The 1689 Baptist Confession of Faith

With Catechisms

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The Baptist Confession

The Preface

Courteous Reader,

It is now many years since divers of us (with other sober Christians then living and walking in the way of the Lord that we profess) did conceive ourselves to be under a necessity of Publishing a Confession of our Faith, for the information, and satisfaction of those, that did not thoroughly understand what our principles were, or had entertained prejudices against our Profession, by reason of the strange representation of them, by some men of note, who had taken very wrong measures, and accordingly led others into misapprehensions, of us, and them: and this was first put forth about the year, 1643, in the name of seven Congregations then gathered in London; since which time, diverse impressions thereof have been dispersed abroad, and our end proposed, in good measure answered, inasmuch as many (and some of those men eminent, both for piety and learning) were thereby satisfied, that we were no way guilty of those Heterodoxies and fundamental errors, which had too frequently been charged upon us without ground, or occasion given on our part. And forasmuch, as that Confession is not now commonly to be had; and also that many others have since embraced the same truth which is owned therein; it was judged necessary by us to join together in giving a testimony to the world; of our firm adhering to those wholesome Principles, by the publication of this which is now in your hand.

And forasmuch as our method, and manner of expressing our sentiments, in this, doth vary from the former (although the substance of the matter is the same) we shall freely impart to

you the reason and occasion thereof. One thing that greatly prevailed with us to undertake this work, was (not only to give a full account of our selves, to those Christians that differ from us about the subject of Baptism, but also) the profit that might from thence arise, unto those that have any account of our labors, in their instruction, and establishment in the great truths of the Gospel; in the clear understanding, and steady belief of which, our comfortable walking with God, and fruitfulness before him, in all our ways, is most nearly concerned; and therefore we did conclude it necessary to express our selves the more fully, and distinctly; and also to fix on such a method as might be most comprehensive of those things which we designed to explain our sense, and belief of; and finding no defect, in this regard, in that fixed on by the assembly, and after them by those of the Congregational way, we did readily conclude it best to retain the same order in our present confession: and also, when we observed that those last mentioned, did in their confession (for reasons which seemed of weight both to themselves and others) choose not only to express their mind in words concurrent with the former in sense, concerning all those articles wherein they were agreed, but also for the most part without any variation of the terms we did in like manner conclude it best to follow their example in making use of the very same words with them both, in these articles (which are very many) wherein our faith and doctrine is the same with theirs, and this we did, the more abundantly, to manifest our consent with both, in all the fundamental articles of the Christian Religion, as also with many others, whose orthodox confessions have been published to the world; on behalf of the Protestants in divers Nations and Cities: and also to convince all, that we have no itch to clogge Religion with new words, but do readily acquiesce in that form of sound

words, which hath been, in consent with the holy Scriptures, used by others before us; hereby declaring before God, Angels, & Men, our hearty agreement with them, in that wholesome Protestant Doctrine, which with so clear evidence of Scriptures they have asserted: some things indeed, are in some places added, some terms omitted, and some few changed, but these alterations are of that nature, as that we need not doubt, any charge or suspicion of unsoundness in the faith, from any of our brethren upon the account of them.

In those things wherein we differ from others, we have express ourselves with all candor and plainness that none might entertain jealousy of ought secretly lodged in our breasts, that we would not the world should be acquainted with; yet we hope we have also observed those rules of modesty, and humility, as will render our freedom in this respect inoffensive, even to those whose sentiments are different from ours.

We have also taken care to affix texts of Scripture, in the margin for the confirmation of each article in our confession; in which work we have studiously endeavored to select such as are most clear and pertinent, for the proof of what is asserted by us: and our earnest desire is, that all into whose hands this may come, would follow that (never enough commended) example of the noble Bereans, who searched the Scriptures daily, that they might find out whether the things preached to them were so or not.

There is one thing more which we sincerely profess, and earnestly desire credence in, viz. That contention is most remote from our design in all that we have done in this matter: and we hope the liberty of an ingenuous unfolding our principles, and opening our hearts unto our Brethren, with the Scripture grounds on which our faith and practice leans, will by none of them be either denied to us, or taken ill from

us. Our whole design is accomplished, if we may obtain that Justice, as to be measured in our principles, and practice, and the judgment of both by others, according to what we have now published; which the Lord (whose eyes are as a flame of fire) knows to be the doctrine, which with our hearts we must firmly believe, and sincerely endeavor to conform our lives to. And oh that other contentions being laid asleep, the only care and contention of all upon whom the name of our blessed Redeemer is called, might for the future be, to walk humbly with their God, and in the exercise of all Love and Meekness towards each other, to perfect holiness in the fear of the Lord, each one endeavoring to have his conversation such as becomes the Gospel; and also suitable to his place and capacity vigorously to promote in others the practice of true Religion and undefiled in the sight of God and our Father. And that in this backsliding day, we might not spend our breath in fruitless complaints of the evils of others; but may every one begin at home, to reform in the first place our own hearts, and ways; and then to quicken all that we may have influence upon, to the same work; that if the will of God were so, none might deceive themselves, by resting in, and trusting to, a form of Godliness, without the power of it, and inward experience of the efficacy of those truths that are professed by them. And verily there is one spring and cause of the decay of Religion in our day, which we cannot but touch upon, and earnestly urge a redress of; and that is the neglect of the worship of God in Families, by those to whom the charge and conduct of them is committed. May not the gross ignorance, and instability of many; with the profaneness of others, be justly charged upon their Parents and Masters; who have not trained them up in the way wherein they ought to walk when they were young? but have neglected those frequent and solemn commands which

the Lord hath laid upon them so to catechize, and instruct them, that their tender years might be seasoned with the knowledge of the truth of God as revealed in the Scriptures; and also by their own omission of Prayer, and other duties of Religion in their families, together with the ill example of their loose conversation, have inured them first to a neglect, and then contempt of all Piety and Religion? we know this will not excuse the blindness, or wickedness of any; but certainly it will fall heavy upon those that have thus been the occasion thereof; they indeed dye in their sins; but will not their blood be required of those under whose care they were, who yet permitted them to go on without warning, yea led them into the paths of destruction? and will not the diligence of Christians with respect to the discharge of these duties, in ages past, rise up in judgment against, and condemn many of those who would be esteemed such now?

We shall conclude with our earnest prayer, that the God of all grace, will pour out those measures of his holy Spirit upon us, that the profession of truth may be accompanied with the sound belief, and diligent practice of it by us; that his name may in all things be glorified, through Jesus Christ our Lord. Amen.

CHAPTER 1

OF THE HOLY SCRIPTURES

1. The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience.[1] Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God and His will which is necessary unto salvation.[2] Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church;[3] and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto His people being now ceased.[4]

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1 2 Tim 3:15–17; Isa 8:20; Luke 16:29, 31; Eph 2:20 **2** Rom 1:19–21; 2:14–15; Ps 19:1–3 **3** Heb 1:1 **4** Prov 22:19–21; Rom 15:4; 2 Pet 1:19–20

2. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these: Of the Old Testament: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Ester, Job, Psalms, Proverbs, Ecclesiastes, The Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. Of the New Testament: Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, Revelation. All of which are given by the inspiration of God, to be the rule of faith and life.[1]

1 2 Tim 3:16

3. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings.[1]

1 Luke 24:27, 44; Rom 3:2

4. The authority of the Holy Scripture, for which it ought to be believed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; therefore it is to be received because it is the Word of God.[1]

1 2 Pet 1:19–21; 2 Tim 3:16; 2 Thess 2:13; 1 John 5:9

5. We may be moved and induced by the testimony of the church of God to a high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.[1]

1 John 16:13–14; 1 Cor 2:10–12; 1 John 2:20, 27

6. The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.[1] Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word,[2] and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.[3]

1 2 Tim 3:15–17; Gal 1:8–9 **2** John 6:45; 1 Cor 2:9–12 **3** 1 Cor 11:13–14; 14:26, 40

7. All things in Scripture are not alike plain in themselves, nor alike clear unto all;[1] yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.[2]

1 2 Pet 3:16 **2** Ps 19:7; 119:130

8. The Old Testament in Hebrew (which was the native language of the people of God of old),[1] and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal to them.[2] But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,[3] and search them,[4] therefore they are to be translated into the vulgar language of every nation unto which they come,[5] that the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner, and through patience and comfort of the Scriptures may have hope.[6]

1 Rom 3:2 **2** Isa 8:20 **3** Acts 15:15 **4** John 5:39 **5** 1 Cor 14:6, 9, 11–12, 24, 28 **6** Col 3:16

9. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched by other places that speak more clearly.[1]

1 2 Pet 1:20–21; Acts 15:15–16

10. The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.[1]

1 Matt 22:29, 31–32; Eph 2:20; Acts 28:23

CHAPTER 2

OF GOD AND OF THE HOLY TRINITY

1. The Lord our God is but one only living and true God;[1] whose subsistence is in and of Himself,[2] infinite in being and perfection; whose essence cannot be comprehended by any but Himself;[3] a most pure spirit,[4] invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;[5] who is immutable,[6] immense,[7] eternal,[8] incomprehensible, almighty,[9] every way infinite, most holy,[10] most wise, most free, most absolute; working all things according to the counsel of His own immutable and most righteous will,[11] for His own glory;[12] most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,[13] and withal most just and terrible in His judgments,[14] hating all sin,[15] and who will by no means clear the guilty.[16]

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1 1 Cor 8:4, 6; Deut 6:4 **2** Jer 10:10; Isa 48:12 **3** Exod 3:14 **4** John 4:24 **5** 1 Tim 1:17; Deut 4:15–16 **6** Mal 3:6 **7** 1 Kgs 8:27; Jer 23:23 **8** Ps 90:2 **9** Gen 17:1 **10** Isa 6:3 **11** Ps 115:3; Isa 46:10 **12** Prov 16:4; Rom 11:36 **13** Exod 34:6–7; Heb 11:6 **14** Neh 9:32–33 **15** Ps 5:5–6 **16** Exod 34:7; Nah 1:2–3

2. God, having all life,[1] glory,[2] goodness,[3] blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,[4] but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,[5] and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;[6] in His sight all things are open and manifest,[7] His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;[8] He is most holy in all His counsels, in all His works,[9] and in all His commands; to Him is due from angels and men, whatsoever worship,[10] service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

1 John 5:26 **2** Ps 148:13 **3** Ps 119:68 **4** Job 22:2–3 **5** Rom 11:34–36 **6** Dan 4:25, 34–35 **7** Heb 4:13 **8** Ezek 11:5; Acts 15:18 **9** Ps 145:17 **10** Rev 5:12–14

3. In this divine and infinite Being there are three subsistences, the Father, the Word (or Son), and Holy Spirit,[1] of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:[2] the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;[3] the Holy Spirit proceeding from the Father and the Son;[4] all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

1 1 John 5:7; Matt 28:19; 2 Cor 13:14 **2** Exod 3:14; John 14:11; 1 Cor 8:6 **3** John 1:14, 18 **4** John 15:26; Gal 4:6

CHAPTER 3

OF GOD'S DECREE

1. God hath decreed in himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass;[1] yet so as thereby is God neither the author of sin nor hath fellowship with any therein;[2] nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;[3] in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.[4]

1 Isa 46:10; Eph 1:11; Heb 6:17; Rom 9:15, 18 **2** Jas 1:13; 1 John 1:5 **3** Acts 4:27–28; John 19:11 **4** Num 23:19; Eph 1:3–5

2. Although God knoweth whatsoever may or can come to pass, upon all supposed conditions,[1] yet hath He not decreed anything, because He foresaw it as future, or as that which would come to pass upon such conditions.[2]

1 Acts 15:18 **2** Rom 9:11, 13, 16, 18

3. By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or foreordained to eternal life through Jesus Christ,[1] to the praise of His glorious grace;[2] others being left to act in their sin to their just condemnation, to the praise of His glorious justice.[3]

1 1 Tim 5:21; Matt 25:34 **2** Eph 1:5–6 **3** Rom 9:22–23; Jude 4

4. These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.[1]

1 2 Tim 2:19; John 13:18

5. Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love,[1] without any other thing in the creature as a condition or cause moving Him thereunto.[2]

1 Eph 1:4, 9, 11; Rom 8:30; 2 Tim 1:9; 1 Thess 5:9 **2** Rom 9:13, 16; Eph 2:5, 12

6. As God hath appointed the elect unto glory, so He hath, by the eternal and most free purpose of His will, foreordained all the means thereunto;[1] wherefore they who are elected, being fallen in Adam, are redeemed by Christ,[2] are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified,[3] and kept by His power through faith unto salvation;[4] neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.[5]

1 1 Pet 1:2, 2 **2** 1 Thess 5:9–10 **3** Rom 8:30; 2 Thess 2:13 **4** 1 Pet 1:5 **5** John 10:26; 17:9; 6:64

7. The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;[1] so shall this doctrine afford matter of praise,[2] reverence, and admiration of God, and of humility,[3] diligence, and abundant consolation to all that sincerely obey the gospel.[4]

1 1 Thess 1:4–5; 2 Pet 1:10 **2** Eph 1:6; Rom 11:33 **3** Rom 11:5–6, 20 **4** Luke 10:20

CHAPTER 4

OF CREATION

1. In the beginning it pleased God the Father, Son, and Holy Spirit,[1] for the manifestation of the glory of His eternal power,[2] wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.[3]

1 John 1:2–3; Heb 1:2; Job 26:13 **2** Rom 1:20 **3** Col 1:16; Gen 1:31

2. After God had made all other creatures, He created man, male and female,[1] with reasonable and immortal souls,[2] rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;[3] having the law of God written in their hearts,[4] and power to fulfill it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.[5]

1 Gen 1:27 **2** Gen 2:7 **3** Eccl 7:29; Gen 1; 26 **4** Rom 2:14–15 **5** Gen 3:6

3. Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil,[1] which while they kept, they were happy in their communion with God, and had dominion over the creatures.[2]

1 Gen 2:17 **2** Gen 1:26, 28

CHAPTER 5

OF DIVINE PROVIDENCE

1. God the good Creator of all things, in His infinite power and wisdom does uphold, direct, dispose, and govern all creatures and things,[1] from the greatest even to the least,[2] by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy.[3]

1 Heb 1:3; Job 38:11; Isa 46:10–11; Ps 135:6 **2** Matt 10:29–31 **3** Eph 1

2. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;[1] so that there is not anything befalls any by chance, or without His providence;[2] yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.[3]

1 Acts 2:23 **2** Prov 16:33 **3** Gen 8:22

3. God, in his ordinary providence maketh use of means,[1] yet is free to work without,[2] above,[3] and against them[4] at His pleasure.

1 Acts 27:31, 44; Isa 55:10–11 **2** Hos 1:7 **3** Rom 4:19–21 **4** Dan 3:27

4. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extends itself even to the first fall, and all other sinful actions both of angels and men;[1] and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,[2] in a manifold dispensation to His most holy ends;[3] yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.[4]

1 Rom 11:32–34; 2 Sam 24:1; 1 Chr 21:1 **2** 2 Kgs 19:28; Ps 76:10 **3** Gen 1:20; Isa 10:6–7, 12 **4** Ps 1; 21; 1 John 2:16

5. The most wise, righteous, and gracious God doth often times leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon Himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.[1] So that whatsoever befalls any of His elect is by His appointment, for His glory, and their good.[2]

1 2 Chr 32:25–26, 31; 2 Cor 12:7–9 **2** Rom 8:28

6. As for those wicked and ungodly men whom God, as the righteous judge, for former sin does blind and harden;[1] from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;[2] but sometimes also withdraweth the gifts which they had,[3] and exposeth them to such objects as their corruption makes occasion of sin;[4] and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,[5] whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.[6]

1 Rom 1; 11:7–8 **2** Deut 29:4 **3** Matt 13:12 **4** Deut 2:30; 2 Kgs 8:12–13 **5** Ps 81:11–12; 2 Thess 2:10–12 **6** Exod 8:15, 32; Isa 6:9–10; 1 Pet 2:7–8

7. As the providence of God doth in general reach to all creatures, so after a more special manner it taketh care of His church, and disposeth of all things to the good thereof.[1]

1 1 Tim 4:10; Amos 9:8–9; Isa 43:3–5

CHAPTER 6

OF THE FALL OF MAN, OF SIN, AND OF THE PUNISHMENT THEREOF

1. Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,[1] yet he did not long abide in this honor; Satan using the subtlety of the serpent to seduce Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,[2] which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

1 Gen 2:16–17 **2** Gen 3:12–13; 2 Cor 11:3

2. Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all:[1] all becoming dead in sin,[2] and wholly defiled in all the faculties and parts of soul and body.[3]

1 Rom 3:23 **2** Rom 5:12 **3** Titus 1:15; Gen 6:5; Jer 17:9; Rom 3:10–19

3. They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,[1] being now conceived in sin,[2] and by nature children of wrath,[3] the servants of sin, the subjects of death,[4] and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.[5]

1 Rom 5:12–19; 1 Cor 15:21–22, 45, 49 **2** Ps 51:5; Job 14:4 **3** Eph 2:3 **4** Rom 6:20; 5:12 **5** Heb 2:14–15; 1 Thess 1:10

4. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil,[1] do proceed all actual transgressions.[2]

1 Rom 8:7; Col 1:21 **2** Jas 1:14–15; Matt 15:19

5. The corruption of nature, during this life, does remain in those that are regenerated;[1] and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin.[2]

1 Rom 7:18, 23; Eccl 7:20; 1 John 1:8 **2** Rom 7:23–25; Gal 5:17

CHAPTER 7

OF GOD'S COVENANT

1. The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.[1]

1 Luke 17:10; Job 35:7–8

2. Moreover, man having brought himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace,[1] wherein He freely offers unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved;[2] and promising to give unto all those that are ordained unto eternal life, His Holy Spirit, to make them willing and able to believe.[3]

1 Gen 2:17; Gal 3:10; Rom 3:20–21 **2** Rom 8:3; Mark 16:15–16; John 3:16 **3** Ezek 36:26–27; John 6:44–45; Ps 110:3

3. This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,[1] and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;[2] and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;[3] and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.[4]

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1 Gen 3:15 **2** Heb 1:1 **3** 2 Tim 1:9; Titus 1:2 **4** Heb 11; 6; 13; Rom 4:1–2; Acts 4:12; John 8:56

CHAPTER 8

OF CHRIST THE MEDIATOR

1. It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, according to the covenant made between them both, to be the mediator between God and man;[1] the prophet,[2] priest,[3] and king;[4] Head and Savior of His church,[5] the heir of all things,[6] and judge of the world;[7] unto whom He did from all eternity give a people to be His seed and to be by Him in time redeemed, called, justified, sanctified, and glorified.[8]

1 Isa 42:1; 1 Pet 1:19–20 **2** Acts 3:22 **3** Heb 5:5–6 **4** Ps 2:6; Luke 1:33 **5** Eph 1:22–23 **6** Heb 1:2 **7** Acts 17:31 **8** Isa 53:10; John 17:6; Rom 8:30

2. The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him, who made the world, who upholds and governs all things He has made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities of thereof,[1] yet without sin;[2] being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman, of the tribe of Judah, of the seed of Abraham and David, according to the Scriptures;[3] so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.[4]

1 John 1:14; Gal 4; 4 **2** Rom 8:3; Heb 2:14, 16–17; 4:15 **3** Matt 1:22–23 **4** Luke 1:27, 31, 35; Rom 9:5; 1 Tim 2:5

3. The Lord Jesus, in His human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,[1] having in Him all the treasures of wisdom and knowledge;[2] in whom it pleased the Father that all fullness should dwell,[3] to the end that being holy, harmless, undefiled,[4] and full of grace and truth,[5] He might be throughly furnished to execute the office of mediator and surety;[6] which office He took not upon himself, but was thereunto called by His Father;[7] who also put all power and judgement in His hand, and gave Him commandment to execute the same.[8]

1 Ps 45:7; Acts 10:38; John 3:34 **2** Col 2:3 **3** Col 1:19 **4** Heb 7:26 **5** John 1:14 **6** Heb 7:22 **7** Heb 5:5 **8** John 5:22, 27; Matt 28:18; Acts 2

4. This office the Lord Jesus did most willingly undertake,[1] which that He might discharge He was made under the law,[2] and did perfectly fulfill it, and underwent the punishment due to us, which we should have born and suffered,[3] being made sin and a curse for us;[4] enduring most grievous sorrows in His soul, and most painful sufferings in His body;[5] was crucified, and died, and remained in the state of the dead, yet saw no corruption:[6] on the third day He arose from the dead[7] with the same body in which He suffered,[8] with which He also ascended into heaven,[9] and there sits at the right hand of His Father making intercession,[10] and shall return to judge men and angels at the end of the world.[11]

1 Ps 40:7–8; Heb 10:5–10; John 10:18 **2** Gal 4:4; Matt 3:15 **3** Gal 3:13; Isa 53:6; 1 Pet 3:18 **4** 2 Cor 5:21 **5** Matt 26:37–38; Luke 22:44; Matt 27:46 **6** Acts 13:37 **7** 1 Cor 15:3–4 **8** John 20:25, 27 **9** Mark 16:19; Acts 1:9–11 **10** Rom 8:34; Heb 9:24 **11** Acts 10:42; Rom 14:9–10; Acts 1:11; 2 Pet 2:4

5. The Lord Jesus, by His perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up to God, has fully satisfied the justice of God,[1] procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father has given unto Him.[2]

1 Heb 9:14; 10:14; Rom 3:25–26 **2** John 17:2; Heb 9:15

6. Although the price of redemption was not actually paid by Christ until after His incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed of the woman which should bruise the serpent's head;[1] and the Lamb slain from the foundation of the world,[2] being the same yesterday, and today and for ever.[3]

1 1 Cor 4:10; Heb 4:2; 1 Pet 1:10–11 **2** Rev 13:8 **3** Heb 13:8

7. Christ, in the work of mediation, acts according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture, attributed to the person denominated by the other nature.[1]

1 John 3:13; Acts 20:28

8. To all those for whom Christ has obtained eternal redemption, He does certainly and effectually apply and communicate the same, making intercession for them;[1] uniting them to Himself by His Spirit, revealing to them, in and by His Word, the mystery of salvation, persuading them to believe and obey,[2] governing their hearts by His Word and Spirit,[3] and overcoming all their enemies by His almighty power and wisdom,[4] in such manner and ways as are most consonant to His wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.[5]

1 John 6:37; 10:15–16; 17:9; Rom 5:10 **2** John 17:6; Eph 1:9; 1 John 5:20 **3** Rom 8:9, 14 **4** Ps 110:1; 1 Cor 15:25–26 **5** John 3:8; Eph 1:8

9. This office of mediator between God and man is proper only to Christ, who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof, transferred from Him to any other.[1]

1 1 Tim 2:5

10. This number and order of offices is necessary; for in respect of our ignorance, we stand in need of His prophetical office;[1] and in respect of our alienation from God, and imperfection of the best of our services, we need His priestly office to reconcile us and present us acceptable unto God;[2] and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need His kingly office to convince, subdue, draw, uphold, deliver, and preserve us to His heavenly kingdom.[3]

1 John 1:18 **2** Col 1:21; Gal 5:17 **3** John 16:8; Ps 110:3; Luke 1:74–75

CHAPTER 9

OF FREE WILL

1. God has endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil.[1]

1 Matt 17:12; Jas 1:14; Deut 30:19

2. Man, in his state of innocency, had freedom and power to will and to do that which was good and well-pleasing to God,[1] but yet was mutable so that he might fall from it.[2]

1 Eccl 7:29 **2** Gen 3:6

3. Man, by his fall into a state of sin, has wholly lost all ability of will to any spiritual good accompanying salvation;[1] so as a natural man, being altogether averse from that good, and dead in sin,[2] is not able by his own strength to convert himself, or to prepare himself thereunto.[3]

1 Rom 5:6; 8:7 **2** Eph 2:1, 5 **3** Titus 3:3–5; John 6:44

4. When God converts a sinner, and translates him into the state of grace, He frees him from his natural bondage under sin,[1] and by His grace alone enables him freely to will and to do that which is spiritually good;[2] yet so as that by reason of his remaining corruptions, he does not perfectly, nor only will that which is good, but does also will that which is evil.[3]

1 Col 1:13; John 8:36 **2** Phil 2:13 **3** Rom 7:15, 18–19, 21, 23

5. This will of man is made perfectly and immutably free to good alone in the state of glory only.[1]

1 Eph 4:13

CHAPTER 10

OF EFFECTUAL CALLING

1. Those whom God hath predestinated unto life, He is pleased in His appointed and accepted time, effectually to call,[1] by His Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ;[2] enlightening their minds spiritually and savingly to understand the things of God;[3] taking away their heart of stone; and giving to them a heart of flesh;[4] renewing their wills, and by His almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;[5] yet so as they come most freely, being made willing by His grace.[6]

1 Rom 8:30; 11:7; Eph 1:10–11; 2 Thess 2:13–14 **2** Eph 2:1–6 **3** Acts 26:18; Eph 1:17–18 **4** Ezek 36:26 **5** Deut 30:6; Ezek 36:27; Eph 1:19 **6** Ps 110:3

2. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature, co-working with His special grace,[1] the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;[2] he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.[3]

1 2 Tim 1:9; Eph 2:8 **2** 1 Cor 2:14; Eph 2:5; John 5:25 **3** Eph 1:19–20

3. Elect infants dying in infancy are regenerated and saved by Christ through the Spirit;[1] who works when, and where, and how He pleases;[2] so also are all other elect persons, who are incapable of being outwardly called by the ministry of the Word.

1 John 3:3, 5–6 **2** John 3:8

4. Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,[1] yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved,[2] much less can men that do not receive the Christian religion be saved: be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.[3]

1 Matt 22:14; 13:20–21; Heb 6:4–5 **2** John 6:44–45, 65; 1 John 2:24–25 **3** Acts 4:12; John 4:22; 17:3

CHAPTER 11

OF JUSTIFICATION

1. Those whom God effectually calls, he also freely justifies,[1] not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;[2] not for anything wrought in them, or done by them, but for Christ's sake alone;[3] not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in his death for their whole and sole righteousness,[4] they receiving and resting on Him and His righteousness by faith, which faith they have not of themselves; it is the gift of God.[5]

1 Rom 3:24; 8:30 **2** Rom 4:5–8; Eph 1:7 **3** 1 Cor 1:30–31; Rom 5:17–19 **4** Phil 3:8–9; Eph 2:8–10 **5** John 1:12; Rom 5:17

2. Faith thus receiving and resting on Christ and His righteousness, is the alone instrument of justification;[1] yet is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but works by love.[2]

1 Rom 3:28 **2** Gal 5:6; Jas 2:17, 22, 26

3. Christ, by His obedience and death, did fully discharge the debt of all those who are justified; and did, by the sacrifice of Himself in the blood of his cross, undergoing in their stead the penalty due to them, make a proper, real, and full satisfaction to God's justice in their behalf;[1] yet, in as much as He was given by the Father for them, and His obedience and satisfaction accepted in their stead, and both freely, not for anything in them,[2] their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners.[3]

1 Heb 10:14; 1 Pet 1:18–19; Isa 53:5–6 **2** Rom 8:32; 2 Cor 5:21 **3** Rom 3:26; Eph 1:6–7; 2:7

4. God did from all eternity decree to justify all the elect,[1] and Christ did in the fullness of time die for their sins, and rise again for their justification;[2] nevertheless, they are not justified personally, until the Holy Spirit in time does actually apply Christ to them.[3]

1 Gal 3:8; 1 Pet 1:2; 1 Tim 2:6 **2** Rom 4:25 **3** Col 1:21–22; Titus 3:4–7

5. God continues to forgive the sins of those that are justified,[1] and although they can never fall from the state of justification,[2] yet they may, by their sins, fall under God's fatherly displeasure;[3] and in that condition they usually do not have the light of his countenance restored to them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.[4]

1 Matt 6:12; 1 John 1:7, 9 **2** John 10:28 **3** Ps 89:31–33 **4** Ps 32:5; Ps 51; Matt 26:75

6. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.[1]

1 Gal 3:9; Rom 4:22–24

CHAPTER 12

OF ADOPTION

1. All those that are justified, God vouchsafed, in and for the sake of His only Son Jesus Christ, to make partakers of the grace of adoption,[1] by which they are taken into the number, and enjoy the liberties and privileges of the children of God,[2] have His name put on them,[3] receive the spirit of adoption,[4] have access to the throne of grace with boldness, are enabled to cry Abba, Father,[5] are pitied,[6] protected,[7] provided for,[8] and chastened by Him as by a Father,[9] yet never cast off,[10] but sealed to the day of redemption,[11] and inherit the promises as heirs of everlasting salvation.[12]

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1 Eph 1:5; Gal 4:4–5 **2** John 1:12; Rom 8:17 **3** 2 Cor 6:18; Rev 3:12 **4** Rom 8:15 **5** Gal 4:6; Eph 2:18 **6** Ps 103:13 **7** Prov 14:26; 1 Pet 5:7 **8** Heb 12:6 **9** Isa 54:8–9 **10** Lam 3:31 **11** Eph 4:30 **12** Heb 1:14; 6:12

CHAPTER 13

OF SANCTIFICATION

1. They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,[1] through the same virtue, by his Word and Spirit dwelling in them;[2] the dominion of the whole body of sin is destroyed,[3] and the several lusts thereof are more and more weakened and mortified,[4] and they more and more quickened and strengthened in all saving graces,[5] to the practice of all true holiness, without which no man shall see the Lord.[6]

1 Acts 20:32; Rom 6:5–6 **2** John 17:17; Eph 3:16–19; 1 Thess 5:21–23 **3** Rom 6:14 **4** Gal 5:24 **5** Col 1:11 **6** 2 Cor 7:1; Heb 12:14

2. This sanctification is throughout, in the whole man,[1] yet imperfect in this life; there abideth still some remnants of corruption in every part,[2] whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.[3]

1 1 Thess 5:23 **2** Rom 7:18, 23 **3** Gal 5:17; 1 Pet 2:11

3. In which war, although the remaining corruption for a time may much prevail,[1] yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;[2] and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ, as Head and King, in His Word hath prescribed to them.[3]

1 Rom 7:23 **2** Rom 6:14 **3** Eph 4:15–16; 2 Cor 3:18; 7:1

CHAPTER 14

OF SAVING FAITH

1. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts,[1] and is ordinarily wrought by the ministry of the Word;[2] by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened.[3]

1 2 Cor 4:13; Eph 2:8 **2** Rom 10:14, 17 **3** Luke 17:5; 1 Pet 2:2; Acts 20:32

2. By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God himself,[1] and also apprehendeth an excellency therein above all other writings and all things in the world,[2] as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed;[3] and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,[4] trembling at the threatenings,[5] and embracing the promises of God for this life and that which is to come;[6] but the principle acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.[7]

1 Acts 24:14 **2** Ps 19:7–10 **3** 2 Tim 1:12 **4** John 15:14 **5** Isa 66:2 **6** Heb 11:13 **7** John 1:12; Acts 16:31; 15:11

3. This faith, although it be in different degrees, and may be weak or strong,[1] yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;[2] and therefore, though it may be many times assailed and weakened, yet it gets the victory,[3] growing up in many to the attainment of a full assurance through Christ,[4] who is both the author and finisher of our faith.[5]

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1 Heb 5:13–14; Matt 6:30; Rom 4:19–20 **2** 2 Pet 1:1 **3** Eph 6:16; 1 John 5:4–5
4 Heb 6:11–12; Col 2:2 **5** Heb 12:2

CHAPTER 15

OF REPENTANCE UNTO LIFE AND SALVATION

1. Such of the elect that are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.[1]

1 Titus 3:2–5

2. Whereas there is none that doth good and sinneth not,[1] and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall in to great sins and provocations; God hath, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.[2]

1 Eccl 7:20 **2** Luke 22:31–32

3. This saving repentance is an evangelical grace,[1] whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-abhorrancy,[2] praying for pardon and strength of grace, with a purpose and endeavor, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.[3]

1 Zech 12:10; Acts 11:18 **2** Ezek 36:31; 2 Cor 7:11 **3** Ps 119:6, 128

4. As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man's duty to repent of his particular known sins particularly.[1]

1 Luke 19:8; 1 Tim 1:13, 15

5. Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation, that although there is no sin so small but it deserves damnation,[1] yet there is no sin so great that it shall bring damnation on them that repent,[2] which makes the constant preaching of repentance necessary.

1 Rom 6:23 **2** Isa 1:16–18; 55:7

CHAPTER 16

OF GOOD WORKS

1. Good works are only such as God hath commanded in His Holy Word,[1] and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretense of good intentions.[2]

1 Mic 6:8; Heb 13:21 **2** Matt 15:9; Isa 29:13

2. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;[1] and by them believers manifest their thankfulness,[2] strengthen their assurance,[3] edify their brethren, adorn the profession of the gospel,[4] stop the mouths of the adversaries, and glorify God,[5] whose workmanship they are, created in Christ Jesus thereunto,[6] that having their fruit unto holiness they may have the end eternal life.[7]

1 Jas 2:18, 22 **2** Ps 116:12–13 **3** 1 John 2:3, 5; 2 Pet 1:5–11 **4** Matt 5:16 **5** 1 Tim 6:1; 1 Pet 2:15; Phil 1:11 **6** Eph 2:10 **7** Rom 6:22

3. Their ability to do good works is not all of themselves, but wholly from the Spirit of Christ;[1] and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them and to will and to do of His good pleasure;[2] yet they are not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them.[3]

1 John 15:4–5 **2** 2 Cor 3:5; Phil 2:13 **3** Phil 2:12; Heb 6:11–12; Isa 64:7

4. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do.[1]

1 Job 9:2–3; Gal 5:17; Luke 17:10

5. We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;[1] but when we have done all we can, we have done but our duty, and are unprofitable servants; and because as they are good they proceed from His Spirit,[2] and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgement.[3]

1 Rom 3:20; Eph 2:8–9; Rom 4:6 **2** Gal 5:22–23 **3** Isa 64:6; Ps 43:2

6. Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in Him;[1] not as though they were in this life wholly unblamable and unreprovable in God's sight, but that He, looking upon them in His Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfection.[2]

1 Eph 1:5; 1 Pet 1:5 **2** Matt 25:21, 23; Heb 6:10

7. Works done by unregenerate men, although for the matter of them they may things which God commands, and of good use both to themselves and to others;[1] yet because they proceed not from a heart purified by faith,[2] nor are done in a right manner according to the Word,[3] nor to a right end, the glory of God,[4] they are therefore sinful, and cannot please God, nor make a man meet to receive the grace from God,[5] and yet their neglect for them is more sinful and displeasing to God.[6]

1 2 Kgs 10:30; 1 Kgs 21:27, 29 **2** Gen 4:5; Heb 11:4, 6 **3** 1 Cor 13:1 **4** Matt 6:2, 5 **5** Amos 5:21–22; Rom 9:16; Titus 3:5 **6** Job 21:14–15; Matt 25:41–43

CHAPTER 17

OF THE PERSEVERANCE OF THE SAINTS

1. Those whom God has accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, from which source He still begets and nourisheseth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;[1] and though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,[2] yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraved upon the palm of His hands, and their names having been written in the book of life from all eternity.[3]

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1 John 10:28–29; Phil 1:6; 2 Tim 2:19; 1 John 2:19 **2** Ps 89:31–32; 1 Cor 11:32
3 Mal 3:6

2. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election,[1] flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him,[2] the oath of God,[3] the abiding of his Spirit, and the seed of God within them,[4] and the nature of the covenant of grace;[5] from all which ariseth also the certainty and infallibility thereof.

1 Rom 8:30; 9:11, 16 **2** Rom 5:9–10; John 14:19 **3** Heb 6:17–18 **4** 1 John 3:9 **5** Jer 32:40

3. And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,[1] whereby they incur God's displeasure and grieve His Holy Spirit,[2] come to have their graces and comforts impaired,[3] have their hearts hardened, and their consciences wounded,[4] hurt and scandalize others, and bring temporal judgments upon themselves,[5] yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.[6]

1 Matt 26:70, 72, 74 **2** Isa 64:5, 9; Eph 4:30 **3** Ps 51:10, 12 **4** Ps 32:3–4 **5** 2 Sam 12:14 **6** Luke 22:32, 61–62

CHAPTER 18

OF THE ASSURANCE OF GRACE AND SALVATION

1. Although temporary believers and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God and in a state of salvation, which hope of theirs shall perish;[1] yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,[2] which hope shall never make them ashamed.[3]

1 Job 8:13–14; Matt 7:22–23 **2** 1 John 2:3; 3:14, 18–19, 21, 24; 5:13 **3** Rom 5:2, 5

2. This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,[1] founded on the blood and righteousness of Christ revealed in the Gospel;[2] and also upon the inward evidence of those graces of the Spirit unto which promises are made,[3] and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;[4] and, as a fruit thereof, keeping the heart both humble and holy.[5]

1 Heb 6:11, 19 **2** Heb 6:17–18 **3** 2 Pet 1:4–5, 10–11 **4** Rom 8:15–16 **5** 1 John 3:1–3

3. This infallible assurance does not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker of it;[1] yet being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of means, attain thereunto:[2] and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;[3] —so far is it from inclining men to looseness.[4]

1 Isa 50:10; Ps 88; 77:1–12 **2** 1 John 4:13; Heb 6:11–12 **3** Rom 5:1–2, 5; 14:17; Ps 119:32 **4** Rom 6:1–2; Titus 2:11–12, 14

4. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,[1] by falling into some special sin which woundeth the conscience and grieveth the Spirit;[2] by some sudden or vehement temptation,[3] by God's withdrawing the light of His countenance, and suffering even such as fear Him to walk in darkness and to have no light,[4] yet are they never destitute of the seed of God[5] and life of faith,[6] that love of Christ and the brethren, that sincerity of heart and conscience of duty out of which, by the operation of the Spirit, this assurance may in due time be revived,[7] and by the which, in the meantime, they are preserved from utter despair.[8]

1 Song 5:2–3, 6 **2** Ps 51:8, 12, 14 **3** Ps 116:11; 77:7–8; 31:22 **4** Ps 30:7 **5** 1 John 3:9 **6** Luke 22:32 **7** Ps 42:5, 11 **8** Lam 3:26–31

CHAPTER 19

OF THE LAW OF GOD

1. God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;[1] by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience;[2] promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.[3]

1 Gen 1:27; Eccl 7:29 **2** Rom 10:5 **3** Gal 3:10, 12

2. The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall,[1] and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.[2]

1 Rom 2:14–15 **2** Deut 10:4

3. Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, His graces, actions, sufferings, and benefits;[1] and partly holding forth divers instructions of moral duties,[2] all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.[3]

1 Heb 10:1; Col 2:17 **2** 1 Cor 5:7 **3** Col 2:14, 16–17; Eph 2:14, 16

4. To them also He gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being of modern use.[1]

1 1 Cor 9:8–10

5. The moral law does for ever bind all, as well justified persons as others, to the obedience thereof,[1] and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it;[2] neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.[3]

1 Rom 13:8–10; Jas 2:8, 10–12 **2** Jas 2:10–11 **3** Matt 5:17–19; Rom 3:31

6. Although true believers are not under the law as a covenant of works, to be thereby justified or condemned,[1] yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;[2] together with a clearer sight of the need they have of Christ and the perfection of His obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof. The promises of it likewise show them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, for the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace.[3]

1 Rom 6:14; Gal 2:16; Rom 8:1; 10:4 **2** Rom 3:20; 7:7 **3** Rom 6:12–14; 1 Pet 3:8–13

7. Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it,[1] the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done.[2]

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1 Gal 3:21 **2** Ezek 36:27

CHAPTER 20

OF THE GOSPEL AND OF THE EXTENT OF THE GRACE THEREOF

1. The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;[1] in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.[2]

1 Gen 3:15 **2** Rev 13:8

2. This promise of Christ, and salvation by Him, is revealed only by the Word of God;[1] neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way;[2] much less that men destitute of the revelation of Him by the promise or Gospel, should be enabled thereby to attain saving faith or repentance.[3]

1 Rom 1 **2** Rom 10:14–15, 17 **3** Prov 29:18; Isa 25:7; 60:2–3

3. The revelation of the gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;[1] not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none everdid make, or can do so;[2] and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

1 Ps 147:20; Acts 16:7 **2** Rom 1:18–32

4. Although the Gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual, insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;[1] without which no other means will effect their conversion unto God.[2]

1 Ps 110:3; 1 Cor 2:14; Eph 1:19–20 **2** John 6:44; 2 Cor 4:4, 6

CHAPTER 21

OF CHRISTIAN LIBERTY AND LIBERTY OF CONSCIENCE

1. The liberty which Christ has purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the severity and curse of the law,[1] and in their being delivered from this present evil world,[2] bondage to Satan,[3] and dominion of sin,[4] from the evil of afflictions,[5] the fear and sting of death, the victory of the grave,[6] and everlasting damnation:[7] as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,[8] but a child-like love and willing mind.[9] All which were common also to believers under the law for the substance of them;[10] but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of the ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.[11]

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1 Gal 3:13 **2** Gal 1:4 **3** Acts 26:18 **4** Rom 8:3 **5** Rom 8:28 **6** 1 Cor 15:54–57 **7** 2 Thess 1:10 **8** Rom 8:15 **9** Luke 1:73–75; 1 John 4:18 **10** Gal 3 **11** John 7:38–39; Heb 10:19–21

2. God alone is Lord of the conscience,[1] and hath left it free from the doctrines and commandments of men which are in any thing contrary to His Word, or not contained in it.[2] So that to believe such doctrines, or obey such commands out of conscience, is to betray true liberty of conscience;[3] and the requiring of an implicit faith, and absolute and blind obedience, is to destroy liberty of conscience and reason also.[4]

1 Jas 4:12; Rom 14:4 **2** Acts 4:19, 29; 1 Cor 7:23; Matt 15:9 **3** Col 2:20, 22–23 **4** 1 Cor 3:5; 2 Cor 1:24

3. They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,[1] so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.[2]

1 Rom 6:1–2 **2** Gal 5:13; 2 Pet 2:18, 21

CHAPTER 22

OF RELIGIOUS WORSHIP AND THE SABBATH DAY

1. The light of nature shows that there is a God, who has lordship and sovereignty over all; is just, good and doth good to all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might.[1] But the acceptable way of worshipping the true God, is instituted by Himself,[2] and so limited by his own revealed will, that He may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.[3]

1 Jer 10:7; Mark 12:33 **2** Deut 12:32 **3** Exod 20:4–6

2. Religious worship is to be given to God the Father, Son, and Holy Spirit, and to Him alone;[1] not to angels, saints, or any other creatures;[2] and since the fall, not without a mediator,[3] nor in the mediation of any other but Christ alone.[4]

1 Matt 4:9–10; John 6:23; Matt 28:19 **2** Rom 1:25; Col 2:18; Rev 19:10 **3** John 14:6 **4** 1 Tim 2:5

3. Prayer, with thanksgiving, being one part of natural worship, is by God required of all men.[1] But that it may be accepted, it is to be made in the name of the Son,[2] by the help of the Spirit,[3] according to His will;[4] with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a known tongue.[5]

1 Ps 95:1–7; 65:2 **2** John 14:13–14 **3** Rom 8:26 **4** 1 John 5:14 **5** 1 Cor 14:16–17

4. Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter;[1] but not for the dead,[2] nor for those of whom it may be known that they have sinned the sin unto death.[3]

1 1 Tim 2:1–2; 2 Sam 7:29 **2** 2 Sam 12:21–23 **3** 1 John 5:16

5. The reading of the Scriptures,[1] preaching, and hearing the Word of God,[2] teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;[3] as also the administration of baptism,[4] and the Lord's supper,[5] are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,[6] and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.[7]

1 1 Tim 4:13 **2** 2 Tim 4:2; Luke 8:18 **3** Col 3:16; Eph 5:19 **4** Matt 28:19–20
5 1 Cor 11:26 **6** Esth 4:16; Joel 2:12 **7** Exod 15:1–19; Ps 107

6. Neither prayer nor any other part of religious worship, is now under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;[1] as in private families[2] daily,[3] and in secret each one by himself;[4] so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by His word or providence calls thereunto.[5]

1 John 4:21; Mal 1:11; 1 Tim 2:8 **2** Acts 10:2 **3** Matt 6:11; Ps 55:17 **4** Matt 6:6
5 Heb 10:25; Acts 2:42

7. As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He has particularly appointed one day in seven for a sabbath to be kept holy unto Him,[1] which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:[2] and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

1 Exod 20:8 **2** 1 Cor 16:1–2; Acts 20:7; Rev 1:10

8. The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe a holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,[1] but are also taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy.[2]

1 Isa 58:13; Neh 13:15–22 **2** Matt 12:1–13

CHAPTER 23

OF LAWFUL OATHS AND VOWS

1. A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgment, solemnly calls God to witness what he swears,[1] and to judge him according to the truth or falseness thereof.[2]

1 Exod 20:7; Deut 10:20; Jer 4:2 **2** 2 Chr 6:22–23

2. The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;[1] yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;[2] so a lawful oath being imposed by lawful authority in such matters, ought to be taken.[3]

1 Matt 5:34, 37; Jas 5:12 **2** Heb 6:16; 2 Cor 1:23 **3** Neh 13:25

3. Whosoever taketh an oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.[1]

1 Lev 19:12; Jer 23:10

4. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.[1]

1 Ps 24:4

5. A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;[1] but popish monastical vows of perpetual single life,[2] professed poverty,[3] and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.[4]

1 Ps 76:11; Gen 28:20–22 **2** 1 Cor 7:2, 9 **3** Eph 4:28 **4** Matt 19:1

CHAPTER 24

OF THE CIVIL MAGISTRATE

1. God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under Him, over the people, for His own glory and the public good; and to this end has armed them with the power of the sword, for defence and encouragement of them that do good, and for the punishment of evil doers.[1]

1 Rom 13:1–4

2. It is lawful for Christians to accept and execute the office of a magistrate when called thereunto; in the management whereof, as they ought especially to maintain justice and peace,[1] according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.[2]

1 2 Sam 23:3; Ps 82:3–4 **2** Luke 3:14

3. Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;[1] and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.[2]

1 Rom 13:5–7; 1 Pet 2:17 **2** 1 Tim 2:1–2

CHAPTER 25

OF MARRIAGE

1. Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.[1]

1 Gen 2:24; Mal 2:15; Matt 19:5–6

2. Marriage was ordained for the mutual help of husband and wife,[1] for the increase of mankind with a legitimate issue,[2] and the preventing of uncleanness.[3]

1 Gen 2:18 **2** Gen 1:28 **3** 1 Cor 7:2, 9

3. It is lawful for all sorts of people to marry, who are able with judgment to give their consent;[1] yet it is the duty of Christians to marry in the Lord;[2] and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.[3]

1 Heb 13:4; 1 Tim 4:3 **2** 1 Cor 7:39 **3** Neh 13:25–27

4. Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the Word;[1] nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.[2]

1 Lev 18 **2** Mark 6:18; 1 Cor 5:1

CHAPTER 26

OF THE CHURCH

1. The catholic or universal church, which (with respect to the internal work of the Spirit and truth of grace) may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fulness of him that fills all in all.[1]

1 Heb 12:23; Col 1:18; Eph 1:10, 22–23; 5:23, 27, 32

2. All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, are and may be called visible saints;[1] and of such ought all particular congregations to be constituted.[2]

1 1 Cor 1:2; Acts 11:26 **2** Rom 1:7; Eph 1:20–22

3. The purest churches under heaven are subject to mixture and error;[1] and some have so degenerated as to become no churches of Christ, but synagogues of Satan;[2] nevertheless Christ always hath had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in Him, and make profession of His name.[3]

1 1 Cor 5; Rev 2–3 **2** Rev 18:2; 2 Thess 2:11–12 **3** Matt 16:18; Ps 72:17; 102:28; Rev 12:17

4. The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner;[1] neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalts himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.[2]

1 Col 1:18; Matt 28:18–20; Eph 4:11–12 **2** 2 Thess 2:2–9

5. In the execution of this power wherewith He is so intrusted, the Lord Jesus calls out of the world unto Himself, through the ministry of His Word, by His Spirit, those that are given unto him by His Father,[1] that they may walk before Him in all the ways of obedience, which he prescribes to them in His Word.[2] Those thus called, He commandeth to walk together in particular societies, or churches, for their mutual edification, and the due performance of that public worship, which He requireth of them in the world.[3]

1 John 10:16; 12:32 **2** Matt 28:20 **3** Matt 18:15–20

6. The members of these churches are saints by calling, visibly manifesting and evidencing (in and by their profession and walking) their obedience unto that call of Christ;[1] and do willingly consent to walk together, according to the appointment of Christ; giving up themselves to the Lord, and one to another, by the will of God, in professed subjection to the ordinances of the Gospel.[2]

1 Rom 1:7; 1 Cor 1:2 **2** Acts 2:41–42; 5:13–14; 2 Cor 9:13

7. To each of these churches therefore gathered, according to His mind declared in His Word, He has given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.[1]

1 Matt 18:17–18; 1 Cor 5:4–5, 13; 2 Cor 2:6–8

8. A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered), for the peculiar administration of ordinances, and execution of power or duty, which He intrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons.[1]

1 Acts 20:17, 28; Phil 1:1

9. The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;[1] and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;[2] and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.[3]

1 Acts 14:23 **2** 1 Tim 4:14 **3** Acts 6:3, 5–6

10. The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the word and prayer, with watching for their souls, as they that must give an account to Him;[1] it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,[2] so as they may have a comfortable supply, without being themselves entangled in secular affairs;[3] and may also be capable of exercising hospitality towards others;[4] and this is required by the law of nature, and by the express order of our Lord Jesus, who has ordained that they that preach the Gospel should live of the Gospel.[5]

1 Acts 6:4; Heb 13:17 **2** 1 Tim 5:17–18; Gal 6:6–7 **3** 2 Tim 2:4 **4** 1 Tim 3:2 **5** 1 Cor 9:6–14

11. Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the Word, by way of office, yet the work of preaching the word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.[1]

1 Acts 11:19–21; 1 Pet 4:10–11

12. As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also under the censures and government thereof, according to the rule of Christ.[1]

1 1 Thess 5:14; 2 Thess 3:6, 14–15

13. No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.[1]

1 Matt 18:15–17; Eph 4:2–3

14. As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ,[1] in all places, and upon all occasions to further every it (one within the bounds of their places and callings, in the exercise of their gifts and graces) so the churches, when planted by the providence of God, so as they may enjoy opportunity and advantage for it, ought to hold communion among themselves, for their peace, increase of love, and mutual edification.[2]

1 Eph 6:18; Ps 122:6 **2** Rom 16:1–2; 3 John 8–10

15. In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;[1] howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.[2]

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1 Acts 15:2, 4, 6, 22–23, 25 **2** 2 Cor 1:24; 1 John 4:1

CHAPTER 27

OF THE COMMUNION OF THE SAINTS

1. All saints that are united to Jesus Christ, their Head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory;[1] and, being united to one another in love, they have communion in each others gifts and graces,[2] and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.[3]

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1 1 John 1:3; John 1:16; Phil 3:10; Rom 6:5–6 **2** Eph 4:15–16; 1 Cor 12:7; 3:21–23 **3** 1 Thess 5:11, 14; Rom 1:12; 1 John 3:17–18; Gal 6:10

2. Saints by profession are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;[1] as also in relieving each other in outward things according to their several abilities, and necessities;[2] which communion, according to the rule of the gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,[3] or churches,[4] yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, does not take away or infringe the title or propriety which each man has in his goods and possessions.[5]

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1 Heb 10:24–25; 3:12–13 **2** Acts 11:29–30 **3** Eph 6:4 **4** 1 Cor 12:14–27 **5** Acts 5:4; Eph 4:28

CHAPTER 28

OF BAPTISM AND THE LORD'S SUPPER

1. Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only Lawgiver, to be continued in His church to the end of the world.[1]

1 Matt 28:19–20; 1 Cor 11:26

2. These holy appointments are to be administered by those only who are qualified and thereunto called, according to the commission of Christ.[1]

1 Matt 28:19; 1 Cor 4:1

CHAPTER 29

OF BAPTISM

1. Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with Him, in His death and resurrection; of his being engrafted into Him;[1] of remission of sins;[2] and of giving up unto God, through Jesus Christ, to live and walk in newness of life.[3]

1 Rom 6:3–5; Col 2:12; Gal 3:27 **2** Mark 1:4; Acts 22:16 **3** Rom 6:4

2. Those who do actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects of this ordinance.[1]

1 Mark 16:16; Acts 8:36–37; 2:41; 8:12; 18:8

3. The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit.[1]

1 Matt 28:19–20; Acts 8:38

4. Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance.[1]

1 Matt 3:16; John 3:23

CHAPTER 30

OF THE LORD'S SUPPER

1. The Supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to be observed in His churches, unto the end of the world, for the perpetual remembrance, and showing to all the world the sacrifice of Himself in His death,[1] confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in Him, their further engagement in, and to all duties which they owe to Him; and to be a bond and pledge of their communion with Him, and with each other.[2]

1 1 Cor 11:23–26 **2** 1 Cor 10:16–17, 21

2. In this ordinance Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of Himself by Himself upon the cross, once for all;[1] and a spiritual oblation of all possible praise unto God for the same.[2] So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own sacrifice the alone propitiation for all the sins of the elect.

1 Heb 9:25–26, 28 **2** 1 Cor 11:24; Matt 26:26–27

3. The Lord Jesus hath, in this ordinance, appointed His ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.[1]

1 1 Cor 11:23–26

4. The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.[1]

1 Matt 26:26–28; 15:9; Exod 20:4–5

5. The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, in other words, the body and blood of Christ,[1] albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.[2]

1 1 Cor 11:27 **2** 1 Cor 11:26–28

6. That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,[1] but even to common sense and reason, overthrows the nature of the ordinance, and has been, and is, the cause of manifold superstitions, yea, of gross idolatries.[2]

1 Acts 3:21; Luke 14:6 **2** 1 Cor 11:24–25

7. Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of His death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.[1]

1 1 Cor 10:16; 11:23–26

8. All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto;[1] yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.[2]

1 2 Cor 6:14–15 **2** 1 Cor 11:29; Matt 7:6

CHAPTER 31

OF THE STATE OF MAN AFTER DEATH, AND OF THE RESURRECTION OF THE DEAD

1. The bodies of men after death return to dust, and see corruption;[1] but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them.[2] The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;[3] and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgement of the great day;[4] besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

1 Gen 3:19; Acts 13:36 **2** Eccl 12:7 **3** Luke 23:43; 2 Cor 5:1, 6, 8; Phil 1:23; Heb 12:23 **4** Jude 6–7; 1 Pet 3:19; Luke 16:23–24

2. At the last day, such of the saints as are found alive, shall not sleep, but be changed;[1] and all the dead shall be raised up with the selfsame bodies, and none other;[2] although with different qualities, which shall be united again to their souls forever.[3]

1 1 Cor 15:51–52; 1 Thess 4:17 **2** Job 19:26–27 **3** 1 Cor 15:42–43

3. The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by His Spirit, unto honour, and be made conformable to His own glorious body.[1]

1 Acts 24:15; John 5:28–29; Phil 3:21

CHAPTER 32

OF THE LAST JUDGMENT

1. God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;[1] to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,[2] but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.[3]

1 Acts 17:31; John 5:22, 27 **2** 1 Cor 6:3; Jude 6 **3** 2 Cor 5:10; Eccl 12:14; Matt 12:36; Rom 14:10, 12; Matt 25:32–46

2. The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient;[1] for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who do not know God, and do not obey the Gospel of Jesus Christ, shall be cast aside into everlasting torments,[2] and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.[3]

1 Rom 9:22–23 **2** Matt 25:21, 34; 2 Tim 4:8 **3** Matt 25:46; Mark 9:48; 2 Thess 1:7–10

3. As Christ would have us to be certainly persuaded that there shall be a Day of Judgment, both to deter all men from sin,[1] and for the greater consolation of the godly in their adversity,[2] so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,[3] and may ever be prepared to say, Come Lord Jesus; come quickly.[4] Amen.

1 2 Cor 5:10–11 **2** 2 Thess 1:5–7 **3** Mark 13:35–37; Luke 12:35–40 **4** Rev 22:20

Ending Statement and Signatories

We the MINISTERS, and MESSENGERS of, and concerned for upwards of, one hundred BAPTIZED CHURCHES, in England and Wales (denying Arminianism), being met together in London, from the third of the seventh month to the eleventh of the same, 1689, to consider of some things that might be for the glory of God, and the good of these congregations, have thought meet (for the satisfaction of all other Christians that differ from us in the point of Baptism) to recommend to their perusal the confession of our faith, which confession we own, as containing the doctrine of our faith and practice, and do desire that the members of our churches respectively do furnish themselves therewith.

Hansard Knollys, Pastor Broken Wharf, London
William Kiffin, Pastor Devonshire-square, London
John Harris, Pastor, Joiner's Hall, London
William Collins, Pastor, Petty France, London
Hurcules Collins, Pastor, Wapping, London
Robert Steed, Pastor, Broken Wharf, London
Leonard Harrison,Pastor, Limehouse, London
George Barret, Pastor, Mile End Green, London
Isaac Lamb, Pastor, Pennington-street, London
Richard Adams, Minister, Shad Thames, Southwark
Benjamin Keach, Pastor, Horse-lie-down, Southwark
Andrew Gifford, Pastor, Bristol, Fryars, Som. & Glouc.
Thomas Vaux, Pastor, Broadmead, Som. & Glouc.
Thomas Winnel, Pastor, Taunton, Som. & Glouc.
James Hitt, Preacher, Dalwood, Dorset
Richard Tidmarsh, Minister, Oxford City, Oxon
William Facey, Pastor, Reading, Berks
Samuel Buttall, Minister, Plymouth, Devon
Christopher Price, Minister, Abergayenny, Monmouth
Daniel Finch, Minister, Kingsworth, Herts
John Ball, Minister, Tiverton, Devon

Edmond White, Pastor, Evershall, Bedford
William Prichard, Pastor, Blaenau, Monmouth
Paul Fruin, Minister, Warwick, Warwick
Richard Ring, Pastor, Southhampton, Hants
John Tomkins, Minister, Abingdon, Berks
Toby Willes, Pastor, Bridgewater, Somerset
John Carter, Pastor, Steventon, Bedford
James Webb, Pastor, Devizes, Wilts
Richard Sutton, Pastor, Tring, Herts
Robert Knight, Pastor, Stukeley, Bucks
Edward Price, Pastor, Hereford City, Hereford
William Phipps, Pastor, Exon, Devon
William Hawkins, Pastor, Dimmock, Gloucester
Samuel Ewer, Pastor, Hemstead, Herts
Edward Man, Pastor, Houndsditch, London
Charles Archer, Pastor, Hock-Norton, Oxon
In the name of and on the behalf of the whole assembly.

The Baptist Catechism

Question 1: Who is the first and chiefest being?

Answer: God is the first and chiefest being.[1]

1 Isa 44:6; 48:12; Ps 97:9

Question 2: Ought everyone to believe there is a God?

Answer: Everyone ought to believe there is a God;[1] and it is their great sin and folly who do not.[2]

1 Heb 11:6 **2** Ps 14:1

Question 3: How may we know there is a God?

Answer: The light of nature in man and the works of God plainly declare there is a God;[1] but his word and Spirit only do it fully and effectually for the salvation of sinners.[2]

1 Rom 1:19–20; Ps 19:1–3; Acts 17:24 **2** 1 Cor 2:10; 2 Tim 3:15, 16

Question 4: What is the word of God?

Answer: The holy scriptures of the Old and New Testament are the word of God, and the only certain rule of faith and obedience.[1]

1 2 Tim 3:16; Eph 2:20

Question 5: May all men make use of the holy scriptures?

Answer: All men are not only permitted, but commanded and exhorted to read, hear, and understand the holy scriptures.[1]

1 John 5:38; 17:17–18; Rev 1:3; Acts 8:30

Question 6: What things are chiefly contained in the holy scriptures?

Answer: The holy scriptures chiefly contain what man ought to believe concerning God, and what duty God requireth of man.[1]

1 2 Tim 1:13; 3:15–16

Question 7: What is God?

Answer: God is a Spirit,[1] infinite,[2] eternal,[3] and unchangeable[4] in his being,[5] wisdom,[6] power,[7] holiness,[8] justice, goodness, and truth.[9]

1 John 4:24 **2** Job 11:7, 8, 9 **3** Ps 90:2 **4** Jas 1:17 **5** Exod 3:14 **6** Ps 147:5 **7** Rev 4:8 **8** Rev 15:4 **9** Exod 34:6

Question 8: Are there more gods than one?

Answer: There is but one only, the living and true God.[1]

1 Deut 6:4; Jer 10:10

Question 9: How many persons are there in the Godhead?

Answer: There are three persons in the godhead, the Father, the Son, and the Holy Spirit; and these three are one God, the same in essence, equal in power and glory.[1]

1 1 John 5:7; Matt 28:19

Question 10: What are the decrees of God?

Answer: The decrees of God are his eternal purpose according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.[1]

1 Eph 1:4, 11; Rom 9:22–23; Isa 46:10; Lam 3:37

Question 11: How doth God execute his decrees?

Answer: God executeth his decrees in the works of creation and providence.

Question 12: What is the work of creation?

Answer: The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good.[1]

1 Gen 1 throughout; Heb 11:3

Question 13: How did God create man?

Answer: God created man, male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.[1]

1 Gen 1:26–28; Col 3:10; Eph 4:24

Question 14: What are God's works of providence?

Answer: God's works of providence are his most holy,[1] wise,[2] and powerful preserving[3] and governing all his creatures, and all their actions.[4]

1 Ps 145:17 **2** Isa 28:29; Ps 104:24 **3** Heb 1:3 **4** Ps 103:19; Matt 10:29–31

Question 15: What special act of providence did God exercise towards man in the estate wherein he was created?

Answer: When God had created man, he entered into a covenant of life with him upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.[1]

1 Gal 3:12; Gen 2:17

Question 16: Did our first parents continue in the estate wherein they were created?

Answer: Our first parents being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.[1]

1 Gen 3:6–8, 13; Eccl 7:29

Question 17: What is sin?

Answer: Sin is any want of conformity unto, or transgression of, the law of God.[1]

1 1 John 3:4

Question 18: What was the sin whereby our first parents fell from the estate wherein they were created?

Answer: The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.[1]

1 Gen 3:6, 12, 16–17

Question 19: Did all mankind fall in Adam's first transgression?

Answer: The covenant being made with Adam, not only for himself but for his posterity, all mankind descending from him by ordinary generation sinned in him, and fell with him in his first transgression.[1]

1 Gen 2:16–17; Rom 5:12; 1 Cor 15:21–22

Question 20: Into what estate did the fall bring mankind?

Answer: The fall brought mankind into an estate of sin and misery.[1]

1 Rom 5:12

Question 21: Wherein consists the sinfulness of that estate whereinto man fell?

Answer: The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin; together with all actual transgressions which proceed from it.[1]

1 Rom 5:12; Eph 2:1–3; Jas 1:14–15; Matt 15:19

Question 22: What is the misery of that estate whereinto man fell?

Answer: All mankind by their fall lost communion with God,[1] are under his wrath and curse,[2] and so made liable to all miseries in this life, to death itself, and to the pains of hell for ever.[3]

1 Gen 3:8, 10, 24 **2** Eph 2:2–3; Gal 3:10 **3** Lam 3:39; Rom 6:23; Matt 25:41, 46

Question 23: Did God leave all mankind to perish in the estate of sin and misery?

Answer: God having out of his mere good pleasure, from all eternity, elected some to everlasting life,[1] did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.[2]

1 Eph 1:4–5 **2** Rom 3:20–22; Gal 3:21–22

Question 24: Who is the Redeemer of God's elect?

Answer: The only Redeemer of God's elect is the Lord Jesus Christ;[1] who, being the eternal Son of God, became man,[2] and so was and continueth to be God and man in two distinct natures, and one person for ever.[3]

1 1 Tim 2:5–6 **2** John 1:14; Gal 4:4 **3** Rom 9:5; Luke 1:35; Col 2:9; Heb 7:24–25

Question 25: How did Christ, being the Son of God become man?

Answer: Christ the Son of God became man by taking to himself a true body,[1] and a reasonable soul;[2] being conceived by the power of the Holy Spirit in the womb of the Virgin Mary, and born of her,[3] yet without sin.[4]

1 Heb 2:14, 17; 10:5 **2** Matt 26:38 **3** Luke 1:27, 31, 34–35, 42; Gal 4:4 **4** Heb 4:15; 7:26

Question 26: What offices doth Christ execute as our Redeemer?

Answer: Christ as our Redeemer executeth the offices of a prophet, of a priest, and of king, both in his estate of humiliation and exaltation.[1]

1 Acts 3:22; Heb 12:25; 2 Cor 13:3; Heb 5:5–7; 7:25; Ps 2:6; Isa 9:6–7; Matt 21:5; Ps 2:8–11

Question 27: How doth Christ execute the office of a prophet?

Answer: Christ executeth the office of prophet in revealing to us, by his word and Spirit, the will of God for our salvation.[1]

1 John 1:18; 1 Pet 1:10–12; John 15:15; 20:31

Question 28: How doth Christ execute the office of a priest?

Answer: Christ executeth the office of priest in his once offering up himself a sacrifice to satisfy divine justice[1] and reconcile us to God,[2] and in making continual intercession for us.[3]

1 Heb 9:14, 28 **2** Heb 2:17 **3** Heb 7:24–25

Question 29: How doth Christ execute the office of king?

Answer: Christ executeth the office of a king, in subduing us to himself,[1] in ruling,[2] and defending us,[3] and in restraining and conquering all his and our enemies.[4]

1 Acts 15:14–16 **2** Isa 33:22 **3** Isa 32:1–2 **4** 1 Cor 15:25; Ps 110 throughout

Question 30: Wherein did Christ's humiliation consist?

Answer: Christ's humiliation consisted in his being born, and that in a low condition,[1] made under the law,[2] undergoing the miseries of this life,[3] the wrath of God,[4] and the cursed death of the cross;[5] in being buried,[6] and continuing under the power of death for a time.[7]

1 Luke 2:7 **2** Gal 4:4 **3** Heb 12:2–3; Isa 53:2–3 **4** Luke 22:44; Matt 27:46 **5** Phil 2:8 **6** 1 Cor 15:3–4 **7** Acts 2:24–27, 31; Matt 12:40

Question 31: Wherein consisteth Christ's exaltation?

Answer: Christ's exaltation consisteth in his rising again from the dead on the third day,[1] in ascending up into heaven,[2] in sitting at the right hand of God the Father,[3] and in coming to judge the world at the last day.[4]

1 1 Cor 15:4 **2** Mark 16:19 **3** Eph 1:20 **4** Acts 1:11, 17:31

Question 32: How are we made partakers of the redemption purchased by Christ?

Answer: We are made partakers of the redemption purchased by Christ, by the effectual application of it to us[1] by his Holy Spirit.[2]

1 John 1:11–12 **2** Titus 3:5–6

Question 33: How doth the Spirit apply to us the redemption purchased by Christ?

Answer: The Spirit applieth to us the redemption purchased by Christ, by working faith in us,[1] and thereby uniting us to Christ, in our effectual calling.[2]

1 Eph 1:13–14; John 6:37, 39; Eph 2:8 **2** Eph 3:17; 1 Cor 1:9

Question 34: What is effectual calling?

Answer: Effectual calling is the work of God's Spirit,[1] whereby convincing us of our sin and misery,[2] enlightening our minds in the knowledge of Christ,[3] and renewing our wills,[4] he doth persuade and enable us to embrace Jesus Christ freely offered to us in the gospel.[5]

1 2 Tim 1:9; 2 Thess 2:13–14 **2** Acts 2:37 **3** Acts 26:18 **4** Ezek 36:26–27 **5** John 6:44–45; Phil 2:13

Question 35: What benefits do they that are effectually called partake of in this life?

Answer: They that are effectually called do in this life partake of justification,[1] adoption,[2] sanctification, and the several benefits which in this life do either accompany or flow from them.[3]

1 Rom 8:30 **2** Eph 1:5 **3** 1 Cor 1:30

Question 36: What is justification?

Answer: Justification is an act of God's free grace, wherein he pardoneth all our sins,[1] and accepteth us as righteous in his sight,[2] only for the righteousness of Christ imputed to us,[3] and received by faith alone.[4]

1 Rom 3:24–25; 4:6–8 **2** 2 Cor 5:19, 21 **3** Rom 5:17–19 **4** Gal 2:16; Phil 3:9

Question 37: What is adoption?

Answer: Adoption is an act of God's free grace,[1] whereby we are received into the number and have a right to all the privileges of the sons of God.[2]

1 1 John 3:1 **2** John 1:12; Rom 8:14–17

Question 38: What is sanctification?

Answer: Sanctification is the work of God's free grace,[1] whereby we are renewed in the whole man after the image of God,[2] and are enabled more and more to die unto sin, and live unto righteousness.[3]

1 2 Thess 2:13 **2** Eph 4:23–24 **3** Rom 6:4, 6; 8:1

Question 39: What are the benefits which in this life do accompany or flow from justification, adoption and sanctification?

Answer: The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are assurance of God's love, peace of conscience,[1] joy in the Holy Spirit,[2] increase of grace,[3] and perseverance therein to the end.[4]

1 Rom 5:1–2, 5 **2** Rom 5:5, 17 **3** Prov 4:18 **4** 1 John 5:13; 1 Pet 1:5

Question 40: What benefits do believers receive from Christ at death?

Answer: The souls of believers are at their death made perfect in holiness,[1] and do immediately pass into glory;[2] and their bodies being still united to Christ,[3] do rest in their graves[4] till the resurrection.[5]

1 Heb 12:23 **2** 2 Cor 5:1, 6, 8; Phil 1:23; Luke 23:43 **3** 1 Thess 4:14 **4** Isa 57:2 **5** Job 19:26–27

Question 41: What benefits do believers receive from Christ at the resurrection?

Answer: At the resurrection believers, being raised up in glory,[1] shall be openly acknowledged, and acquitted in the day of judgment,[2] and made perfectly blessed, both in soul and body, in the full enjoyment of God[3] to all eternity.[4]

1 1 Cor 15:43 **2** Matt 25:23; Matt 10:32 **3** 1 John 3:2; 1 Cor 13:12 **4** 1 Thess 4:17–18

Question 42: But what shall be done to the wicked at their death?

Answer: The souls of the wicked shall, at their death, be cast into the torments of hell, and their bodies lie in their graves, till the resurrection and judgment of the great day.[1]

1 Luke 16:23–24; Acts 2:24; Jude 5, 7; 1 Pet 3:19; Ps 49:14

Question 43: What shall be done to the wicked, at the day of judgment?

Answer: At the day of judgment the bodies of the wicked, being raised out of their graves, shall be sentenced, together with their souls, to unspeakable torments with the devil and his angels for ever.[1]

1 John 5:28–29; Matt 25:41, 46; 2 Thess 1:8–9

Question 44: What is the duty which God requireth of man?

Answer: The duty which God requireth of man is, obedience to his revealed will.[1]

1 Mic 6:8; 1 Sam 15:22

Question 45: What did God at first reveal to man for the rule of his obedience?

Answer: The rule which God at first revealed to man for his obedience, was the moral law.[1]

1 Rom 2:14–15; 10:5

Question 46: Where is the moral law summarily comprehended?

Answer: The moral law is summarily comprehended in the ten commandments.[1]

1 Deut 10:4; Matt 19:17

Question 47: What is the sum of the ten commandments?

Answer: The sum of the ten commandments is, to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves.[1]

1 Matt 22:37–40

Question 48: What is the preface to the ten commandments?

Answer: The preface to the ten commandments is in these words; I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage.[1]

1 Exod 20:2

Question 49: What doth the preface to the ten commandments teach us?

Answer: The preface to the ten commandments teacheth us that because God is the Lord, and our God and redeemer, therefore we are bound to keep all his commandments.[1]

1 Luke 1:74–75; 1 Pet 1:15–19

Question 50: Which is the first commandment?

Answer: The first commandment is, Thou shalt have no other gods before me.[1]

1 Exod 20:3

Question 51: What is required in the first commandment?

Answer: The first commandment requireth us to know and acknowledge God to be the only true God and our God,[1] and to worship and glorify him accordingly.[2]

1 1 Chr 28:9; Deut 26:17 **2** Matt 4:10; Ps 29:2

Question 52: What is forbidden in the first commandment?

Answer: The first commandment forbiddeth the denying,[1] or not worshipping and glorifying the true God,[2] as God and our God,[3] and the giving of that worship and glory to any other, which is due unto him alone.[4]

1 Ps 14:1 **2** Rom 1:21 **3** Ps 81:10–11 **4** Rom 1:25–26

Question 53: What are we especially taught by these words before me, in the first commandment?

Answer: These words before me, in the first commandment teach us, that God, who seeth all things, taketh notice of and is much displeased with the sin of having any other God.[1]

1 Ezek 8:5ff

Question 54: Which is the second commandment?

Answer: The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.[1]

1 Exod 20:4–6

Question 55: What is required in the second commandment?

Answer: The second commandment requireth the receiving, observing, and keeping pure and entire all such religious worship and ordinances, as God hath appointed in his word.[1]

1 Deut 32:46; Matt 23:20; Acts 2:42

Question 56: What is forbidden in the second commandment?

Answer: The second commandment forbiddeth the worshipping of God by images[1] or any other way not appointed in his word.[2]

1 Deut 4:15–19; Exod 32:5, 8 **2** Deut 12:31–32

Question 57: What are the reasons annexed to the second commandment?

Answer: The reasons annexed to the second commandment are, God's sovereignty over us,[1] his propriety in us,[2] and the zeal he hath to his own worship.[3]

1 Ps 45:2–3, 6 **2** Ps 45:11 **3** Exod 34:13–14

Question 58: Which is the third commandment?

Answer: The third commandment is, Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.[1]

1 Exod 20:7

Question 59: What is required in the third commandment?

Answer: The third commandment requireth the holy and reverent use of God's names,[1] titles,[2] attributes,[3] ordinances,[4] word[5] and works.[6]

1 Matt 6:9; Deut 28:58 **2** Ps 68:4 **3** Rev 15:3–4 **4** Mal 1:11, 14 **5** Ps 136:1–2 **6** Job 36:24

Question 60: What is forbidden in the third commandment?

Answer: The third commandment forbiddeth all profaning and abusing of any thing whereby God makes himself known.[1]

1 Mal 1:6–7, 12; 2:2; 3:14

Question 61: What is the reason annexed to the third commandment?

Answer: The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.[1]

1 1 Sam 2:12, 17, 22, 29; 3:13; Deut 28:58–59

QUESTION 62: What is the fourth commandment?

ANSWER: The fourth commandment is, Remember the Sabbath day to keep it holy; six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.[1]

1 Exod 20:8–11

QUESTION 63: What is required in the fourth commandment?

ANSWER: The fourth commandment requireth the keeping holy to God one whole day in seven to be a Sabbath to Himself.[1]

1 Exod 20:8–11; Deut 5:12–14

QUESTION 64: Which day of the seven hath God appointed to be the weekly Sabbath?

ANSWER: Before the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath;[1] and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.[2]

1 Exod 20:8–11; Deut 5:12–14 **2** Ps 118:24; Matt 28:1; Mark 2:27–28; John 20:19–20, 26; Rev 1:10; Mark 16:2; Luke 24:1, 30–36; John 20:1; Acts 1:3; 2:1–2; 20:7; 1 Cor 16:1–2

QUESTION 65: How is the Sabbath to be sanctified?

ANSWER: The Sabbath is to be sanctified by a holy resting all that day,[1] even from such worldly employments and recreations as are lawful on other days;[2] and spending the whole time in the public and private exercises of God's worship,[3] except so much as is to be taken up in the works of necessity and mercy.[4]

1 Exod 20:8, 10 **2** Exod 16:25–28; Neh 13:15–22 **3** Luke 4:16; Acts 20:7; Psalm 92:title; Isa 66:23 **4** Matt 12:1–13

Question 66: What is forbidden in the fourth commandment?

Answer: The fourth commandment forbiddeth the omission or careless performance of the duties required,[1] and the profaning the day by idleness,[2] or doing that which is in itself sinful,[3] or by unnecessary thoughts, words, or works, about worldly employments or recreations.[4]

1 Ezek 22:26; Amos 8:5; Mal 1:13 **2** Acts 20:7, 9 **3** Ezek 23:38 **4** Jer 17:24–27; Isa 58:13

Question 67: What are the reasons annexed to the fourth commandment?

Answer: The reasons annexed to the fourth commandment, are God's allowing us six days of the week for our own lawful employments,[1] his challenging a special propriety in a seventh, his own example, and his blessing the Sabbath day.[2]

1 Exod 20:9 **2** Exod 20:11

Question 68: Which is the fifth commandment?

Answer: The fifth commandment is, Honor thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.[1]

1 Exod 20:12

Question 69: What is required in the fifth commandment?

Answer: The fifth commandment requireth the preserving the honour and performing the duties belonging to every one in their several places and relations, as superiors,[1] inferiors,[2] or equals.[3]

1 Eph 5:21 **2** 1 Pet 2:17 **3** Rom 12:10

Question 70: What is forbidden in the fifth commandment?

Answer: The fifth commandment forbiddeth the neglect of, or doing any thing against the honour and duty which belongeth to every one in their several places and relations.[1]

1 Matt 15:4–6; Ezek 34:24; Rom 13:8

Question 71: What is the reason annexed to the fifth commandment?

Answer: The reason annexed to the fifth commandment is a promise of long life and prosperity (as far as it shall serve for God's glory, and their own good) to all such as keep this commandment.[1]

1 Deut 5:16; Eph 6:2–3

Question 72: What is the sixth commandment?

Answer: The sixth commandment is, Thou shalt not kill.[1]

1 Exod 20:13

Question 73: What is required in the sixth commandment?

Answer: The sixth commandment requireth all lawful endeavours to preserve our own life[1] and the life of others.[2]

1 Eph 5:28–29 **2** 1 Kgs 18:4

Question 74: What is forbidden in the sixth commandment?

Answer: The sixth commandment absolutely forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto.[1]

1 Acts 26:28; Gen 9:9

Question 75: Which is the seventh commandment?

Answer: The seventh commandment is, Thou shalt not commit adultery.[1]

1 Exod 20:14

Question 76: What is required in the seventh commandment?

Answer: The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech, and behavior.[1]

1 1 Cor 7:2–3, 5, 34, 36; Col 4:6; 1 Pet 3:2

Question 77: What is forbidden in the seventh commandment?

Answer: The seventh commandment forbiddeth all unchaste thoughts, words, and actions.[1]

1 Matt 15:19; 5:28; Eph 5:3–4

Question 78: Which is the eighth commandment?

Answer: The eighth commandment is, Thou shalt not steal.[1]

1 Exod 20:15

Question 79: What is required in the eighth commandment?

Answer: The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.[1]

1 Gen 30:30; 1 Tim 5:8; Lev 25:35; Deut 22:1–5; Exod 23:4–5; Gen 47:14, 20

Question 80: What is forbidden in the eighth commandment?

Answer: The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own[1] or our neighbour's wealth or outward estate.[2]

1 1 Tim 5:8; Prov 28:19 **2** Prov 21:17, 23:20–21; Eph 4:28

Question 81: Which is the ninth commandment?

Answer: The ninth commandment is, Thou shalt not bear false witness against thy neighbour.[1]

1 Exod 20:16

QUESTION 82: What is required in the ninth commandment?

ANSWER: The ninth commandment requireth the maintaining and promoting of truth between man and man,[1] and of our own and our neighbour's good name,[2] especially in witness bearing.[3]

1 Zech 8:16 **2** John 5:12 **3** Prov 14:5, 25

QUESTION 83: What is forbidden in the ninth commandment?

ANSWER: The ninth commandment forbiddeth whatsoever is prejudicial to the truth, or injurious to our own or our neighbour's good name.[1]

1 1 Sam 17:28; Lev 19:16; Ps 15:2–3

QUESTION 84: Which is the tenth commandment?

ANSWER: The tenth commandment is Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.[1]

1 Exod 20:17

QUESTION 85: What is required in the tenth commandment?

ANSWER: The tenth commandment requireth full contentment with our own condition,[1] with a right and charitable frame of spirit toward our neighbour, and all that is his.[2]

1 Heb 13:5; 1 Tim 6:6 **2** Job 31:29; Rom 7:15; 1 Tim 1:5; 1 Cor 8:4, 7

QUESTION 86: What is forbidden in the tenth commandment?

ANSWER: The tenth commandment forbiddeth all discontentment with our own estate,[1] envying or grieving at the good of our neighbour,[2] and all inordinate motions and affections to anything that is his.[3]

1 1 Kgs 21:4; Esth 5:13; 1 Cor 10:10 **2** Gal 5:26; Jas 3:14, 16 **3** Rom 7:7–8, 13:9; Deut 5:21

Question 87: Is any man able perfectly to keep the commandments of God?

Answer: No mere man since the fall is able in this life perfectly to keep the commandments of God,[1] but doth daily break them in thought, word, or deed.[2]

1 Eccl 7:20; 1 John 1:8, 10; Gal 5:17 **2** Gen 6:5, 8:21; Rom 3:9–21; Jas 3:2–13

Question 88: Are all transgressions of the law equally heinous?

Answer: Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.[1]

1 Ezek 8:6, 13, 15; 1 John 5:16; Ps 78:17, 32, 56

Question 89: What doth every sin deserve?

Answer: Every sin deserveth God's wrath and curse, both in this life and that which is to come.[1]

1 Eph 5:6; Gal 3:10; Lam 3:39; Matt 25:41; Rom 6:23

Question 90: What doth God require of us that we may escape his wrath and curse, due to us for sin?

Answer: To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life,[1] with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.[2]

1 Acts 20:21 **2** Prov 2:1–6, 8:33 to the end; Isa 55:2–3

Question 91: What is faith in Jesus Christ?

Answer: Faith in Jesus Christ is a saving grace,[1] whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.[2]

1 Heb 10:39 **2** John 1:12; Isa 26:3–4; Phil 3:9; Gal 2:16

Question 92: What is repentance unto life?

Answer: Repentance unto life is a saving grace,[1] whereby a sinner, out of a true sense of his sin,[2] and apprehension of the mercy of God in Christ,[3] doth, with grief and hatred of his sin, turn from it unto God,[4] with full purpose of and endeavour after new obedience.[5]

1 Acts 11:28 **2** Acts 2:37–38 **3** Joel 2:12; Jer 3:22 **4** Jer 31:18–19; Ezek 36:31 **5** 2 Cor 7:11; Isa 1:16–17

Question 93: What are the outward means whereby Christ communicateth to us the benefits of redemption?

Answer: The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are his ordinances, especially the word, baptism, the Lord's supper, and prayer; all which means are made effectual to the elect for salvation.[1]

1 Matt 28:19–20; Acts 2:42, 46–47

Question 94: How is the word made effectual to salvation?

Answer: The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation.[1]

1 Neh 8:8; Acts 26:18; Ps 19:8; Acts 20:32; Rom 1:15–16; 10:13–17; 15:4; 1 Cor 14:24–25; 2 Tim 3:15–17

Question 95: How is the word to be read and heard, that it may become effectual to salvation?

Answer: That the word may become effectual to salvation, we must attend thereunto with diligence,[1] preparation,[2] and prayer;[3] receive it with faith and love,[4] lay it up in our hearts,[5] and practice it in our lives.[6]

1 Prov 8:34 **2** 1 Pet 2:1–2 **3** Ps 119:18 **4** Heb 4:2; 2 Thess 2:10 **5** Ps 119:18 **6** Luke 8:15; Jas 1:25

Question 96: How do baptism and the Lord's supper become effectual means of salvation?

Answer: Baptism and the Lord's supper become effectual means of salvation, not for any virtue in them, or in him that doth administer them, but only by the blessing of Christ,[1] and the working of the Spirit in those that by faith receive them.[2]

1 1 Pet 3:21; Matt 3:11; 1 Cor 3:6–7 **2** 1 Cor 12:3; Matt 28:19

Question 97: What is baptism?

Answer: Baptism is an ordinance of the New Testament instituted by Jesus Christ, to be unto the party baptized a sign of his fellowship with him, in his death, burial, and resurrection; of his being ingrafted into him;[1] of remission of sins;[2] and of his giving up himself unto God through Jesus Christ, to live and walk in newness of life.[3]

1 Rom 6:3–5; Col 2:12; Gal 3:27 **2** Mark 1:4; Acts 2:38, 22:16 **3** Rom 6:3–4

Question 98: To whom is baptism to be administered?

Answer: Baptism is to be administered to all those who actually profess repentance towards God,[1] faith in and obedience to our Lord Jesus Christ, and to none other.[2]

1 Acts 2:38; Matt 3:6 **2** Acts 8:12, 36–38; 10:47–48

Question 99: Are the infants of such as are professing believers to be baptized?

Answer: The infants of such as are professing believers are not to be baptized, because there is neither command or example in the holy scriptures, or certain consequence from them to baptize such.[1]

1 Prov 30:6; Luke 3:7–8

Question 100: How is Baptism rightly administered?

Answer: Baptism is rightly administered by immersion, or dipping the whole body of the party in water, into the name of the Father, and of the Son, and of the Holy Spirit, according to Christ's institution, and the practice of the apostles,[1] and not by sprinkling or pouring of water, or dipping some part of the body, after the tradition of men.

1 Matt 3:16; John 3:23; 4:1–2; Matt 28:19–20; Acts 8:38; Rom 6:4; Col 2:12

Question 101: What is the duty of such who are rightly baptized?

Answer: It is the duty of such who are rightly baptized to give up themselves to some particular and orderly church of Jesus Christ, that they may walk in all the commandments and ordinances of the Lord blameless.[1]

1 Acts 2:41–42; 5:13–14; 9:26; 1 Pet 2:5; Luke 1:6

Question 102: What is the Lord's supper?

Answer: The Lord's supper is an ordinance of the New Testament, instituted by Jesus Christ; wherein by giving and receiving bread and wine, according to his appointment, his death is shown forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.[1]

1 Matt 26:26–28; 1 Cor 11:23–26; 10:16

Question 103: Who are the proper subjects of this ordinance?

Answer: They who have been baptized upon a personal profession of their faith in Jesus Christ, and repentance from dead works.[1]

1 Acts 2:41–42

Question 104: What is required to the worthy receiving of the Lord's supper?

Answer: It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body,[1] of their faith to feed upon him,[2] of their repentance,[3] love,[4] and new obedience,[5] lest coming unworthily they eat and drink judgment to themselves.[6]

1 1 Cor 11:28–29 **2** 2 Cor 13:5 **3** 1 Cor 11:31 **4** 1 Cor 10:16–17 **5** 1 Cor 5:7–8 **6** 1 Cor 11:28–29

Question 105: What is prayer?

Answer: Prayer is an offering up our desires to God,[1] by the assistance of the Holy Spirit,[2] for things agreeable to his will,[3] in the name of Christ,[4] believing,[5] with confession of our sins,[6] and thankful acknowledgments of his mercies.[7]

1 Ps 62:8 **2** Rom 8:26 **3** 1 John 5:14; Rom 8:27 **4** John 16:23 **5** Matt 21:22; Jas 1:6 **6** Ps 32:5–6; Dan 9:4 **7** Phil 4:6

Question 106: What rule hath God given for our direction in prayer?

Answer: The whole word of God is of use to direct us in prayer;[1] but the special rule of direction is that prayer which Christ taught his disciples, commonly called the Lord's prayer.[2]

1 1 John 5:14 **2** Matt 6:9–13; Luke 11:2–4

Question 107: What doth the preface of the Lord's prayer teach us?

Answer: The preface of the Lord's prayer, which is Our Father which art in heaven,[1] teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us;[2] and that we should pray with and for others.[3]

1 Matt 6:9 **2** Rom 8:15; Luke 11:13; Isa 24:8 **3** Acts 12:5; 1 Tim 2:1–2

Question 108: What do we pray for in the first petition?

Answer: In the first petition, which is, Hallowed be thy name,[1] we pray that God would enable us and others to glorify him in all that whereby he maketh himself known,[2] and that he would dispose all things to his own glory.[3]

1 Matt 6:9 **2** Ps 67:2–3 **3** Ps 83 throughout; Rom 11:36

Question 109: What do we pray for in the second petition?

Answer: In the second petition, which is, Thy kingdom come,[1] we pray that Satan's kingdom may be destroyed,[2] and that the kingdom of grace may be advanced[3] ourselves and others brought into it and kept in it,[4] and that the kingdom of glory may be hastened.[5]

1 Matt 6:10 **2** Ps 68:1, 18 **3** Rev 12:10–11 **4** 2 Thess 3:1; Rom 10:1; John 17:19–20 **5** Rev 22:10

Question 110: What do we pray for in the third petition?

Answer: In the third petition, which is, Thy will be done on earth as it is in heaven[1] we pray that God by his grace would make us able and willing to know, obey, and submit to his will in all things,[2] as the angels do in heaven.[3]

1 Matt 6:10 **2** Ps 67 throughout; Ps 119:36; 2 Sam 15:25; Job 1:21 **3** Ps 103:20–21

Question 111: What do we pray for in the fourth petition?

Answer: In the fourth petition, which is, Give us this day our daily bread,[1] we pray that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.[2]

1 Matt 6:11 **2** Prov 30:8; Gen 28:20; 1 Tim 4:4–5

Question 112: What do we pray for in the fifth petition?

Answer: In the fifth petition, which is, And forgive us our debts as we forgive our debtors,[1] we pray that God, for Christ's sake, would freely pardon all our sins[2] which we are rather encouraged to ask because of his grace we are enabled from the heart to forgive others.[3]

1 Matt 6:12 **2** Ps 51:1–2, 7, 9; Dan 9:17–19 **3** Luke 11:4; Matt 18:35

Question 113: What do we pray for in the sixth petition?

Answer: In the sixth petition, which is, And lead us not into temptation but deliver us from evil,[1] we pray that God would either keep us from being tempted to sin,[2] or support and deliver us when we are tempted.[3]

1 Matt 6:13 **2** Matt 26:31 **3** 2 Cor 12:8

Question 114: What doth the conclusion of the Lord's prayer teach us?

Answer: The conclusion of the Lord's prayer, which is, For Thine is the kingdom, and the power, and the glory, forever. Amen,[1] teacheth us to take our encouragement in prayer from God only,[2] and in our prayers to praise Him, ascribing kingdom, power, and glory, to Him.[3] And in testimony of our desire and assurance to be heard, we say, Amen.[4]

1 Matt 6:13 **2** Dan 9:4, 7–9, 16–19 **3** 1 Chr 29:10–13 **4** 1 Cor 4:16; Rev 22:20–21

An Orthodox Catechism

The Preface

Unto the Church of Christ, who upon Confession of Faith have bin Baptised, Meeting in *Old-Gravil-Lane London,* Grace Mercy and Peace be multiplied unto you, and the good will of him which dwelt in the Bush be with your Spirits, *Amen.*

Dearly Beloved,

Forasmuch as there is but a small time allotted unto any of us in this World, and not knowing but my Staff standeth next the Door ready to depart, I am desirous in this respect so to bestow my precious and present time in my Lords business, as I may not return to him with my Talent wrapt up in a Napkin, but may leave behind me same poor token and testimony of my Love and Duty towards him, and his blessed Spouse the Church.

And forasmuch as the day we live in is very gloomy and dark, full of Error and Heresie, which spreads more and more (through the indefatigable indeavours of the maintainers of it) like an overflowing Leprosie, and eateth as doth a Canker.

Also considering it is a day of great declension in love to God and one to another also, from those Gospel Truths, the least of which is more worth then our lives: all which may give God just cause to say to England's Professors, as once to Israel, What iniquity have your Fathers found in me that they are gone away far from me? *As if God should say, Am I not the same as ever in Power, Goodness, Faithfulness? is not my Word and Ordinances the same, yea my Promises and Heaven the same now as ever?*

Now that you may not be shaken, shattered and carried away with every wind and blast, every puff and breath of Error, and Heresie; also that you may be the better established, strengthened, and settled on that sure Rock and Foundation of Salvation, Christ's Merits, in opposition to the poor imperfect works of an impotent Creature; also settled on

the foundation of Church-constitution, on which you are already built, through the Grace of God which stirred you up to search the divine Oracle, and Rule of Divine Service, as Ezra *and* Nehemiah *searched into the particular parts of Gods Worship, by which means they came to the practice of that almost lost Ordinance of God, the Feast of* Tabernacles, *which for many years was not practised after the due order, though a general notion was retained about it; I say, under these Considerations, I have in charitable regard to your Souls, presented you with this small (but I am bold to say) sound piece of Divinity, which may not unfitly be stiled an* Abridgment, *or* Epitome *of* Law *and* Gospel, *suited to every ones capacity in God's House: here is Milk for Babes, and Meat for strong Men. It may not unfitly be compared to the Waters of the Sanctuary, where some may go up to the Ancles, others to the Knees, others to the Loins, and they are deep enough for others to swim in. Here you are not only taught to be* good Christians, *but* good Moralists; *the want of which among them that have the* Leaves *and* Lamps *of* Profession *(as 'tis to be feared such have little more) is of a heart-breaking Consideration to many that desire to walk wit God.*

Now albeit here may be many things which some of you may know already, yet unto such those things I hope will be as acceptable as St. Peter's *Epistles were to the scattered Saints, though they knew much of the matter before; yet I dare say here is some things which may be for information as well as establishment to the most knowing among you.*

I have not undertaken to present you with new Notions or Principles, hoping an Athenian *Spirit is in none of you, but do believe that an old* Gospel *(to you that have tasted the sweetness of it) will be more acceptable than a new, though published by an Angel from Heaven.*

In what I have written you will see I concenter with the most Orthodox Divines in the Fundamental Principles and Articles of the Christian Faith, and also have industriously expressed them in the same words, which have on the like occasion bin spoken, only differing in some things about Church-constitution, wherein I have taken a little pains to shew you the true form of God's House, with the coming in thereof, and the going out thereof: but I hope my Zeal in this will not be misinterpreted by any that truly fear God. That God whom we serve is very jealous of

his Worship; and forasmuch as by his Providence the Law of his House hath bin preserved and continued to us, we look upon it as our Duty in our generation to be searching out the mind of God in his holy Oracle, as Ezra *and* Nehemiah *did the Feast of* Tabernacles, *and to reform what is amiss; As* Hezekiah, *who took a great deal of pains to cleanse the House of God, and set all things in order, that were out of order, particularly caused the People to keep the Passover according to the Institution: for it had not, saith the Text, bin of a long time kept in such sort as it was written; and albeit the pure Institutions of Christ were not for some hundred of years practised according to the due order, or very little, through the Innovations of* Antichrist; *And as Circumcision for about forty years was unpractised in the Wilderness, yet as* Josuah *puts this duty in practice as soon as God signified his mind in that particular; so we having our Judgments informed about the true way of Worship, do not dare to stifle the Light God hath given us.*

Now albeit there are some differences between many Godly Divines and us in Church-Constitution, yet inasmuch as those things are not the Essence of Christianity, *but that we do agree in the fundamental Doctrine thereof, there is sufficient ground to lay aside all bitterness and prejudice, and labour to maintain a Spirit of Love each to other, knowing we shall never see all alike here. We find in the primitive times that the Baptism of Christ was not universally known, witness the ignorance of* Apollos *that eminent Disciple and Minister, which knew only the Baptism of* John. *And if God shall enlighten any into any Truth, which they shall stifle for base and unwarrantable ends, know that 'tis God must judg, and not Man. And wherein we cannot concur, let us leave that to the comming of Christ Jesus, as they did their difficult cases in the Church of old until there did arise a Priest with* Urim *and* Thummim, *that might certainly inform them of the mind of God there-about.*

I have proposed three Creeds *to your consideration, which ought throughly to be believed and embraced by all those that would be accounted Christians,* viz. *the* Nicene Creed, Athanasius his Creed, *and the* Creed *commonly called the* Apostles; *The last of which contains the sum of the Gospel; which is industriously opened and explained; and I beseech you do not slight it because of its Form, nor Antiquity,*

nor because supposed to be composed by Men; neither because some that hold it, maintain some Errors, or whose Conversation may not be correspondent to such fundamental Principles of Salvation; but take this for a perpetual Rule, That whatever is good in any, owned by any, whatever Error or Vice it may be mixed withal, the Good must not be rejected for the Error or Vice sake, but owned, commended, and accepted. Here is also in the close of the Book a brief, but full Exposition of that Prayer Christ taught his Disciples. Also the Decalogue, or ten Commandments unfolded.

Now forasmuch as I have taken a great deal of pains in gathering these broken fragments together for your utility and profit, I hope you will take a little pains o reade it, and more to live it; and I pray do it seriously and observingly. Reade it humbly and frequently, reade it with prayer and meditation, then am I sure thou who art a true Christian wilt love it more & more. And as you love your own Souls, love your Childrens, and declare it in praying for them, as Job *did for his, and instructing them as* Abraham *did his; also winning them to good by a good Example. And that this Book may be of advantage to Youth as well as others, it is catechistically handled for their more easie learning the Principles of* Christian Religion, *that so they being seasoned with the true Articles of Christian Faith, may not so easily be tainted with the sentiments of Men of corrupt minds in time of Temptation. And it is heartily desired that Parents, especially professing ones, were more concerned for the everlasting welfare of their Children, as* David *was for* Solomon, *when he charged him near his death to keep the Commandments and Judgments of God above all. And if Parents would but conscienciously read those Divine Oracles which hold forth their Duty to their Children, it would doubtless be to them of great advantage.*

As for this that I have presented to publick view, I beg the Readers kind indulgence as to the faults escaped therein: And for those whom the Lord hath committed to my Charge, that the Eternal God *may be your Refuge, and underneath you everlasting Arms; that Grace may be opened to your Hearts, and your Hearts to Grace; that the blessing of the God of* Abraham, Isaac *and* Jacob *may be upon you, and the eternal*

Spirit may be with you, shall be the Prayer of your unworthy Brother, but more unworthy Pastor,
H. C.

1. Introduction

Question 1: What is thy only comfort in Life and Death?

Answer: That both in Soul and[1] Body, whether I live or dye,[2] I am not mine own, but[3] belong wholly unto my most faithful Lord and Saviour Jesus Christ: who by his most precious Blood[4] fully satisfying for all my Sins, hath[5] delivered me from all the power of the Devil, and so[6] preserveth me, that without the will of my Heavenly Father not so much as an Hair may[7] fall from my Head; yea all things[8] must serve for my safety: wherefore by his Spirit also he[9] assureth me of everlasting Life, and[10] maketh me ready and prepared, that henceforth I may live to him.

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1 1 Cor 6:19; 1 Thess 5:10 **2** Rom 14:8 **3** 1 Cor 3:23 **4** 1 Pet 1:18–19; 1 John 1:7; 1 John 2:2 **5** 1 John 3:8; Heb 2:14–15 **6** John 6:39 **7** Matt 10:30; Luke 21:18 **8** Rom 8:28 **9** 2 Cor 1:12; 2 Cor 5:5; Eph 1:13–14 **10** Rom 8:24–25

Question 2: How many things are necessary for thee to know, that thou injoying this comfort mayst live and dye happily?

Answer: [1] Three. The first, what is the[2] greatness of my sin and misery. The second, how I am[3] delivered from all Sin and Misery. The third, what thanks I[4] owe unto God for this delivery.

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1 Luke 24:47; 1 Cor 6:11; Rom 8:15; Titus 3:3–8 **2** John 4:41; Rom 3 **3** John 17:3 **4** Eph 5:10; 1 Pet 2:9; 1 Pet 3:10–12; Rom 6:11–13; Matt 5:16; Titus 2:11–12

Question 3: Whence knowest thou thy misery?

Answer: Out of the Law of[1] God.

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1 Rom 3:20; Rom 7:5, 13; Rom 5:20

Question 4: What doth the Law of God require of us?

Answer: That which Christ doth summarily teach us, Matt 22:37–40. Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy[1] Strength. This is the first and the great Commandment; and the second is like unto it, Thou shalt love thy Neighbour as thy self. On these two Commandments hang the whole Law and the Prophets.

1 Luke 10:27

Question 5: Art thou able to keep all these things perfectly?

Answer: No[1] truly: for by nature I am prone to the hatred of God, and of my[2] Neighbours.

1 Rom 3:10, 23; 1 John 1:8 **2** Rom 8:7; Eph 2:3; Titus 3:3

Question 6: Did God then make man so wicked and perverse?

Answer: Not[1] so, but rather he made him good, and to his own[2] Image; that is, indued with true Righteousness and Holiness, that he might rightly know God his Creator, and heartily love him, and live with him blessed for ever, and that to laud and magnify[3] him.

1 Gen 1:31 **2** Gen 1:26–27 **3** 2 Cor 3:18; Col 3:10; Eph 4:24

Question 7: Whence then ariseth the wickedness of Mans nature?

Answer: From the fall and disobedience of our first Parents Adam and[1] Eve: hence is our nature so corrupt that we are all conceived and born in[2] Sin.

1 Rom 5:12; Rom 5:18–19 **2** Ps 51:5; Gen 5:3

Question 8: Are we so corrupt that we are not at all apt to do well, and are prone to all vice?

Answer: Indeed we are, except we are regenerated by the Holy[1] Ghost.

1 John 3:5; Gen 6:5; Job 14:4; Job 15:16; Isa 53:6

Question 9: Doth not God then Injury to Man who in the Law requireth that of him which he is not able to perform?

Answer: No; For God had made Man such a one as[1] he might perform it: but Man by the impulsion of the[2] Devil, and his own stubbornness bereaved himself and all his posterity of those Divine Graces.

1 John 3:5; Eph 4:24 **2** Luke 10:30

Question 10: Doth God leave this stubbornness and falling away of Man unpunished?

Answer: No: but is angry in most dreadful[1] manner, as well for the sins wherein we are born, as also for those which our selves commit, and in most just Judgment punisheth them with present and everlasting Punishments, as himself pronounceth: Cursed be he that confirmeth not all the words of this Law to do[2] them.

1 Rom 5:12 **2** Deut 27:26; Gal 3:10

Question 11: Is not God therefore merciful?

Answer: Yea, Verily he is[1] merciful; but so, that he is also[2] just: wherefore his Justice requireth that the same which is committed against the divine Majesty of God, should also be recompenced with extream, that is, everlasting Punishment both in Body and Soul.

1 Exod 34:6; Ps 5:4–6 **2** Exod 20:5; 2 Cor 6:14

Question 12: Seeing then by the just Judgment of God we are subject both to temporal and eternal Punishments, is there yet any way or means remaining whereby we may be delivered from these Punishments, and be reconciled to God?

Answer: God will have his[1] Justice satisfied: wherefore it is necessary[2] that we satisfy either by our selves, or by another.

1 Exod 20:5–7; Exod 23:7 **2** Rom 8:3

Question 13: Are we able to satisfy by our selves?

Answer: Not a whit. Nay rather we do every day[1] increase our debt.

1 Job 9:2–3; Job 15:15; Matt 6:12

Question 14: Is there any creature in Heaven or in Earth, which is only a creature, able to satisfy for us?

Answer: None. For first God will[1] not punish that Sin in any other creature which man hath committed: and further, neither can that which is nothing but a creature sustain the wrath of God against sin,[2] and deliver others from it.

1 [No reference printed in 1680] **2** Ps 130:3; Job 4:18; Job 25:5

Question 15: What manner of Mediatour then, and Deliverer must we seek for?

Answer: Such a one verily as is very Man, and perfectly just, and yet in Power above all creatures, that is, one who also is very[1] God.

1 1 Cor 15:25; Jer 23:6; Isa 53:11; 2 Cor 5:14; Heb 7:16; Isa 7:14; Rom 8:3

Question 16: Wherefore is it necessary that he be very Man, and that perfectly just too?

Answer: Because that the Justice of God requireth that the same humane nature which hath sinned, do it self likewise make recompence for sin: but[1] he that is himself a[2] sinner, cannot make recompence for others.

1 Rom 5:12, 17 **2** 1 Pet 3:18; Heb 7:26

Question 17: Why must he also be very God?

Answer: That he might by the Power of his[1] Godhead sustain in his flesh the burthen of God's wrath,[2] and might recover and restore unto us that Righteousness and Life which we lost.

1 Isa 55:3, 8; Acts 2:24; 1 Pet 3:18 **2** 1 John 1:2; 1 John 4:9–10; Acts 20:28; John 3:16

Question 18: And who is that Mediatour which is together both very God, and a very perfectly just Man?

Answer: Even our Lord Jesus[1] Christ, who is made to us of God's Wisdom, Righteousness, Sanctification[2] & Redemption.

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1 Matt 1:23; 1 Tim 3:16; John 14:16; 1 Tim 2:5; Luke 2:11 **2** 1 Cor 1:30

Question 19: Whence knowest thou this?

Answer: Out of the Gospel which God first made known[1] in Paradise, and[2] afterwards did spread it a broad by the Patriarchs and[3] Prophets: shadowed it by Sacrifices and other Ceremonies of the Law; and[4] lastly accomplished it by his only begotten Son Christ our Lord.

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1 Gen 3:15 **2** Gen 22:18; Gen 49:10–11; Rom 1:2; Heb 1:1; Acts 3:22; Acts 10:43 **3** John 5:46; Heb 10:7 **4** Rom 10:4; Gal 4:4; Gal 3:24; Heb 13:8

Question 20: Is then Salvation restored by Christ to all men who perished in Adam?

Answer: Not to all: but to those only who by a true Faith are ingrafted into him,[1] and receive his benefits.

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1 John 1:12; John 3:36; Isa 53:11; Ps 2:12; Rom 11:20; Heb 4:2; Heb 10:39

Question 21: What is Faith?

Answer: It is not only a knowledg, whereby I surely assent to all things which God[1] hath revealed unto us in his Word, but also an[2] hassured trust kindled in[3] my heart by the Holy Ghost, through the Gospel, whereby I make my repose in God, being assuredly resolved that Remission of Sins, everlasting[4] Righteousness, and life is given not to others only, but to me also, and that freely through the Mercy of God, for[5] for the Merits of Christ alone.

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1 Heb 11:13; Jas 2:19; Gal 2:20 **2** Rom 4:16; Rom 5:1; Rom 10:10 **3** Rom 1:16; Rom 10:17; 1 Cor 1:21; Mark 16:16; Acts 16:14 **4** Matt 16:17; John 3:5; Gal 5:22; Phlm 19 **5** Rom 3:24–25; Acts 10:45;

Question 22: What are those things which are necessary for a Christian man to believe?

Answer: All things which are promised us in the Gospel: the sum whereof is briefly comprised in the Articles of the Catholick and undoubted Faith of all true Christians, commonly called the Creed. I believe in God the Father Almighty, maker of Heaven and Earth; and in Jesus Christ his only Son, our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead & buried, he descended into Hell; the third day he arose again from the dead, and ascended into Heaven, fro whence he shall come to judge both the quick and the dead. I believe in the Holy Ghost, the Holy Catholick Church, the Communion of Saints, the forgiveness of sins, the Resurrection of the Body, and the life everlasting. Amen.

Question 23: Into how many parts is this Creed divided?

Answer: Into three: the first of the eternal Father, and our Creation: the second of the Son and our Redemption: the third of the Holy Ghost, and our Sanctification.

Question 24: Seing there is but one only substance of God, why namest thou those three, the Father, the Son, and the Holy Ghost?

Answer: [1] Because God[2] hath so manifested himself in his Word, that these three distinct Persons are that one true everlasting God.

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1 Deut 6:4; Eph 4:6; Isa 44:6; Isa 45:5; 1 Cor 8:4; **2** Isa 61:1; Luke 4:18; Ps 110:1; Matt 3:16–17; Matt 28:19; John 14:26; John 15:26; Titus 3:5–6; Eph 2:18; 2 Cor 13:14; Gal 4:6; 1 John 5:7

Question 25: What believest thou when thou sayest, I believe in God the Father Almighty, maker of Heaven and Earth?

Answer: I believe the everlasting Father of our Lord Iesus Christ,[1] who made of nothing Heaven and Earth, with all that are in them; who likewise upholdeth[2] and governeth the same by his eternal Counsel and[3] Providence. This God I believe to be my God and Father for Christ sake; and therefore so trust in him, and rely on him, that I make no doubt but he will provide all[4] things necessary both for my soul and body; and further, whatsoever evils he sendeth on me in this troublesome life, he[5] will turn them to my safety; seing both he is able to do it, as being[6] God Almighty, and willing to do it, as[7] being a bountiful Father.

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1 Gen 1:1–2; Ps 33:6; Job 33:4; Acts 4:24; Acts 14:15,&c; Isa 45:7 **2** Ps 104:3; Ps 115:3; Matt 10:29; Heb 1:3; Rom 11:36 **3** John 1:12; Rom 8:15; Gal 4:5–6; Eph 1:5 **4** Ps 55:23; Matt 6:26; Luke 12:22 **5** Rom 8:28 **6** Isa 46:4; Rom 10:12; Rom 8:38 **7** [No reference printed in 1680]

Question 26: What is the Providence of God?

Answer: The almighty Power of God, every where[1] present, whereby he doth as it were by his hand uphold[2] and govern Heaven and Earth, with all the Creatures therein, so that those things which grow in the Earth, as likewise rain and drowth, fruitfulness and barenness, meat[3] and[4] and drink, health and[5] sickness, riches and poverty; in a word, all things come not rashly and by chance, but by his fatherly Counsel and will.

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1 Acts 17:25; Ps 94:9; Isa 29:15; Ezek 8:12 **2** Heb 1:2–3 **3** Jer 5:24; Acts 14:17 **4** John 9:3 **5** Prov 22:2

Question 27: What doth this knowledg of the Creation and Providence of God profit us?

Answer: That in[1] adversity we may be patient,[2] and thankful in prosperity,[3] and have hereafter our chiefest hope reposed in God our most faithful Father; being sure that there is nothing which[4] may withdraw us from his love; forasmuch as all creatures are so in his Power, that without his Will they are[5] not able not only to do any thing, but not so much as once to move.

1 Rom 5:3; Job 1:21 **2** Deut 8:10; 1 Thess 5:18 **3** Rom 5:4–5 **4** Rom 8:38; Rom 8:19; **5** Job 1:12; Job 2:6; Prov 21:1; Acts 17:27,&c

Question 28: Why is the Son of God called Jesus, that is, a Saviour?

Answer: Because he saveth us from our[1] sins; neither ought any safety to be sought for from any other,[2] nor can elsewhere be found.

1 Matt 1:21 **2** Heb 7:25; Acts 4:12

Question 29: Do they then believe in the only Saviour Jesus, who seek for happiness and safety of the Saints, or of themselves, or else where?

Answer: No: for although in word they boast themselves of him as their only Saviour, yet indeed they deny the only[1] Saviour Jesus: for it must needs be that either Jesus is not a perfect Saviour, or that those who imbrace him as their Saviour with a true faith, possess all things in him[2] which are required unto Salvation.

1 1 Cor 1:13, 30,&c **2** Heb 12:2; Isa 9:6; Col 1:19–20; Col 2:10; Isa 43:11, 25; John 1:16

Question 30: Why is he called Christ, that is, anointed?

Answer: Because he was ordained of the Father, and anointed of the holy Ghost[1] the chief Prophet[2] and Teacher, who[3] hath opened unto us the secret Counsel, & all the will of his Father concerning our Redemption, and the high Preist, who with that one only Sacrifice of his Body[4] hath redeemed us, and doth[5] continually make Intercession to his Father for us; and a King, who ruleth us by his Word and Spirit, and defendeth[6] and maintaineth that Salvation which he hath purchased for us.

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1 Ps 45:7; Heb 1:9; Deut 18:15; Acts 3:22 **2** John 1:18; John 15:15; Matt 11:27 **3** Heb 7:21; Heb 10:12 **4** Rom 3:24; Rom 5:9–10 **5** Ps 2:6; Luke 1:33 **6** Matt 28:18

Question 31: But why art thou called a Christian?

Answer: Because through Faith I am a member of[1] Jesus Christ,[2] and partaker of his anointing, that both I[3] may confess his name, and present my self unto him[4] a lively Sacrifice of thankfulness, and also may in this life fight against Sin and Satan with free and good conscience, and[5] afterwards enjoy an everlasting Kingdom with Christ.

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1 Acts 11:26; 1 Cor 6:15 **2** 1 John 2:27; Isa 59:2; 1 John 2:28 **3** Matt 10:33 **4** Rom 12:1; Rev 5:8; 1 Pet 2:5; 2 Tim 2:12; Rom 6:12–13; Rev 1:6 **5** 1 Tim 1:18–19

Question 32: For what cause is Christ called the only begotten Son of God, when we also are the Sons of God?

Answer: Because Christ alone is the eternal and natural Son of the[1] eternal Father, and[2] we are but Sons adopted of the Father by Grace for his sake.

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1 Heb 1:2–3; John 3:16 **2** Rom 8:3; Eph 1:6; John 1:12; 1 John 1:3

Question 33: Wherefore callest thou him our Lord?

Answer: Because he redeeming and ransoming both our Body and Soul from Sin, not with Gold nor Silver, but with his precious Blood, and delivering us from all the Power of the Devil, hath set[1] us free to serve him.

1 1 Pet 1:18; 1 Cor 6:20; Eph 1:7; 1 Tim 2:5–6; Rom 14:9

Question 34: What believest thou when thou sayest, He was conceived by the Holy Ghost, and born of the Virgin Mary?

Answer: That the Son of God, who[1] is and continueth true and[2] everlasting[3] God, took the[4] very Nature of man, of the flesh and blood of the Virgin Mary, through the working of the[5] Holy-Ghost, that withal he might be the true Seed of[6] David, like unto his Brethren in all things[7] Sin excepted.

1 [No reference printed in 1680] **2** Rom 9:5; Isa 7:14; Isa 9:6; 1 John 5:20; John 20:28 **3** John 1:14; Gal 4:4 **4** Rom 1:3 **5** [No reference printed in 1680] **6** Phil 2:7; Heb 4:15; Heb 7:26 **7** [No reference printed in 1680]

Question 35: What profit takest thou by Christ's holy Conception and Nativity?

Answer: That he is our[1] Mediator, and doth cover with his Innocency and perfect Holiness my Sins, in which I was conceived, that they may not come in the Sight of[2] God.

1 Heb 2:16–17 **2** Ps 32:1; 1 Cor 1:30; Rom 8:3–4; Gal 4:4–5

Question 36: What believest thou when thou sayest he suffered.

Answer: That he all the time of his life which he lead in the Earth, but especially at the end[1] thereof, sustained the wrath of God, both in body and soul, against the sin of mankind, that he might by his passion, as the[2] only propitiatory sacrifice, deliver our body and soul from everlasting damnation, and purchase us the favour of God, righteousness, and everlasting life.

1 1 Pet 2:4; 1 Pet 3:18; Isa 53:12 **2** 1 John 2:2; 1 John 4:10

Question 37: For what cause should he suffer under Pilate, as being his Judg?

Answer: That he being innocent[1] and condemned before a civil Judg[2] might deliver us from the severe Judgment of God which remained for all men.

1 Luke 23:14; John 19:4 **2** Ps 69:4; Isa 53:4–5; 2 Cor 5:21; Gal 3:13

Question 38: But is there any more in it, that he was fastened to the Cross, than if he had suffered any other kind of death?

Answer: There is more: for by this I am assured that he took upon himself the curse which did ly on me; for the death of the Cross[1] was accursed of God.

1 Deut 21:23; Gal 3:13

Question 39: Why was it necessary for Christ to humble himself unto death?

Answer: Because the Justice and Truth of God could by[1] no other means be satisfied for our sins, but by the very death of the[2] Son of God.

1 Gen 2:17 **2** Heb 2:9, 14–15; Phil 2:8

Question 40: To what end was he buried also?

Answer: That thereby he might manifest that he[1] was dead indeed.

1 Acts 13:29; Matt 27:60; Luke 23:53; John 19:38

Question 41: But since that Christ died for us, why must we also die?

Answer: Our death is not a satisfaction for our Sins, but the abolishing of Sin, and our passage[1] into everlasting Life.

1 John 5:24; Phil 1:23; Rom 7:24

Question 42: What other commodity receive we by the Death of Christ?

Answer: That by the virtue of his Death our old man is crucified, slain, and[1] buried together with him, (figured out in holy Baptism) that henceforth evil lusts and desires may[2] not reign in us, but we[3] may offer our selves unto him a Sacrifice of thanksgiving.

1 Rom 6:6 **2** Rom 6:12 **3** Rom 12:1

Question 43: Why is there added, he descended into Hell?

Answer: That in my greatest pains and most grevious temptations I may support my self with this comfort, that my Lord Jesus Christ[1] hath delivered me (by the unspeakable distresses, torments and terrors of his Soul, into which he was plunged both before, and then especially when he hanged on the Cross) from the straits and torments of Hell.

1 Isa 53:10; Matt 27:46

Question 44: What doth the Resurrection of Christ profit us?

Answer: First, by his Resurrection he vanquished death, that he[1] might make us partakers of that Righteousness which he had gotten us by his death. Again, we are now[2] also stirred up by his Power to a new Life. Lastly, the Resurrection of our head, Christ, is a[3] Pledg unto us of our glorious Resurrection.

1 1 Cor 15:6; 1 Cor 5:4–6; Rom 4:25; 1 Pet 1:3,&c and 21 **2** Rom 6:4; Col 3:1,&c; Eph 2:5 **3** 1 Cor 15:12,&c; Rom 8:11

Question 45: How understand you that he ascended into Heaven?

Answer: That Christ, his Disciples looking on, was[1] taken up from the Earth into Heaven, and yet[2] still is there for our sakes, and will be until he come again to judge the quick and[3] the dead.

1 Acts 1:9; Mark 16:19; Luke 24:51 **2** Heb 4:14; Heb 7:25; Heb 9:11; Rom 8:34; Eph 4:10; Col 3:1 **3** Acts 1:11; Matt 24:30

Question 46: Is not Christ with us then until the end of the World, as he hath promised?

Answer: [1] Christ is true God, and true Man, and so according to his Manhood is not now on Earth, but according to his Godhead, his Majesty, his Grace, and[2] Spirit is at no time from us.

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1 Matt 28:20; Matt 26:11; John 16:18; John 17:11; Acts 3:21 **2** John 14:17,&c; John 16:13; Eph 4:8

Question 47: Are not by this means the two natures in Christ pulled assunder, if his Humanity be not wheresoever his Divinity is?

Answer: No; for seeing his Divinity is incomprehensible, and[1] every where present, it followeth necessarily that the same is without the bounds of his humane Nature which he took unto him, and yet is nevertheless in it,[2] and abideth personally united to it.

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1 Acts 7:48, 44; Acts 17:27; Jer 23:23–24 **2** Col 2:9; Matt 28:6

Question 48: What Fruit doth the Ascension of Christ into Heaven bring unto us?

Answer: First that[1] he maketh Intercession to his Father in Heaven for us; next that we have our Flesh in Heaven, that we may be confirmed thereby, as by a sure Pledge, that it shall come to passe that he who is our Head[2] will lift us up, his Members, unto him: thirdly, that[3] he sendeth us his Spirit instead of a Pledge between him and us, by whose forcible working we seek after not earthly but heavenly things, where he himself[4] is sitting at the Right-Hand of God.

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1 1 John 2:1–2; Rom 8:34 **2** John 14:2; John 20:17; Eph 2:6 **3** John 14:16; John 16:7; 2 Cor 5:5; **4** Col 3:1; Phil 3:20,&c

Question 49: Why is it further said, he sitteth at the Right-Hand of God?

Answer: Because Christ therefore is ascended into Heaven, to[1] shew there that he is the Head of his Church, by whom the Father[2] governeth all things.

1 Eph 1:20; Eph 5:23; Col 1:18 **2** Matt 28:18; John 5:22

Question 50: What profit is this Glory of our Head Christ unto us?

Answer: First, that through his Holy Spirit[1] he poureth upon us his Members heavenly Graces, then that he shieldeth and[2] defendeth us by his Power against all our Enemies.

1 Eph 4:16 **2** Ps 2:9; Ps 110:2; John 10:28; Eph 4:8

Question 51: What Comfort hast thou by the coming of Christ again to judge the quick and the dead?

Answer: That in all my Miseries and Persecutions, I look with my[1] Head lifted up, for the very same who before yielded himself unto the Judgment of God for[2] me, and took away all Malediction from me, to come Judge from Heaven to throw all his and my Enemies into everlasting Pains; but to[3] translate me with all his chosen unto himself, into Celestiall Joys, and everlasting Glory.

1 Luke 21:28; Rom 8:23; Phil 3:20; Titus 2:13 **2** 2 Thess 1:6–7; 1 Thess 4:16; Matt 25:41 **3** Matt 25:34

2. Of the Holy Ghost

Question 52: What believest thou concerning the Holy Ghost?

Answer: First, that He is true and Coeternal God, with the[1] eternal Father, and the Son; secondly, that he is[2] also given unto me, to make[3] me, through a true Faith, Partaker of Christ and all his Benefits, to[4] comfort me, and to[5] abide with me for ever.

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1 Gen 1:2; Isa 48:16; 1 Cor 3:16; 1 Cor 6:19; Acts 5:3–4 **2** Matt 28:19; 2 Cor 1:2 **3** Gal 3:14; 1 Pet 1:2; 1 Cor 6:17 **4** Acts 9:31 **5** John 14:16; 1 Pet 4:14

Question 53: What believest thou concerning the Holy and Catholick Church of Christ?

Answer: I believe that the Son[1] of God doth from[2] the beginning of the[3] World to the End thereof, gather,[4] defend, and preserve unto himself by his Spirit[5] and Word, out of[6] whole Mankind, a[7] Company chosen to everlasting Life, and agreeing in true Faith; and that I am a lively Member of that Company, and so shal[8] remain for ever.

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1 [No reference printed in 1680] **2** [No reference printed in 1680] **3** [No reference printed in 1680] **4** Isa 59:21; Eph 5:26 **5** Acts 2:4, 42; Eph 4:3–6 **6** Matt 16:18 **7** 1 John 3:21; 2 Cor 13:5 **8** [No reference printed in 1680]

Question 54: What mean those words, The Communion of Saints?

Answer: First, that all and every one who believeth, are in[1] common Partakers of Christ and all his Graces, as being his Members; and then that every one ought[2] readily and chearfully to bestow the Gifts and Graces which they have received to the common Commodity and Safety of all.

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1 1 John 1:3; Rom 8:32; 1 Cor 1:2; 12:13; 1 Cor 6:17 **2** 1 Cor 12:21; Phil 2:4–6

Question 55: What believest thou concerning Remission of Sins?

Answer: That God, for the Satisfaction made by Christ,[1] hath put out all the[2] Remembrance of my Sins, and also of that Corruption within me wherewith I must fight all my life time, and doth freely indow me with the Righteousness of Christ, that I come not at any[3] time into Judgment.

1 1 John 2:2; 2 Cor 5:19, 21 **2** Jer 31:34; Ps 103:3–4; Ps 10:11; Rom 7:24–25; Rom 8:1–3 **3** John 3:18

Question 56: What Comfort hast thou by the Resurrection of the Flesh?

Answer: That not only my Soul, after it shall depart out of my Body, shall[1] presently be taken up to Christ, but that this my Flesh also, being raised up by the Power of Christ, shall be again united to my Soul, and[2] shall be made like to the glorious Body of Christ.

1 Luke 23:43; Phil 1:23 **2** 1 Cor 15:53; Job 19:25–26; 1 John 3:2; Phil 3:21

Question 57: What Comfort takest thou of the Article of everlasting Life?

Answer: That forasmuch[1] as I feel already in my Heart the beginning of everlasting Life,[2] it shall at length come to pass that after this Life I shall enjoy full and perfect Bliss, wherein I may magnify God for ever, which Blessedness verily neither Eye hath seen, nor Ear heard, neither hath any Man in thought conceived it.

1 2 Cor 5:1–3 **2** 1 Cor 2:9; John 17:3

Question 58: But when thou believest all these things, what profit redoundeth thence unto thee?

Answer: That I am righteous in Christ before God, and an Heir[1] of eternal Life.

1 Rom 1:17; John 3:36; Rom 3:4, 22, 24–25, 28; Rom 5:1; Gal 2:16; Eph 2:8–9

Question 59: How art thou righteous before God?

Answer: Only by Faith in Christ Jesus. So that although my Concience accuse me that I have grievously trespassed against all the Commandments of God, and have not[1] kept one of them, and further am as yet[2] prone to all Evil; yet notwithstanding if[3] I embrace these Benefits of Christ with a true Confidence and Perswasion of mind, the full and[4] perfect Satisfaction, Righteousness and Holiness of Christ, without any[5] Merit of Mine, of the[6] meer Mercy[7] of God is[8] imputed and given unto me, and that so, as if neither I had committed any Sin, neither any Corruption did stick unto me; yea as if I my[9] self had perfectly accomplished that Obedience which Christ accomplished for me.

1 Rom 3:9,&c **2** Rom 7:23 **3** Rom 3:22; John 3:18 **4** Titus 3:5; Eph 2:8–9 **5** 1 John 2:2 **6** Rom 3:24; Deut 9:5–6; Ezek 36:22 **7** 1 John 2:1,&c **8** Rom 4:4–5; 2 Cor 5:19 **9** 2 Cor 5:21

Question 60: Why affirmest thou that thou art made Righteous by Faith only?

Answer: Not for that I please God through the Worthiness of meer Faith, but because only the Satisfaction, Righteousness and Holiness of Christ is my Righteousness[1] before God, and[2] I cannot take hold of it, or apply it unto my self any other way than by Faith.

1 1 Cor 1:30,&c; 1 Cor 2:2 **2** 1 John 5:10

Question 61: Why cannot our good Works be Righteousness, or some part of Righteousness before God?

Answer: Because that Righteousness which must stand fast before the Judgment of God, must be in all Points perfect[1] and agreeable to the Law of God. Now our Works, even the best of them, are imperfect in this Life, and[2] defiled with Sin.

1 Gal 3:10; Deut 27:26 **2** Isa 64:6

Question 62: How is it that our good Works merit nothing, seeing God promiseth that he will give a Reward for them both in this Life, and in the Life to come?

Answer: That Reward is not given of merit,[1] but of Grace.

1 Luke 17:10

Question 63: But doth not this Doctrine make Men careless and profain?

Answer: No, For neither can it be but they who are incorporated into Christ through Faith, should bring forth the[1] Fruits of Thankfulness.

1 Matt 7:18; John 15:5

3. Of the Sacraments

Question 64: Seeing then that only Faith maketh us Partakers of Christ and his Benefits, whence doth it proceed?

Answer: From the Holy Ghost[1] who kindleth it in our Hearts by the preaching of the Gospel, and other Ordinances, and[2] confirmeth it by the use of the Sacraments.

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1 Eph 2:8; Eph 6:23; John 3:5; Phil 1:29 **2** Matt 28:19–20; 1 Pet 1:22–23

Question 65: What are the Sacraments?

Answer: They are sacred Signes, and Seals, set before our Eyes, and ordained of God for this cause, that he may declare and seal by them the Promise of his Gospel unto us, to wit, that he giveth freely Remission of Sins, and[1] Life everlasting, not only to his all in general, but to every one in particular that believeth, for that only Sacrifice of Christ which he accomplished upon the Cross.

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1 Gen 17:11; Rom 4:11; Deut 30:6; Lev 6:25; Heb 9:8–9; Ezek 20:12; Isa 6:6–7; Isa 54:9–10

Question 66: Doth then both the Word and Sacraments tend to that End, as to lead our Faith unto the Sacrifice of Christ finished on the Cross as to the only ground of our Salvation?

Answer: It is even so; for the Holy Ghost teacheth us by the Gospel, and assureth us by the Sacraments, that the Salvation of all of us standeth in the only Sacrifice[1] of Christ offered for us upon the Cross.

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1 Rom 6:3; Gal 3:17

Question 67: How many Sacraments hath Christ ordained in the new Testament?

Answer: Two; Baptism, and the Lord's Supper.

Question 68: What is Baptism?

Answer: Immersion or dipping of the Person in Water in the Name of the Father, Son, and Holy Ghost, by such who are duly qualified by Christ.[1]

1 Matt 3:16; John 3:23; Acts 8:38–39; Rom 6:4

Question 69: Who are the proper Subjects of this Ordinance?

Answer: Those who do actually profess Repentance towards God, Faith in, and Obedience to our Lord Jesus Christ.[1]

1 Acts 2:38; Acts 8:36–37

Question 70: Are no Infants to be baptized?

Answer: None by no means; for we have neither Precept nor Example for that Practice in all the Book of God.

Question 71: Doth the Scripture any where expressly forbid the Baptizing of Infants?

Answer: It is sufficient that the Divine Oracle commands the baptizing of Believers, unless we will make our selves wiser than what is written. Nadab and Abihu were not forbidden to offer strange Fire, yet for so doing they incurred God's Wrath, because they were commanded to take Fire from the Altar.[1]

1 Matt 28:18–19; Mark 16:16; Lev 9:24; Lev 10:16

Question 72: May not the Infant Seed of Believers under the Gospel be baptized as well as the Infant Seed of Abraham under the Law was circumcised?

Answer: No; For Abraham had a Command then from God to circumcise his Infant Seed, but Believers have no Command to baptise their Infants Seed under the Gospel.[1]

1 Gen 17:9–12

Question 73: Seeing the Infants of Believers are in the Covenant of Grace with their Parents, as some say, why may not they be baptized under the Gospel, as well as Abrahams Infant Seed was circumcised under the Law?

Answer: By the Infants of Believers being in the Covenant of Grace, it must either be meant of the Covenant of Grace absolutely considered, and if so, then there is no total and final Apostacy of any Infant seed of Believers from the Covenant, but all must be saved then.[1] Or, 2. They must mean conditionally, on consideration that when they come to years of maturity, they by true Faith, Love, and Holiness of life, taking hold of God's Covenant of Grace, shall have the Priviledges of it. This being their sence, I then demand what real spiritual priviledg the Infant-Seed of Believers, as such, have more than the Infant Seed of Unbelievers, if they live also to years of maturity, and by true Faith and Love take hold of God's Covenant?[2] I further demand, whether the Seal of the Covenant do not under those considerations belong as much to the Children of Unbelievers as to the Children of Believers? yea, and more too, under consideration the Infant Seed of the Unbeliever should take hold of God's Covenant, and the Believers Infant-Seed do not; as often this is seen to the sorrow of many Godly Parents.[3] 3. Suppose all the Infant Seed of Believers absolutely in the Covenant of Grace; yet Believers under the Gospel ought no more to Baptise their Infant-Seed, than Lot to circumcise himself or his Infant-Seed, if he had had Males as well as Females, albeit nearly related to Abraham, yea, a Believer, and in the Covenant of Grace too: forasmuch as Circumcision was limited to Abraham and to his Family. Also by the same rule we may bring Infants to the Lord's Table, forasmuch as the same qualifications are required to the due performance of Baptism, as there is to the Lord's Supper.[4] 4. We must know the Covenant made with Abraham had two parts: first, a spiritual, which consisted in God's promising to be a God to[5] Abraham, and[6] all his Spiritual-Seed in a peculiar manner, whether they were circumcised or uncircumcised, which believed as Abraham the Father of the Faithful did. And this was signified in God's accepting such as his People which were not of[7] Abrahams Seed, but

bought with his Mony, and this Promise was sealed to Abraham by Circumcision, that through Jesus Christ (whom Isaac typified out) the Gentiles, the Uncircumcision which believed, should have their Faith counted for Righteousness, as Abrahams was before he was circumcised.[8] 2. This Promise consisted of temporal good: so God promised Abrahams Seed should injoy the[9] Land of Canaan, and have plenty of outward blessings, so sealed this Promise by Circumcision. It was also a distinguishing character of the Jews being God's People from all the Nations of the Gentiles, which as yet were not the Seed of Abraham: but when the Gentiles came to believe, and by Faith became the People of God as well as the Jews, then[10] Circumcision, that distinguishing Mark, ceased; and the character of being the Children of God now, is Faith in Christ, and Circumcision of the Heart. So that whatever pretence there may be for the Infants of Believers to be Baptised first, as their being the Seed of Believers; or 2dly, their being in the Covenant; or 3dly, that the Infant-Seed of Abraham a Believer, was circumcised; all this you see avails nothing: for Circumcision was limited to such a Family, the Family of Abraham, all others, though Believers, were excluded; also limited to such a day, the eighth day, and what ever pretence might be made, it was not to be done before nor after; limited also to such a Sex, the Male, not the Female; which if Baptism came in the room of Circumcision, and is the Seal of the Covenant under the Gospel, as Circumcision was under the Law, none but the Males must be Baptised, because none but the Males were Circumciled; but as under the Law respecting Circumcision, so now under the Gospel respecting Baptism, it depends purely upon the will of the Law-giver, at what season, upon what Persons and terms Baptism is to be administred; unto which Prophet we shall all do well to hearken, Acts 3:22.

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1 Jer 32:38–40; John 10:28 **2** Isa 56:3–8; Acts 10:34–35; John 3:16 **3** Isa 56:3–8; Acts 10:34–35; John 3:16 **4** Acts 2:41–42 **5** Gen 17:19, 21; Gen 21:10; Gal 4:30 **6** Acts 2:39; Rom 9:7–8,&c **7** Gal 3:16, 28–29 **8** Rom 4:9–14 **9** Gen 15:18; Gen 17:8–11; Gen 12:6–7; Gen 13:15–17; Gen 15:16 **10** John 1:12; Rom 2:28–29; Phil 3:3; Gal 3:26–28

Question 74: How art thou admonished and assured in Baptism, that thou art Partaker of the only Sacrifice of Christ?

Answer: [1] Because Christ commanded the outward washing of Water, adjoyning[2] this Promise thereunto, that I am no less assuredly washed by his Blood and Spirit from the uncleanness of my Soul, that is, from all my Sins, than I am[3] washed outwardly with Water, whereby all the Filthiness of the Body useth to be purged.

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1 Matt 28:19; Acts 2:38 **2** Mark 16:16; Matt 3:11; Rom 6:3 **3** Mark 1:4; Luke 3:3

Question 75: What is it to be washed with the Blood and Spirit of Christ?

Answer: It is to receive of God Forgiveness of Sins freely, for the Blood of Christ which[1] he shed for us in his Sacrifice upon the Cross; and also to be renewed by the Holy Ghost, and through his sanctifying of us to become Members of Christ, that we may more and more dy to Sin, and[2] live holily and without blame.

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1 Heb 12:24; 1 Pet 1:2; Rev 1:5; Zech 13:1; Ezek 36:25,&c **2** John 1:33; John 3:5; 1 Cor 5:11–13; Rom 6:4; Col 2:12

Question 76: Where doth Christ promise us that he will as certainly wash us with his Blood and Spirit, as we are washed with the Water of Baptism?

Answer: In the Institution of Baptism, the words whereof are these,[1] Go, teach all Nations, baptising them in the Name of the Father, the Son, and the Holy Ghost:[2] he that shall believe, and be baptised, shall be saved; but he that will not believe, shall be damned. This Promise is repeated again when as the Scripture calleth Baptism the washing of the New-birth, and forgiveness of Sins.[3] the washing of the New-birth, and[4] forgiveness of Sins.

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1 Matt 28:19 **2** Mark 16:16 **3** Titus 3:5 **4** Acts 22:16

Question 77: Is then the outward Baptism of Water the washing away of Sins?

Answer: It is not; for the[1] Blood of Christ alone cleanseth us from[2] all Sin.

1 1 Pet 3:21; Eph 5:25–26 **2** 1 John 1:7; 1 Cor 6:11

Question 78: Why then doth the Holy Ghost call Baptism the washing of the New-birth, and forgiveness of Sins?

Answer: God speaketh so not without great cause, to wit, not only to teach us that as the filth of our Body is purged by Water, so our Sins also are[1] purged by the Blood and Spirit of Christ, but much more to assure us by this divine Token and Pledg, that we are as verily washed from our Sins with the inward washing, as we are[2] washed by the outward and visible Water.

1 Rev 1:5; Rev 7:14; 1 Cor 6:11; **2** Mark 16:16; Gal 3:27

Question 79: What Principle of Christ's Doctrine in the holy Scripture followeth Baptism in order?

Answer: Laying on of Hands, as in Heb 6:1–2

Question 80: What is the form and end of this Ordinance?

Answer: Christ's Ministers laying their hands solemnly upon the Head of the Baptised, with Prayer to Almighty God for an increase of the Graces[1] and Gifts of the[2] Holy Ghost, to inable us to hold fast the Faith which we now visibly own, having entred into the Church by Holy Baptism, and also be helped thereby to maintain a constant War against the[3] World, Flesh, and the Devil.

1 2 Tim 1:6; Acts 2:38–39 **2** John 14:16–18, 26; John 16:7 **3** Eph 1:13–14

Question 81: Is it the Duty of every Christian to be under this Practice?

Answer: It is so: And appeareth plainly, if we do first consider the Practice of the Primitive Saints, we may read in Acts 8:12–19, of Men and Women that were baptized by Philip in Samaria, which when

the Church at Jerusalem heard thereof, they sent down St. Peter and St. John (two Apostles) to them, who when they came thither, laid their Hands on them, and they received the Holy Ghost.[1] What, them! some may say? were these they that were baptized which were Men and Women? So likewise in Acts 19:6–7. When Paul came to Ephesus he found certain Disciples there who were baptised, but had not heard whether there was any Holy Ghost, nor I conceive of the Promise of the Holy Ghost mentioned in Acts 1:4 then the Apostle layeth his Hands on them, and they received the Holy Ghost; and it is said the number of them was about twelve; and Reason sheweth us from this place, and Acts 8 where St. Peter and St. John laid hands on Men and Women, that had here bin twelve score, he would have laid his Hands on them all. And whereas 'tis objected, we do not find the three thousand in Acts 2 under this Ordinance, nor many others which were baptised. As to the three thousand 'tis plain enough they had bin taught it, and doubtless so practised this Ordinance, if we consider the Apostle writing to the Jews, in Heb 5 telleth them they had need be taught again the first Principles of the Oracles of God, of which Oracles, Laying on of Hands was one. And as for others which were baptised, where mention is not made of their being under this Ordinance, we may also say many hundreds were baptised which we have no mention of. Shall we conclude many of the Apostles were not baptised, because it is not particularly mentioned? so we must conclude the primitive Saints were not short in this point, although it be not always specified; forasmuch as it is called one of God's Oracles, as we all know the Moral Law was, wch is perpetually binding, and universally obliging; also called a[2] Principle of Christs Doctrine, yea one of the first Principles; and that is not all, but called a foundation Principle, this with the other five must be laid first in that foundation, on which the Superstructure of Christianity must be built. And would it not have bin very unbecoming the Jews when God gave them ten Commandments, for them to have excluded the fourth? is it not also as unbecoming for any to exclude the fourth Principle of Laying on of Hands, a practical Principle of the Doctrine of Christ, and so practised by the Primitive Christians?

1 Heb 5:1–2; Acts 7:38; Heb 1:2 **2** Heb 5:1–2; Acts 7:38; Heb 1:2

Question 82: Did not the extraordinary Gifts of the Spirit follow upon laying on of Hands in the Apostles time?

Answer: It did so: But not simply as the end of that Ordinance. For that Ordinance was appointed for the Ordinary Gifts of the Spirit to the Worlds end; though it is true, God honoured and crowned that Ordinance with Signes and Wonders in the primitive time, as he did others of his Appointment: as for instance, Acts 4 the Place was shaken, as the effect of the Churches Prayer; so Preaching was extraordinarily crowned when St. Peter converted three thousand at one Sermon; and in God's giving the Holy Ghost to the House of Cornelius while Peter was preaching, so that they spake with Tongues, Acts 10. Also God crowned the holy Ordinance of Baptism extraordinarily, when the Spirit came in the likeness of a Dove, and sate upon our Saviour Christ as he came out of the Water, Matt 3 and a Voice heard from Heaven, saying, This is my beloved Son, in whom I am well pleased. Also the Eunuch's Baptism was wonderfully confirmed to him in God's taking away Philip as soon as he came up out of the Water, insomuch that he went away rejoycing. Now, Beloved, as Prayer, Baptisme, Preaching, doth not cease, though it be not so miraculously owned as in the Primitive times; neither doth laying on of Hands cease, from the same Parity of Reason, though it be not so crowned now, as in the Apostles Days. Moreover our Brethren generally do hold, that five of those Principles in Heb 6 are the Duty of every individual Member to believe and practise, namely, every Member (say they) ought to repent, believe, be baptized, believe the Resurrection of the dead, and eternal Judgment; and why this of laying on of Hands should be excluded from being the Practice of every Christian, being a practical Ordinance, the bare belief of it not being enough, it being among the universal Principles of Christ's Doctrine, I never yet did, nor cannot see any good Reason.

4. Of the Lord's Supper

Question 83: How art thou in the Lords Supper admonished and warranted that thou art Partaker of that only Sacrifice of Christ offered on the Cross, and of all his Benefits?

Answer: Because Christ hath commanded me and all the Faithful to eat of this Bread broken, and to drink of this Cup, distributed in Remembrance of him, with this Promise[1] adjoyned, first, that his Body was as certainly broken and offered for me upon the Cross, and his Blood shed for me, as I behold with my Eyes the Bread of the Lord broken unto me, and the Cup communicated unto me: and further, that my Soul is no less assuredly fed to everlasting life with his Body, which was crucified for me, and his Blood which was shed for me, than I receive and taste by the Mouth of my Body, the Bread and Wine, the Signs of the Body and Blood of our Lord, received at the Hand of the Minister.

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1 Matt 26:27–28; Mark 14:22–24; Luke 22:16, 20; 1 Cor 10:16–17; 1 Cor 11:23–25; 1 Cor 12:13

Question 84: What is it to eat the Body of Christ?

Answer: It is not only to imbrace, by an assured Confidence of Mind, the whole Passion and Death of Christ, and thereby,[1] to obtain Forgiveness of Sins, and everlasting Life, but also by the Holy Ghost, who dwelleth both in Christ, and us, so more and more to[2] be united to his sacred Body, that though he be[3] in Heaven, and we on Earth, yet nevertheless we are Flesh of his Flesh, and Bone of his[4] Bones: and as all the Members of the Body are quickned by one Soul: so are we also quickned and[5] guided by one and the same Spirit.

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1 John 6:35, 40, 47–48, 50–51, 53–54 **2** John 6:56 **3** Acts 3:21; Acts 1:9,&c; 1 Cor 11:26 **4** Eph 5:29–30, 32; 1 Cor 6:15, 17, 19; 1 John 3:24; 1 John 4:13; John 14:23 **5** John 6:56–58; John 15:1–6; Eph 4:15–16

Question 85: Where hath Christ promised that he will as certainly give his Body and Blood so to be eaten and drunken, as they eat this Bread broken, and drink this Cup?

Answer: In the Institution of the Supper, the Words whereof are these.[1] Our Lord Jesus Christ in the Night that he was betrayed, took Bread, and when he had given thanks, he brake it, and said, Take, eat, this is my Body which is broken for you: this do in Remembrance of me. Likewise also he took the Cup, when he had supped, and[2] said, This Cup, is the new Testament in my[3] Blood; this do as often as ye shall drink it in Remembrance of me: for as often as ye shall eat this Bread, and drink this Cup, ye shew the Lords Death till he come. This Promise, is repeated by St. Paul where he saith, The Cup of blessing which we bless, is it not the Communion of the Blood of Christ? the Bread which we break, is it not the Communion of the Body of[4] Christ? for we that are many, are one Bread, and one Body, because we are all Partakers of one Bread.

1 1 Cor 11:23,&c; Matt 26:26,&c; Mark 14:22,&c; Luke 22:19 **2** Exod 24:8; Heb 9:20 **3** Exod 13:9 **4** 1 Cor 10:16–17

Question 86: Are then the Bread and Wine made the very Body and Blood of Christ?

Answer: No, verily; but as the Water of Baptism is[1] not turned into the Blood of Christ, but is only a Signe and Pledge of those things that are sealed to us in Baptism; so neither is the Bread of the Lords Supper the very Body[2] of Christ, although according to the manner of Sacraments, and[3] that Form of speaking of them which is usual unto the Holy Ghost, the Bread is called the Body of Christ.

1 1 Cor 10:16–17; Matt 26:28; Mark 14:24 **2** 1 Cor 10:16,&c; 1 Cor 11:26,&c **3** Gen 17:10,&c; Exod 12:26–27, 43, 48; Exod 13:9; Acts 7:8; Exod 24:8; Lev 16:10; Lev 17:11; Isa 6:6–7; Titus 3:5; Acts 22:16; 1 Pet 3:21; 1 Cor 10:4

Question 87: Why then doth Christ call Bread his Body, and the Cup his Blood, or the new Testament in his Blood; and St. Paul calleth Bread and Wine the Communion of the Body and Blood of Christ?

Answer: Christ not without great Consideration speaketh so, to wit, not only for to teach us that as the Bread and Wine sustain the Life of the Body, so also his crucified Body, and Blood shed, are indeed the Meat and Drink of our Souls, whereby they[1] are nourished to eternal Life; but much more that by this visible Signe and Pledg, he may assure us that we are as verily Partakers of his Body and Blood, through the working of the[2] Holy Ghost, as we do perceive by the Mouth of our Body, these holy Signes in Remembrance of him; and further also, that his Sufferings and Obedience is so certainly ours, as though we our selves had suffered Punishments for our Sins, and had satisfied God.

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1 John 6:51, 55–56 **2** 1 Cor 10:16–17

Question 88: What Difference is there between the Supper of the Lord, and the Popish Mass?

Answer: The Supper of the Lord testifieth unto us, that we have perfect Forgiveness of all our Sins, for that only Sacrifice of Christ, which himself once[1] fully wrought on the Cross; then also that we by Faith are grafted into[2] Christ, who now according to his Human Nature is only in Heaven at the Right Hand of[3] his Father, and there will be[4] worshipped of us. But in the Mass it is denied that the quick and the dead have Remission of Sins, for the only Passion of Christ, except Christ also be daily offered for them by their Sacrificers: Further, also it is taught, that Christ is bodily under the Forms of Bread and Wine, and therefore is to be worshipped in them: and so the very Foundation of the Mass is nothing else but an utter denial of that only Sacrifice and Passion of Christ Jesus, and an accursed Idolatry.

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1 Heb 7:27; Heb 9:12, 26, 28; Heb 10:10, 12, 14; John 19:30; Matt 26:28; Luke 22:19–20 **2** 1 Cor 6:17; 1 Cor 10:16; 1 Cor 12:13 **3** Heb 1:3, 6, 8,&c **4** John 4:21–23; John 20:17; Luke 24:5; Acts 7:55–56; Col 3:1; Phil 3:10; 1 Thess 1:9–10

Question 89: Who are to come unto the Table of the Lord?

Answer: They only, who are truly sorrowful they have offended God by their Sins, and yet trust that those Sins are pardoned them for Christ's sake; and what other Infirmities they have, that those are covered by his Passion and Death; who also desire more and more to go forward in Faith and Integrity of life: but Hypocrites, and them which do not truly repent, do eat[1] and drink Damnation to themselves.

1 1 Cor 10:21; 1 Cor 11:28–29,&c

Question 90: Are they also to be admitted to the Lords Supper who in Confession and Life declare themselves to be Infidels, profane, and ungodly?

Answer: No; For by that means the Ordinance of God is profaned, and the Wrath of God is[1] stirred up against the whole Assembly, wherefore the Church by the Commandment of Christ and his Apostles, inspired by the Holy Ghost, using the Keys of the Kingdom of Heaven, ought to drive them from this Supper till they shall repent and change their Manners.

1 1 Cor 11:20, 34; Isa 1:11,&c; Isa 66:3; Jer 7:21,&c; Ps 50:16,&c

Question 91: How ought this Ordinance of the Lords Supper to be closed?

Answer: In singing Praises to God vocally and audibly for his great Benefits and Blessings to his Church in the shedding of the most precious Blood of his Son to take away their Sin; which Blessings are pointed out in this Sacrament. Also we find our Lord and his Disciples did close up this Ordinance in singing an Hymn or Psalm; and if Christ did sing, who was going to dy, what cause have we to sing for whom he died, that we might not eternally dy, but live a spiritual and eternal life with Father, Son, and Spirit in unexpressible Glory.[1]

1 Matt 26:30

Question 92: You told us but now, that those who in Confession and Life declare themselves to be Infidels, profane and ungodly, should by the Keys of the Kingdom of Heaven be driven from this Supper: what are the Keys of the Kingdom of Heaven?

Answer: Preaching of the Gospel and Ecclesiastical Discipline, by which Heaven is opened to the Believers, and[1] is shut against the Unbelievers.

1 Matt 16:19; Matt 18:18

Question 93: How is the Kingdom of Heaven opened and shut by preaching of the Gospel?

Answer: When by the Commandment of Christ it is publickly declared to all and every one of the Faithful, that all their Sins are pardoned them of God for the Merit of Christ, so often as they imbrace by a lively Faith the Promise of the Gospel: but contrarily is denounced to all Infidels and Hypocrites, that so long the Wrath of God doth ly on them, as they[1] persist in their Wickedness, according to which Testimony of the Gospel God will judge them, as well in this life as in the life to come.

1 John 20:21–23; Matt 16:19; John 12:48

Question 94: How is the Kingdom of Heaven opened and shut by Ecclesiastical Discipline?

Answer: When according to the Commandments of Christ, they who in Name are Christians, but in their Doctrine and life shew[1] themselves Aliens from Christ, after they have been some time admonished, will not depart from their Error, Heresies, or Wickedness, are made known unto the Church; and if neither then they obey the Churches Admonition, are by the same Church kept from the Sacrament, and shut out by Authority received from Christ, from the Congregation[2] or Church, and by God himself out of the Kingdom of Heaven. And again, if they profess and declare an amendment of life, nothing to the contrary being to be proved upon strict scrutiny and search, are again to[3] be received in Love & Tenderness as Members of Christ and his Church.

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1 Rom 12:7–9; 1 Cor 12:28 **2** Matt 18:15–17; 1 Cor 5:3–5; 2 Thess 3:14–15 **3** 2 Cor 2:6–7, 10–11

5. The third Part is of Man's Thankfulness

Question 95: Whereas we are delivered from all our Sins and Miseries without any Merit of ours, by the Mercy of God, only for Christ's sake; for what cause are we to do good Works?

Answer: Because, after that Christ hath redeemed us with his Blood, he reneweth us also by his Spirit to the Image of himself, that we receiving so great Benefits,[1] should shew our selves all our life time thankfull to[2] God, and honour him; secondly that every one of us be[3] assured of his Faith by his Fruit; and lastly, that by our good Conversation we may[4] win others to Christ.

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1 Rom 6:1, 3; Rom 12:1–2; 1 Pet 2:5, 9; 1 Cor 6:20 **2** 1 Pet 2:12 **3** 2 Pet 1:10; Matt 7:17–18; Gal 5:22 **4** 1 Pet 3:1–2; Matt 5:16

Question 96: Cannot they then be saved which be unthankful, and remain still careless in their Sins, and are not converted from their Wickedness to God?

Answer: By no means; for as the Scripture beareth Witness, neither unchast Persons, nor Idolaters, nor Adulterers, nor Thievs, nor Covetous nor Drunkards, nor Slanderers, nor Robbers,[1] shall enter in to the Kingdom of God.

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1 1 Cor 6:9–10; Eph 5:5–6; 1 John 3:14–15

Question 97: Of what Parts consisteth the Conversion of Man unto God?

Answer: It consisteth of the[1] mortifying of the old Man, and a quickning of the new Man.

1 Rom 6:4–6; Eph 4:22–24; Col 3:5, 8–10; 1 Cor 5:7; 2 Cor 7:11

Question 98: What is the mortifying of the old Man?

Answer: To be truly and heartily sorry that thou hast offended God by thy Sins, and daily more and more hate[1] and eschew them.

1 Rom 8:13; Joel 2:13; Hos 5:5

Question 99: What is the quickning of the new Man?

Answer: True Joy in God[1] through Christ, and an earnest Desire to order thy Life according to God's Will and to[2] do all good Works.

1 Rom 5:1; Rom 14:17; Isa 57:15 **2** Rom 6:10–11; Gal 2:20

Question 100: What are good Works?

Answer: Those only which are done by a[1] true Faith, according[2] to God's Law, and are[3] referred only to his Glory, and not those which are imagined by us as seeming to us to be right and good, or which[4] are delivered and commanded by Men.

1 Rom 14:23 **2** 1 Sam 15:22; Eph 2:10 **3** 1 Cor 10:31 **4** Deut 11:32; Ezek 20:18–19; Isa 29:13; Matt 15:9

Question 101: Which is the Law of God?

Answer: The Decalogue, or[1] ten Commandments.

1 Exod 20; Deut 5

Question 102: How are these Commandments divided?

Answer: Into[1] two Tables, whereof the former delivereth in four Commandments, how we ought to behave our selves towards God: the latter delivereth in six Commandments, what duties we[2] owe unto our Neighbours.

1 Exod 34:28; Deut 4:13; Deut 10:3–4 **2** Matt 22:37–39

Question 103: What is the Preface to the ten Commandments?

Answer: I am JEHOVAH, the Lord thy God, which brought thee out of the Land of Egypt, out of the House of Bondage.

Question 104: What learn we from this Preface?

Answer: Three things: first he sheweth to whom the right of all Rule belongs, that is, to God himself. for I am (saith he) JEHOVAH. Secondly, he saith, he is the God of his People, that through the Promise of his Bountifulness he might allure them to obey him. Thirdly, he saith, which brought thee out of the Land of Egypt; as if he should say, I am he who have manifested my self unto thee and bestowed all those Blessings upon thee, therefore thou art bound to shew Thankfulness and Obedience unto me.[1]

1 Exod 20:2

Question 105: Do these things belong unto us?

Answer: They do so, because they do figuratively comprehend and imply all the Deliverances of the Church; and further, also this was a Type of our wonderful Deliverance atcheived by Christ.

Question 106: What is the first Commandment?

Answer: Thou shalt have no other Gods before me.

Question 107: What doth God require in the first Commandment?

Answer: That as dearly as I tender the Salvation of my own Soul, so earnestly should I shun and sly[1] all Idolatry, Sorcery,[2] Inchantments, Superstition, praying to Saints, or any[3] other Creatures, and should[4] rightly acknowledg the only and true God,[5] trust in him[6] alone, submit and subject my selfunto him with all[7] Humility, and[8] Patience, look for all good things from him alone, and lastly with the intire Affection of my Heart[9] love,[10] reverence, and[11] worship him, so that I am ready to renounce and forsake all Creatures rather[12] than to commit the least thing that may be against his Will.

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1 1 Cor 6:9–10; 1 Cor 10:7, 14 **2** Lev 19:31; Deut 18:11 **3** Matt 4:10; Rev 19:10; Rev 22:8–9 **4** John 17:3 **5** Jer 17:5 **6** Heb 10:36; Col 1:11; Rom 5:3–4; 1 Cor 10:10; Phil 2:14 **7** 1 Pet 5:5–6 **8** Ps 10:4; Isa 45:7; John 1:17 **9** Deut 6:5; Matt 22:37 **10** Deut 6:2; Ps 111:10 **11** Matt 4:20 **12** Matt 5:29; Matt 10:37–38

Question 108: What is Idolatry?

Answer: It is in Place of that one God, or besides that one true God who hath manifested himself in his Word and Works, to make or imagin, and account any other thing wherein thou reposest[1] thy Hope and Confidence.

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1 Phil 3:19; Eph 5:5; Gal 4:8; Eph 2:12; 1 John 2:23; John 5:23

Question 109: What is the second Commandment?

Answer: Thou shalt make to thee no graven Image, nor the Likeness of any thing which is in Heaven above, or in the Earth beneath, nor in the Waters under the Earth: thou shalt not bow down to them, nor worship them, for I the Lord thy God am a jealous God, and visit the sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shew Mercy to thousands of them which love me, and keep my Commandments.

Question 110: What doth this second Commandment require?

Answer: That we should not[1] express or represent God by any Image or shape and figure, or worship him any otherwise then he hath commanded himself in[2] his Word to be worshipped.

1 Deut 4:15,&c; Isa 40:18,&c; Rom 1:23,&c; Acts 17:29 **2** 1 Sam 15:23; Deut 12:30,&c; Matt 15:9

Question 111: May there then at all any Images or Resemblances of things be made?

Answer: God neither ought, nor can be represented by any means: and for the Creatures, although it be lawful to express them, yet God forbiddeth notwithstanding their Images to be made or had, as thereby to worship or honour either them, or God by them:[1]

1 Exod 23:24; Exod 34:13–14, 17; Num 33:52; Deut 7:5; Deut 12:13; Deut 16:22; 2 Kgs 18:4

Question 112: But may not Images be tolerated in Churches, which may serve for Books unto the common People?

Answer: No, for 'tis not seemly that we should be wiser then God, who will have his Church to[1] be taught by the lively preaching of his Word, and not with[2] dumb Images.

1 2 Tim 3:16–17; 2 Pet 1:19 **2** Jer 10:8,&c; Hab 2:18–19

Question 113: What is the third Commandment?

Answer: Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.

Question 114: What doth God decree in the third Commandment?

Answer: That not only by cursing[1] or forswearing, but also by[2] rash swearing we should not use his Name despitefully, or unreverently, neither should by silence nor connivance be Partakers of these horrible Sins in others, but that[3] we use the sacred and holy Name of God ever with great Devotion[4] and Reverence, that he may be worshipped and honoured by us with a true and[5] stedfast Confession[6] and Invocation of his Name; and lastly, in all our Words and Actions whatsoever.

1 Lev 24:11,&c; Lev 19:12 **2** Matt 5:37; Jas 5:12 **3** [No reference printed in 1680] **4** 1 Tim 2:8 **5** Rom 2:24; 1 Tim 6:1; Col 3:16–17 **6** Matt 10:32

Question 115: Is it then so grievous a Sin by swearing, or banning, to take the Name of God in vain, as that God is also angry with them who in as much as in them lieth do not forbid or hinder it?

Answer: Surely[1] most grievous: for neither is there any Sin greater, or more offending God, than the despiting of his sacred Name; wherefore also he would have this Sin to be punished with Death.[2]

1 Lev 5:1 **2** Lev 24:15–16

Question 116: May a Man swear religiously and lawfully, by the Name of God?

Answer: He may when as either the lawful Magistrate exacteth it, or otherwise necessity requireth it: by this means the Faith and Truth of any Man, or thing to be ratified and established, whereby both the Glory of God may be advanced, and the safety of others procured: for this kind of Swearing is[1] ordained by God's Word, and therefore was well[2] used of the Fathers both in the old and new Testament.

1 Deut 6:13; Deut 10:20; Isa 48:1; Heb 6:16 **2** Gen 21:24; Gen 31; Josh 9:15, 19; 2 Sam 3:35; 1 Kgs 1:29; Rom 1:9

Question 117: Is it lawful to swear by Saints, or other Creatures?

Answer: No, for a lawful Oath is an Invocation of God, whereby we desire that he, as the only searcher of Hearts, bear Witness unto the Truth, and will punish the Swearer if he[1] wittingly swear falsely: but this Honour[2] agreeth to no Creature.

1 2 Cor 1:23 **2** Matt 5:3–4, 34–36; Jas 5:12

Question 118: What is the fourth Commandment?

Answer: Remember that thou keep holy the Sabbath Day: six Days shalt thou labor, and do all that thou hast to do, but the seventh Day is the Sabbath of the Lord thy God, in it thou shalt do no manner of Work, Thou, nor thy Son, nor thy Daughter, thy Man-Servant, nor thy Maid-Servant, nor thy Cattel, nor the Stranger that is within thy Gates: for in six Days the Lord made Heaven, and Earth, the Sea, and all that in them is, and rested the seventh day, and hallowed it.

Question 119: What are we taught by the fourth Commandment?

Answer: That one Day in seven be kept in the Worship of God, which under the old Testament was the last Day of the Week, but under the Gospel changed to the first Day of the Week, and this Lord's Day to be spent in private and publique Devotion, as hearing the Word diligently, practising the Gospel-Sacraments zealously, and doing Deeds of Charity conscionably, and resting from servil Works, cases of necessity excepted, this being the laudable Practice of the holy Apostles, who best knew the Mind of Christ as to the time of Worship; neither do we find in all the new Testament, that any Gospel Church in the Apostles times did set any other Day apart solemnly to worship God, save the first Day: and well might they so do, for if Israel, the natural Seed of Abraham, was to keep the seventh Day, to keep up the Remembrance of their Deliverance out of temporal Bondage, how much more are we bound to keep the first Day in Remembrance of Christ's Deliverance of us from eternal Bondage?[1]

1 Ps 40:9–10; Acts 2:42, 46; 1 Cor 14:19, 29, 31; Acts 20:7; 1 Cor 11:33; 1 Tim 2:1–3, 8–9; 1 Cor 14:16; 1 Cor 16:1–2; Isa 66:23; John 20:19–20; Rev 1:10; Deut 5:15

QUESTION 120: What is the fifth Commandment?

ANSWER: Honour thy Father and Mother, that thy dayes may be long in the Land which the Lord thy God giveth thee.

QUESTION 121: What doth God enjoin us in the fifth Commandment?

ANSWER: That we yeild due honour, love, and faithfulness to our Parents, and so to all who bear Rule over us, and[1] submit our selves with such obedience as is meet to their faithful Commandments and chastisements; and further also by that our patience[2] we bear and suffer their manners, ever thinking with our selves that God[3] will govern and guide us by their hand.

1 Eph 6:1–2, 5,&c; Col 3:20, 22–24; Eph 5:22; Prov 1:8; Prov 4:1; Prov 15:20; Prov 20:20; Exod 21:17; Rom 13:1 **2** Prov 23:22; Gen 9:25; 1 Pet 2:18 **3** Eph 6:4, 9; Col 3:19, 21; Rom 13:1; Matt 22:21

QUESTION 122: What is the sixth Commandment?

ANSWER: Thou shalt do no Murder.

QUESTION 123: What doth God exact in the sixth Commandment?

ANSWER: That neither in thought nor in gesture, much less in deed, I reproach, or hate, or harm, or[1] kill my Neighbour, either by my self, or by another, but cast away[2] all desire of revenge; furthermore, that I hurt not my self, nor cast my self[3] wittingly into any Danger. Wherefore also that Murther might not be committed, he[4] hath armed the Magistrate with the Sword.

1 Matt 5:21–22; Gen 9:6; Matt 26:52 **2** Eph 4:26; Rom 12:19; Matt 18:35 **3** Rom 13:14; Col 2:23; Matt 4:7 **4** Gen 9:6; Exod 21:14; Matt 26:52; Rom 13:4

QUESTION 124: But this Commandment seems to forbid Murther only?

ANSWER: But in forbidding Murther, God doth further teach, that he hateth the Root, to wit,[1] Anger,[2] Envy,[3] Hatred, and Desire of Revenge, and[4] doth account them all for Murther.

1 Jas 1:20; Gal 5:20–21 **2** Rom 1:29 **3** 1 John 2:9, 11 **4** 1 John 3:15

Question 125: Is it enough then that we kill no Man, in such sort as hath been said?

Answer: It is not enough; for when God condemneth Anger, Envy, Hatred, he requireth that[1] we love our Neighbour as our selves and that we[2] use Humanity, Lenity,[3] Courtesie, Patience,[4] and Mercy towards him, and[5] turn away from him as much as we may whatsoever may be hurtful unto him; in a word, that we be so affected in Mind as that we[6] stick not to do good also unto our Enemies.

1 Matt 22:39; Matt 7:12 **2** Rom 12:10 **3** Eph 4:2; Gal 6:1–2; Matt 5:5; Rom 12:18; Matt 5:7; Luke 6:36 **4** Exod 23:5 **5** Matt 5:45 **6** Rom 12:20

Question 126: What is the seventh Commandment?

Answer: Thou shalt not commit Adultery.

Question 127: What is the meaning of the seventh Commandment?

Answer: That God hath[1] in Execration all Turpitude and Filthiness, and therefore we also[2] must utterly hate, and detest it, and contrary-wife, live temperately, modestly, and[3] chastly, whether we[4] live in holy Wedlock, or in single life.

1 Lev 18:27–28 **2** Jude 22, 23 **3** 1 Thess 4:3–4 **4** Heb 13:4; 1 Cor 7:4

Question 128: Forbiddeth God nothing else in this Commandment but actual Adultery, and such kinds of uncleanness?

Answer: Yea, for seeing both our Body and Soul are the Temples of the Holy Ghost, God will have us to possess both in Purity and Holiness, and therefore Deeds,[1] Gestures, Words,[2] Thoughts, filthy Lusts, and whatsoever inticeth a Man unto these, all these God[3] wholly forbiddeth.

1 Eph 5:31; 1 Cor 6:18, 20 **2** Matt 5:27–28 **3** Eph 5:18; Job 31:1; Ps 39:1

Question 129: What is the eighth Commandment?

Answer: Thou shalt not steal.

Question 130: What doth God forbid in the eighth Commandment?

Answer: Not only those[1] Thefts and[2] Robberies, which the Magistrate punisheth, but by the name of Theft he comprehendeth whatsoever Evil, Crafts, Fetches, and Devices, whereby we seek after other Mens Goods, and indeavour with force, or with some shew of Right, to[3] convey them over unto our selves; of which sort are[4] false Weights, false Ells[5] uneven Measures, deceitful Marchandize, counterfeit Coin,[6] Usury, or any other way or means of furthering our Estate, which God hath forbidden: to these we may add all[7] Covetousness, and the manifold wast and[8] abusing of Gods Gifts.

1 1 Cor 6:10 **2** 1 Cor 5:10 **3** Luke 3:14; 1 Thess 4:6 **4** Prov 11:1; Prov 16:11
5 Ezek 45:9,&c; Deut 25:13,&c **6** Ps 15:5; Luke 6:35 **7** 1 Cor 6:10 **8** Prov 5:15

Question 131: What are those things which God here commandeth?

Answer: That to my Power, I help and further the Commodities and Profit of my Neighbour, and that I so deal with him as I would desire to be dealt with my self, and that I do my own Work plainly and faithfully, that I may thereby help others who are distressed with any need or Calamity.[1]

1 Matt 7:12; Eph 4:28

Question 132: What is the ninth Commandment?

Answer: Thou shalt not bear false Witness against thy Neighbour.

Question 133: What doth the ninth Commandment exact?

Answer: That I bear no[1] false Witness against any Man,[2] neither falsifie any Man's words, neither backbite[3] nor reproach any Man, nor[4] condemn any rashly, or unheard, but avoid, and[5] shun with all carefulness all kind of Lies, and Deceipts, as the proper Works of the Devil, except I mean to stir[6] up against me the most grievous Wrath of God; and that in Judgments and other Affairs, I follow the Truth, and freely and constantly[7] profess the matter as it indeed is, and moreover defend and increase as much as in me lieth, the good Name and Estimation of others.[8]

1 Prov 19:5, 9; Prov 21:28; Ps 15:3 **2** [No reference printed in 1680] **3** Rom 1:29–30 **4** Matt 7:1,&c; Luke 6:37 **5** John 8:44 **6** Prov 12:22; Prov 13:5 **7** Eph 4:24–25 **8** 1 Pet 4:8

Question 134: What is the tenth Commandment?

Answer: Thou shalt not covet thy Neighbours House, nor his Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.[1]

1 Exod 20:17

Question 135: What doth the tenth Commandment forbid?

Answer: That our Hearts be not at any time moved by the least Desire or Cogitation against any Commandment of God, but[1] that continually and from our Heart we detest all Sin, and contrarily delight in all Righteousness.

1 Rom 7:7,&c

Question 136: But can they who are converted to God, perfectly observe, and keep these Commandments?

Answer: No, but even the holiest Men as long they live, have only small Beginnings of[1] this Obedience, yet so that they[2] begin with an unfeigned and earnest desire and endeavour to live not according to some only, but according to all the Commandments of God.

1 Rom 7:14–15; Eccl 7:22 **2** Rom 7:22; Jas 2:10

Question 137: Why will God then have his Law to be so exactly and severely preached seeing there is no Man in this life able to keep it?

Answer: First, That all our life time we more & more[1] acknowledg the great proneness of our Nature to Sin, and so much the more[2] greedily desire remission of Sins, and Righteousness in Christ. Secondly, That we be doing of this always, and always thinking of it, and so implore and crave of the Father the[3] Grace of his Holy Spirit, whereby we may daily more and more be renewed to the Image and likeness of God, until at length after we are departed out of this life we may joyfully attain unto that Perfection which is promised unto us.

1 1 John 1:9; Ps 22:5 **2** Rom 7:24 **3** 1 Cor 9:24,&c; Phil 3:12–14

6. Of Prayer

Question 138: Wherefore is Prayer necessary for Christians?

Answer: Because it is the chief part of that thankfulness which God requireth of us, and also because God giveth them only his Grace and Holy Spirit, who with unfeigned gronings beg them continually of him and yeild him thanks for them.[1]

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1 Matt 7:7–8; Luke 11:9, 13; Matt 13:12; Ps 50:15

Question 139: What is required unto that Prayer which shall please God, and be heard of him?

Answer: That we ask of the only true God, who hath[1] manifested himself in his Word, all things which he hath commanded to be[2] asked of him with a true affection and desire of our Heart, and through an inward[3] feeling of our need and[4] misery cast our selves down prostrate in the presence of his Divine Majesty, and[5] build our selves on this sure foundation, that we though unworthy, yet for Christ's sake are[6] certainly heard of God, even as he hath[7] promised us in his Word.

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1 John 4:22,&c **2** Rom 8:26; 1 John 5:14 **3** John 4:23–24; Ps 145:18 **4** [No reference printed in 1680] **5** Ps 2:11; Ps 34:19; Isa 66:2 **6** Rom 10:14; Rom 8:15–16; Jas 1:6,&c **7** John 14:13; John 15:16; John 16:23; Dan 9:17–18; Ps 7:7–8; Ps 143:1

Question 140: What are those things which he commandeth us to ask of him?

Answer: All things[1] necessary both for Soul and Body, which our Lord Jesus Christ hath comprised in that Prayer, which himself hath taught us.

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1 Matt 6:13; Jas 1:17

Question 141: What Prayer is that?

Answer: Our Father which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done on Earth, as it is in Heaven. Give us this Day our daily Bread: And forgive us our Trespaffes, as we forgive them that trespass against us. And lead us not into Temptation, but deliver us from Evil: for thine is the Kingdom, the Power, and the Glory, for ever and ever, Amen.

Question 142: Are Christians tied to this very Form of Prayer?

Answer: We are not; our Lord here delivereth to his Church a brief Sum of those things which we are to ask of God, but yet Christ will have us also to descend unto specials, and to ask particular Benefits: for this Form prescribed is nothing else but a Set or Course of certain Heads or Generals, whereunto all Benefits both corporal and spiritual may be referred; but yet all particulars of Prayer must agree & correspond with this general Form, although we are not tied to this Form, as appeareth from Jas 1:5 where the Apostle exhorts the Saints, if any did lack Wisdom, they should ask of God, which giveth to all liberally, but these as touching the Words, are not in the Form of Prayer particularly expressed, though they are included. Besides, we have Examples of Prayer both in the old and new Testament, which are not the very Form here expressed, albeit, all they asked was comprehended in this Prayer, wherefore the Form of Prayer delivered unto us by Christ, is wholly a thing indifferent.

Question 143: Why doth Christ teach us to call God our Father?

Answer: That presently in the very Entrance and Beginning of the Prayer, he might stir up in us such a Reverence, and Confidence of God as is meet for the Sons of God, which must be the ground and foundation of our Prayer, to wit, that God through Christ is made our[1] Father, and will much less deny us these things which we ask of him with a true Faith, than our earthly Parents deny unto us earthly things.

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1 Matt 7:9–10; Luke 11:11

Question 144: Why is that added, which art in Heaven?

Answer: That we[1] conceive not basely nor terrenely of God's Heavenly Majesty, and also that we[2] look for, and expect from his Omnipotency whatsoever things are necessary for our Soul and Body.

1 Jer 23:24; Acts 17:24–25, 27 **2** Rom 10:12

Question 145: What is the first Petition?

Answer: Hallowed be thy Name; that is, grant us, first to[1] know thee right, and worship, praise,[2] and magnifie thy Almightiness, Goodness, Justice, Mercy and Truth, shining in all thy Works; and further also to direct our whole Life, Thoughts, Words, and Works to this end, that thy most Holy Name be not reproach'd by us, but rather be[3] renowned with Honour, and Praises.

1 John 17:3; Jer 9:23–24; Jer 31:33–34; Matt 16:17; Jas 1:5; Ps 119:105 **2** Ps 119:137–138; Luke 1:45–46,&c; Luke 1:68,&c; Ps 145:8–9, 17; Exod 34:5–7; Ps 143:1–2, 5, 10–12; Jer 31:3; Jer 32:18–19, 40–41; Jer 33:11, 20; Matt 19:17; Rom 3:3–4; Rom 11:22–23; 2 Tim 2:19 **3** Ps 115:1; Ps 71:8

Question 146: What is the second Petition?

Answer: Thy Kingdom come; that is, rule for us so by thy Word and Spirit, that we may[1] humble and Submit our selves more and more unto thee. Also preserve and increase thy[2] Church, destroy the Works of the Devil, and all Power that lifteth up it self against thy Majesty; make all those Councils frustrate, and void, which are[3] taken against thy Word, until at length thou raign fully and perfectly, when thou shalt be all[4] in all.

1 Matt 6:33; Ps 119:5; Ps 143:10 **2** Ps 122:6–7; Ps 51:18; 1 John 3:8; Rom 16:20 **3** Rev 22:17, 20; Rom 8:22–23 **4** 1 Cor 15:28

QUESTION 147: What is the third Petition?

ANSWER: Thy Will be done in Earth, as it is in Heaven. That is, grant that we, and all Men, renouncing[1] and forsaking our own Will, may readily, and without any[2] grudging, obey thy Will, which is only holy; and that so every one of us may[3] faithfully perform that Duty and Charge which thou hast committed unto us, even as the blessed Angels do[4] in Heaven.

1 Matt 16:24; Titus 2:12 **2** Luke 22:42 **3** 1 Cor 7:24 **4** Ps 103:20–21

QUESTION 148: What is the fourth Petition?

ANSWER: Give us this Day our daily bread; that is, give unto us all things which[1] are needful for this Life, that by them we may acknowledg and confess thee to be the only Fountain from whence all good things[2] flow; and all our Care and Industry, and even thine own Gifts to be unfortunate[3] and noisom unto us except thou bless them; wherefore grant that turning our Trust away from all Creatures, we[4] place and repose it in thee alone.

1 Ps 145:15–16; Ps 10:4; Matt 6:25,&c **2** Acts 17:27–28; Acts 14:16–17 **3** 1 Cor 15:58; Deut 8:3; Ps 27:13 **4** Ps 62:11

QUESTION 149: What is the fifth Petition?

ANSWER: Forgive us our Trespaffes, as we forgive them that trespass against us. That is, even for the Blood of Christ do not[1] impute unto us most miserable and wretched sinners all our Offences, neither that Corruption which still cleaveth unto us, even as we also feel this Testimony of thy Grace in our Hearts, that we stedfastly purpose unfeignedly from[2] our Hearts, to pardon and forgive all those who have offended us.

1 Ps 51:1; Ps 143:2 **2** Matt 6:14

Question 150: What is the sixth Petition?

Answer: Lead us not into Temptation, but deliver us from Evil. That is, because we our selves, are so feeble and weak by Nature, that[1] we cannot stand so much as one Moment or Instant, and our most deadly Enemies[2] Satan, the[3] World, and our own[4] Flesh do incessantly oppugne and assault us, uphold thou us, and establish and strengthen us by the might of thy Spirit, that we may not in this spiritual[5] Combat yield as vanquished, but may so long stoutly withstand them, until at length[6] we get the full and perfect victory.

1 John 15:5; Ps 103:14 **2** 1 Pet 5:8; Eph 6:12 **3** John 15:19 **4** Rom 7:23; Gal 5:17 **5** Matt 26:41; Mark 13:33 **6** 1 Thess 3:13; 1 Thess 5:23

Question 151: How concludest thou this Prayer?

Answer: For thine is the Kingdom, the Power, and the Glory for ever. That is, we ask and crave all these things of thee, because seeing both thou art our King, and art Almighty, thou art both willing and able[1] to give them all unto us; and these things we therefore ask, that out of them, not unto us, but unto thy holy Name all Glory[2] may redound.

1 Rom 10:11–12; 2 Pet 2:9 **2** Ps 115:1; Jer 33:8–9

Question 152: What meaneth this Particle, Amen?

Answer: That the thing is sure, and out of doubt: for my Prayer is much more certainly heard of God, than I feel in my Heart that I unfeignedly[1] desire the same.

1 2 Cor 1:20; 2 Tim 2:13