 38, 7. spirituall dutie, Heb. 13, 15, Col. 3, 16, 1 Pet. 2, 5, to be continued in Heaven when other duties cease, Rev. 19, 3, 4, 5, acceptable to God, 1 Thess. 5, 18, Psal. 147, 1, comely for the Saints, Psal. 33, 1, and 147, 1, practised by the Angels, Luke 2, 13, setting on worke all the graces of God in us, Psal. 103, 1, 2, 3, the end of Gods benefits, Psalme 13, 6, & 118, 29, of our life, and all our services, Esa. 8, 19, and the ready way to obteaine what we stand in need of, Psal. 50, 23. The meanes of true thankfulness, are a due consideration of our owne vilenesse, and a serious meditation and remembrance of Gods benefits, 2 Sam. 7, 18, 1, Chro: 16.
with an Exposition upon the same. 115

16. 16. 17. Psal. 103. 1. 2. 3, &c. 1 Sam. 25.

with a perswasion that God hath in love bestowed them upon us, Psalme 116.


Q. What things are required in Thanksgiving?

An. Lobe to God and joy in his mercy, a desire to draw others to obey and glorifie God, and any endeavours to proceed in godliness by our selves, 2 Psalm. 18. 1. 2. 4. Psal. 126. 1. 2. and 104. 34. & Psal. 34. 11. & 66. 16. y Deut. 6. 10. 11. 1. 2. 1. 3.
1 Sam 12. 4.

Q. What rule of direction is there, according to which we ought to frame our prayer?

An. The generall Direction is the word of God, the more especiall is the Lords prayer?


and 92. 1. It is called the Lords prayer, because the Lord Jesus taught it to his Disciples, Luke 11. 12.

Q. How many things are to be considered in
in the Lords prayer?

An. The Preface, the Prayer itself, and the Conclusion.

Q. Which is the preface?

A. Our Father which art in heaven.

Q. What learrne you out of this preface?

A. That God is our a Father by grace b and adoption, through Jesus Christ, glorious in Palesly, d infinite in power, that both e can and f hath promised to helpe us. a Efly 63, 16. b Rom. 8, 15, 16. Gal. 4, 4, 5. c Pla. 47, 2. d Pla. 115.
3. e Eph. 3, 20. f Pla. 50, 15.

Expos. 2. There is no Christian so poore, weake, or unworthy in his owne eyes, but hee is allowed to call God Father, Jer. 3, 19.

Q. What are you to consider in the Lords Prayer itselfe?

An. Sire Petitions, and a thanksgiving.

Q. Which is the first petition?

A. Hallowed 3 be thy 4 Name.

Expos. 3. To hallow, is not here of unholy or prophane to make holy, 1 Cor. 6, 20, 11. But to set apart to an holy use, Exod. 20, 8. or rather to acknowledge, confess, and professe holily the Name of
with an Exposition upon the same. 117

of God, Matt. 11. 19. Lev. 10. 3. 1 Pet. 3. 15.

4. By Name, is meant God himselfe, Ps. 20. 7. and 115. 1. his titles, Exod. 3. 14. 15. Ps. 83. 18. properties, Exod. 34. 5. 6. 7. ordinances, Ps. 138. 2. and 1 Tim. 6. 1. and works, Psal. 19. 1. judgements;

Ps. 9. 16. Eze. 30. 27. mercies, Esa. 48. 9.

10. 11. Ezek. 28. 26. or anything whereby hee makes himselfe knowne, Exodus 20. 7.

Q. What desire you of God in this petition?

An. That God's infinite excellencie may be magnified by us on earth, 5 in heart, 6 in word, and in deed. g Psal. 40. 6. and 115. 1.

Expos. 5. By an inward and faithful acknowledgment, with confidence, care, love, hope, humilitie, patience, joy, and desire of his presence in heaven.

Esa. 8. 13. 1 Pet. 3. 15. Rom. 4. 20. Phil. 1. 20. 21. 22. 23.

6. By speaking good of God's name to others, Psal. 34. 3. Deut. 32. 3. Psal. 105. 1. 3. and 145. 21.

7. By walking in holinesse and righteousnesse before God, Mat. 5. 16. Joh. 15. 1. 8.
8. 1 Pet. 2. 32. patiently submitting our selves unto his will, Ioh. 7. 19. constantly and undauntedly professing his truth, Psal. 119. 46. Ioh. 21. 19. and reforming our lives, if we have gone astray, Ier. 13. 16. Mal. 2. 2.

Q. Which is the second petition?

A. Thy kingdom come.

Expos. 8. Satthan hath his kingdom on earth, 2 Cor. 4. 4. Luke 11. 18. all men by nature being his bondslaves, Ephe. 2. 2. 2 Tim. 2. 26. living in ignorance, error, impiety, and disobedience, Eph. 4. 18. and Christ hath his kingdom, Col. 1. 13. to wit, his Church, which is the company of mankind, 1 Pet. 2. 9. Eph. 5. 23. in heaven and earth, Ephef. 3. 15. Col. 1. 20. called from the world, Rom. 8. 30. unto salvation through him, A& 4. 12. In this world it is redeemed, called, sanctified. 1 Cor. 1. 30. after this life it is glorified, Math. 25. 34. 2 Thes. 1. 10.

9. The government which Christ exerciseth over all men, and all other creatures, Ephef. 1. 21. 22. Heb. 1. 6, 7. is not here meant; but the speciall government, which hee exerciseth over his Church, Eph. 5. 23. in this life, and the life to come,
with an Exposition upon the same. 119

Q. What do you desire of God in this petition?

An. That Christ would convert such as be under the power of Satan, rule in the hearts of his chosen by his spirit here, and perfect their salvation in heaven hereafter, b Cant. 8. 8. Act. 7. 60. i Eph. 3. 16, 17. k Phil. 1. 8, 9, 10, 11, 12.

Expos. 10. Particularly we desire that God would send forth his Word, Math. 9. 38. give it free passage, Ephes. 6. 19. Rom. 15. 30, 31, 32. powerfully accompany it by his spirit, Deut. 33. 8. 10. 2 Cor. 10. 4, 5, to bring his chosen from the power of Satan to God, Act. 26. 18. uphold such as be converted, Psalm. 51. 12. Ioh. 17. 15. strengthen the weak, Cant. 4. Luke 22. 31, 32. 2 Cor. 12. 8, 9, comfort the afflicted, Psalm. 51. 12, Cant. 1. 1. recall the wandering, Psalm. 119. 27. Luke 19. 10. and to make all grow in grace and knowledge, 2 Pet. 3. 18. Luke 17. 5. and therefore that the same word may be continued, Gal. 2. 5. the Sacraments and discipline purely administered, 1 Cor. 11. 23, 24. &c. 1 Cor. 5. 3, 4, 5. Heb. 3. 2, 3, 4, 5, 6. Heb. 8. 5. good Ministers and
and Magistrates preserved, Deut. 33. 11.
2 Thess. 3. 1, 2. Psal. 20 1. prospered, Psal.
122. 6, 7, 8. 1 Tim. 2. 2. and increased. Luk.
10. 2. Ef. 49. 23. catechizing more used,
1 Cor. 3. 2. Schooles for piety erected, and
maintained, 2 King. 6. 1, 2, &c. Elay 62. 7.
finally, that Christ would come to judge-
ment, Rev. 22. 20.

Q. Which is the third petition?

An. Thy 11 will 12 be 13 done in earth,
as it is in 14 heaven.

Expos. 11. Man by nature doth the
will of the flesh, and Satan, Eph. 2. 3. Ioh.
8. 44. but hee ought to desire and doe, not
but the will of God. Ela. 26. 8. Psal. 119.
5. 106.

12. The word of God revealed in the
old & new Testament, is the will of God.

13. To doe Gods will, is to obey it:
Exod. 24. 7.

14. In Heaven the Saints departed,
and the Angels obey the Lord; Heb. 12.
23. Psalm. 193. 20. on earth men living
are to be obedient, Exod. 24. 3. 1 Sam.
15. 22.

Q. What desire you of God in this pe-
tition?

An.
with an Exposition upon the same. 121

An. That whatsoever God willeth in his word, might be obeyed, «n speciously, « faithfully, and constantly, by men on earth, as p Angels 15 doe in heaven, /Exod. 19.8. Rom. 12.2, » psal. 27.8. and 4.8. » psal. 119.32.60. o Rev. 2. 10. p Ef. 6.2.

Expos. 15. Wee particularly crave of God the knowledge of his will, psalm 119.18.33.34. Col. 1, 9, 10, suppression of our own vile wills, Rom. 7 24, faith in Gods promises, Ro. 1, 9, 12, constancy and chearfulness in our sufferings, Col. 1, 9, 11, an inward desire, care, and delight, psalm. 119, 36, 143, 148, an endeavour, and ability to walk in holiness, psa. 119.112, 167, 168, phil. 4, 13. In this life perfectly wee cannot doe the will of God. 2 Sam. 12.9, and 13, 39, and 24, 11, 2 Chr. 35. 22, Luk. 1, 6, 20, as the Angels doe: But wee must desire, strive after, and hope for perfection, Luke 13, 24, phil. 1, 6, obeying with sincerity, Gen. 5, 24, and 17, 1, Mich. 6, 8, as the Angels doe, though not in the same degree, 1 Cor. 13, 9, 10.

Q. Which is the fourth petition?

An. 16 Give us this day 18 our 19 day.
Expos. 16. All both poore and rich must pray, Give us; because we have nothing but Gods free gifts; 1 Cor. 4. 7. Iam. 1. 17. have title to nothing, but in Christ Iesus, Heb. 1. 2. with Rom. 8. 32. can keepe nothing but by the Lords licence, Job 1. 12. neither can any thing prosper with us, but by his blessing, Deut. 8. 16. Pro. 10. 22. Psal. 127. 112. Hag 1. 6. Esa. 3.

17. Wee may provide for the time to come in a lawfull manner, when God gives opportunity, Eph. 4. 28. Gen. 41. 34. 35, &c. and 50. 20. 2 Cor. 12. 14. Act. 11. 28. But yet we must ever wait upon Gods providence, 1 Pet. 5. 7. Psal. 55. 22. both when wee have the meanes, Prov. 3. 5. 6. and when we want them, Esa. 28. 16. casting off distrust, excessive distracting, unprofitable, and needless cares, Matth. 6. 25, &c. to the end.

18. Bread is said to be Ours, when it is gotten by just and lawfull meanes, Ephc. 4. 28. in a good and honest calling, Gen. 3. 19. our persons being accepted of God in Iesus Christ, 1 Cor. 3. 22, 23. for that which wee so possesse, is given
with an Exposition upon the same. 123

of God in love and mercy.

19. By dayly bread is meant bread
for the supply of our present necessitie,
or rather that which is fit for us, or a-
greeable to our present condition, Prov.
30. 8, 9.

20. By bread is not meant the bread of
life, which is Christ, Ioh. 6. 48. but all out-
ward things, Prov. 27. 27. Ier. 11. 19. Pro.
39. 14. for our necessity, and Christian
delight, Psal. 104. 15. Ioh. 12. 3.

Q. What desire you of God in this petition?
An. That 21 God would bestow on
us, all things necessary for this life, as
food, maintenance, &c.

Expos. 21. Here we pray for food, and
rayment, Gen. 28. 20. Necpe, Pl. 3. 5. and 4.
8. fitting delights, Psal. 23. 5. Pro. 5 13, 19.
Gen. 21. 8. and 29, 22, and for contenta-
tion with our estates, Heb. 13. 5. 1 Tim.
6. 6. though they be meane, Phil. 4. 12.
1 Tim. 6. 8. resting on Gods providence,
Prov. 16. 3. love of justice, Job 29. 14.
faithfulness and painfulness in our cal-
lings, 2 Thel. 3. 12. joy and thankfulnesse,
Deut. 28. 47. and 8. 10. 11. and Gods
1, 6, 7. and the sanctification of whatsoe-
ver
ver wee enjoy, 1 Tim. 4. 4. as also for peace, Psal. 122. 7, 8, protection by the Magistrate, 1 Tim. 2, 1, 2, reasonable weather, &c. 1 King. 8, 35, 36, Hosiah. 2, 21. Deut. 28, 12. valiant soldiers. 2 Sam. 13: 8, 9, 10, to 39, learned and good Physicians. Col. 4. 14. and wee pray against covetousnes, Pla. 119. 36, distracting cares, Mat. 6. 34. distrust, Psal. 78 22, discontent with our estate, 1 Tim. 6. 10. idleness, Math. 20, 3. 6. oppression, injustice, carelessness, unjust warre, or whatsoever doth unlawfully hurt and impeach our outward prosperite.

Q. Which is the fift petition?

An. And 22 forgive us our 23 trespasses as we 24 forgive them 25 that trespass against us.

Expos 22. To forgive sinne is to cover it, put it away out of sight, and not to impute it, or call to a reckoning for it. Psal. 32. 1. 2.

23. Sinnes are called trespasses or debts. Matth. 8. 25. because wee are bound to make satisfaction for them, by suffering the just judgmemt of God, Luke. 11. 4. Gen. 2. 17. if the divine justice be not satisfied by another. Col. 1. 20.
with an Exposition upon the same. 125

24. Our forgiving others is not a cause why God forgives us, Math. 18. 32. 33. Col. 3. 13. 1 Ioh. 4. 10. 11 but a signe whereby we are assured that God hath pardoned us, Math. 6. 14. 15. and 5. 23. 24. Mar. 7. 11.

25. The wrong that is done unto us (though not always the damage, 2 Chro. 19. 6. 1 Tim. 5. 8. Eph. 5. 29. Exod. 22. 1. 15. Act. 16. 37. comp. wee ought to forgive, Mark. 11. 25. but the sinne being the breach of the divine law, God only can pardon. psal. 51. 1. 4.

Q. What desire you of God in this petition? A. That God of his free a mercy in Jesus Christ, would fully pardon all our sins, as wee have pardoned the wrongs and injuries wee receive from others.

Expos. 26. In this petition we acknowledge our selves to be miserable sinners, psal. 40. 12. psal. 25. 11. Ezr. 9. 6. and that wee have no power to satisfie for sinne, psal. 49. 7. 8. Act. 2. 37. 38. Ezec. 16. 4. 5. and that God is patient, bearing with us so long. Lam. 3. 22. psal. 145. 8. psal. 86. 5. 15. and 103. 8. and mercifull, not giving leave only, Dan. 9. 18. 19. 2 Chro.
7.14. but commanding also to pray for pardon, Hos.14.1,2. whereby hee gives hope of forgivenesse: and hence wee are drawn to flee to the throne of grace, Psal. 86.15.16. Joel 2.12,13. for the full forgivenesse both of guilt & punishment, Psal. 51.1,2. Every day we sin, Eccl.7.21. Iob 14.4. and therefore every day wee must pray for pardon, Psal.55.17. and our faith is weake, Luke 24.21,22,23. Rom.14.1. wee must pray daily, that wee may have greater assurance of our salvation, Luke 17.5.2 Sam.12.13. with Psal.51.1,2.

Q. Which is the first petition?
A. And 27 lead us not into temptation, but deliver 28 us from evill.

Expos.27. Forgivenesse of sinnes, and grievous temptations are inseparable companions, Luke 21.22,23,24,25,26. Act.9.17,23,24. Temptation is any triall, whereby the heart is inticed to sinne by Sathan, the world, or the flesh, 1 Thel. 3.5.Iam. 1.14. Math. 26.41. God is said to tempt his servants, to try and humble them, by offering occasions of sinne, sending afflictions, and deferring to helpe; Deut.13.3.Deut.8.2.Gen.22.1.Psal.10.1. But this in respect of God is ever good; Math.
with an Exposition upon the same. 127

Math. 19. 17. Hab. 1. 13. Lam. 1. 13. Satan, the world, and the flesh are said to tempt, by enticing always unto sinne, Satan by inward suggestions, 1 Chron. 1. 1. John 13. 2. and outward objects, 1 Sam. 11. 2, 3. Math. 4. 3, 4, 8. The world by bad examples, Ier. 44. 17. or wicked persuasions; alluring or terrifying, Gen. 3. 6. and 39. 7. and Iob 2. 9. 1 King. 13. 8. Math. 16. 22. Act. 21. 12. The flesh tempeth, when wee are inticed of our owne corruption, Obad. 3. Lam. 1. 14. 1 Pet. 2. 11. Temptation hath these degrees; suggestion, delight, consent, and practice, Lam. 1. 14. To be led into temptation, is to be overcome of temptation; so that Satan doth prevale against us, and get the victory, Math. 26. 41. 1 Chron. 21. 1. God is said to lead into temptation, when in any tryall hee doth forsaie man, doth with-hold or withdraw from him his grace, suffer him to fall, 2 Chron. 32. 31. harden his heart, Exod. 7. 3. and give him wholly up into Sathans power, and the full sway of his owne corrupt heart, Rom. 1. 24, 26, 28.

28. To deliver is either to support under, or else to protect and defend from evil.
evill, 2 Cor. 12.9. By evill the power and poyslon of sinne, Sathan, and the world is understood, Math. 5.37.

Q. What desire you of God in this petition?

A. To be freed from trials themselves, so far as it will stand with Gods good pleasure, and alwayes from the evill thereof, that we faint not under them, to be fouled by them, d Mar. 26.39. e Rom. 8.28.1 Cor.10.13.

Expos. 29. Here wee acknowledging the Lords power over our enemies that tempt us, Zach.3.2. Iude 9. and our owne frailty, Psal.103.14.15. withall bewaying our pronenesse to evill and corruption, Rom. 7.24.18. wee desire God to bridle Sathan, 2 Cor. 12.7.8. kill sinne, Psalme 19.13. support us by his grace, Ephes. 3.16. 1 Thel. 3.13. stirre us up to be watchfull in prayer, Ephes. 6.18. give us hope, patience, consolation, Col. 1.11. 2 Thel. 2.17. and a good issue out of all tryals, Psal. 6.4. that wee neither presume, nor despaire, Prov. 30.9. and free us from misery, so farre as may stand with his good pleasure.

Q. Which is the Thanksgiving in the
with an Exposition upon the same. 126

The Lords Prayer?

A. For thine is the kingdom, the power, and the glory, for ever and ever.

Expos. 30. God is the right owner, and supreme and absolute ruler over all things in heaven and earth, Gen. 14. 19. Chro. 29. 11. Psal. 24. 1, 2, all blessings therefore are to bee craved at his hands, Psal. 145, 14, 15, 16, for whither should subjects flee, but to their King? Psal. 70. 5. Psal. 2. 9, 10, 11, 12.

31. God can give whatsoever we stand in need of, Matth. 7, 7, and 8. 2, strengthen us against any sinne, 2 Tim. 4. 18. Jude. 24. and unto any duty. Heb. 13. 21. and wee have no strength but from him, Chro. 29. 15, 16. 2 Cor 3. 5. therefore we must call upon him alone.

32. God ought to be glorified by us in all things, Col. 3. 17. gaineth glory by hearing the prayers of his people, Psal. 79. 11. Ps. 50. 15, and 30. 11, 12, and for his glory will not deny them any thing that shall be good. Math. 7, 11, Luke 11, 13.

2. Doe not these words containe a reason also, why wee beg the former blessings at the hands of God?

An.
An. Yes, for seeing the kingdom, power, and glory are the Lords, we should call upon him in all our necessities. 1 Chro. 29.11.13.

Q. Which is the Conclusion of the Lords Prayer?

A. Amen, which is a witnessing of our faith, and desire of the things prayed for, 1 Cor. 14.15.

Q. What doth Amen signify?

A. So it is, or, to be it, 1 King. 1.36. 1 Cor. 14.15.

Expos. 33. Amen, is sometimes a title of Christ, Rev. 3.14. because of his faithfulness and truth in performing all promises, 2 Cor. 1.20. In the beginning of sentences, it is an earnest asseveration, Joh. 6.26. Math. 24.47. Luk. 12.44. But when it is added in the end of blessings, prayers, or imprecations, it implyeth both a desire of the things so to be, and confidence that so it shall be, Numb. 5.22. Deut. 27.15. 1 Cor. 14.16. Christ teaching us to end our prayers with Amen, doth thereby admonish us, both to desire grace of God, and to believe that God presently heareth, and will certainly in due time grant our requests; 1 Cor. 14.
Q. What must we do after we have prayed?

A. Observe how we have prayed, and what answer we receive, if Psal. 3. 4. and 85. 8.

Expos. 34. Here we must know, that God doth hear and grant our requests, when yet he doth deferre to give us the sense thereof, Esay 64. 24. 2 Sam. 12. 13. with Psal. 51. 1. 2. Dan. 9. 22. 23. and 10. 12. 13. Also hee doth not alway give the particular thing wee ask, but what hee knowes best for us. Rom. 1. 10. 2 Cor. 12. 7. 8. 9. Heb. 5. 7. Further we must take heed that wee limit not the Lord to our owne time, Esay 28. 16. nor yet receive Sathans answer for the Lords: Sathans answer is either contrary to the word of truth; or if hee speake the truth, it is to a wrong end, viz. despaire, or prophane-nesse. Lastly, observe that we speed well, when God giveth us the same thing that wee crave, being good, Lam. 3. 57. Gen. 30. 19. 22. and 20. 17. Psal. 21. 2. 4. Exod. 17. 11. Ioth. 10. 13. or another as fit, or more
35. with Heb. 5. 7. or more patience and
strength to wayt, 2 Cor. 12. 7, 8, 9. Psal.
40, 1.

Q What benefit shall we gaine hereby?
An. It will stirre up the 35 heart to
thankfulness, remove 36 dulness and
37 negligence, strengthen 38 our faith,
and inflame 39 our hearts with zeal,
toy, and love, g Psal. 31. 21. 22. b Psal. 88,
13. and 4. 1. 2. i Psal. 4. 3. Psal. 116. 1. Psal.
28. 6. 7.

Expos. 35. The hearing of our holy
prayers is a pledge of Gods love, and a
sweet and comfortable testimony of his
mercie, Psalm. 31. 21. 22. provoking the
heart cheerefully to praise, Psal. 30. 8. 10,
36. When God answereth our prayers,
the light of his countenance shinneth upon
us, and this reviveth the dull spirits, Psal.
116. 6. 7. 9. 2 Sam. 7. 27.

37. Experience of good received from
God, and begged in prayer, doth quicken
us thereunto, Psalme 68. 6. 7. and 116.
1, 2.

38. God is unchangeable, so that for-
mer mercies given, doe assure us of fu-
ture
with an Exposition upon the same. 133

ture blessing, Psalm 61. 5, 6.

39. Though our hearts are cold by na-
ture, yet the sight of God's love doth move
us effectually to love the Lord again,
Ps. 145. 18, 19, 20, 21.

Q. What must we do if God answer us
not the first or second time?

An. Examine so how we pray, and
continue 41 fervent therein, waiting
upon the Lord until we pray, Lam.
1. 3. m Luk. 1. 8. i. n Hab. 2. 3. Psal. 5. 3.

Expos. 40. Sometimes we ask and
receive not because we ask amiss; ig-
norantly, rashly, coldly, with weariness,
untrustfully, and without love, Job 27. 9.
Proverbs 21. 13. asking either things not
good, Math. 20. 21, 22. Luke 9. 54. 55. or
not fit for them for whom we pray; or
a wrong end. But here observe, that
they pray well that take notice of their
vants in Prayers: Psalm 31. 22. and
sometimes the child of God prayeth
lest when he knoweth not that he pray-
th at all, Rom. 8. 26. Also God some-
times giveth us what we pray for, when
we pray but coldly, Mark. 9. 22. 24, 25.
that he might encourage us to pray; and
enies us sometimes when we pray fer-
K vently
vently, that wee might not trust to our prayers, Psal. 22. 2.

41. God for a time may deny what wee ask, Psal. 6. 3. and 13. 1. that hee may exercise our humility in regard of our wants, Lam. 2. 44. Iud. 10. 13, 14. our faith and patience in waiting, Matth. 15. 22, 23, 24, 26, 27, 28. and try our obedience, whether wee will in conscience obey, though wee want the comfort promised, Psal. 44. 17, 18, 19, 26. Moreover, hee deferred to help for a reason, to quicken us to prayer, make us know ourselves, carefully preserve his graces when once wee have them, and doe us good in the later end, Iud. 20. 26. wee should not then be faint-hearted, but hold out unto the end, being supported with faith, hope, and love, Psal. 40. 1 and 37. 7.

Q. Who ought to pray?

An. Though God require it of all men upon earth, yet it more specially becometh to the members of the Church militant, o Matth. 7. 7, 8. Psal. 14. 2. p Ioh 16. 23, 26.

Q. Who can or may pray with hope to succeed?

An. Only they that depart from iniqui
with an Exposition upon the same. 135

expiation, q Psalm. 66. 18.

Expos. 42. Such only as feel the bur-
den of sinne, and have a desire to be ea-
ed, are called to come unto Christ; and
have a promise to finde good successs, Ef.
15. 1. Matthew 11. 28. Others doe but
snock God; Psal. 78. 34, 35, 36. neither
can they pray with the graces required
is faith, reverence, fervencie, love, &c.
so long as they love wickednesse, Zach.
2.10. 2 Timothie 2. 19. Prayer is not a
work of nature, but of the Spirit of san-
fication; Rom. 8. 15. 26. Gal. 4. 4, 5.
and he cannot fulfill the lufts of the flesh,
that hath the Spirit of grace dwelling in
him, Gal. 5. 16. so that the prayers of the
wicked are an abomination to the Lord,
Ezek. 17. 18. Our departing from sinne
is at the first very rude and imperfect, Ioh.
21, 15. 1 Per. 2. 1: wee must pray daily to
be renewed, Col. 1. 9. Phil. 1. 9, 10, 11.
1 Thes. 3. 13.

Q. For whom must we pray?
A. 3 Jo 43 all sorts of men now living,
2 that shall live hereafter, but 44 not
for the dead, 1 Tim. 2. 1. s Ioh. 17. 20,
Luk. 16. 24, 25.
Expos. 43. The Commandement of God, James 5. 16. Ephes. 6. 18. Col. 4. 3. Romans 15. 30. our love to our Brother, who is of our flesh, and may appertain to the Kingdom of grace, Rom. 10. 1. 21oh. 5. 16. doth require that we pray for all sorts of men living, both private, lam. 5. 14. 1 Sam. 12. 25. and publick persons, 1 Kings 1. 36, 37. Esa. 6. 10. friend, Job 42. 8. 10. and foe, Psalm. 35. 13. neere in blood, Num. 12. 13. Gen. 25. 21. and 17. 18. and 27, 28. and 28. 3. 1 Chro. 29. 19. and stranger. Col. 1. 9. weake or strong Christians, 1 Thel. 5. 14. Col. 4. 12. 2 Cor. 1. 11. Hebrews 13. 18, 19. such as stand, 2 Thel. 3. 5. or be gone astray, Cant. 8. 8. Exod. 32. 31, 32. Rom. 10. 1. All need the prayers one of another, James 5. 16. Sathan seekes to molest and trouble all men, Luke 22. 31. Job 1. 9. 10. Eph. 6. 12. 1 Pet. 5. 8. the fall of any man is a dishonour to God. Romans 2. 23, 24. a sinners conversion brings glory to his Name, Apoc. 16. 9. Mal. 2. 1, 2. the prayer of the weakest Christian is available with God, Psalm 65. 2. and 145. 18. Psalm 102. 17. at least it shall returne into his owne bosome, Psalm 53. 13. Ezek. 14. 14. it is a speciall
with an Exposition upon the same. 137

special act of love, Matth. 5.44. a means

to reconcile our enemies unto us, Rom.
12. 20. or to prevent danger or hurt, that
otherwise we might receive from him.

Psal. 109. 4.

44. Prayers cannot avail the dead,
can a Prayer for them be a work of faith:
for commandement to doe it, promise of
good to come by it, or approved example
to warrant it in Scripture, there is nor
any; Superstition did first hatch these
prayers, and superstition now is the foun-
dation of them. Love is the pretence
which the ignorant sort make to defend
them, but indeed they are vaine, ignorant,
ash, and uncharitable.

Q. May men content themselves to pray
private only, or only in publick.

An. No, but they must use both
publick and private prayer, Acts 2,

Expos. 45. Publick prayer is that
which is used in the publick meetings
and assemblies of Gods servants. This
is a principall part of Gods worshippe,
Acts 3. 1. acceptable unto his Majestie,
because we acknowledge him openly to be
the
the giver of every good gift, and speak of his free favour, to the praise of his grace, Psalm. 22. 25. and 40. 10. ever used in the house of God, Matthew 21. 12. sanctifying every other duty, 1 Tim. 4. 5. commanded by Christ, who hath promised his presence in a special manner in the congregation, Psalm. 27. 4. Matthew 18. 20. Also hereby we are quickned to pray more fervently, Zacharie 8. 20, 21, 22. do testifie our faith, hope, thankfulness, profess our selves to be the servants of Christ, and stirre up others by our example. Psalme 95. 6. and 96. 1. 2, 7, 8. And it is much to our comfort, that what wee aske, is approved and sought with common consent; publique service being of more worth than private, as a society exceedeth the worthinesse of one man. Psal. 29. 9. and 87. 2. and 35. 18. and

46 Private prayer is that which is performed in a family, or by one alone, Zach. 12. 12, 13, 14. in the family prayer is necessary, God by his commandment binding Parents and Masters to see it performed. Ioshn. 24. 15. Gen. 18. 18. the faithfull have followed the Lords direction
...with an Exposition upon the same. 139

Q. What other means hath the Lord appointed to increase faith?

An. The due administration, and receiving of the Sacraments, x Gen. 17. 9, 10, II. Rom. 4. 11.

Expos. I. The word Sacrament did in ancient times signify an oath, whereby soldiers bound themselves to be true to their Captaine, and the Generall in like manner did binde himselle to the...
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souldiers; but now it is used to signifie the scales of the covenant, whereby the Lord doth binde himselfe in Christ Iesus to be mercifull to us, and wee binde our selves to be true unto Christ. The Sacraments are speciall means to confirm faith, because Christ is after a special manner represented and offered unto a and effectually bestowed upon every worthy Communicant.

Q. Who ought to administer the Sacraments?

An. Only they that are lawfully called thereunto by the Church, y He 5. 4.

Expos. 2. Such are lawfully called to administer the Sacraments, who being furnished with gifts of knowledge, and holinesse, are set a part for that office by the Church, Deut. 33. 10. Mal. 2. Matth. 5. 14, 15, 16. 1 Tim. 3. 2. 4. 5. 6. Tit. 1. 7, 8, 9. Matth. 24. 45. Rom. 1. Tit. 1. 5.

Q. What is a Sacrament?

An. A signe of y the covenant grace, y Rom. 4. 11.

Expos. 3. Sacraments are appointed not only to help the understanding, an
with an Exposition upon the same. The memory, but also to perswade, and assure the heart that Christ is ours.

4. That covenant is sealed in the Sacrament, which God of his meere grace, and favour, made with us in Jesus Christ, being miserable sinners, Genesis 17. 7. 9, 10, 11, &c.

Q. In what words is this covenant expressed in Scripture?

An. I will be thy God, and thou shalt be my people, Jer. 31. 33.

Expos. 5. In this covenant God doth promise to be our Saviour, King, and Father; to pardon our sinne, sanctifie our nature, bestow all good things upon us, and protect us from all evill, Gen. 17. 1, 2. Lev. 26. 11. 12. 2 Cor. 6. 16, 17, 18. Heb. 8. 10, 11, 12. we promise to chuse God to be our God, trust in him, love, and feare him, and walk in obedience before him, Exod. 15. 2. and 20. 19. and 24. 3. 7.

Q. What are the parts of a Sacrament?

A. Two. an outward visible signe, sanctified to represent and seal another thing to the minde and heart; and an inward grace, which is the thing signified.

Expos.
Expos. 6. Of a signe there must needs be two parts, the understanding thereby conceiving one thing, and the sense another, Gen. 9. 11, 12, 13, 14, 15, 16, 17. Es. 38. 7, 8. therefore of a Sacrament there must needs be two parts, one inward, another outward.

7. A signe sanctified, is that which is appointed by the Lord himselfe to signify, Exod. 40. 11, 13, and not by man upon any conceited analogie or proportion.

8. The inward grace, is the free and spiritual gift which God bestoweth upon the soule, Genes. 17. 7. Matthew 26. 28.

Q. Who is the Author of the Sacraments?

An. The Lord a only who made the covenant. Es. 7. 14, and 38. 7.

Expos. 9. God is the only Law-giver of his Church, Iam. 4. 12. Matth. 23. 8. 10. Act. 3. 22. to teach it by word and signe. And as to forgive sinnes, and receive unto grace is proper to the Lord alone. Mic. 7. 18. Hof. 14. 1, 2. so it is his peculiar to institute a signe and seale for the confirmation thereof.
Q. How many Sacraments be there?


**Expos. 10.** In the old Testament the Jews had many Sacraments, some ordinary, Gen. 17. 9. 11,12, &c. Exod. 12. 1, 2, 3, &c. some extraordinary, 1 Cor. 10. 1, 2, 3, 5, but the New Testament hath only two. For there be no more Sacraments of the New Testament, than Christ did institute, and receive before his death, because it was necessary, that hee should receive both, to sanctifie them in his owne person, and to seale that communion which is betweene him and us. The nature of a Sacrament agreeth not to the five forged Sacraments of the Papists; either they are not proper to the Church, or are not instituted of God, or consist not of an outward visible signe, and inward grace: the covenant of grace is not sealed in any of them. These Sacraments of the New Testament are perpetual, and never to bee abrogated.

Heb. 8.13.

Q. What is Baptisme?

A. A 12 Sacrament *c* of our ingrafting into

Expos. 12. The seed of Abraham, Gal. 3.7. or children of Christian Parents are within the covenant, are Christians, and members of the Church, 1 Cor. 7.14. Rom. 11.16. Baptisme therefore doth not make them Christian soules; but doth solemnly signify, and seal their ingrafting into Christ, and that communion which the members of Christ have with him their Head, and doth confirme that they are acknowledged members of the Church, and entered into it. 1 Pet. 3.21.

Q. What is the outward signe?

An. Water, f wherewith the party baptized is g washed, by dipping or sprinkling, h into the Name of the Father, Sonne, and holy Ghost, f Acts 10.47. g Math. 3.6. 11.13.16. Acts 16.15. h Math. 28.19.

Expos. 12. To be baptized into the Name of the Father, Sonne, and holy Ghost, is to be consecrated unto the worship and service of the Father, Sonne, and holy Ghost.

Q. What
Q. What is the inward grace or thing signified?


Expos. Water in Baptism doth signify both Christ's Blood, by which all our sins are washed away, and Christ's Spirit, by which we are regenerated, Rom. 6.3. Matt. 3.11. John 1.26. Col. 2.12.

Wherefore the inward grace in Baptism, is the pardon of our sins, and renewing of our nature, Tit. 3.5.

Q. To what condition doth the party baptized bind himself?


Expos. God's promise to us, and our promise to God, implied in the covenant, is sealed in Baptism, Acts 16.14, 15.31, 32, 33. So that we bind ourselves thereby to the performance of our duty. Infants baptized have not the use of reason, much less faith to believe; but yet as they be in the covenant, so they oblige themselves to believe in Christ, and depart from iniquity; which they are bound to perform, when they come
to yeeres of discretion, Acts 2. 39. with 2 Cor. 6. 17, 18.

Q. How oft ought a man to be baptized?
An. It is enough 15 once to be baptized; for baptism is a pledge of our new birth, for Acts 7. 8. & Tit. 3. 5.

Expos. 15. Wee never read that Christ or his Apostles did administer Baptisme more than once to one man. And Circumcision, the seal of entrance into the Church of the Iewes, in the place whereof Baptisme is come, was only once applied by Gods appointment, Gen. 17. 23, 24, &c.

Q. Who ought to be baptized?
A. Infidels b converted to 16 the faith, and 17 Infants of one, or both Christian Parents, Acts 8. 12. i Acts 2. 39. 1 Cor. 7. 14.

Expos. 16. All they who be within the covenant, and such only are to be received into Baptisme.

17. Infants of Christian Parents are within the covenant, to them appertaineth the promise of forgivenesse of sinnes, and the Kingdom of God. Also circumcision amongst the Iews, which answereth to our Baptisme, was administered to Infants,
with an Exposition upon the same. 147

and 2. 21. And when the faithfull which
the Scripture faith, were converted with
their whole household, and baptized, it
may probably bee thought, there were
some children amongst them of those
households, who were not excluded, Acts
14. 14, 15.

18. Though we acknowledge such on-
ly to be sincere Christians, who serve God
with upright hearts, Rom. 21. 28, 29. yet
those are not denied to be Christians, who
make so much as a generall profession of
Christ, Acts. 11. 26. 1 Cor. 1. 2. with 5. 1, 2,
3. and 15. 12.

Q. What is the Lords Supper?

A. A Sacrament of our continuance
and growth in Christ. 1 Cor. 10. 16.

Expos. 1. Christ is given to be spiri-
tuall nourishment unto the Soule, that wee
might grow and increase in him, John 6.
33. 48, 50, 51, 52, 54, 56. as plants are
not only grafted, but doe grow in the
stock: and this is sealed in this Sacra-
ment.

Q. Who is the author of this Sacra-
ment?

An. The Lord Jesus in the same
night
night that he was betrayed, 1 Cor. 11:23, 24.


3. When Christ was preparing himself to the greatest work of love that ever was, having his thoughts wholly bent to procure the eternal good of his Elect; then did he out of his infinite love, even in the same night that he was to be betrayed, appoint this holy Sacrament; knowing that the institution and sealing of the testament, ought to goe before the death of the testator. This should stirre us up with care and reverence to receive this pledge of Christ's love, and to come unto it as unto a spiritual feast, being persuaded that Christ will respect us now he is glorified, seeing he did not forget us in his agony and passion.

Q. What is the outward signe?

An. Bread and wine, with the actions
with an Exposition upon the same. 149

with an Exposition upon the same. 149

Expos. 4. Besides that Bread and Wine are most usuall, fit, and necessarie nourishment, Psalm. 104. 15. they doe of all others best serve to express the body and blood of Christ, Ioh. 6. 33. Leavened or unleavened bread are of free use, Acts 20. 7. Marth. 26. 17. 26. but it is expeditent, that it be bread that hath substance in it. The use of the Wafer-cake is justly blamed as superstitious, by our Church. And because the Sacrament is a spirituall feast; therefore the finest bread, and pure Wine is of most laudable use. Out ofiggardliness to mix water with wine,avourerath of an ill minde, Malac. 1. 7, 8. Christ being not only the true, but the sufficient nourishment of the soule, intending to give us a full meale, appointed both bread and wine, and that severally to be used in the Lords Supper, 1 Cor. 11. 23, 24. So that it is sacrilege to deliver this Sacrament in one kind only, and presumption not to administer them severally, seeing Christ intended to set forth his violent death, wherein his body
body and blood were separated.

5. The bread is to be broken according to the example of Christ, and his Apostles; because this Sacrament was appointed specially to represent the death and passion of our Saviour Christ, in which his body was crucified, and his blood shed. Matth. 26.26, 27, 28. A& 20.7.

Q. What is the inward grace?

An. Christ with all the benefits of his death and passion, 1 Corinth. xi. 24.

Expos. 6. Not only Christ his benefits, but even Christ himselfe is offered unto us; for wee cannot be partakers of the benefits of Christ, unless we be united unto him. Ioh. 15. 2. Eph.4.16. Col.2.19. Christ is truly and spiritually present in the Sacrament, exhibited to the faith of every worthy receiver, but not corporally united to the bread and wine in respect of place, Acts 3. 21. with Matthew 28. 6. Ioh. 16.18.

7. The Bread signifies the body of Christ, the Wine betokeneth his blood; the breaking of the Bread setteth forth the crucifying of Christ, &c.

Q. What is the duty of the Minister in the
with an Exposition upon the same. 151

the administration of the Sacrament?

An. To 9 consecrate it by 9 declaring the institution thereof, 10 prayer joined with thanksgiving, as also to break the bread, and afterwards to deliver the bread and wine to the people of God, 1 Cor. 11. 23, 24. Matth. 26. 26, 27, 28. Mark. 14. 22. Luk. 22. 19.

9. To consecrate, is to set apart the bread & wine unto an holy use. 1 Tim. 4. 5. Exod. 13. 2. and 22. 29.

9. If Christ had not instituted this use of bread and wine, it could never have had the being, efficacy, and virtue of a Sacrament; therefore the institution ought to be declared.

10. God is ever ready pret to bestow a blessing upon his ordinances, Mal. 3. 10. Psal. 81. 13. but yet looketh to be sought unto, Joh. 4. 10. Act. 6. 2. 4. and 4. 31. therefore the Minister must crave God's blessing to sanctifie the bread and wine to their right ends.

11. The work of our Redemption being lively set forth in this Sacrament; praise to God for that benefit ought not to be omitted. Rev. 5. 9. Psal. 103. 4. Rev. 1. 5, 6. Zach. 9. 9.

L 2 Q What
Q. What is hereby signified?
A. The action of God the Father, offering Christ to all, and bestowing him p effectually upon the worthy receiver. 1 Cor. 10. 16.

Q. What is the duty of the receivers?
A. To receive the bread and wine delivered, and to eat and drink thereof, Matt. 26. 26, 27. 1 Cor. 11. 23, 24.

Expos. 12. It is most expedient to receive the bread and cup into the hand, and not superstitiously, or unseemly to have the bread put, or the wine poured into the mouth, Matt. 26. 26. 1 Cor. 14. 40.

13. Eating importeth more than to suffer a thing to melt in the mouth; for common bread fitt for nourishment, which should be used, should by chewing, &c. be prepared for the stomach.

Q. What is signified hereby?
A. Our receiving and feeding upon Christ by faith. 1 Cor. 10. 16.

Q. Is it sufficient to receive this Sacrament once?
A. No; but we must receive it often, Acts. 2. 42. and 20. 7.

Expos. 14. Christ's commandement, 1 Cor.
with an Exposition upon the same. 153

1 Cor. 11. 26. the Apostles practice, Acts 20. 7. our owne necessity, weaknesse of faith, 1 Sam. 27. 1. Mark. 16. 14. dulnesse of understanding, Ioh. 20. 9. Mark. 8. 17, 18. forgetfulnesse, Luk. 24. 9. and spirituall wants and decayes in grace, Matth. 24. 12. Rev. 2. 4. and 3. 2. doe require that we receive this Sacrament often. Rev. 3. 2, 3.

We must receive it as often as it is administered in that Congregation where wee live, unstëe wee be justly hindered; or companies in great Parishes be sorted for severall dayes, because they cannot communicate all at once, Numb. 9. 13. 2 Chro. 30. 12. Act. 2. 42. Matth. 22. 5, 6. 1 Cor. 10. 16.

Q. For what end and use ought wee to receive this Sacrament?

An. To confirm our 15 faith, communion with Christ, and all saving graces in us; to keepe 15 in a remembrance the Lords death untill hee come againe, and to testifie our love one unto another. 1 Cor. 10. 16. 1 Cor. 11. 24. 26. 1 Cor. 12. 13.

Expos. 15. The increase of faith, and of communion with Christ, inferre necessarily an increase of all graces, which spring thence.
thence as from the root, Joh. 15. 4. Eph. 2. 21, 22. Joh. 7. 37.

16. This stirreth up a more serious thinking on Christ's love and goodnesse in his death, and so preserves the same more truly in memory. And by eating this bread, and drinking this wine, men doe profess & after a sort preach unto others, unto the worlds end, the mysterie of the Gospel; the summe and substance whereof consisteth in the death of Jesus Christ, and the fruits that flow therefrom, shadowed in the Sacrament.

Q. What is the danger of unworthy receiving?

A. Unworthy receivers are guilty of the body and blood of the Lord, and do eat and drink judgment to themselves, 1 Cor. 11. 27. 29.

Expos 17. Unworthy receivers are such who eat and drink unworthily, that is, who receive the bread and wine without due reverence and respect to the mysterie contained in them, 1 Sam. 6. 19. 2 Sam. 6. 6. 2 Chro. 30. 20. or to the holy ends why they were ordained, or to the person by whom authority they were appointed, 2 Sam. 2. 19. with Rev. 3. 4. Luk. 3. 8.
with an Exposition upon the same. 155

18. To be guilty of the body and blood of the Lord, is to offer a speciall wrong and injurie to the person of Christ, and his sufferings, and in a speciall manner to sinne against the work of our redemption, which is fully set forth in the Lords Supper.

Q. Who are to receive this Sacrament?

An. Such as know their misery by sinne, the remedy thereof in Christ, and the doctrine of the Sacrament; with all earnestly longing to be satisfied with the bread of life. Matt. 11.28.

Expos. 19. Christ's death is signified by the Sacrament, and Christ with all the benefits of his death and passion is offered herein: unless we know Christ, our misery without him, and the exceeding benefits of his death, we can never desire, Joh. 4.10. or rejoice in thanksgiving for that mercy, Rom. 7.25. Eph. 2.1.4. & 5.8. 1 Tim. 1.13,14.

20. This Sacrament is a signe and seale: therefore before we can use it well, or prepare to receive, or examine ourselves how we receive, Cor. 11.28. we must
must have understanding, Exod. 12. 26, 27; 
Ioh. 4. 6. 2 Chro. 30. 22.

21. The thirsty, who are ever lowly, are 
the only welcome guests unto the Lords 
table. Ioh. 7. 37. Rev. 22. 15. This desire is 
firred up in us, by a consideration of the 
necessity of the Sacrament, our own want 
thereof, Matth. 9. 12. the benefits bestowed 
therein, Psal. 63. 1, 2, 3. Prov. 4. 7. and the 
helps wee have thereby to quicken and 
confirm our faith.

Q. What else is required in them that 
come to this holy Table?

An. Renewed 22 hatred of all b sin, an 
hearty endeav'our c to overcome natural 
passions, and an utter and well advis'd 
d forsaking of grosse sinne; willingness 
eto e be strengthened in 23 faith, & a long-
ing f desire fo 24 the good of our brethren. 
6 Luk. 3. 12, 13. c Matth. 18. 3. d Luk. 14. 
28, 29, &c. e Matth. 5. 6. f Mark. 11. 25. 
Matth. 5. 23, 24. 

Expos. 22. Hee that loves sinne, cannot 
truly thirst after Christ. Matth. 11. 28. 
believ'e in God, Mark. 1. 15. Aft. 15. 9. 
1 Ioh. 3. 3. 1 Cor. 15. 17. or have com-
munion with him. 2 Cor. 6. 14. Psal. 5. 4. 
Amos 3. 3. 1 Ioh. 1. 6. Sinne is of a loy-
ling
ling nature, and doth defile God's ordinances unto us. Tit. 1. 15. Hag. 2. 13, 14. 
Heb. 10. 22. Numb. 9. 6. 2 Chro. 23. 19. It sufficeth not that we hate all sinne, but 
this must be renewed by labour and care, 
3. 12, 13, 14. to see more throughly the 
vilenesse and multitude of our particular 
sinnes, Rev. 3. 2, 3. Ier. 3. 13. purge the heart 
of them, by judging and condemning. 
Iam. 4. 8, 9, &c. and quicken the loathing 
of them in the heart, so that the very 
thought of them may be bitter. Ier. 31. 19, 
2 Tim. 1. 6.

23. We should desire to have our faith 
encreased before wee come to the Lords 
Table: for faith was required of such who 
did desire to be baptized, Act. 8. 37. and 
16. 33, 34. It is the eye by which wee dis- 
cerne, 2 Cor. 3. 18. Ioh. 3. 14, 15. and 8. 
56. and the hand by which wee receive 
Chrift, John 1. 12. and 6. 35. making this 
feast of the Lords exceeding sweet. Psalm. 
119. 103.

24. When wee come to the Lords Ta-
ble, wee profess our selves to be children 
of the same Father, 2 Cor. 6. 18. the re-
deemed of the same Lord, 1 Corin. 8. 6. 
such
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such as be guided by the same spirit, 1 Cor. 12. 13. ruled by the same word, fed at the same table, 1 Cor. 16. 17. members of the same body, Eph. 4. 4, 5, 6. and heirs of the same Kingdom, Rom. 8. 14. 17. should we not then heartily desire the good of one another, both in soul and body. Eph. 4. 3. 1 Pet. 3. 8.

Q. What if a man finde himselfe weake in faith, and full of doubting?

A. He must bewaile his unbelief, pray for faith, looke to have his doubts resolved, and to receive to be further strengthened, in believing. Mark 9. 24. b Judges 6. 37, 38. Exod. 12. 1, 2, 3, 4.

Expos. 25. Unbelief hinders the sweetnesse of the Lords ordinances, Joh. 6. 54. 63, 64. godly sorrow for it quickens a desire, and makes way for the increase of faith, 2 Cor. 7. 10. wherefore doubtings are to be bewailed, but wee must not thereby be kept from feasting with Christ.

26. The weake were admitted by Christ unto this Table, Ma. 26. 26. with 26. 56. Mark. 16. 14. Acts 1. 6. The Sacrament was ordained not onely for the strong
with an Exposition upon the same. 159

strong man, but even for babes in Christ, that they may wax stronger, Rom. 4.
1. 1 Cor. 3. 2, 3. they may therefore approach unto this banquet, being invited by the Master of the feast. Prov. 9. 6. Matt. 22. 9. Luk. 14. 21, 23.

Q. How ought a man's heart to be affected in receiving the Sacrament?
A. With reverence, joy, and composure, meditating on the outward signs, and what they signify; the dainties prepared, and love of him that prepared them; our communion with Christ, his graces, and faithfull people, whereby the heart is stirred up to thanksgiving.
Exod. 3. 5. Gen. 28. 17. 1 Deut. 16. 15. 1 Cor. 11. 25. 1 King. 8. 66.

Expos. 27. From that which we noted before touching the actions of the Minister, and the people in the deliverie and receiving of this Sacrament, wee may learn how we ought to behave our selves in this holy businesse. Exercise the eye in seeing the elements, and the actions belonging thereunto, Exod. 24. 8. the ear in hearing the mysteries explained; the hand in receiving the elements; and the taste in feeling the comfort of them.

Exercise
Exercise also the mind in meditating and remembering of Christ's sufferings, and the love of God, not only giving his Son to die for us, John 3. 16. but offering and sealing unto us our redemption thereby; and stirre up the heart to receive Christ, Ezra 64. 7. and mourn for sinne, Zach. 12. 10. desire God's favour, rejoice in his love, Nehemiah 8. 10. Stand in awe before him, Psal. 5. 7. fearing after an holy manner, lest by any unruly affections, or unfitness gesture, we shew the least want of due esteem, and joy in his presence, Psal. 2. 11. and 4. 4. 1 Corinthians 11. 10. and 14. 40.

Q. What must we doe after we have received?

An. We must endeavour to finde an increase of faith, love, and all saving graces, abounding more and more in well-doing, n Proverb. 4. 18. Ezekiel 47. 12.

Expos. 28. The receiving of the Lords Supper is a renewing of our covenant with God, Exodus 13. 9. Genesis 17. 11. 2 Chronicles 30. 29. therein we feed spiritually upon Christ, 1 Corinthians 10. 16. are refreshed by him, and by faith draw virtue from him;
with an Exposition upon the same. 161

him, Rom. 8. 2. Phil. 4. 13. therefore after we have received, we must grow more in grace and knowledge. If we speed not well after we have received, commonly our want of preparation was the cause thereof, or defects willingly admitted in the act of receiving. 2 Chron. 30. 19. 20. Judg. 10. 14, 15. But care must be taken, that out of dislike of our selves, we do not dislike, or deny that measure of grace, which the Lord bestoweth upon us; neither must we be over-hasty: the Lord doth not always pour his gifts upon us, the same day that we come unto him in his holy ordinances. Psa. 97. 11. Cant. 3. 4. and 5, 6.

Q. What order hath the Lord left in his Church to keepe his ordinances from contempt?

An. The unruly should be admonished, the obstinate excommunicated, and the penitent after their fall restored and comforted. 1 Thes. 5. 14 1 Cor. 5. 4. 9 2 Cor. 2. 6, 7.

Expos. 29. They are unruly, who are inordinate, live dissolutely, and such who are knowne by speech, gestures, and deeds, not to walk according to the rule
rule of the word; or busie-bodies, vain boasters; idle, &c. 2 Thes. 3. 11, 12. o be fallen into any outward sinne, 1 Cor. 6. 9.

30: Such persons being members of the Church, 1 Cor. 5. 11, 12. should be reprehended for their sinne, certainly knowne both to be sinne, and to be committed by them. Lev. 19. 17. Admonition must be performed with meeknesse and discretion, Gal. 6. 1, 2. 2 Tim. 2. 25 sometimes also with zeale and severity, 1 Cor. 4. 21. Gal. 3. 1. fitted to the person finding, the sinne committed, and the manner of doing. Numb. 12. 9, 10, 14. If the sinne be private, knowne to few, the admonition must be private, Matth. 18. 15. Luke 17. 3. if knowne to part of the Church, admonition must be before them that know it: if knowne to the whole Church, the admonition must be publick, 1 Tim. 5. 20. unless it be knowne by their fault, that have published it without cause. But always respect is to be had to the condition of the party offending, 1 Thes. 5. 14. and that must be done, which tends most to the edification of the Church, 1 Cor. 14. 26. If admonition
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hition at the first prevail not, then it is
to be doubled, until either the offender
be reformed, or declare his obstinacie,
Tit. 2. 10. 11.

31. Such are to be held obstinate who
despise the Churches admonition, and
will by no means be reclaimed from
their sinne, notwithstanding the long suf-
fering, which the Church hath used to-
wards them. Matt. 18. 17. Tit. 2. 10, 11.
2 Tim. 2. 25.

32. To be excommunicated, is to be
debared from the publick ordinances of
God, and societie of the faithfull, both
publick and private. 1 Cor. 5. 3; 11. 12.
1 Tim. 1. 20. 2 Thes. 3. 6. 14. So farre as
necessity will permit, either in respect of
their generall, or particular calling,
1 Cor. 7. 20. and 7. 10, 11, 12. with Eph:
5. 31. The end of these cenfures is the
humbling and reforming of the sinner;
1 Cor. 5. 5. 2 Thes. 3. 14. the terrifying
of others; Tim. 5. 10. and keeping the
ordinances of God in reverence. 1 Cor.
5, 6, 7.

33. The cenfures of the Church are
medicines to cure, not poisons to destroy,
afflicted for to humble, and bring into
the
the right way such as have gone astray, when a sinner doth truly lament the evil of his life, and is unsadamente sorrowfull, he is to be received againe into the bosome of the Church, and comforted, left Satan by his devices should bring him to despaire. 2 Cor. 2. 10, 11. 1 Thel. 5. 14.

Q. Besides the fore-named meanes, are there not some other profitable for the increase of faith?

An. Yes: 1 reading 2 2 hearing the Scriptures read in publick and 3 in private, 4 meditation 5, and 6 conference 6. v Rev. 1. 3. s Act. 13. 15. t Act. 8. 28. u Luk. 2. 51, w Heb. 3. 13.

Expos. i. The reading, or hearing of the Scripture read, doth furnish the mind more with knowledge, 1 Pet. 1. 19. Prov. 1. 5. Deut. 11. 10. 20. and work upon the affections, Deut. 17. 18. 19. 2 Kin. 22. 11. 19. Psal. 119. 93. especially if wee apply the commandements for our direction, the threatnings to feare us from sinne, or to humble us for it. 2 Chro. 34. 19. 27. and the promises for our comfort and encouragement.

2. As God requires that the Scriptures should
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should be read in publicque. 1 Thes. 5. 27.
Col. 4. 16. so thereby he hath promised,
that his people may learne to feare him,
Deut. 31. 12, 13.
3 Private reading maketh the publick
inableth us better to judge of the Do-
strines taught, Acts 17. 11. thereby wee
are better fitted for the combat, 1 Tim.
4. 13. 15. and many evils are prevented,
4 Meditation is available for the
getting of grounded and settled know-
ledge, 2 Tim. 2. 7. Psal. 119. 99. and the
increase thereof, 1 Tim. 4. 13. 15. it
strengtheneth memory. 119. 15. 16. en-
largeth our delight in good. Psal. 104. 34.
Psal. 119. 16. discovereth corruption, pur-
geth the heart of idle and unprofitable
wandrings, addeth life and strength to
holy duties, Gen. 24. 63. Psal. 143. 5. 6.
and hereby we grow more inwardly ac-
quainted with God. Psal. 77. 10. 11. 22.
this duty must bee practised every day
more or lesse. Psal. 119. 97.
5. All such who with wisdome. Pro.
10. 32. and 15. 22. Psal. 37. 30. reverence;
2 Pet. 4. 11. love, the spirit of meeknesse
M and
A short Catechisme,

and gentlenesse, Tit. 3. 2. Col. 4. 6. Ph. 2. 2. 3. and a desire of reaping good, do conferre religiously, shall prevent rotten speeches, Ephes. 4. 29. hardnesse of heart. Heb. 3. 13. and much evill; Eccl. 5. 2. shall increase in knowledge, Pro. 1. 5. be resolved of their doubts, Col. 3. 16. 1. Thes. 5. 11. 1ob. 16. 4. 5. armed against falling, Acts 11. 23. Judge. 2. Pro. 18. 8. and quickned from their dulnesse. Heb. 10. 33. This will kindle desire of more fellowship with Christ, Cant. 5. 16. and sweeten the communio n of Saints. Rom. 1. 11. 12. 1 Thes. 3. 2 Rom. 15 32. 24. v. These duties must carefully bee practised of every man, as hee hath opportuni- tie and meanes. Matthew 25. 27. 2 Cor. 8. 12.

Q. Hitherto of the ordinary meanes, whereby faith is increased: be there not also some 6 extraordinary meanes?

An Yes; and these be holy x falling, holry feastimg and religious z bowes. x Luke. 5. 35. y Est. 9. 17. z Psal. 50. 14.

6. By extraordinary duties are meant such, which be of more feldome and rare practise, though they must bee used oft, as God giveth occasion, and when hee calleth
with an Exposition upon the same. 161

calleth thereunto.

Q. What is an holy fast?

An. A religious abstinance from all
the labours of our calling, and of com-
forts of this life, so far as convenient
and necessity will permit, that we may be
more seriously and humbly before God,
and more servent in prayer. a Heft. 4.16.
b Lev. 23.28. c Exod. 33.5. d Dan. 9.9.11.
Lev. 23.27.

Expos. 7. A fast is to be kept as a Sab-
bath unto God. Lev. 23.28. a Isa. 58.13,
14. And therefore as upon the Sab-
bath, such businesse of this life must
bee avoided, that agree not with the
Sabbath.

8. By the comforts of this life, we are
to understand meat, drink, and apparell;
recreation, and all other delights, Dan.
10.3. a Cor. 7.5.

9. With fasting must be joyned a seri-
ous meditation of our sinnes. a Ezr. 9.4.6.
36,37. and our speciall wants. Dan. 9.11.
18. The person meet for this exercise
must be no novice in religion. Luke 5.36,
37. a Matth. 9.15.16. A fast is either of
one alone, a 2 Sam. 12.16. or of the whole
M 2 family
A Short Catechisme,
family. Zac. 12, 12. or of a particular congregation, or of the whole Church in general. Judg. 20, 26.

Q. When ought we to fast?

A. When we see o'er our heads some grievous calamity upon us, or hanging over our heads; want some special blessing, are pressed with some special sinne, or goe about some weighty matter. Heb. 4, 16. Est. 8, 21. f Act. 13, 2.


11. These judgements hang over our heads, which our sinnes, and the sinnes of the land have deserved, and crie for, Amos. 8, 5, 8. Iam. 5, 4. Genes. 18, 20. and which God hath threatened by his word and ministrie. Zeph. 1, 3, 4, 5. with Zach. 1, 6. Lam. 1, 13, 14, 20. with 2, 17. and hath inflicted formerly upon like transgressors. Jer. 7, 12. Amos. 6, 2, 3.

12. Notwithstanding the ordinary and daily prayers of his people, the Lord in great wisdome will see them want some special good thing, that they may seek him more earnestly in the use of the duty of
with an Exposition upon the same. 

of fasting. Judg 20. 28.

Q. What is an holy feast?

A. An extraordinary thanksgiving for some notable deliverance, out of some desperate danger; testified with feasting before God, with joy and gladness, sending presents to our friends, and portions to the needy. 

1 Chron. 16. 8. and 29. 10. 11. 

h Neh. 8. 19. Heft. 9. 22.

Expos. 13. In a day of extraordinary thanksgiving there should be a serious remembrance of God's benefits. Psal. 116. 6. and 103. 2. whereby we should be stirred up after a fervent manner to yield praise to the Lord. Psal. 34. 3. and 35. 27. 

Exod. 15. 2. and rejoice before him heartily. Deut. 12. 12. tying ourselves unto him by renewing our covenant. Ioh. 2. 9. 

Deut. 29. 3. 10. 11. 12. 13. 2 Chron. 15. 11. 12. and learn to bee more confident in him, having experience of his great goodness. Psalme 3. 5. 6. and 52. 9.

14. On the day of thanksgiving we may have a more liberall use of God's creatures, both in meat and apparell, than is ordinary. Neh. 8. 10. Heft. 9. 22. 

M 3 But
But this must be used in moderation and sobriety, that men may be better fitted for the exercises of religion. 1 Kings. 8.65. This Exercise, if it be publique, must be joined with the preaching of the word; if private, with the reading of the Scripture, or some holy exhortation, for the better stirring up of affection.

Q. What is a religious vow?

A. A solemn promise unto God, made by a fit person of some lawful thing, which is in his choice, to testifie his love and thankfulnesse, Deut. 23. 21, 22. Prov. 20. 25.

15. Such persons are fit to vow, who have knowledge, judgement, and ability to discerne of a vow, and of the duties belonging to the performance of the same. Eccl. 5. 2.

16. A man may not vow an unlawful, vile or superstitious thing; Deut. 23. 18. for we are obliged to avoyd all evill, yea, all appearance of evill. 1 Thess. 5 22. It is presumption and rashnesse to vow that to God, which he hath forbidden, and will not accept. Judg. 11. 30, 31.

17. What we are not able to performe either by reason of the common frailty,
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of all men. Eccl. 5. 5. with 1 Cor. 7. 7. or of our subjection unto others, we may not vow, as the wife, child, servant, may not vow, without the liberty of their superiors, Num. 10. 3. 4. 6. 7. 8. 12. That thing is not to be held in our free choice which we are necessarily bound unto before our vow. Lev. 27. 25. Deut. 23. 22. 23. But yet to quicken and stirre us up the better to the performance of our duties, it is lawful to renew the covenant and vow, which we made unto the Lord in Baptisme, Psal. 119. 106. To God vows were commonly made with prayers, Gen. 28. 20. Psal. 61. 5. and paid with thanksgiving. Psal. 65. 1. and 66. 13. 14. and 116. 14. John 2. 9.

18. Vowes should bee performed speedily. Eccl. 5. 5. Deut. 23. 23. Psal. 76. 11. If we vow rashly, the rashnes is to be repented of, the vow otherwise lawfull is to be performed; but a vow should not in any wise be the bond of iniquity. Matth. 15. 5. 6. 1 Sam. 25. 22. 39. Acts 23. 21.

2. Can faith being wrought and confirmed in us be fruitlesse and unprofitable?

An. No: 19 for it k wasacth by labe, k Gal. 5. 6.

Q. What is the principal worke of faith?

An. It is purifiethe heart. Acts 15. 9.

Expos. 20. To purifie the heart is to abate and crucifie the power of sinne in the beleevers, and by little and little to renew them in hollinesse and righteousnesse, Gal. 5. 24. and 6. 14. The spirit of God is the author of Sanctification. Ioh. 3. 5. 1 Cor. 6. 11. Gal. 5. 22. Rom. 8. 11. faith is the instrument of the holy Ghost, whereby the heart is cleansed. Col. 2. 12.

Q. What followeth thereupon?


Expos. 21. Those that are sanctified, are sanctified in every part. Col. 2. 11. 1 Thes. 5. 23. Eph. 4. 24. Col. 3. 10. and yet but in part. Prov. 30. 2, 3. Phil. 3. 12. Rom. 8. 13. Col. 3. 5. so that grace and corruption are mingled together in the best: Rom. 6. 13. and 7. 25. whence followeth
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Spirituall combate, not of the mind with the will, or the will with the affections onely, Numb. 22. 34. nor of divers desires onely, in respect of sundry and different considerations; but of the part regenerate with the part unregenerate, Gal. 5. 17. as of the minde regenerate with the mind unregenerate and so of the will, &c. This combat is continual, against the first motions to sinne, not onely against outward grosse evill. Rom. 8. 13. Eph. 4. 22. Rom. 6. 17. The effect hereof is, that a man sanctified cannot doe what hee would, Gal. 5. 17. sometimes hee is grievously foiled by the flesh, Marth. 26. 40, 41. but in the end the spirit shall get the victorie. 1 John. 4. 4. and 5. 4. Rom. 8. 2. Rev. 2. 26.

Q. What else?

A. A renouncing of all evill in all affection, and of all grosse sinne in life and conversation. 1 Act. 2. 38. m. Act. 19. 18. 19.

23. The will is the commander of the outward man. 2 Cor. 8. 11. If it be turned unto God, the conversation must needs be reformed. Ier. 3. 14. 17. 1 Sam. 12. 20. 21. 1 King. 8. 48. 49.

Q. What is a third thing that followeth hence?

A. Love and delight in that which is good, turned with a sincere desire, purpose, and endeavour daily to amend whatsoever is amiss, and to lead a life according to the law of God. n Ps. 119. 97. o Phil. 3. 13. 14. Acts 11. 23. p Psal. 11. 6.

Expos. 24. The same spirit which wrought the grace of faith, and cleanseth the heart, doth sweetly incline it both to long after, and to cleave with joy to that which is good. Ezek. 36. 27. Ezek. 11. 19. 20. Rom. 6. 19. Psal. 86. 11.

25. The true believer hath laid aside the practise and desire of all sinne. Psal. 119. 113. 128. 163. not onely out of a foresight of the ill consequences, and fearfull evils that may fall, 1 King. 8. 47. Ezek. 18. 28. Luk. 15. 17, but even out of love to the chiefeft good, and all goodnes
with an Exposition upon the same. 175

goodness, 2 Cor. 5. 14. and that with a true purpose, Psal. 119. 106. Act. 11. 23. and well advised deliberation: Ruth. 1. 16. therefore he is willing to espie out, and reforme whatsoever is out of order. Psalme 119. 59. But note heere, that all have not the like measure of grace. Rom. 12. 3. neither can with like victorie overcome their corruption, Rom. 14. 1. and 15. 1. Phil. 3. 15. The strong should not wax proud, Rom. 11. 20. Galat. 6. 1. Rom. 14. 3. nor the weake be dismayed overmuch. Rom. 14. 4. Mar. 4. 31. 32.

26. The redeemed of the Lord doe see that many waies they are bound to obey, Psalme 100. 2. 3. and 86. 13. 1 Cor. 6. 19. 20. 1 Pet. 1. 17. 18. and also that it is a blessed thing to beare the yoke. Mat. 11. 29. 1 John 5. 3. Psal. 65. 4. and 119. 14. Gal. 6. 16. and so they resolve to deny their owne will, and follow the Lord, Phil. 1. 27. and 3. 20. Act. 26. 7. 1 Pet. 4. 2. 3.

Q. Wherein is the summe of the Law contained?

A. In the q tenne Commandements. Deut. 10. 4. and 4. 13.

Expos. 1. These tenne Commande-
ments are an abridgement of the whole Law, the full exposition whereof is to be found in the bookes of the Prophets, and Apostles, and holy men, who wrote by inspiration of the Spirit. Exod. 34. 27. 1 King. 8. 9. Matth. 22. 40. for the right understanding of the ten Commandments, called the Decalogue, observe these rules.

1. The Law is spirituall, binding the soule and conscience to entire obedience. Rom. 7. 14. Matth. 5. 21. 22. 27. 28.

2. The meaning of the precept is to bee drawne from the maine scope and end thereof. Matth. 5. 33, 34, 35, 36, 37.

3. The Commandement which forbiddeth a sinne, commandeth the contrary duty; and the commandement which requireth a duty, forbiddeth the contrary sinne. Psal. 34. 12. 14. Esa. 1. 16. 17. Mar. 3. 4.

4. Under one vice expressly forbidden all of the same kind, and that necessarily depend thereon, as also the least cause, occasion, or incitement thereunto are likewise forbidden. Matth. 5. 21. 22.
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17. 18. John 3. 15.

Vnder one duty expressed, all of the like nature are comprehended, as all means, effects, and whatsoever is necessarily required for the performance of that duty: and therefore in divers, yea in all the commandements one and the same duty may in divers respects bee commanded, and one and the same same may be forbidden.

6. Where the more honourable person is expressed, as the man, let the woman understand that the precept concerneth her.

7. Where the duty of one man standing in relation to another is taught, there is taught also the duties of all that stand in the like relation one unto another; as when the duty of one inferior towards his superior is taught, there is taught the general duty which all superiors owe to those that bee under them, which inferiors owe to them that bee over them, and which equals owe one to another.

Q. How are they divided?

A. Into two Tables, Deut. 5. 22. and 10. 1. 2.
Expos. 2. From the Commandments, as they are set downe wee may obserue.

1. That the Law is most perfectly wise, just, equall, and strictly binding the consciences of all men without exception, and that continually. Deut. 4.5. &c. Psal. 19.7. &c.

2. For order of doctrine there is a perfect distinction of one commandment from another: but as touching practise they are so nearly knit together, that no one can be perfectly obeyed, unless all be obeyed, and hee that breaketh one commandement, transgresseth the whole law. Deut. 27.26. Gal. 3.10. Iam. 2.10.11.

3. The love of God is the ground of our love to our neighbour, 1 Iohn 4.20, and 5 1.2.

4. Our love to our neighbour is a testimony of our love to God. Romans 13.8.9.10.

5. Such as bee truly religious must have respect unto all Gods commandments, Psal 119.6.

6. The duties of the first Table are most excellent; and the breaches thereof more grievous than of the second, if equall
equall proportion be observed, and comparison bee made. 1 Sam. 2. 25. ESA. 7.

13. If two Commandements cannot bee performed at once, the lesser must give place to the greater: so the love of God must bee preferred before the love of our neighbour, and morall duties before outward circumstances. Hos. 6. 6. Matth. 12. 4.

8. The Law is set forth as a rule of life to them that are in Christ, therefore our obedience is to bee performed unto God in and through Jesus Christ, Matth. 16. 17. 18. 19. Exod. 19. 6. 7. 8. with 20. 1. &c.

9. All sinnes here forbidden are to be shunned, and that both alwayes, and at all times: The duties commanded are perpetually, to bee pra&ied when the Lord giveth opportunity, and calleth thereunto.

2. Which are the Commandements of the first Table?

An. The foure first, and they teach us the duty, which wee owe unto God immediately.

2. Which are the Commandements of the
the second Table?

A. The six last, which instruct us in our duty towards our neighbour. Ephes. 6. 2.

Q. Which is the first Commandement?
A. I am the Lord thy God, &c. Thou shalt have none other Gods before my face.

Q. What is the generall duties required in this Commandement?
A. That in mind, will, affection, and the effects of these we take the true God in Christ to be our God.

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of will, Gal. 4. 18. desire of God's presence in heaven, Phil. 1. 2. 2 Tim. 4. 8. Rev. 22. 17. 20. invocation, Psal. 32. 6. and 65. 2. Phil. 45. 6. thankfulness. Psal. 75. 1. and 56. 12. 13. Swearing by God alone, Deut. 10. 20. adoration, Deut. 6. 13. and 10. 20. Matth. 4. 10. and profession of his name, 1 Pet. 3. 15. Matth. 13. 32. Dan. 3. 17. and 6. 11. Rom. 10. 10.

Q. What is the general sin here forbidden?

A. All 4 failing to give God that aforesaid honour, which is due unto him: o2 else in whole, o2 in part giving it to any other.

Expos. 4. The sins forbidden are Atheism, Psal. 14. 1. Tit. 1. 16. Exod. 5. 2. ignorance, Ier 4. 22. and 9. 3. Psal. 14. 3. error concerning God, Rom. 1. 23. Ioh. 5. 23. infidelity, distrust, Heb. 10. 38. Isa. 7. 9. Ier. 17. 5. 6. presumption, Matth. 4. 7. 1 Cor. 10. 6. 10. Num. 15. 30. 31. want of love, 1. Cor. 16. 22. of fear or reverence, Psal. 36. 1. Deut. 28. 58. 59. prophaness. Rom. 1. 30. 2 Pet. 3. 4. 5. Pro. 1. 22. despaire, Genef. 4. 13. impatience, Exod. 16. 3. and 17. 2. 3. deadness and hardness of heart, Rom. 2. 5. Luk. 2. 34. N and
and unthankfulness, Rom. 1, 21.


27. Luk. 18, 14. confidence in wit, wealth, friends, wicked devices. Jer. 17, 5, 6. and 49, 16. 2 Chro. 16, 12. carnall love, Mat. 10, 37. Ioh. 12, 43. 2 Tim. 3, 2. feare of man more than of God, Rev. 21, 8. Mat. 10, 28. Ier. 10, 2. base delights that draw the heart from the fountain of goodnesse, Mat. 24, 37. Luk. 21, 34. and 14, 18, &c.

Invocation of wood, stone, or Saints departed, Dan. 3, 2. &c. Esa. 63, 16. sacrificing to our nets, Hab. 1, 16. or blessing an Idoll, Esa. 66, 3. 1 Sam. 31, 9. Psal. 106, 28. dedicating holy dayes to the honour of Saints, Exod. 32, 6. or to the Crosse professing homage, or obedience to the Pope, 1 Cor. 7, 25. representing God by an Image. Deut. 4, 12, 15. Esa. 40, 18. society of marriage with idolaters of this kind, Deut. 7, 1. Exod. 34, 21, 16. 2 Chro. 21, 6. seeking to wizards for help, Levit. 20, 6. 1 Sam. 28, 11. &c. and ascribing any thing, whether it property, work, or glory that belongeth to the Lord alone, to any creature, or thing, though wee acknowledge it to be no god, Ephes. 5, 5. Phil. 3, 14. Exod. 32, 8. Rom. 1, 23. 25. 1 Cor.
1 Cor. 10, 20.

2. Which is the second Commandment?

An. Thou shalt not make to thyself any graven Image, &c.

2. What is the general duty which this Commandment requireth?

An. That we do worship the true God purely, according to his will.

Expos. 6. The particular duties of this precept comprised under that general are, hearing and reading the Word, and prayer, either publick or private, Mat. 28, 19, 20. Deut. 33, 10. Luk. 4, 15. and 11, 1, and 1, 10. 1 Tim. 2, 1. administration of the Sacraments, Matth. 3, 1, 6. and 26, 26, &c. and discipline, Mat. 18, 15. &c. 2 Cor. 2, 6. 2 Thes. 3, 15. meditation, Psal. 1, 2. and 37, 31, and 77, 15, conference, Deut. 6, 7. Mal. 3, 16 fasting, Luke 5, 35. Acts 13, 2. and feasting, Eph. 9, 17, with all means and furtherance thereof. All which must be approved, exercised, maintained, and performed purely, as God offereth opportunity, without carnall imaginations and conceits, Deut. 4, 2. and 12, 32. Acts 17, 29. Elias 40, 18, 22, &c.

N 2 2. What
Q. What is the general sinne forbidden?<n>A. All omission of God's true worship when it is required, and all false worship, either invented by others, or taken up of our own heads.

Expos. 7. The omission of any of the former particular duties required, as of hearing, &c. Luke 14. 19. Esa. 64. 7. is here forbidden. As also carnall imaginations in God's worship. Act. 17. 29. liking and approbation of our owne inventions, Numb. 15. 39. making images for a religious use, Levit. 19. 4. and 26. 1. worshipping God in, at, or before an image, 1 King. 19. 18. 2 Kin. 18. 1. adding to, or detracting from, or changing any thing of the word of God, instituting false Sacraments or offices in God's Church, Deu. 4. 2. and 12. 31. 32. 1 Kin. 12. 31. 32. will-worship, grounded onely upon good intent or custome; Matth. 15. 9. Col. 2. 18. 10. as Popish fastings, going on pilgrimage, vows of povertie, single life, or any superstitious or vaine thing: tying God's presence to time or place, Numb. 23. 28. 29. 1 Sam. 4. 4. 7. 2 Sam. 15. 25. Job 4. 20. praying upon beads, maintaining of any idolatrous customes, as fit and decent
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cent to adorne and beautifie the worship of God, Deut. 12. 30. Esa.30. 22. society with false worshippers of God in marri-
age, Deut. 7. 3. 4. Exod. 23. 32. 33. and making leagues of amity with them. 2. Chron. 19. r. 2.

Q. What is the third commandement?
An. Thou shalt not take the Name of the Lord thy God in vain, &c.

Q. What is the general duty required in this Commandement?
An. That wee should use the titles, properties, works, and ordinances of the Lord with knowledge, faith, reverence, joy, and sincerity, in thought, word, and conversation.

Expos. 8. The speciall duties of this precept are, reverent meditation of Gods titles, properties, and Word, Psalm. 8. 1. &c. psalm. 1. 2. and diligent observa-
tion of his works, both of creation, and providence, mercy and judgement, psal: 104. 24. and 107. 43. Hearing the word, and calling upon Gods name, with desire, Psalm. 42. 1. care, diligence, Eccle, 4. 17. 
lob 5. 27. constancy. Psalm. 122. 2. zeale, Iam. 5. 16. Matth. 11. 12. faith, Iam. 1. 6. Ioh. 5. 24. joy, Matth. 13. 44. and humi-
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lity
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1. offending, Ps. 66.2. and 57.15. Receiving the Sacrament with due preparation and right affection, 1 Cor. 11. 21.28. Num. 9.6. 8. c. making confession of our sinnes with griefe, Eze. 9 Dan. 9. broken-heartedness, Psal. 51.17. and purpose of amendment, Job. 39.37. 38. Speaking of Gods Word and works with sincerity, feare, and reverence, upon just occasions, Psalm. 119. 46 Deut. 28. 58. Swearing by the Name of God in truth, judgement, and equity, being lawfully called thereunto, Jer. 4.2. using apparell, meat, drink, sleep, recreation, &c. after a sanctified manner, with prayer, moderation, and to the glory of GOD, 1 Tim. 2.9. Luke 21. 34. 1 Tim. 4. 4. 5. 1 Cor. 10. 31. and with an outward profession of religion, joyning an unblameable conversation, Phil. 3. 27. 1 Petr. 3. 1. 2. Tit. 2. 10. Matthew 5.16.

2. What is the generall sin forbidden?

A. Omitting the duty here required, using his name when we ought not, or otherwise than we should.

Q. When is the Name of God taken otherwise than it should?

A. When it is used ignorantly, suppositiously,
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Futitiously, without faith rashly, not to a right end, hypocritically, falsely, against conscience, and when men name themselves Christians, but live scandalously.

Exp. 9. The speciall sinnes forbidden are omission or neglect to know, Psal. 92 5. 6. &c. observe, Zeph. 3. 5. mediate, or make use of the titles, properties, ordinances, or works of God, Mar. 13. 19. and 7. 26. &c. and 10. And also light, unreverent, vaine, false, superstitious, or wicked thinking thereof, Mal. 2. 17. Psal. 50. 21. praying without understanding, 1 Cor. 14. 15. desire or care to speed, Marth. 6. 7. or faith in Gods promises, Rom. 10. 14. Hearing without attention, or care to get good thereby, Ezek. 33. 30. Acts 28. 21. 22. receiving the Sacrament ignorantly, for custome, without holy preparation, and affection required, 1 Cor. 11. 17. &c. Swearing vaine- ly, Ier. 5. 7. Matth. 5. 34. rashly, 2 Sam. 19. 7. Eccl. 9. 2. falsely, Zach. 5. 3. Ier. 5. 2. and wicked blasphemie against God, Levit. 24. 11. 2 Kings 19. 22. cursing and banning, 1 Sam. 17. 43. abusing the creatures in exessse, Amos 6. 1. &c., or superstitious
perdition, Col. 2, 20, 21, Gen. 32, 32, making a sport of sinne, Pro. 14. 9, Jer. 11, 15, and living scandalously in the profession of religion, 2 Sam. 12, 14.

Qu. Which is the fourth Commandement?

An. Remember the Sabbath day, &c.

Q. What is the general duty herein required?

An. That the whole Sabbath or Lord's day be set apart from all common use, as holy to the Lord, both publique and privately, in the practice of the duties of necessity, holiness, and mercy.

Expos. 11. In this Commandement it is enjoyned, that wee finish all our worldly busines in six dayes, Deut. 5, 23, and that wee rise betimes in the morning upon the Sabbath, Mark. 1. 35, compared with vers. 38, 39, Exod. 32, 5, 6, plal. 92, 2, and prepare our selves for the publique Congregation, by prayer, meditation, thanksgiving, and examination of our hearts, Eccles. 4, 17, plal. 93, 5, 2 Tim. 2, 19, going about the workes of mercy, and instant necessity with heavenly mindes, Matth. 12, 1, &c. Luk. 13, 15. It is
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is also required that wee ioyne with the people of God in the publique Congregacion, hearing the word read and preach'd, calling upon Gods Name, receiving the Sacraments, praying God for his mercies, singing of Psalmes, 2 Kings 4. 23. Act. 13. 14. 15. 44. and 15. 21. and 16. 13. and 17. 2. and 20. 7. In which exercises wee must bee all the while attentive, Act. 16. 14. reverent, Esay 66. 2. and eager to get good, psal. 42. 1. 2. not departing till the blessing bee pronounced, Ezek. 46. 1. 2. 10. Act. 10. 33. 1 Cor. 14. 16. After, the whole day is to bee spent with delight and cheerfulnesse, in religious meditation, reading and conference, and works of necessity and mercy, Esay 58. 13. 14. Acts 17. 11. psal. 1. 2. Luke 24. 14. 17. 1 Cor. 16. 2.

2. What is the general sinne here forbidden?

An. All neglecting 12 of the duties of that time, 13 prophaning of that day, in whole or in part, by neglectful works, words, or thoughts, about our callings or recreations.

*Expos.* 12. Here is forbidden idlenesse or a negligent omission of any duty required.
quired, either in whole or in part, for matter or manner: as sleeping out the Sabbath in the morning, slieght preparing our selves for the publique assemblly, absence from it, comming late, sleeeping there, staring about, going forth before the blessing, misapplying the word Mat. 20.6. Acts 20.9.

13. All prophanation of the Sabbath, or any moment of that precious time, with worldly cares, words, or businesse, is condemned also, Esay 58.13. as travelling journeyes, Exod. 16.29.30. keeping faires, Neh. 13. 15. 16. 17. labouuring in seed-time and harvest. Exod. 34. 21. going on trifling errands, &c. vaine recreations, as bowling, shooting, hunting, hoole-ball, &c. on this day are unlawful.

2. Which day is to be set apart as holy to the Lord?

A. It is most ill and perpetuall to keep one day in seven as holy: from the creation to the resurrection of Christ the seventh day was instituted: after Christ his resurrection the 14 first day of his work was ordained and is to be kept for ever.

14. The work of our redemption is the greatest work that ever was; John 3.
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16, and by Christ his resurrection from
the dead, a new Creation was as it were
finished: wherefore seeing that he rose
againe the first day, it was (as Divines
agree) meet the Sabbath should bee
changed to the first day, Acts 20: 7.
1 Cor. 16:2.

2. Which is the first Commandement?

An. Honour thy Father and thy Mo-
ther, &c.

2. Who are meant by Father and Mo-
ther?

A. Not onely naturall parents, but
also 15 all Superiours in office, age,
and gifts.

Expos. 15. All Superiours are called
by the name father and mother, 2 Kin.2.
12. and 5. 13. Esa. 19. 13. because they
are sweet and pleasant names, apt to sig-
nifie both the affection that Superiours
ought to beare towards their inferiours,
and also to perswade inferiours cheerful-
ly to performe their dutie. Household So-
cietie also is of all others the first, from
which all others spring, by the excrese
of mankind, Gen. 4. 1. 2. and 9. 1.

2. What is it to honour?

A. To acknowledge the excellency
that
that is in men by vertue of their place, and accordingly to peeldo it to them.

Qn. Are the duties of inferiours only here intended?

An No: but of superiours and equals also.

Q. What then is the generall duty required in this Commandement?

An. That we carefully observe that order GODD hath appointed amongst men, and doe the duties which wee owe unto them, in respect of their places and degræs.

Expos. 16 Of all men as they stand in relation one to another, here is required wisdome, and justice to yeeld to every man, that which appertaines to his place, 1 Pet. 2. 17. love and diligence in fitting themselves with gifts meet for their place, 2 Tim. 2. 15. and doing their duties modestly, 1ob 31. 13, 14. and moderation in bearing with the defects of others Gal. 6. 1. and prayer for the mutuall good of others, Iam. 5. 16.

Qu. What is the dutie of inferiours to their superiours?

An. To be subject, reverent, and thankful, bearing with their wants, and
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and covering them in love.

Expos. 17. the wholesome lawses of Magistrates must carefully bee observed, Tit. 3. 1. 1 Pet. 2. 13. Romans 13. 2. their persons reverenced, Prov. 24. 21. 1 Pet. 2. 17. and defended with the goods, body, and life of the subject; and to them tribute and custom is freely and willingly to bee payed, Rom. 13. 6. 7. 2 Sam. 18. 3. and 21. 17. The Ministers of the Gospel must bee had in singular love for their workes sake, 1 Thess. 5. 13. their doctrine must bee receiv'd with gladnes of heart, Heb. 13. 17. Luke 10. 16. 1 Thess. 2. 13. themselves defended against the wrongs of wicked men, Rom. 16. 4. and made partakers of all good things for this life, Galat. 6. 6. Wives must after a speciall manner love, feare, and obey their husbands, yea though they bee sroward, which must bee manifested in word and behaviour, Ephes. 5. 33. 22. 23. 24. Col. 3. 18. 1 Pet. 3. 1. 1 Sam. 25. 3. they must be helpers to them in godlines, and in the things of this life Gen. 2. 18. 1 Pet. 3. 1. Proverb. 31. Children must imbrace the instructions of their parents, continue in feare and obedience to the end, not be-

low
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flow themselves in marriage without their consent, Ephes. 6, 1. Luk. 2, 51. Exod. 18, 19. Ruth 3, 5, Iudg. 14, 2, and minister freely unto their necessities, 1 Tim. 5, 4. Gen. 47, 12. Servants must wisely, faithfully, willingly, and painfully, below their time appointed in their governors service, Tit. 2, 9, 10. Eph. 6, 5, 6. Gen. 31, 38. 1 Tim. 6, 1, 2. submitting themselves to holy instruction, bearing rebukes and chastisements, though they be unjust; without grudging, stomach, sullen countenance, answering againe, or resistance, Tit. 2, 9, 1 Pet. 2, 18, untill they can use some just and lawfull remedy. Weak Christians must not censure the strong, for using their liberty, Rom. 14, 2, 3. Young men must give due respect to the aged, asking their counsell, rising up before them, giving them leave to speak before them, &c. Titus 2, 6. 1 Pet. 5, 5. Levit. 19, 32. Iob. 32, 46. Infe-
riours in gifts, must not grudge or disdain their superiours, but seek to make benefit of the gifts that God hath given them, Iob. 4, 19, Rom. 16, 1, 2, 3. &c. All these duties are cheerfully, diligently, and faithfully to be performed to superi-
ours,
with an Exposition upon the same. 195
ours, though they be wicked and ungodly, in respect of the Commandement, will and authority of God, who hath so appointed, Psal. 119, 4, 14, 32, 117.

Q. What is the duty of Superiors?

An. To carry themselves gravely, markly, and after a seemely manner towards their inferiours.

Expos. 18. Magistrates ought by all good meanes to procure the good of their subiects, making holy and just lawes for the maintenance of piety and justice; appointing officers that be wise, courageous, and fearing God, to see justice executed; and labouring to root out sinne by punishing offenders justly; and encouraging the godly, 1 Tim. 2, 8. 2 Chron. 19, 5. &c. Rom. 13, 4. Deut. 7, 18, 19. Phil. 101, 6, 7, 8. 1 Pet. 2, 13. Elay. 49, 23. Ministers must labour in private reading, meditation, prayer, and publick teaching, by instruction, exhortation, rebuke, and comfort; keeping the holy things of GOD from contempt, and watching over their flocks, that their people bee not corrupted by false doctrine, or by scandalous conversation, 1 Tim. 4, 13, 16, &c 3, 2, &c. 1 Sam. 12, 23, Deut.
frow, Proverbs, 23. 13. and 19. 18. and 22. 15. and 29. 15. 17. Eph. 6. 3. bestow them fitly in marriage, and that in due time, 1 Cor. 7. 36. 38. Jerem. 29. 6. and lay up some thing for them as ability will suffer, 2, Corinth. 12. 14. Prov. 19. 14. Masters must chuse into their houses true, and religious servants; and when they are entertained take care to informe them privately, and see that they serve God in publick also. Psalme 101. 6. Acts 10. 2. Joth. 24. 15. Gene. 18. 19. Exodus 20. 10. provide and give them fit meate, lodging, wages, worke, time of refreshing, Prov. 27. 27. 1 Cor. 9. 9. Deut 24. 14. 15. Prov. 31. 15. take care of them when they bee sick, that they perish not for want of good attendance, Matth. 8. 6. and admonish, rebuke, correct them, if need require. Prov. 29. 19. Ephesians 6. 9. Col. 4. 1. Strong Christians must beare with the infirmities of the weak, seeking to build them forward, using their liberty aright, for edification, and not for offence, forbearing even things lawfull for the good of their neighbour, Romans 15. 1. 2. and 14. 13. 15. &c. 1 Cor. 8. 3. Old men should be examples of patience, O sobriety,
sobriety, and holiness; sound in faith, able to give good counsel and direction, Tit. 2. 3, 4. Such as excel in gifts must not despise others, but employ their graces for the good of them.

2. What is the duty of equals?

Ans. Equals must regard the dignity and worth of each other, modestly carry themselves one towards another, and in giving honour go one before another, Eph. 5. 21. Rom. 12, 10.

Q. What is the sixth Commandment?

Ans. Thou shalt do no further.

Q. What is the general duty of this Commandment?

Ans. That by all means lawful we desire and study to preserve our own person, and the person of our neighbour.

Expos. 19. The special duties of this Commandment in respect of ourselves, are, love and care to preserve the vigor of mind, and strength of body, that they may be serviceable to the Lord, and for our brothers' good; Ephes. 5. 29. to which end we must use cheerfulness, Proverb. 17. 22. sobriety in care, meat, drink, apparel, recreation, and use of physic,
Physick, Matthew 6.34. pro. 25. 26. and 23. 2. as also moderation in labours Ecclesiastic. 4. 8. and sleepe; seeking lawful means of refuge from violence and danger as giving soft words, courteous answers, Judg. 8. 2 3. Prov. 15. 1. flying and shunning the company of angry persons, Prov. 22. 24. 26. using the benefit of law, Deut. 17. 8. &c. and weapons for our necessary defence, &c.

20. The speciall duties in respect of our neighbour are, love, Rom. 13. 8. rejoicing at the good of their persons, 1 Cor. 12. 25. 26. Rom. 13. 15. compassion and tenderness of heart towards them, Eph. 4. 31. 32. patience, bearing wrongs, forgiving injuries, Col. 3. 12. 13. passing by some wants in mens words or actions, Eccles. 7. 2. 1. prov. 17. 9. covering them with silence, taking all things in the best fence, 1 Cor. 13. 5. 7. courteous behaviour, Eph. 4. 32. easiness to be entertained, Iam. 3. 17. gentle answers, prov. 1. 5. hearing our inferiours speake in their just defence, Job 31. 13. avoyding all occasions of strife, parting with our owne right sometimes for peace sake, Gen. 13. 8. 9. not neglecting any duty of love
love and friendship, though we bee forced to goe to law for our right, Rom. 12. 18. Releeving the needy, visiting the sick, cloathing the naked, lodging the stranger, &c. Heb. 13. 2. 7. Job 31. 19, 20. pleading for the life and person of the poore, and such as be wronged, and delivering them also, if it stand in our power, Pro. 24. 11. 12. using mildnesse in rebukes, and moderation in correction, Gal 6. 1. yet according to the qualitie of the offence, Luke v. 22. 23. And in a word be harmless and innocent towards all men. Psal. 15. 3. taking care that they sustaine no harme by us or ours, Exod. 21. 8. in their persons in taunt, Matt. 5. 22. stripe, or ill handling. Levit. 24. 19. To our own and our neighbours cattell we must also shew mercy, Prov. 12. 10.

Q. Which is the generall sinne here forbidden?

An. All neglect of our owne, or our neighbours preservation, or desire of our owne or their hurt, conceived in heart, or declared by word, gesture, or deed.

Expos 21. In respect of ourselves by this Commandement is forbidden excessive
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cessive sorrow, Prov. 17. 22. distracting care, thoughts against ourselves, solitary musing on the temptation of Satan; neglect of meat, drink, apparell, recreation, physic, sleepe, labour, &c. or excessive therein: meddling with other men's matters, Amos 4. 1. Pro. 23. 21. and 26. 17 desperate adventures, companying with them that bee make-bates, quarrellous, and furious, &c. Prov. 26 20. 21. doing that whereby we are or may be stirred up to anger, and refusing to crave the ayd of the Magistrate.

22. In respect of our neighbour, here is forbidden hatred. 1 John. 3. 15. envy Prov. 14. 29. unadvised anger. Matt. 5. 22. pride, Pro. 13. 10. desire of revenge; foolish pity, reproaching for none or any other infirmity; as poverty, basenesse of blood, hammering. Levit. 10. 14. &c. chidings, brawlings, crying with an unseemely lifting of the voice, Eph. 4. 31. complaints to everyone of the injury wee have received. Disdainfull or scornful carriage, as dejectednesse of countenance, Genes. 4. 5. nodding the head, pointing with the finger, or using any other provoking gesture. Prov. 6. 17.

0 3 Rub-
Rubbornnesse, implacablenesse, Rom. 1
31. breaking iefts upon our neighbour
Oppression. Levit. 19. 13. with-drawing
corne from the poore, Prov. 17. 26. de-
taining the hireligns wages, Levit. 19. 13.
Ier. 22. 13. not restoring the pledge, Ex-
odus 22. 26. Quarrelling, Tit. 3. 2. stri-
ing wounding, Exod. 21. 18. 22. 26.
placing manhood in revenge or bloudshed,
Prov. 20. 22. extremitie of punishment,
Deut. 25. 2. all taking away of life, other-
wise than in case of publique justice, iust
warre, and necessary defence, Ex. 21. 12.
Gen. 9. 6. and all sparing those the Lord
commandeth to be punished. Proverbs
17. 15.
Q. What is the seventh Commande-
ment?
An. Thou shalt not commit adul-
tery.
2. What is the general duty of this
commandement?
A. That we should 23 keep our selves
pure in soule and body, both towards our
selves and others.
Expos. 23. The speciall duties of this
Commandement are puritie of heart, 1.
Thes. 4. 3. 4. Speech saviouring of sobrie-
tie,
with an Exposition upon the same. 203

ty, Col. 4. 6. temperance in sleep, recreation, dyer both for quantity and quality, Luk. 21. 34. 1 Thes. 5. 6. convenient abstinence, watching and fasting, modesty in apparel, 1 Tim. 2. 9. gravity in behaviour, Tit. 2. 3. making a covenant with our sight, hearing, and other senses, Iob 31. 1. Psal. 119. 37. possessing our vessels in holiness and honour, 1 Thes. 4. 5. finally, in such as have not the gift of continency, holy marriage with such as befit, 1 Cor. 7. 2. 9. 39. and therein due Benevolence, fidelity, and confidence each to other, 1 Cor. 7. 5.

What is the general sinne here forbidden?

An. All uncleannesse of heart, spach, gesture, or action, together with all the causes, occasions, and signes thereof.

Expos. 24. The speciall sins forbidden in this Commandement are filthy imaginations and lusts, Col. 3. 5. speaking or giving eare to rotten and corrupt communication, Eph. 5. 3. 4. 1 Cor. 15. 33. wantonness of the eyes, Matth. 5. 28. giving them libertie to wander, and to rove about, 2 Samuel 11. 2. Idleness, Ezek. 16. 49. intemperance in sleep or diet. Ier. O 4 5. 8.
7. Painting the face. 2 Kings 29. 30.

2. What is the eighth Commandement?
A. Thou shalt not steal.

2. What is the generall duty of this Commandement?
An. That by all good meanes we further the outward estate of our selves, and of our neighbours.
with an Exposition upon the same. 205

Expos. 25. The speciall duties of this Commandement are an honest calling. 1 Cor. 7. 30. Gen. 4. 2. faithfull labouring, Eph. 4. 28. true and honest dealing therein, psal. 15. 2. frugality, honestly keeping what we have gotten, wisely ordering our expences, and conveniently using what God hath given, that we may be helpful to others; Prov. 21. 20. contentation with our estate; be we never so poore, 1 Tim. 6. 6. 7. 8. borrowing for neede, and good ends, what we are able to repay, and making payment with thanks and cheerfulness, Exod. 22. 14. 15. at time appointed; psal. 15. 4. or if we cannot keepe day, then by all other means contenting the creditor. Giving freely, Luke 6. 30. justly, Esa. 38. 7. and cheerfully. 2. Cor. 9. 7. according to our ability, and our neighbours necessitie, 2 Cor. 8. 13. lending freely, not requiring our owne before the day appoynted, not compounding for gaine; forbearing or forgiving the whole, or part of the summe lent, if i. cannot bee payd without the hazard of undoing the borrower, Luke 6. 35. using truth, faithfulness, justice, and indifferencie in buying, selling, letting, hiring, part
partnership, &c. Mat. 17. 2. & Thess. 4. 6. not concealing the faults of our wares, or other commodity, or taking advantage of the necessity or unskillfulness of the one party, but equally respecting the good of each other, Gal. 5. 13. reasonable and faithful restoring of things committed to our trust, Exod. 22. 7. 8. of things found; Deut. 22. 2. 3. and of things unlawfully gotten, Levit. 6. 2. &c. Good advisedness in undertaking suretiiship, in matters not above our ability, and for such as are knowne and approved Christians, Prov. 11. 15. and 7. 18. moderation in recovering that which is our own, Phil. 4. 5. Ministers that receive the tithes must feed the flock committed to their charge, Ezek. 34. 2. Lawyers must take no case into their hands, which they see can have no good end with equitie. Esa. 5. 20. psa. 15. 5. and they must follow those which they undertake to defend, with all honest diligence and faithfulnesse; for love of equity, and not of gaine, ending suits with all possible dispatch and good expedition, Exod. 18. 13. &c.

2. What is the general sinne here forbidden?

An.
A. All neglect to further our own, or our neighbours wealth, all impeach-
ment of hinderance thereof, and all en-
crease thereof by unjust and indirect dealing.

Expos. 26. Actual sines of commissi-
on, here forbidden are, idlenesse, inordi-
nate walking. Pro. 12. 11, 2 Thes. 3. 11. co-
vetousnesse, 1. Tim. 6. 10. miserable pinch-
ing, and defrauding our selves of the good things, which God hath given us, Eccles.

27. In respect of our neighbour, grutching at the prosperitie of others, borrowing to mainaine idlenesse, defraud men of their right, what we are not able to repay; Ezek. 18. 7. also borrowing upon interest unless it be in case of ne-
cessitie; denying what we have borrow-
ed, or repaying unwillingly. Psal. 37. 21. Levit. 19. 13. lending upon usurie, Exed. 22. 25. exacting increase meerely for the loane. Ezek. 18. 8. cruelly requiring all
all a mans debts. Esa. 58. 3. without mercy or compassion. In bargaining, buying, selling, letting, hiring, partnership to use injustice, craft, fraud, or falsehood: 1 Thesle. 4. 6. as making things litigious and doabtfull, respecting a mans owne commodity onely; parting with bad wares for good, Amos 8. 5. or good at an excessive rate, exhausing the just price meereely because wee fell for day; ingrossing wares into our owne hands, that we may fell them at our owne pleasure; dispraysing what wee are to buy, Prov. 20. 14. or praying what we are to fell without just cause and for our meere advantage: buying underfoote, especially of such who fell for need; abusing mens simplicitie and unskilfulnesse; using false weights, ballances, measures, and lights to deceive; Levit. 19. 35 Prov. 11. 1. selling things hurtfull, and not vendible; as dispensations for sinne, charmes, church livings. Prov. 20. 25. Mal. 3. 8. crucifixes, &c. Detaving things strayed, found, Exod. 23. 4. Deur. 22. 1. 2. 3. or the meanes of our neighbours living layed to pledge. Exod. 22. 26. 27. as also things committed to our trust and custodie, Deur.
Deuteronomy. 27. 19. Prolonging of suits, defending bad causes, immoderate, or uncivil disputing at Law for our own right, selling justice. Proverbs 15. 27.

removing ancient bounds. Deuteronomy 19. 14. robbery by land, or sea, Zach. 5. 3. 4. 5. whether it be sealing goods, cattle, Exod. 22. 1. servants or children, Exod. 21. 16. Deut. 24. 7. with or without colour of law: receiving of things stolen. Prov. 29. 24. Psal. 50. 18. 19. 22. And all unapproved and unprofitable trades of life or callings (if they may be so termed) as jesters, jugglers, parasites, carders, dice- ters, gamesters, players, fortune-tellers, figure-casters, sturdy rogues, and such as be makers of the proper instruments of unlawful games, Jer. 10. 2. Job 30. 1, 2, 3. 2 Thes. 3. 10. Acts. 19. 19.

Q. Which is the ninth commandment?

A. Though it not beare false witness against thy neighbour.

Q. What is the general duty here required?

An. That by all means we seek to maintain our own and our neighbours good name, according to truth and a good conscience.
Expos. 28. The speciall duties of this Commandement are, to speake sparingly, Prov. 10. 19. and to speake the truth from the heart, psal. 15. 2. In respect of ourselves, rightly to know and judge of ourselves, Gal. 5. 26. 2 Cor. 13. 5. to procure our owne good name, Prov. 22. 1. by seeking Gods glory first and principally, Matth. 6. 33. Heb. 11. 2. 39. judging and speaking well of others, Matth. 7. 2. and walking unblameably, Eccles. 10. 8. Luk. 1. 6. Job 1. 1. to defend it also when need requireth, but modestly, and in a sort unwillingly.

29. In respect of our Neighbour wee are commanded to desire and reioyce in his good name, Rom. 11. 8. Gal. 1. 23. 34. sorrow for his infirmities, psal. 119. 136. Ezra. 9. 6. and cover them in love, proverb. 17. 9. 1 Pet. 4. 8. hoping the best with patience, and so judging, 1 Cor. 13. 5. 6. 7. not bewraying his secrets before we have admonished him, Prov. 11. 12. 13. and 25. 9. 10 yea, though we do it with griece, and to such as wee desire might helpe and redresse them; rebuking him to his face, Matth. 18. 16. Gal. 2. 11. when iuft occasion requireth, but yet lovingly
with an Exposition upon the same. lovingly and meekely, Gal. 6. 1. prov.25.
12. with remembrance of what is prayseworthy in him, 1 Cor. 1. 4. 10. Rev. 2. 2.
3. 4. commending him where hee deserveth well, yet rather in his absence than presence, 1. Thefe. 5. 22. defending the good name of him, whose unblameable carriage is knowne unto us by testimony, hand-writing, and oath, if need require, Phil. 10. 1. &c. not receiving idle, or false reports against our brother, psalm. 15. 3. Prov. 25. 23. and 26. 20.

Q. What is the generall sinne forbidden?
An. All faying to procure, defend, and further our so owne, and our neighbours credit: all unjust defence, wrong, full suspicion, or accusation of our selves or others.

Expos. 3c. Here is forbidden an over or underweening of the good things in our selves, Luke 18. 9. 10. 11. Exod. 4. 10. 13. Here. 1. 7. bearing our selves above our worth, Phil. 2. 3. boasting, Prov. 27. 1. excusing our selves unjustly, 1. Samuel 15. 15. Gen. 3. 12. debasing our selves, dissembling that others may prays us, procuring our selves an ill name by walking undiscreetly or offensively, 2. Sam. 12.
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12.14. Rom. 2. 23. 24. and a needleless lessening the good opinion others have of us, by bewraying our weaknesses; as want of learning, &c. to the carper.

Expos. 31. Here is condemned evill suspicions, Matthew 7. 1. 1 Samuel 1. 13. want of desire, care and rejoicing in our neighbours good name, 1 Pet. 2. 7. rejoicing in his infirmities, contempt, or foolish admiration of others, Acts 12. 22. Prov. 27. 14. unjustly renewing the memory of our neighbours crimes, which were in tract of time forgotten. Prov. 17. 9. calling good evil, or evil good. Esa. 5. 20. flattery, Prov. 27. 14. lob 17. 5. forbearing to speak in the cause or credit of our neighbours, Prov. 24. 18. 12. and 31. 8. 9. rash cenfuring, Matth. 7. 1. 2. nodding the head, winking with the eye, pointing with the finger, or any other vilifying or deriding gestures, Matthew 5. 23. speaking the truth with desire of our neighbours discredit, 1. Sam. 22. 14. 15. with Pialme 15. 1. 2. 3. listenning to tale-bearers, Proverbs 25. 23. railing false reports, Leviticus 19. 16. relating mens words to their disgrace, contrary to their meaning, 1 Samuel 24. 9. 10. Matth. 22.
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Q. What is the tenth commandement?
An. Thou shalt not covet, &c.

Q. What is the generall duty here command
An. That wee bee truly contented with our owne outward condition, and heartily desire the good of our neighbour, in all things belonging unto him, great and small; 1 Tim. 6. 8. 1 Cor. 7. 29. 30. Acts 26. 29.

Expos. 32. In this commandement we are injoyed to acquainted our selves with thoughts of good towards our neighbour, Esay 32. 8. 3. John 2. Job 31. 29. and that which appertaineth to him; to rejoyce in the present good estate of our selves and our neighbours, psalm 34. 2. and 119. 74. and cheerfully to praise God for it.
2. What is the generall sinne forbidden?
An. All thoughts of mind, wishes, and desires of heart, and delightfull remembrances of evil against contentednesse. 
Iob 31. 29.

2. Is any man able to keepe this Law?
A. Not perfectly: for the a godly often fall, the most holy 33 faile b 34 alwaies in their best actions: but the child of God ought c, may and usually both a walke according to the Law sincerely. 

2. Exod. 28. 36, 37, 38. c x Ioh. 2. 14. 
John 14. 15. 23. d x King. 15. 5.

Expos. 33. In the servants of Christ there remains some root of bitterness, 

Heb. 12. 1. Rom. 7. 23. the flesh lusteth against the spirit, Gal. 5. 17. their knowledge is but in part, 1 Cor. 13. 12. Psal. 119. 18. their obedience therefore cannot bee perfect. Ioh. 9. 14, 15. 2 Sam. 2. 9. 2 Chron. 35. 22. Luke 20.

34. Often in the matter, and manner of doing, Ioh. 14. 15. continually in the measure of duty, the most holy do offend, 

Rich. 13. 22.

2. Should not a Christian omit doing of good altogether, seeing bee cannot doe it in that measure that God requireth?
An.
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An. 35 but 35 with - diligence and diligence of heart strive against corruption, looke for the assistance of God's spirit, and labour to grow in grace.

Expos. 35. The sinne which cleaving to the work defiles it, is by all means possible to be avoided. Matt. 6. 1. 2, 3, 4, &c. Psal. 37. 27. but the work itself is not to be forborne. For we have an absolute charge from God, to exercise ourselves in all good works, Esa. 1. 17. 1 Pet. 3. 11. Col. 1. 10. 2 Pet. 1. 5, and a mercifull promise, that he will forgive the infirmities, which our corruption doth fasten upon them, and favouredly accept our sincere endeavour to walk in all holy obedience, though now and then we through weakness do step awry. Job 42. 7. 2 Chron. 30. 19, 20. Esa. 40. 11. Can. 2. 14. Num. 23. 21. Ezek. 34 16.

Q. What means should a man use to grow in Grace?

A. He must thoroughly examine 36 his state, 37 judge himselfe, watch 38 over his heart at all times, in all places, occasions, and conditions, in redeeming the 39 time
time to store his heart with good, and preserve his faith, Hag. 1.5.7. 1 Cor. 11.31. k2 Tim. 4.5. Eph. 5.16. 1Heb. 10.35, 36.38.

Expos. 36. Examination, which is a diligent, exquisite, and unpartial search of our hearts, thoughts, and waies, Lam. 3. 40. by the word of God, Rom. 7.7. as in his presence, is a speciall means to preserve from pride, security, hardnesse of heart, and falling into sinne. Heb. 3. 13. psal. 4.4. It doth quicken to prayer, Gen. 24.63. psal. 19. 12. is a good steppe to repentance, ps. 119.59. Hag. 1. 5, sell eth in a Christian course, Psal. 39. x. provokes forward in godlinesse, ps. 119.56.60. and makes charitable towards others, Gal. 6. 4.

37. To judge a mans selfe, is to passe an unpartial sentence against himselfe, agreeable to the word of God, according to the measure of that iniquity which by examination he findeth in himselfe, Eze. 16.61. and 60.43. Dan. 9.8. Luk. 15.18, 19. this awakeneth the heart, Eze. 36.3. maketh us afraid of sin, Gen. 32.9. spurreth us to sue to the throne of grace, 1 King. 8. 83. and preventeth the judgement of God, 1 Cor. 11.31.
38. Watchfulness, which is a narrow, careful, and continual keeping, observing, and over-seeing of our hearts, and all our ways, Prov. 4. 23. is both exceeding necessary, seeing that of ourselves we are apt to err, Psal. 59. 10. and have many occasions besides to draw us away from godliness. Luke 14. 18. 20. and exceeding profitable to prevent or withstand Satan. 1 Pet. 5 8. Mar. 26. 41. keep under lusts, averted and cut off strayings, and wanderings of mind and life; 2 Tim. 4. 5. 1 Cor. 16. 13. Psal. 101. 2. keep the heart in good order, and to eschew dangerous decayes, fals and discomfits, which otherwise men shall runne into. 2 Sam. 11. 2. 1 Tim. 2. 14. 2 Cor. 11. 3.

39. To redeem time is so to husband it, that every moment thereof may be spent for our best advantage, Ephes. 5. 16. Col. 4. 5. Time is a precious thing, being lost, it is unrecoverable, though God may pardon it to the penitent: Esay 1. 16. 18. therefore wee must redeem the time of youth, Eccl. 12. 1. of the Gospel, 2 Cor. 6. 2. the Sabbath, Exod. 20. 10. the time of sickness, health, and vacancie from businesse in our calling, &c. Luke 3. 12.
40. When man's heart is emptied of evil, it will quickly gather filth again (as garments will dust, unless it be fraught with good. Matt. 12:43, 44, 45.

41. If faith decay in us, (as needes it must, unless it be carefully stirred up, preserved and exercised, 2 Tim. 1:6,) godliness must needs wither, 1 Tim. 1:5. For faith is the victory whereby we overcome the world, 1 John 5:4. thereby we wrestle against sinne, by the Almighty power of Jesus Christ; Gal. 2:20. and our lives must needs bee full of doubtings, or security, drowned with carnall delights, 1 King. 11:4 and sinfull pleasures; and the word will lose its efficacie, Heb. 4:2. the exercises of religion their sweetnesse. To the end that faith might be preserved, wee must value it above gold & silver, 2 Pet. 2:1. often meditate upon the sweetnesse, Psal. 119. 103. and 139. 17. constancie, Revel. 1:5. 2 Cor. 1:20. and perpetuity of the most precious and free promises, which are the grounds of faith, Hosea 14:5. Ezech. 36. 22. walke according to the rules thereof, learn to exercise it, living thereby, Heb. 10:38. Rom. 1:17. and sincere-
sincerely, constantly, and conscientiously use all those means, whereby faith is wrought or nourished.

Q. How else?

A. He must take unto him the whole armour of God, and with care, uprightness, constancy, use the means of grace before prescribed in one estate as well as another. *Ephes. 6. 13, 14. *Prov. 2: 3, 4, 5. *Coloss. 4. 2. *Job 27. 10.

Expos. 42. All Christians are called to be soldiery, *Rev. 12. 7. to fight under Christ Jesus their Captaine, against the flesh. *Rom. 8. 13. the world, *Ioh. 2. 16. and the devil, *I Pet. 5. 8, 9. a spiritual, subtil, and malicious enemie. *Eph. 6. 12. *Re. 20. 2. *Matth. 13. 28, 29. that can never be appeased: they had need therefore take unto them the whole armour of God, which they must daily put on, and continually keep on, that at all times they have it ready for use, to repel and quench the fiery darts of the devil. The parts of this armour are sincerity, love or righteousness, the Gospel, Faith, lively hope, and the word of God, *Eph. 6. 14, 15, 16, 17, 18. These are kept on by earnest prayer.
watchfulness, and holy meditation.

2. What privileges doth God afford unto his children in this life, who labour according to his will to grow in grace?

Answer. They may be assured 2 of his favour and fatherly care over them, the direction of his spirit, their growth in grace and perseverance to the end.

V Philippians 1.6.

Exposition. It is first of all to be observed that none of these privileges can be enjoyed without great strife and labour. 1 Corinthians 16.13.

2. Not only some uncertain hope, or dimme sight of God's favour, but assurance thereof may in this life be obtained, Job 19.25. 2 Corinthians 5.1. 2 Timothy 4.8. and 1, 12. for the Scripture exhorts us to make our calling and election sure. 2 Peter 1.10. layeth many sufficient grounds of assurance; 1 John 4.13. & 3.14. Philippians 1.6. and proposeth divers examples of them who have attained thereunto, Romans 8.34 38. 39. Luke 2.29. Hebrews 11.9, 10. This is a rare and precious privilege, because it may constantly be enjoyed with an increase
with an Exposition upon the same. 


1 Thes. 4. 1. 10. is always accompanied with joy unspeakable, and sweet contentment. Cant. 1. 1. Psal. 4. 6. 7. Ioh. 8. 56. 1 Pet. 1. 8. and the longer it it possessed, the sweeter it is; dainty meats may become loathsome, but we cannot surfeit of God's favour. Psal. 17. 15.

3. God would have his children know, that in every state he will save and uphold them. Ps. 9. 10. &c. 32. 6. 7. even when his wrath doth burne against his enemies; Es. 33. 4. 5. 6. and 27. 7. 8. he will teach them the good way, which they ought to follow, Ps. 25. 12. 14. Prov. 3. 31. give his Angels charge over them, carry them in his bosome Esa. 91. 11. 12. &c. The amiable, sweet, and comfortable titles, that Christ giveth to his Spouse, calling her my love, my dove, my sister, my Spouse, my undefiled, doth shew what great regard he hath of every Christian. Can. 1. 8. 9. and 2. 4. Deut. 33. 12. 27. 28. 29. Can. 7. 6.

4. The servants of Christ are exhorted, and commanded to grow in grace and godliness. 1 Thes. 4. 1. 10. Col. 1. 10. there are patterns of holy men left unto us in Scriptures, that have grown rich
in wisedome and holinesse. 

What God commandeth in the Gospell, 
that Christians should beleeve he will in-
able them to doe, John 6. 63. I John 5. 3.

and what ordinary graces any of the 
faithfull did obtaine, the same may all the 
faithfull look for, Zach. 12. 10. Eph. 4. 4.

2 Pet. 1. 1. if it be for their good, Rom.
8. 28. for they are all under the same co-
venant, have the same Redeemer and 
Sanctifier, and have the same promises 
made unto them, 2 Cor. 6. 18. 1 Tim. 2. 5;

Q. What other privileidges doth God af-
ford unto them?

An. They are kept from, comfort-
ted in, and delivered out of many trou-
bles, taught to use all estates aright, 
prevented from soule offences, ina-
bled to a rise againe, if they fall, in-
structed to live godly, and have exposition
of the word, 

Expos. 5. The godly shunne the sins 
which others follow with greediness, 
with an Exposition upon the same. 223

der order their affaires with godly wisdome, Acts 23. 6. and 22. 26. and 18. 11. with 19. 37. and foresee the evill to come, and hide themselves, Prov. 22. 3. and 26. 12. therefore they are preserved from many troubles that others fall into. And yet for want of care and watchfulness, they often draw no small griefe upon their heads, from which they might bee free, if they would carefully subdue their passions, and look unto their waies. Can. 5. 2, 3. 4, 5, 6. 2 Sam. 11. 2, 3. Psal. 5, 1, 8. 6 In prosperity the godly are taught to edifie themselves, Act. 9. 31. to walk in meeknes, lowlines, feare and comfort of the Lord, doing good, Iob 14. 15. 21. 24. In adversity, to bee humble, patient, pray, 1 Pet. 5, 6. Iob 1. 21. Psalme 39. 9. and 30. 7. 8. grow out of love with this world, 2 Cor. 5. 1, 2, 3, 4. prize the Lords favour. Psal. 73. 26. 28. cleave close unto God. Isa. 10. 20. examine their hearts, and reforme their waies, Lam. 3. 40. Zeph. 2. 1. Esa. 27. 9. In their callings to take triall of their wisdome, faith, sincerity, love of righteousness, and patience, and so to go about the same with hearts affering the things that be above. Psal. 112. 5. Gen. 31. 38.
7. If the godly be overtaken with some reproachfull evil, Gen. 9. 21. and 10. 33. it is not ordinary, Rom. 8. 1, 2 Cor. 5. 7. but for a time. Psal. 37. 34. when they have cast off their armour, and neglect their watch. 2 Sam. 11. 1. 2. Mat. 29. 40. 41. the Lord suffering them to fall, to let them see their weakness, correct their carelesnesse, cure in them pride of heart, and contempt of others: and ordering their slips for the glory of his great name, the comfort of the weake, and the good of the party fallen, after that by repentance he is risen againe.

8. The righteous may fall, but the Lord will not suffer them to perish, John 10. 28. Christ hath prayed for them, John 17. 20. Luke 22. 23. the immortal seede abideth in them, 1 John 3. 9. the spirit of God doth quicken them. Rom. 8. 2. 11. so that afterward they take heart and courage againe to fight against sinne and Satan, therefore they can never bee utterly vanquished, though for a time they bee throwne downe. 2 Cor. 4. 8, 9. Mat. 16. 18.

9. If the faithfull seeke unto the Lord, hee
hee will teach them with delight and comfort to live godly in all places, and callings, Prov. 2. 3. 4. 9. Esa. 30. 21. but yet they shall find the flesh rebelling against the Spirit, Gal. 5. 17. Ps. 42. 5. 11. that they might not trust to themselves, but in the Lord, Prov. 3. 5, 6. no longer live than find need to pray, Lord strengthen me, 1 Thess. 5. 17. bee thankful to God for the mercies they have received, Psal. 54. 6, 7. not triumph before the victory nor walke in security, as though they had no enemy; 1 Pet. 5. 8, 9. and that by how much the fight is more painfull, sharp, and difficult, by so much the victorie should be the more delightfull, sweet, and glorious, Rom. 16. 20. Rev. 12. 11.

10. The word of God is possessed, when it is received truly in our heads, is kept and laid up safely, as a treasure in our minds and hearts, so that wee have it in readiness for our direction and comfort, and doth rule over us with an holy and universal sovereign tie. Luke 2. 51. Col. 3. 16, 17. Psalme 119. 111, 112. 33. 35.

2. Doe all the Godly, or any at all times enjoy all these privileges?
A. No: some are ignorant of them, not believing, or at least faintly believing, that there are such; others are careless, who prize not, and so take not pains for these things as they ought.

Q. What other hindrances doe deprive Christians of these privileges?

A. Inordinate passions, as fear, anger, self-love, pride, love of pleasure, cares of the world, and earthly incumbrances; and inconstancy in good duties: temptations also to distrust doe keepe under many. d Iam. 4. 1, 2, 3.

Q. How should a man bridle and reforme these unruly passions?

A. Let him highly esteeme a Christian life, pray earnestly, set himselfe most against the corruptions that bee strongest in him, shun the occasions of sinne, hide the commandement in his heart, and apply the death of Christ for the killing of corruption, e Psal. 119. 51. f 1 John 5. 4.

Q. How may a man overcome his temptations to distrust.

A. He must not give credit to Satans suggestions against Gods truth: but consider of Gods power, goodness, unchang-
with an Exposition upon the same. 227

changementess, former mercies, and free grace in giving us his Sonne, so that weakness, unworthinesse, want of feeling comfort should not dismay him.

\[\text{Matthew 4:3, 4. b Matthew 8:2. \text{Ephesians 40. 21.}}\]

\[\text{Psalm 51, 12. k \text{I John 3:1, 3. l Psalm 77:11.}}\]

\[\text{Romans 5:8, 9.}\]

Expos. 11. God is in power all sufficient, so that he can helpe us, Ephesians 3:30. and in love everlasting. John 13:1, 2 \text{Theft. 2.} 16. \text{I John 13:3.} seeing then hee hath once loved us, we may be assured that hee will never leave us, \text{Phil. 4.19.}

Expos. 12. God gives Christ to them that are lost in themselves. \text{Ephesians 16. 1, 2. Matthew 9. 12, 13.} and the weak as well as the strong are partakers of his merits, \text{1 John 2:1.} strength of grace in us, and soundnes of a Christian conversation, is not the root of comfort; neither should weakness, and unworthinesse in us breed doubting of our salvation, \text{Hebrews 10. 22.} The ground of all comfort is, that God of his free grace hath given his Sonne to us miserable sinners, even to as many as believe in him, \text{1 John 2:2. and 10. 3. 26.} and the weak faith doth lay hold upon Christ as truly, though not so comfortably,
Q. What else must be done?

A. Consider what promises the Lord hath made to keep and uphold us, what encouragements he hath given us to believe, and how acceptable a thing it is that we should so doe, Matt. 16. 18. Luke 22. 32. 18. 1 John 3. 23. 1 Peter 8. 10. and 15. 28. Rom. 4. 20.

Expos. 13. God commandeth, persuadeth, intreateth the thirsty and burdened to believe, hath bound himselfe by covenant unto them. Esa. 43. 25. sealed it by the Sacrament, and confirmed the same by oath, Gen. 22. 16, 17. Psal. 105. 9. Luke 1. 73. And the deeper our miserie is, the more wee glorifie his name by resting upon him for succour, Psal. 22. 1. Rom. 4. 18. 20.

Q. What other things are to be learned for the overcoming of these temptation?

A. We must judge ourselves not by present feeling, nor by our own discerning the fruits of grace, but by that which wee have felt, and the fruits of grace which appeare to other, Psalme 116. 11. Psalme 13. 1. 7 psalme 51.
with an Exposition upon the same. 229

31. 10. Ppal. 77. 11. 12. 1 Cor. 10. 11.

Expos. 14. A man may have faith, that feels no comfort; and grace, that sees not the fruits of grace. Psalme 22. 1. and 77. 8. 9. The soule is sometimes sick, Ezek. 34. 4. 16. Cant. 3. 5. and sometimes in a swound; Cant. 5. 6. sometimes wee judge amiss of our estate, Psal. 1. 16. 10. 11. and 77. 10. observing what motions wee have to evill, but not how we resist them: supposing wee have no grace, because wee have not what grace we desire, or because we find not our selves at all times alike affected, and comforted, or else wee want what others have, or we conceit them to have; whereas, God gives not all graces to one man, nor to all in the same measure; Ephes. 4. 7. Zach. 12. 8. Also it is the propertie of men in affliction, to admire small things in others, and deny great and many graces in themselves: likewise the vastnesse of desire causeth that which is much in comparison, to seeme nothing. Satan workes upon the timorous disposition of some, and perswades them that they have fearfully consented to those suggestions, which they alwayes abhorred, and in

Q which
which they nevetrooke delight: or that they wilfully offend, when some sinfull motions arise in their hearts; to which they doe not consent, but which they resist praying to God for forgivenesse and assistance: and because wee in temptations want one grace, which accompanies faith, to wit, joy, Ioh.8. 56. 1 Pet.1.8. we conclude that wee have no faith at all; whereas faith and joy beenot inseparable companions, Iob 13. 15. Heb. 11. 1.Psal. 77. 2, 3. the violence of temptation hindering the sense of mercy, when God doth withhold comfort. For which causes, wee must not overmuch trust our selves, or credit our feeling, but give credit to the testimony of the godly and faithfull.

Q. What may be a further helpe besides?

A. It is good to examine our 15 hearts, and use the advice of others, but we must know withall, that groaning after, & labouring to rest our wearied soules upon the promises of grace, being never satisfied untill our doubtfulnesse be removed, will bring a good end. vv Psal. 4. 4. 1. Thess. 5. 14. x Mat. 11. 28.

Expos. 15. God with-holdeth or with-
draweth comfort sometimes by reason of some secret sinne, not yet repented of; or suffereth Satan to buffet us that we might more seriously repent of some corruption.

And hereby the Lord doth correct our not prizing comfort at a high rate, Cant. 5. 3, 4, 5. our forgetfulness to prayse him for it: we ought therefore wisely to make tryall of our wayes, neither sparing any sinne, nor cenfuring that to bee sinne which is just and lawfull; not making light account of any sinne, nor yet calling our repentance into question, because some things have beene amisse, or we have not attained to perfection.

Q. Do the fruits of the spirit alwayes appeare in the faithfull?

A. No: They are obscured in our first conversion, in the days of 2 security when we alreadie our first love, 18 in time of temptation 1922 some orealeape c into sinne. y Luke 5. 37, 38. z 1 Cor. 3, 1. a Rev. 2. 4. b Psal. 6. 1. 2, 3. c Psal. 51. 10.

Expos. 16. At our first conversion wee are as new borne babes who have the truth of mans nature, but the perfection of it groweth with age. 1 Cor. 3. 1. Heb.
Our knowledge is small and confused, Psal. 73. 22. and 119. 33. 34. 100. our sight of God's love dimme, many doubts arise in our minds, Luke 24. 38. because of our weakness and unworthiness: many lusts are untamed, we are unexperienced to put on, or weare the Christian armour: and therefore are oft foyled of our adversaries. Some few at their first conversion, abound in the fruits of the Spirit more sensibly, that they might be prepared for some future combates, wherein God will set them forth to bee examples, to the weak. If our comfort and joy that we felt in our first conversion bee diminished, it is either by reason of securitie, or temptation. 1. Sam. 11. 2. 3. &c. with Psal. 51. 10. Psal. 77. 8. 9. 10.

Good ground will bring forth weeds if it bee not tilled, and fire will die if it bee not blowne; the graces of God's Spirit will decay if they bee not stirred up by prayer, reading, &c. 1. Thess. 5. 19. 2 Tim. 1. 6. and lusts, worldliness, drowsiness, &c. will creep upon the best, and overgrow them; if they be not diligent to keepe them un-
der, and roote them out, Luk. 21. 34. 35. 36.

18. As our love to God doth decay, so the sense and feeling of God's love to us doth die and decay also, Rev. 2. 4. 5. When our love to God is abated, the Spirit of God, which is the comforter of the heart, and the stirrer up of that joy, which passeth all understanding, is grieved, Eph. 4. 30. Our faith is weakened, 1. Tim. 1. 5. Our prayers must needs be cold and faint, we must needs be dull, heartless, uncheereful, even a burden to our selves, untoward to any holy duty, Psal. 119. 174. For love is the wheel of the soule, and first affection, Deut. 6. 5. Matth. 22. 37. If that be disordered, no other can be of a right temper.

19. In time of temptation, the minde is full of disorder and confusion, and the heart of man, Exod. 6. 9. Psal. 77. 2. 7. 8. 9. 19. As the ayre is troubled in a tempestuous season; many mists being cast between the eye of our understanding, and the promises of God, as clouds that obscure the Sunne: Satan having then leave to trie and buffet us. By temptations we are fitted to grow in grace, Psal. 32. 4. 5. Q 3 thereby
thereby also the graces of God's spirit in us are tryed, Rom. 5. 5. 1. 2. 3. but it is no fit season for us to discern or judge of them.

20. When corruption getteth ground, grace must needs bee weakened, for these two are opposite the one to the other.

Q. How should a man recover out of a relapse?

An. By spawde a consideration of what he hath done, renewing his repentance with sorrow and shame, bewailing his sin before God, reforming his life, and laying hold upon the promises of mercies, Rev. 2. 5. 1. 18. 19.

Expos. 21. Such as have fallen into some grosse sinne after repentance, must not utterly despaire, 1 Ioh. 3. 23. Esa. 55. 1. Matth. 11. 28. For the Prophets call upon wicked revolters from God, to repent, and promise them pardon. Esa. 1. 18. 1. 12. 13, 14, &c. and in the Law sacrifices were daily offered, not only for ignorance, Levit. 5. 15, 17. but sines committed willingly, and against conscience, Levit. 6. 1. 2. 3. we are commanded daily to pray for remission of sinnes.
with an Exposition upon the same. 235

sinnes without exception, Luke 11.4. no sinne is unpardonable, but the sinne against the holy Ghost, Matth.12.3. 13.2. Marke 3. 28, 29. from which a man that sinnes grossely after repentance may bee free. God is able to heale the later wound which sinne makes as well as the former; Hos.14.4. without Christ no offence can be forgiven, and in Christ all offences may be done away, 1 Ioh. 1. 7. Mercy in us is as a drop of a bucket, in comparison of that infinite sea of mercy which is in God: if by his commandement man must forgive his brother seventy times seven times, will not hee forgive them that humble themselves before him? Mar. 18. 11. 22.

2. What priviledges doe the godly enjoy as soone as this life is ended?

A. Their glory then begins; for their bodies remaine 22 in the grave, as in a bed of spices; and their soules being perfectly grieved 23 from sinne are received into heaven, to the beholding h of God and Christ immediately. f 1 Thes. 4. 15, g Revel. 14. 13. h Matt. 5. 8. i Cor. 13. 12.

Expos. 22. Death separates the soule from the body, but it doth not separate the
the soule or body of the godly from Christ, Rom. 8. 38. 39. 1 Cor. 3. 22. and 15. 54. 55. 56. Phil. 1. 21. when the body lyeth in the grave, and is dissolved into dust, it is yet united unto Christ. Ioh. 15. 5. Eph. 5. 30. and doth expect and looke for a future and glorious change. 1 Cor. 15. 38. 42. 43. 44.

23. From the guilt and dominion of sinne, the godly are delivered in this life, 1. Ioh. 1. 9. not from all staine thereof; but after this earthly tabernacle is laid down they are delivered from all sinne, sorrow, and care, Rev. 21. 4. 27. and are received into heaven to bee with Christ, injoying the glorious presence of God. 1 Thess. 4. 16. 17. seeing him not by faith obscurely, 2 Cor. 5. 7. as it were thorow a glasse, 1 Cor. 13. 12. as the Saints doe in this life, but by sight, and face to face, immediatly, or without means. Psal. 17. 15.

Q. If this be the state of the Godly, what shall become of the ungodly?

A. Their bodies shall rot in the grave, and their soules are judged unto everlasting woe. i Gen. 3. 19. k Luk. 16 22. 23.
with an Exposition upon the same. 237

Expos. 24. Death is a curse to the wicked, Gal. 3. 10. 13. with Ioh. 3. 16. and so is their rotting in the grave, because they are not in Christ, 2. Cor. 5. 17. though to the senses there is nothing befalls the bodies of the wicked, which befalleth not the bodies of the godly, Eccle. 9. 2. The wicked shall indeed rise again, but it is to further condemnation, Ioh. 5. 29.

2. When shall the happiness of the elect be consummate?

A. At the dreadful day of judgment, and the general resurrection, Psal. 17. 15.

Expos. 25. The soul in heaven doth retain a natural desire to be united to the body, neither can the happiness of the soul be every way complete and perfect without it: of the happiness of the elect there be three degrees; one at their first conversion, Matth. 5. 3. 4. 5. Psal. 32. 1. 2. the second at death, Apoc. 14. 13. the last and most perfect at the day of judgment, 1 Thess. 4. 17.

2 Who shall be judge at that day?

A. Christ the Lord and king of the Church, who shall come in a most glorious
rious and visible manner m descending from heaven with a shout, and with the voice of the Archangell, and with the trumpet of God, most royally n attended with innumerable multitudes of mighty Angels. 1 Ac. 10.42, and 17.30. 1 Thel. 4.16. n 2 Thel. 1.7.

Expos. 26. The decree of judging and judicarie power, is common to Father, Sonne, and holy Ghost, Gen. 18.25. but the visible act, promulgation, and execution of judgement belongeth to Christ our Mediator, as God and man; Act. 17.13. Ioh. 5.22, 23. Rom. 14.10. 11. 12. who being judged at his first comming to worke our redemption, shall at his second appearing come to judge, this being the last act, and accomplishment of his kingly office, 1 Cor. 15. 25, 26, 27.

Q. When shall Christ come to judgement?

An. He will most surely come, but the time is unknowne, that we might ever p watch, and prepare for his comming. o Math. 24. 36. p verse 42.

Q. Whom will he judge?

An. His elect and q chosen, and all their enemies, both evill, angells and wicked
wicked men, q 2 Cor. 5. 10. r 2 Pet. 2. 4.

Q Seeing many of God's elect people,
and wicked men are rotted in their graves,
how can they be judged?

A. The very same bodies 27 that at
any time died, shall by the power of God
be raised up, and their souls be united
to them, inseparably to abide together
for ever more. 1 Cor. 15. 42. 43. 44.

Expos. 27. Justice requireth, that the
same bodies which joined with the
soule, in working good or evil in this
life, should bee raised up to share with
the soule at the day of the Lord, Rom.
2. 5. 6.

Q. What are we to believe concerning
those who shall be found alive at the com-
ming of Christ?

An. They shall bee 1 changed in the
twinkling of an eye, and so presented
before 28 the judgement seat of Christ.
1 Cor. 15. 15. 52.

Expos. 28. The means whereby quick
and dead shall be gathered to judgement,
are the powerfull voice of Christ, Joh. 5.
40. 41. the brute and senselefe creatures
2. In what manner shall he judge them?

A. Most strictly, both in respect of the persons judged, and the things for which, but yet he shall judge most righteous judgement. vCor. 5. 10. vv Act. 17. 3. Expos. 29. Every man must appear in his owne person before the judge, Rom. 14. 12. Rev. 20. 12. and give an account both generally as a man, or a Christian, and specially as a Magistrate, Minister, Master, Servant, &c. for all the things which he hath received of the Lord, and for all the things which he hath done; even all thoughts, words, and actions, Job. 34. 11. Psal. 62. 12. Prov. 24. 12. Ezek. 33. 20. Rom. 2. 6. 2 Cor. 5. 10. 11. 1 Pet. 1. 17. Apoc. 32. 12. we should therefore be conscientable, patient, and watchfull, taking care that all our actions here be approved by the word of God, 1 Thess. 4. 18. 2 Pet. 3. 11. 14.

2. What shall be the issue of this judgement to the wicked?

An. Everlasting x perversion from the presence of the Lord, to all those who ignorantly or willfully contemne the
with an Exposition upon the same. 241

Q. What shall be the issue hereof to the

day?

A. A clear and full vision of God & Christ,

blessing & communion with them, ever-

lasting peace and glory, both in soul and

body, in fuller measure than the heart

of man can now apprehend, or any of the

Saints enjoyed before. 1. 1. Loh. 3. 2. 2. Loh.

17. 24. Phil. 1. 23. a Matth. 25. 34.

Expos. 30. Spirituall or supernaturall

blessedness of the Saints, is the immedi-

tate fruition of the chiefe, perfect, suffi-
cient, and unchangeable good, even God

in Christ, Matth. 5. 8. with 19. 17. 1 Thel.

4. 17. Matth. 25. 34. who of his meer

goodness, both give himself to the

Elect, to be eene, and possessed, that is, to be enjoyed, by them. The means

by which God is injoyed, is the under-

standing, will and affections; the minde

clearly and immediately beholding God

in Christ, and his exceeding glory and

goodnesse, as it were face to face, Exod. 33:

10. 1 Cor. 13. 12. 2 Cor. 5. 6. 7. 1 Loh. 3. 2.

and the will with as great love and joy,

embracing that infinite good, as there is

knowledge thereof in the minde, Rev. 19.

3. 4.
3.4. The Saints in glory do not absolutely see God as he is himselfe: for that which is infinite cannot be comprehended of that which is limited; but God doth manifest himselfe unto them, so far forth as creature is capable for to know him, Ps. 145. And to the end that the Saints should be fully contented, & not wax dull at the glory of so great a light; God doth perfect the powers of the soule, perfectly repaire his image in his Elect, & by his power enlarge the capacity of the soule, so far as the nature of man will beare, 1 Ioh. 3. 2. that it might alwayes bee fully satisfied with the beholding of him, and that without wearynesse at any time, Psal. 17. 15.

35. The subject of happines is the whole man. Rev. 206. and 22. Therefore in the estate of bliss or unite, the bodie is united to the soule; and laying aside corruption and mortality, is changed to an incorruptible immortal and spirittuall body, like to the glorified body of Christ our Saviour, Cor. 15. 41. 42. 43. 1 Ioh. 3. 3. whence foloweth perfection of the whole man, conformity with God, unspeakeable joy, and endless glory, Rev. 22. 5.

FINIS