

The Westminster Assembly Project

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The humble ADVICE OF THE ASSEMBLY OF Divines, Now by Authority of PARLIAMENT sitting at *Westminster*, Concerning a *Larger Catechisme*, Presented by them lately to both Houses of PARLIAMENT. *A certain number of Copies are Ordered to be Printed only for the use of the Members of both Houses and of the Assembly of Divines, to the end that they may advise thereupon.*

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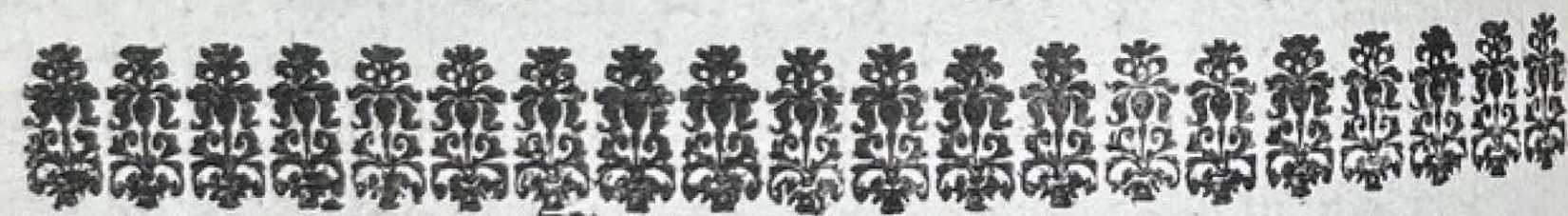


Die Veneris 22. Octobr. 1647.

Ordered by the Commons Assembled in PARLIAMENT, that six hundred Copies and no more, of the *Advice of the Assembly of Divines, Concerning a larger Catechisme*, be forthwith Printed for the service of both Houses and the Assembly of Divines, and the Printer is enjoined (at his perill) not to print more then six hundred Copies of the said Catechisme, or to divulge or publish any of them.

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H. Elsynge Cler. Parl.
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OF THE
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OF
Divines,

*Wm 9
W 14 37
(1, 2)*

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TO THE
RIGHT HONOURABLE
THE
LORDS and COMMONS
assembled in
PARLIAMENT:

The humble Advice of the Assembly
of DIVINES sitting at Westminster,
Concerning
A larger Catechisme.

QUESTION.

What is the chief and highest end of man?

A. Mans chief and highest end is,
to glorifie God, and fully to enjoy
him for ever.

Q. How doth it appear that there is a
God?

A. The very light of nature in man,
and the works of God, declare plainly that there is a God:
but



but his Word and Spirit onely doe sufficiently and effectually reveale him unto men for their salvation.

Q. What is the Word of God?

A. The holy Scriptures of the Old and New Testament are the Word of God, the onely Rule of Faith and Obedience.

Q. How doth it appeare that the Scriptures are the Word of God?

A. The Scriptures manifest themselves to be the Word of God, by their majesty and purity; by the consent of all the parts, and the scope of the whole, which is to give all glory to God; by their light and power to convince and convert sinners, to comfort and build up beleivers unto salvation: But the Spirit of God, bearing witness by and with the Scriptures in the heart of man, is alone able fully to perswade it, that they are the very Word of God.

Q. What doe the Scriptures principally teach?

A. The Scriptures principally teach, what man is to beleieve concerning God, and what duty God requires of man.

Q. What doe the Scriptures make known of God?

A. The Scriptures make known what God is, the Persons in the God-head, his Decrees, and the execution of his Decrees.

Q. What is God?

A. God is a Spirit, in and of himself infinite in being, glory, blessednesse, and perfection; allsufficient, eternall, unchangeable, incomprehensible, every where present, almighty; knowing all things, most wise, most holy, most just, most mercifull and gracious, long-suffering, and abundant in goodnesse and truth.

Q. Are

Q. Are there more Gods then one?

A. There is but one onely, the living and true God.

Q. How many Persons are there in the Godhead?

A. There be three Persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one, true, eternall God, the same in substance, equall in power and glory; although distinguished by their Personall Properties.

Q. What are the Personall Properties of the three Persons in the Godhead?

A. It is proper to the Father to beget the Son, and to the Son to be begotten of the Father, and to the Holy Ghost to proceed from the Father and the Son, from all eternity.

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

A. The Scriptures manifest that the Son, and the Holy Ghost are God, equall with the Father, ascribing unto them such Names, attributes, works, and worship, as are proper to God onely.

Q. What are the Decrees of God?

A. Gods Decrees are the wise, free, and holy acts of the counsell of his will, whereby, from all eternity, he hath for his own glory, unchangeably, fore-ordained whatsoever comes to passe in time; especially concerning Angels and Men.

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

A. God by an eternall and immutable Decree, out of his meer love, for the praise of his glorious grace to be manifested in due time, hath elected some Angels to glory; and in Christ hath chosen some men to eternall life, and

and the means thereof: and also according to his sovereign power, and the unsearchable counsell of his own will, (whereby he extendeth or withholdeth favour as he pleaseth) hath passed by and fore-ordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of his justice.

Q. How doth God execute his Decrees?

A. God executeth his Decrees in the works of Creation and Providence; according to his infallible foreknowledge, and the free and immutable counsell of his own will.

Q. What is the work of Creation?

A. The work of Creation, is that, wherein God did, in the beginning, by the word of his Power, make of nothing, the World and all things therein, for himself, within the space of six daies, and all very good.

Q. How did God create the Angels?

A. God created all the Angels, spirits, immortall, holy, excelling in knowledge, mighty in power, to execute his Commandements, and to praise his Name; yet subject to change.

Q. How did God create man?

A. After God had made all other creatures, he created man male and female; formed the body of the man of the dust of the ground; and the woman of a rib of the man; indued them with living, reasonable, and immortall souls; made them after his own image, in knowledge, righteousness, and holinesse, having the Law of God written in their hearts, and power to fulfill it, with dominion over the creatures; yet subject to fall.

Q. What are Gods works of Providence?

A. Gods works of Providence are, his most holy, wise,

wise, and powerfull preserving and governing all his creatures, ordering them and all their actions to his own glory.

Q. What is Gods Providence toward the Angels?

A. God by his Providence permitted some of the Angels, wilfully and irrecoverably to fall into sin and damnation, limiting and ordering that, and all their sins to his own glory; and established the rest in holinesse and happinesse; imploying them all, at his pleasure, in the administrations of his power, mercy, and justice.

Q. What was the Providence of God toward man in the estate in which he was created?

A. The Providence of God toward man, in the estate in which he was created, was, the placing him in Paradise, appointing him to dresse it, giving him liberty to eat of the fruit of the earth, putting the creatures under his dominion, and ordaining marriage for his help; affording him communion with himself, instituting the Sabbath, entering into a Covenant of life with him, upon condition of personall, perfect, and perpetuall obedience, of which the Tree of Life was a pledge, and forbidding to eat of the Tree of the Knowledge of good and evil, upon pain of death.

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

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

Q. Did all mankind fall in that first transgression?

A. The Covenant being made with Adam as a publicke person, not for himself only, but for his posterity, all mankind

mankinde descending from him by ordinary generation, sinned in him, and fell with him in that first transgression.

Q. Into what estate did the Fall bring mankinde?

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

Q. What is Sin?

A. Sin is any want of conformity unto, or transgression of any Law of God, given as a rule to the reasonable creature.

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

A. The sinfullnesse of that estate whereinto man fell, consisteth in the guilt of Adams first sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually, which is commonly called Original Sin, and from which doe proceed all actuall transgressions.

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

A. Original Sin is conveyed from our first Parents unto their posterity by naturall generation, so as all that proceed from them in that way, are conceived and born in sin.

Q. What misery did the fall bring upon mankinde?

A. The Fall brought upon mankinde the losse of Communion with God, his displeasure and curse, so as we are by nature children of wrath, bond-slaves to Satan, and justly liable to all punishments in this world, and that which is to come.

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

A. The

A. The punishments of Sin in this world, are, either inward, as blindness of minde, a reprobate sense, strong delusions, hardness of heart, horror of conscience, and vile affections: or outward, as the curse of God upon the creatures for our sakes, and all other evils that befall us in our bodies, names, estates, relations, and employments, together with death it self.

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

A. The punishments of Sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body without intermission, in hell fire, for ever,

Q. Doth God leave all mankinde to perish in the estate of sin and misery?

A. God doth not leave all mankinde to perish in the estate of sin and misery into which they fell by the breach of the first Covenant, commonly called the Covenant of Works; but, of his meer love and mercy, delivereth his elect out of it, and bringeth them into an estate of salvation by the second Covenant, commonly called the Covenant of Grace.

Q. With whom was the Covenant of Grace made?

A. The Covenant of Grace was made with Christ, as the second Adam, and, in him, with all the elect, as his seed.

Q. How is the Grace of God manifested in the second Covenant?

A. The Grace of God is manifested in the second Covenant, in that he freely provideth and offereth to sinners a Mediator, and life and salvation by him; and, requiring Faith as the condition to interest them in him, promiseth and giveth his holy Spirit to all his elect to work in them that Faith, with all other saving graces, and to inable them unto

unto all holy obedience, as the evidence of the truth of their faith and thankfullnesse to God, and as the way which he hath appointed them to salvation.

Q. Was the Covenant of Grace alwaies administred after one and the same manner?

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

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

A. The Covenant of Grace was administred under the Old Testament, by promises, prophecies, Sacrifices, Circumcision, the Pascheover, and other types and ordinances, which did all fore-signifie Christ then to come, and were for that time sufficient to build up the elect in faith in the promised Messiah, by whom they then had full remission of sin, and eternall salvation.

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

A. Under the New Testament, when Christ the substance was exhibited, the same Covenant of Grace was and still is to be administred in the preaching of the Word, and the administration of the Sacraments of Baptisme and the Lords Supper; in which, Grace and salvation is held forth in more fullnesse, evidence, and efficacy, to all nations.

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

A. The onely Mediator of the Covenant of Grace is the Lord Jesus Christ, who being the eternall Son of God, of one substance and equall with the Father, in the fullnesse of time became man, and so was and continues to

to be God and man in two intire distinct natures, and one person, for ever.

Q. How did Christ, being the Son of God, become Man?

A. Christ the Son of God became Man by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance, and born of her, yet without sin.

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

A. It was requisite that the Mediator should be God, that he might sustain and keep the humane nature from sinking under the infinite wrath of God, and the power of death; give worth and efficacy to his sufferings, obedience and intercession; and so satisfie Gods justice, procure his favour, purchase a peculiar people, give his Spirit to them, conquer all their enemies, and bring them to everlasting salvation.

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

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

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

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

Q. Why was our Mediator called Jesus?

A. Our

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

Q. Why was our Mediator called Christ?

A. Our Mediator was called Christ, because he was anointed with the Holy Ghost above measure, and so, set apart, and fully furnished with all authority and ability to execute the Offices of Prophet, Priest, and King of his Church, in the estate both of his Humiliation and Exaltation.

Q. How doth Christ execute the Office of a Prophet?

A. Christ executeth the Office of a Prophet, in his revealing to the Church, in all ages, by his Spirit and Word, in divers waies of administration, the whole will of God in all things concerning their edification and salvation.

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

A. Christ executeth the Office of a Priest, in his once offering himself a Sacrifice without spot to God, to be a reconciliation for the sins of his people, and in making continuall intercession for them.

Q. How doth Christ execute the Office of a King?

A. Christ executeth the Office of a King, in calling out of the world a people to himself, and giving them Officers, Laws, and Censures, by which he visibly governs them; in bestowing saving grace upon his elect, rewarding their obedience, and correcting them for their sins, preserving and supporting them under all their temptations and sufferings, restraining and overcoming all their enemies, and powerfully ordering all things for his own glory and their good; and also in taking vengeance on the rest, who know not God, and obey not the Gospel.

Q. What was the estate of Christs Humiliation?

A. The

A. The estate of Christs Humiliation was, that low condition, wherein, he, for our sakes, emptying himself of his glory, took upon him the form of a servant in his conception and birth, life, death, and after his death untill his resurrection.

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

A. Christ humbled himself in his conception and birth, in that, being, from all eternity, the Son of God, in the bosome of the Father, he was pleased in the fullness of time to become the Son of man, made of a woman of low estate, and to be born of her, with divers circumstances of more than ordinary abasement.

Q. How did Christ humble himself in his life?

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

Q. How did Christ humble himself in his death?

A. Christ humbled himself in his death, in that, having been betrayed by Judas, forsaken by his Disciples, scorned and rejected by the World, condemned by Pilate, and tormented by his persecutors; having also conflicted with the terrours of death, and the powers of darknesse, felt and born the weight of Gods wrath; he laid down his life an offering for sin, induring the painfull, shamefull, and cursed death of the crosse.

Q. Wherein consisted Christs humiliation after his death?

A. Christs humiliation after his death, consisted in his being buried, and continuing in the state of the dead, and under

under the power of death till the third day; which hath been otherwise expressed in these words, *He descended into Hell.*

Q. What was the estate of Christs Exaltation?

A. The estate of Christs Exaltation comprehendeth his Resurrection, Ascension, Sitting at the right hand of the Father, and his Coming again to Judge the world.

Q. How was Christ exalted in his Resurrection?

A. Christ was exalted in his Resurrection, in that, not having seen corruption in death, of which it was not possible for him to be held; and having the very same body in which he suffered, with the essentiall properties thereof, but without mortality and other common infirmities belonging to this life, really united to his soul, he rose again from the dead the third day, by his own power; whereby he declared himself to be the Son of God, to have satisfied divine justice, to have vanquished death and him that had the power of it, and to be Lord of quick and dead; all which he did as a publike person, the head of his Church, for their Justification, quickning in grace, support against enemies, and to assure them of their resurrection from the dead at the last day.

Q. How was Christ exalted in his Ascension?

A. Christ was exalted in his Ascension, in that, having after his Resurrection often appeared unto, and conversed with his Apostles, speaking to them of the things pertaining to the Kingdom of God, and giving them commission to preach the Gospel to all nations; forty daies after his resurrection, he, in our nature, and as our head, triumphing over enemies, visibly went up into the highest heavens, there to receive gifts for men, to raise up our affections thither, and to prepare a place for us, where him-
self

self is, and shall continue, till his second coming at the end of the world.

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

A. Christ is exalted in his sitting at the right hand of God, in that, as God-man he is advanced to highest favour with God the Father, with all fullnesse of joy, glory, and power over all things in heaven and earth, and doth gather and defend his Church, and subdue their enemies, furnisheth his ministers and people with gifts and graces, and maketh intercession for them.

Q. How doth Christ make Intercession?

A. Christ maketh Intercession, by his appearing in our nature continually before the Father in heaven, in the merit of his obedience and sacrifice on earth, declaring his will to have it applied to all beleivers, answering all accusations against them, procuring for them quiet of conscience notwithstanding daily failings, access to the throne of Grace, and acceptance of their persons and services.

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

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

Q. What benefits hath Christ procured by his Mediation?

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

Q. How

Q. How doe we come to be made partakers of the benefits which Christ hath procured?

A. We are made partakers of the benefits which Christ hath procured, by the application of them unto us, which is the work especially of God the Holy Ghost.

Q. Who are made partakers of Redemption by Christ?

A. Redemption is certainly applied, and effectually communicated to all those for whom Christ hath purchased it, who are in time by the Holy Ghost enabled to beleeve in Christ according to the Gospel.

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

A. They who, having never heard the Gospel, know not Jesus Christ, and beleeve not in him, cannot be saved, be they never so diligent to frame their lives according to the light of nature, or the Law of that Religion which they professe; neither is there salvation in any other, but in Christ alone, who is the saviour only of his body the Church.

Q. Are all they saved who hear the Gospel and live in the Church?

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

Q. What is the visible Church?

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

Q. What are the speciall priviledges of the visible Church?

A. The visible Church hath the priviledge of being under Gods speciall care and government, of being protected

and preserved in all ages, notwithstanding the opposition of all enemies, and of injoying the communion of Saints, the ordinary means of salvation, offers of grace by Christ to all the members of it in the ministry of the Gospel, testifying, that whosoever beleeves in him shall be saved, and excluding none that will come unto him.

Q. What is the Invisible Church?

A. The Invisible Church is the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head.

Q. What speciall Benefits doe the members of the Invisible Church enjoy by Christ?

A. The members of the Invisible Church, by Christ, enjoy Union and Communion with him, in Grace and Glory.

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

A. The Union which the Elect have with Christ, is the work of Gods grace, whereby they are spiritually and mystically, yet really and inseparably joined to Christ, as their head and husband; which is done in their effectual Calling.

Q. What is effectual Calling?

A. Effectual Calling is the work of Gods almighty power and grace, whereby, out of his free and especial love to his elect, and from nothing in them moving him thereunto, he doth in his accepted time invite and draw them to Jesus Christ by his Word and Spirit, savingly enlightning their mindes, renewing and powerfully determining their wills, so as they, although in themselves dead in sin are hereby made willing and able freely to answer his call, and to accept and embrace the grace offered and conveyed therein.

Q. Are

Q. Are the Elect only effectually called?

A. All the Elect, and they only, are effectually called; although others may be, and often are, outwardly called by the ministry of the Word, and have some common operations of the Spirit, who, for their wilfull neglect and contempt of the grace offered to them, being justly left in their unbelief, doe never truly come to Jesus Christ.

Q. What is the Communion in Grace which the members of the Invisible Church have with Christ?

A. The Communion in grace, which the members of the Invisible Church have with Christ, is, their partaking of the vertue of his Mediation, in their Justification, Adoption, Sanctification, and whatever else in this life manifests their Union with him.

Q. What is Justification?

A. Justification is an act of Gods free grace unto sinners, in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight, not for any thing wrought in them, or done by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, and received by Faith alone.

Q. How is Justification an act of Gods free Grace?

A. Although Christ by his Obedience and Death, did make a proper, reall, and full satisfaction to Gods Justice, in the behalf of them that are justified; yet, in as much as God accepteth the satisfaction from a Surety, which he might have demanded of them, did provide this Surety, his own only Son, imputing his righteousness to them, and requiring nothing of them for their Justification, but Faith, which also is his gift, their Justification is, to them, of free grace.

Q. What is Justifying Faith?

A. Ju-

A. Justifying Faith is a saving Grace, wrought in the heart of a Sinner by the Spirit and Word of God, whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition, not only assenteth to the truth of the promise of the Gospel, but receiveth and resteth upon Christ and his righteousness therein held forth, for pardon of sin, and for the accepting and accounting of his person righteous in the sight of God for salvation.

Q. How doth Faith Justifie a Sinner in the sight of God?

A. Faith justifies a sinner in the sight of God, not because of those other graces which doe alwaies accompany it, or of good works that are the fruits of it, nor as if the grace of Faith, or any act thereof, were imputed to him for his justification; but only as it is an Instrument, by which he receiveth and applieth Christ and his righteousness.

Q. What is Adoption?

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

Q. What is Sanctification?

A. Sanctification is a work of Gods grace, whereby they, whom God hath before the foundation of the world chosen to be holy, are in time, through the powerful operation of his Spirit applying the death and resurrection

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rection of Christ unto them, renewed in their whole man after the Image of God, having the seeds of Repentance unto life, and of all other saving graces put into their hearts, and those graces so stirred up, increased, and strengthened, as that they more and more die unto sin, and rise unto newnesse of life.

Q. What is Repentance unto life?

A. Repentance unto life, is a saving grace wrought in the heart of a sinner by the Spirit and Word of God, whereby, out of the sight and sense not only of the danger, but also of the filthinesse and odiousnesse of his sins, and upon the apprehension of Gods mercy in Christ to such as are penitent, he so grieves for, and hates his sins, as that he turns from them all to God, purposing and endeavouring constantly to walk with him in all the waies of new obedience.

Q. Wherein doe Justification and Sanctification differ?

A. Although Sanctification be inseparably joined with Justification; yet they differ, in that God in Justification imputeth the righteousness of Christ, in Sanctification his Spirit infuseth grace, and enableth to the exercise thereof; in the former sin is pardoned, in the other it is subdued; the one doth equally free all beleevers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation; the other is neither equall in all, nor in this life perfect in any, but growing up to perfection.

Q. Whence ariseth the imperfection of Sanctification in beleevers?

A. The imperfection of Sanctification in beleevers, ariseth from the remnants of sin abiding in every part of them, and the perpetuall lustings of the flesh against the spirit,

spirit, whereby they are often foiled with temptations, and fall into many sins, are hindered in all their spirituall services, and their best works are imperfect and defiled in the sight of God.

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

A. True beleevers, by reason of the unchangeable love of God, and his decree and covenant to give them perseverance, their inseparable union with Christ, his continuall intercession for them, and the spirit and seed of God abiding in them, can neither totally nor finally fall away from the state of grace, but are kept by the power of God through faith unto salvation.

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

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

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

A. Assurance of grace and salvation not being of the essence of faith, true beleevers may wait long before they obtain it, and after the enjoyment thereof may have it weakened and intermitted through manifold distempers, sins,

sins, temptations, and desertions; yet are they never left without such a presence and support of the Spirit of God, as keeps them from sinking into utter despair.

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

A. The communion in glory which the members of the Invisible Church have with Christ is, in this life, immediately after death, and at last perfected at the resurrection and day of Judgement.

Q. What is the Communion in glory, with Christ, which the members of the invisible Church enjoy in this life?

A. The members of the invisible Church have communicated to them in this life, the first fruits of glory with Christ, as they are members of him their head, and so, in him, are interested in that glory which he is fully possessed of; and, as an earnest thereof, enjoy the sense of Gods love, peace of conscience, joy in the holy Ghost, and hope of glory: as, on the contrary, the sense of Gods revenging wrath, horror of conscience, and a fearfull expectation of judgement, are, to the wicked, the beginning of their torments which they shall endure after death.

Q. Shall all men die?

A. Death being threatned as the wages of sin, it is appointed unto all men once to die, for that all have sinned.

Q. Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?

A. The righteous shall be delivered from death it self at the last day, and even in death are delivered from the sting and curse of it, so that, although they die, yet it is out of Gods love, to free them perfectly from sin and misery, and to make them capable of further communion with Christ

Christ in glory, which they then enter upon.

Q. What is the communion in glory with Christ, which the members of the invisible Church enjoy immediately after death?

A. The Communion in glory with Christ, which the members of the invisible Church enjoy immediately after death, is, in that their souls are then made perfect in holinesse, and received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies, which even in death continue united to Christ, and rest in their graves as in their beds, till at the last day they be again united to their souls: whereas the souls of the wicked are at death cast into hell, where they remain in torments and utter darknesse, and their bodies kept in their graves, as in their prisons, till the resurrection and judgement of the great day.

Q. What are we to beleieve concerning the Resurrection?

A. We are to beleieve that at the last day there shall be a generall resurrection of the dead, both of the just and unjust; when they that are then found alive, shall in a moment be changed; and the self same bodies of the dead which were laid in the grave, being then again united to their souls for ever, shall be raised up by the power of Christ; the bodies of the just, by the spirit of Christ, and by vertue of his resurrection, as their head, shall be raised in power, spirituall, incorruptible, and made like to his glorious body; and the bodies of the wicked shall be raised up in dishonour, by him, as an offended judge.

Q. What shall immediately follow after the resurrection?

A. Immediately after the resurrection shall follow the generall and finall judgement of Angels and men; the day and hour whereof no man knoweth, that all may watch

watch and pray, and be ever ready for the coming of the Lord.

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

A. At the day of judgement the wicked shall be set on Christs left hand, and, upon clear evidence, and full conviction of their own consciences, shall have the fearfull, but just, sentence of condemnation pronounced against them; and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, his Saints, and all his holy Angels, into hell, to be punished with unspeakable torments, both of body and soul, with the devil and his angels for ever.

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

A. At the day of judgement, the righteous, being caught up to Christ in the clouds, shall be set on his right hand, and there openly acknowledged, and acquitted; shall join with him in the judging of reprobate angels and men, and shall be received into heaven; where they shall be fully and for ever freed from all sinne and misery, filled with unconceivable joyes, made perfectly holy and happy both in body and soul, in the company of innumerable Saints, and holy Angels, but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the holy Spirit, to all eternity: and this is the perfect and full communion which the members of the invisible Church shall injoy with Christ in glory at the resurrection and day of judgement.

Having

Having seen, what the Scriptures principally teach us to beleve concerning God; it follows to consider, what they require as the duty of man.

Q. VVhat is the duty that God requireth of man?
A. The duty which God requireth of man, is, obedience to his revealed will.

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

A. The rule of obedience revealed to Adam in the estate of innocency, and to all mankind in him, beside a speciall command, not to eat of the fruit of the tree of the knowledge of good and evil, was, the Morall Law.

Q. What is the Morall Law?

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

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

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

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

A. The Morall Law is of use to all men, to inform them of the holy nature and will of God, and of their duty,

duty, binding them to walk accordingly; to convince them of their disability to keep it, and of the sinfull pollution of their nature, hearts, and lives; to humble them in sense of their sin and misery, and thereby help them to a clearer sight of the need they have of Christ, and of the perfection of his obedience.

Q. What particular use is there of the Morall Law to unregenerate men?

A. The Morall Law is of use to unregenerate men, to awaken their consciences to fly from wrath to come, and to drive them to Christ; or, upon their continuance in the estate and way of sin, to leave them inexcusable, and under the curse thereof.

Q. What speciall use is there of the Morall Law to the regenerate?

A. Although they that are regenerate, and beleeve in Christ, be delivered from the Morall Law as a Covenant of works, so as thereby they are neither justified nor condemned; yet, beside the generall uses thereof common to them with all men, it is of speciall use, to shew them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good; and thereby to provoke them to more thankfullnesse, and to expresse the same in their greater care to conform themselves thereunto as the rule of their obedience.

Q. Where is the Morall Law summarily comprehended?

A. The Morall Law is summarily comprehended in the ten Commandments, which were delivered by the voice of God upon mount Sinai, and written by him in two tables of stone, and are recorded in the 20th chapter of *Exodus*; the four first Commandments contain-

ing our duty to God, and the other six our duty to man.

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

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

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

That it is spirituall; and so, reacheth the Understanding, Will, Affections, and all other powers of the soul, as well as words, works, and gestures.

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

That, as, where a duty is commanded, the contrary sin is forbidden; and, where a sin is forbidden, the contrary duty is commanded: so, where a promise is annexed, the contrary threatening is included; and, where a threatening is annexed, the contrary promise is included.

That, what God forbids, is at no time to be done; what he commands, is alwaies our duty, yet every particular duty is not to be done at all times.

That, under one sin or duty, all of the same kinde are forbidden or commanded, together with all the causes, means, occasions, and appearances thereof, and provocations thereunto.

That what is forbidden or commanded to our selves, we are bound, according to our places, to endeavour that it may be avoided or performed by others, according to the duty of their places.

That, in what is commanded to others, we are bound according

according to our places and callings to be helpfull to them; and to take heed of partaking with others in what is forbidden them.

Q. What speciall things are we to consider in the ten Commandements?

A. We are to consider in the ten Commandements, the Preface, the substance of the Commandements themselves, and severall Reasons annexed to some of them the more to inforce them.

Q. What is the Preface to the Commandements?

A. The Preface to the Commandements is contained in these words [**I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage;**] wherein God manifesteth his sovereignty, as being Jehovah, the eternall, immutable, and almighty God, having his Being in and of himself, and giving being to all his words and works; and that he is a God in Covenant, as with Israel of old, so with all his people; who, as he brought them out of their bondage in Egypt, so he delivereth us from our spirituall thralldome; and that therefore we are bound to take him for our God alone, and to keep all his Commandements.

Q. What is the summe of the four Commandements, which contain our duty to God?

A. The summe of the four Commandements containing our duty to God, is, to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our minde.

Q. Which is the first Commandement?

A. The first Commandement is, **Thou shalt have no other gods before me.**

Q. What are the duties required in the first Commandement?

A. The

A. The duties required in the first Commandement, are, the knowing and acknowledging of God to be the only true God, and our God; and to worship and glorifie him accordingly: by thinking, meditating, remembering, highly esteeming, honouring, adoring, chusing, loving, desiring, fearing of him, beleiving him, trusting, hoping, delighting, rejoicing in him, being zealous for him, calling upon him, giving all praise and thanks, and yeelding all obedience and submission to him, with the whole man, being carefull in all things to please him, and sorrowfull when in any thing he is offended, and walking humbly with him.

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

A. The sins forbidden in the first Commandement, are, Atheisme, in denying, or not having a God; Idolatry, in having, or worshipping more gods then one, or any with, or in stead of, the true God; the not having and avouching him for God, and our God; the omission or neglect of any thing due to him required in this Commandement; ignorance, forgetfullnesse, misapprehensions, false opinions, unworthy, and wicked thoughts of him, bold and curious searching into his secrets; all profanenesse, hatred of God, self-love, self-seeking, and all other inordinate and immoderate setting of our minde, will, or affections upon other things, and taking them off from him in whole or in part; vain credulity, unbelief, heresie, misbelief, distrust, despair, incorrigiblenesse, insensiblenesse under judgements, hardnesse of heart, pride, presumption, carnall security, tempting of God, using unlawfull means, and trusting in lawfull means, carnall delights and joyes; corrupt, blinde, and indiscreet zeal; lukewarm-

lukewarmnesse, and deadnesse in the things of God; estranging our selves, and apostatizing from God; praying, or giving any religious worship to Saints, Angels, or any other creatures; all compacts, and consulting with the devill, and harkening to his suggestions; making men the Lords of our faith and conscience; slighting and despising God, and his Commands; resisting, and grieving of his Spirit, discontent, and impatience at his dispensations, charging him foolishly for the evils he inflicts on us; and ascribing the praise of any good we either are, have, or can doe, to fortune, Idols, our selves, or any other creature.

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

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

Q. Which is the second Commandement?

A. The second Commandement is [Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down to them nor serve them: for 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 Commandements.]

Q. What

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

A. The duties required in the second Commandement, are, the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath instituted in his word: particularly, Prayer and Thanksgiving in the name of Christ; the reading, preaching, and hearing of the Word; the administration and receiving of the Sacraments; Church-government and Discipline; the Ministry, and maintenance thereof; religious fasting; swearing by the name of God, and vowing unto him: As also the disapproving, detesting, opposing all false worship; and, according to each ones place and calling, removing it, and all monuments of idolatry.

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

A. The sins forbidden in the second Commandement, are, all devising, counselling, commanding, using and any waies approving any religious worship not instituted by God himself; tolerating a false Religion; the making any representation of God, of all, or of any of the three Persons, either inwardly in our minde, or outwardly, in any kinde of Image or likeness of any creature whatsoever; all worshipping of it, or God in it, or by it; the making of any representation of feigned Deities, and all worship of them, or service belonging to them; all superstitious devices, corrupting the worship of God, adding to it, taking from it, whether invented and taken up of our selves, or received by tradition from others, though under the title of antiquity, custome, devotion, good intent, or any other pretence whatsoever; simony, sacrilege; all neglect, contempt, hindering, and opposing the worship

worship and ordinances which God hath appointed.

Q. What are the Reasons annexed to the second Commandment, the more to enforce it?

A. The Reasons annexed to the second Commandment, the more to enforce it, contained in those words [*For I the Lord thy God am a jealous God, visiting the iniquities 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:*] are, beside Gods sovereignty over us, and property in us; his fervent zeal for his own worship, and his revengefull indignation against all false worship, as being a spirituall whoredom; accounting the breakers of this Commandment such as hate him, and threatening to punish them unto divers generations; and esteeming the observers of it such as love him, and keep his Commandments, and promising mercy to them unto many generations.

Q. Which is the third Commandment?

A. The third Commandment is, **Thou shalt not take the Name of the LORD thy God in vain: for the LORD will not hold him guiltlesse, that taketh his Name in vain.**

Q. What is required in the third Commandment?

A. The third Commandment requires, that the Name of God, his titles, attributes, ordinances, the word, Sacraments, prayer, oaths, vows, lots, his works, and whatsoever else there is whereby he makes himself known, be holily and reverently used in thought, meditation, word, writing, by an holy profession, and answerable conversation, to the glory of God, and the good of our selves and others.

Q. What

Q. What are the sinnes forbidden in the third Commandment?

A. The sinns forbidden in the third Commandment, are, the not using of Gods name as is required; and the abuse of it, in an ignorant, vain, irreverent, profane, superstitious, or wicked mentioning or otherwise using his titles, attributes, ordinances, or works; by blasphemy, perjury; all sinfull cursings, oaths, vows, and lots, violating of our oaths, and vows, if lawfull; and fulfilling them, if of things unlawfull; murmuring, and quarelling at, curious prying into, and misapplying of Gods decrees, and providences; misinterpreting, misapplying, or any way perverting the word, or any part of it, to profane jests, curious or unprofitable questions, vain janglings, or the maintaining of false doctrines; abusing it, the creatures, or any thing contained under the name of God, to charms, or sinfull lusts and practises; the maligning, scorning, reviling, or any waies opposing of Gods truth, grace and waies; making profession of Religion in hypocrisie, or for sinister ends; being ashamed of it, or a shame to it, by uncomfortable, unwise, unfruitfull, and offensive walking, or backsliding from it.

Q. What Reasons are annexed to the third Commandment?

A. The Reasons annexed to the third Commandment in these words [*The LORD thy God*] and [*For the LORD will not hold him guiltlesse that taketh his name in vain;*] are, because he is the LORD, and our God, and therefore his Name is not to be profaned, or any way abused by us; especially, because he will be so far from acquitting and sparing the transgressors of this Commandment, as that he will not suffer them.

them to escape his righteous judgement, albeit many such escape the censures and punishments of men.

Q. Which is the fourth Commandement?

A. The fourth Commandement is, [Remember the Sabbath Day to keep it holy: six daies shalt thou labour, and doe all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not doe any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattell, nor thy stranger that is within thy gates: for in six daies 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.]

Q. What is required in the fourth Commandement?

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

Q. How is the Sabbath, or Lords day, to be sanctified?

A. The Sabbath or Lords day is to be sanctified, by an holy resting all the day, not only from such works as are at all times sinfull, but even from such worldly employments and recreations as are on other daies lawfull; and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy) in the publike and private exercises of Gods worship; and to that end we are to prepare our hearts,

hearts, and with such fore-sight, diligence and moderation, to dispose, and seasonably to dispatch our worldly businesse, that we may be the more free and fit for the duties of that day.

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

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

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

A. The sins forbidden in the fourth Commandement, are, all omissions of the duties required; all carelesse, negligent, and unprofitable performing of them, and being weary of them; all profaning the day by idlenesse, and doing that which is in it self sinfull, and by all needlesse works, words, and thoughts about our worldly employments and recreations.

Q. What are the Reasons annexed to the fourth Commandement, the more to enforce it?

A. The Reasons annexed to the fourth Commandement, the more to enforce it, are taken from the equity of it, God allowing us six daies of seven for our own affairs, and reserving but one for himself, in these words, [Six daies shalt thou labour, and doe all thy work;] from Gods challenging a speciall propriety in that day, [The seventh day is the Sabbath of the LORD thy God;] from the example of God, who in six daies made heaven & earth, the sea, and all that in them is, and rested

sted the seventh day; and from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it; [wherefore the LORD blessed the Sabbath day, and hallowed it.]

Q. why is the word Remember, set in the beginning of the fourth Commandement?

A. The word **Remember** is set in the beginning of the fourth Commandement, partly because of the great benefit of remembring it; we being thereby helped in our preparation to keep it, and, in keeping it, better to keep all the rest of the Commandements, and to continue a thankful remembrance of the two great benefits of Creation, and Redemption, which contain a short abridgement of Religion: and partly because we are very ready to forget it; for that there is lesse light of nature for it, and yet it restraineth our naturall liberty in things at other times lawfull; that it cometh but once in seven daies, and many worldly busineses come between, and too often take off our mindes from thinking of it, either to prepare for it, or to sanctifie it; and that Sathan with his instruments much labour to blot out the glory, and even the memory of it, to bring in all irreligion and impiety.

Q. What is the summe of the six Commandements, which contain our duty to man?

A. The summe of the six Commandements, which contain our duty to man, is, to love our neighbour as our selves, and to doe to others what we would have them doe to us.

Q. Which is the fifth Commandement?

A. The fifth Commandement is, **Honour thy father and thy mother; that thy daies may be long upon the land**

land which the LORD thy God giveth thee.

Q. Who are meant by Father and Mother, in the fifth Commandement?

A. By Father and Mother, in the fifth Commandement, are meant not only naturall parents, but all superiours in age and gifts, and especially such as by Gods ordinance are over us in place of authority, whether in Family, Church, or Common-wealth.

Q. Why are Superiours styled, Father and Mother?

A. Superiours are styled Father and Mother, both to teach them in all duties towards their inferiours, like naturall parents, to expresse love and tenderesse to them, according to their severall relations: and to work inferiours to a greater willingnesse and chearfullnesse in performing their duties to their superiours as to their parents.

Q. What is the generall scope of the fifth Commandement?

A. The generall scope of the fifth Commandement, is, the performance of those duties which we mutually owe in our severall relations, as Inferiours, Superiours, Equals.

Q. What is the Honour that Inferiours owe to their Superiours?

A. The Honour which Inferiours owe to their Superiours, is, all due reverence, in heart, word, and behaviour; prayer, and thanksgiving for them; imitation of their vertues and graces; willing obedience to their lawfull commands, and counsels; due submission to their corrections; fidelity to, defense and maintenance of their persons and authority, according to their severall ranks, and the nature of their places; bearing with their infirmities, and covering them in love; that so they may be an honour to them and to their government.

Q. What are the sins of Inferiours against their Superiours?

A. The sins of Inferiours against their Superiours, are, all neglect of the duties required toward them; envying at, contempt of, and rebellion against their persons and places in their lawfull counsels, commands, and corrections; cursing, mocking, and all such refractory and scandalous carriage, as proves a shame and dishonour to them and their government.

Q. What is required of Superiours toward their Inferiours?

A. It is required of Superiours, according to that power they receive from God, and that relation wherein they stand, to love, pray for, and blesse their inferiours; to instruct, counsel, and admonish them; countenancing, commending, and rewarding such as doe well; discountenancing, reprovving, and chastising such as doe ill; protecting, and providing for them all things necessary for soul and body; and by grave, wise, holy, and exemplary carriage, to procure glory to God, honour to themselves, and so to preserve that authority which God hath put upon them.

Q. What are the sins of Superiours?

A. The sins of Superiours are, beside the neglect of the duties required of them, an inordinate seeking of themselves, their own glory, ease, profit, or pleasure; commanding things unlawfull, or not in the power of inferiours to perform; counselling, encouraging, or favouring them in that which is evil; dissuading, discouraging, or discountenancing them in that which is good; correcting them unduly; carelesse exposing, or leaving them to wrong, temptation and danger; provoking them to wrath; or any way dishonouring themselves, or lessening their authority, by an unjust, indiscreet,

indiscreet, rigorous, or remisse behaviour.

Q. What are the duties of equals?

A. The duties of equals are, to regard the dignity and worth of each other, in giving honour to goe one before another, and to rejoyce in each others gifts and advancement, as in their own.

Q. What are the sins of equals?

A. The sins of equals are, beside the neglect of the duties required, the undervaluing of the worth, envying the gifts, grieving at the advancement or prosperity one of another, and usurping preheminance one over another.

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

A. The Reason annexed to the fifth Commandement, in these words, [**That thy daies may be long upon the land which the LORD thy God giveth thee,**] is, an expresse promise of long life and prosperity, as far as it shall serve for Gods glory, and their own good, to all such as keep this Commandement.

Q. Which is the sixth Commandement?

A. The sixth Commandement is, [**Thou shalt not kill.**]

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

A. The duties required in the sixth Commandement, are, all carefull studies, and lawfull endeavours to preserve the life of our selves and others; by resisting all thoughts, and purposes, subduing all passions, and avoiding all occasions, temptations, and practises, which tend to the unjust taking away the life of any; by just defence thereof against violence, patient bearing of the hand of God, quietnesse

etnesse of minde, chearfullnesse of spirit, a sober use of meat, drink, phisick, sleep, labour, and recreations; by charitable thoughts, love, compassion, meeknesse, gentlenesse, kindnesse, peaceable, milde, and courteous speeches and behaviour, forbearance, readinesse to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil, comforting and succouring the distressed, and protecting and defending the innocent.

Q. What are the sins forbidden in the sixth Commandement?

A. The sins forbidden in the sixth Commandement, are, all taking away the life of our selves, or of others, except in case of publike justice, lawfull warre, or necessary defense; the neglecting or withdrawing the lawfull and necessary means of preservation of life; sinfull anger, hatred, envy, desire of revenge, all excessive passions, distracting cares, immoderate use of meat, drink, labour and recreations; provoking words, oppression, quarrelling, striking, wounding, and whatsoever else tends to the destruction of the life of any.

Q. Which is the seventh Commandement?

A. The seventh Commandement is, [Thou shalt not commit adultery.]

Q. What are the duties required in the seventh Commandement?

A. The duties required in the seventh Commandement, are, Chastity in body, minde, affections, words, and behaviour; and the preservation of it in our selves and others; watchfullnesse over the eyes, and all the senses; temperance, keeping of chaste company, modesty in apparel, marriage by those that have not the guilt of continency; conjugall love, and cohabitation; diligent labour

labour in our callings, shunning all occasions of uncleannesse, and resisting temptations thereunto.

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

A. The sins forbidden in the seventh Commandement, beside the neglect of the duties required, are, adultery, fornication, rape, incest, sodomy, and all unnaturall lusts; all unclean imaginations, thoughts, purposes and affections; all corrupt or filthy communications, or listening thereunto; wanton looks; impudent, or light behaviour; immodest apparell; prohibiting of lawfull, and dispensing with unlawfull marriages; allowing, tolerating, keeping of stews, and resorting to them; intangling vows of single life; undue delay of marriage; having more wives, or husbands then one, at the same time; unjust divorce, or desertion; idlenesse, gluttony, drunkennesse, unchaste company, lascivious songs, books, pictures, dances, stage-plaies; and all other provocations to, or acts of uncleannesse either in our selves or others.

Q. Which is the eighth Commandement?

A. The eighth Commandement is, [Thou shalt not steal.]

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

A. The duties required in the eighth Commandement, are, truth, faithfullnesse, and justice in contracts, and commerce between man and man; rendering to every one his due; restitution of goods unlawfully detained from the right owners thereof; giving, and lending freely, according to our abilities, and the necessities of others; moderation of our judgements, wills, and affections, concerning worldly goods; a provident care and study to get, keep,

keep, use, and dispose those things which are necessary and convenient for the sustentation of our nature, and suitable to our condition; a lawfull calling, and diligence in it; frugality, avoiding unnecessary law-suits, and suretyship, or other like engagements; and an endeavour by all just, and lawfull means, to procure, preserve, and further, the wealth and outward estate of others, as well as our own.

Q. What are the sins forbidden in the eighth Commandement?

A. The sins forbidden in the eighth Commandement, beside the neglect of the duties required, are, theft, robbery, man-stealing, and receiving any thing that is stolen; fraudulent dealing, false weights and measures, removing land-marks; injustice and unfaithfullness in contracts between man and man, or in matters of trust; oppression, extortion, usury, bribery, vexatious law-suits, unjust inclosures, and depopulations; ingrossing commodities to enhance the price, unlawfull callings, and all other unjust, or sinfull waies of taking, or withholding from our neighbour what belongs to him, or of enriching our selves: covetousness, inordinate prizing, and affecting worldly goods; distrustfull, and distracting cares, and studies in getting, keeping, and using them, envying at the prosperity of others: as likewise idleness, prodigality, wastfull gaming, and all other waies whereby we doe unduly prejudice our own outward estate: and defrauding our selves of the due use and comfort of that estate which God hath given us.

Q. Which is the ninth Commandement?

A. The ninth Commandement is, [**Thou shalt not bear false witness against thy neighbour.**]

Q. What

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

A. The duties required in the ninth Commandement, are, the preserving and promoting of truth between man and man, and the good name of our neighbour as well as our own: appearing, and standing for, and from the heart, sincerely, freely, clearly, and fully, speaking the truth, and onely the truth, in matters of judgement and justice, and in all other things whatsoever; a charitable esteem of our neighbours; loving, desiring, and rejoicing in their good name; sorrowing for, and covering of their infirmities; freely acknowledging their gifts and graces; defending their innocency; a ready receiving of a good report, and unwillingness to admit of an evil report concerning them; discouraging tale-bearers, flatterers, and slanderers; love, and care of our own good name, and defending it when need requireth, keeping of lawfull promises, studying and practising of whatsoever things are true, honest, lovely, and of good report.

Q. What are the sins forbidden in the ninth Commandement?

A. The sins forbidden in the ninth Commandement, are, all prejudicing the truth, and the good name of our neighbours as well as our own, especially in publike judicature, giving false evidence, suborning false witnesses, wittingly appearing and pleading for an evil cause, outfacing and over-bearing the truth, passing unjust sentence, calling evil good, and good evil, rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked; forgery, concealing the truth, undue silence in a just cause, and holding our peace when iniquity calleth for either a reproof from

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our selves, or complaint to others; speaking the truth unseasonably, or maliciously to a wrong end, or perverting it to a wrong meaning, or in doubtfull and equivocall expressions to the prejudice of truth or justice; speaking untruth, lying, slandering, back-biting, detracting, tale-bearing, whispering, scoffing, reviling, rash, harsh and partiall censuring, misconstruing intentions, words and actions, flattering, vain-glorious boasting; thinking or speaking too highly or too meanly of our selves or others, denying the gifts and graces of God, aggravating smaller faults, hiding, excusing, or extenuating of sins, when called to a free confession, unnecessary discovering of infirmities, raising false rumours, receiving and countenancing evil reports, and stopping our ears against just defense, evil suspicion, envying or grieving at the deserved credit of any, endeavouring or desiring to impair it, rejoicing in their disgrace and infamy, scornfull contempt, fond admiration; breach of lawfull promises, neglecting such things as are of good report, and practising or not avoiding our selves, or not hindering, what we can, in others, such things as procure an ill name.

Q. Which is the tenth Commandement?

A. The tenth Commandement is, [**Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ore, nor his asse, nor anything that is thy neighbours.**]

Q. What are the duties required in the tenth Commandement?

A. The duties required in the tenth Commandement, are, such a full contentment with our own condition, and such

such a charitable frame of the whole soul toward our neighbour, as that all our inward motions and affections touching him tend unto and further all that good which is his.

Q. What are the sins forbidden in the tenth Commandement?

A. The sins forbidden in the tenth Commandement, are, discontentment with our own estate, envying and grieving at the good of our neighbours, together with all inordinate motions and affections to any thing that is his.

Q. Is any man able perfectly to keep the Commandements of God?

A. No man is able, either of himself, or by any grace received in this life, perfectly to keep the Commandements of God, but doth daily break them in thought, word, and deed.

Q. Are all transgressions of the Law of God equally heinous in themselves, and in the sight of God?

A. All transgressions of the Law of God are not equally heinous, but some sins in themselves, and by reason of severall aggravations, are more heinous in the sight of God than others.

Q. What are those aggravations that make some sins more heinous than others?

A. Sins receive their aggravations
From the persons offending; if they be of riper age, greater experience, or grace; eminent for profession, gifts, place, office; guides to others, and whose example is likely to be followed by others.

From the parties offended; if immediatly against God, his attributes and worship; against Christ, and his grace; the holy Spirit, his witnesse and workings; against superiours,

riours, men of eminency, and such as we stand especially related and ingaged unto; against any of the Saints, particularly weak brethren, the souls of them or any other, and the common good of all or many.

From the nature and quality of the offence; if it be against the expresse letter of the Law, break many Commandements, contain in it many sins, if not only conceived in the heart, but breaks forth in words and actions, scandalize others, and admit of no reparation; if against means, mercies, judgements, light of nature, conviction of conscience, publike or private admonition, censures of the Church, civil punishments, and our own prayers, purposes, promises, vows, covenants, and ingagements to God or men; if done deliberately, willfully, presumptuously, impudently, boastingly, maliciously, frequently, obstinately, with delight, continuance, or relapsing after repentance.

From circumstances of time and place; if on the Lords day, or other times of divine worship, or immediately before or after these, or other helps to prevent or remedy such miscarriages; if in publike, or in the presence of others who are thereby likely to be provoked or defiled.

Q. What doth every sin deserve at the hands of God?

A. Every sin, even the least, being against the sovereignty, goodnesse, and holinesse of God, and, against his righteous law; deserveth his wrath and curse, both in this life and that which is to come: and cannot be expiated but by the blood of Christ.

Q. What doth God require of us that we may escape his wrath and curse due to us by reason of the transgression of the Law?

A. That we may escape the wrath and curse of God due

due to us by reason of the transgression of the Law, he requireth of us repentance toward God, and faith toward our Lord Jesus Christ, and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation.

Q. What are the outward means whereby Christ communicates to us the benefits of his mediation?

A. The outward and ordinary means whereby Christ communicates to his Church the benefits of his mediation, are, all his ordinances; especially the Word, Sacraments, and prayer: all which are made effectually to the elect for their salvation.

Q. How is the Word made effectually to salvation?

A. The Spirit of God maketh the Reading, but especially the Preaching of the Word, an effectually means of enlightning, convincing, and humbling sinners, of driving them out of themselves, and drawing them unto Christ, of conforming them to his Image, and subduing them to his will, of strengthening them against temptations and corruptions, of building them up in grace, and establishing their hearts in holinesse and comfort through faith unto salvation.

Q. Is the Word of God to be read by all?

A. Although all are not to be permitted to read the Word publicly to the Congregation, yet all sorts of people are bound to read it apart by themselves, and with their families; to which end the holy Scriptures are to be translated out of the Originall into vulgar languages.

Q. How is the Word of God to be read?

A. The holy Scriptures are to be read, with an high, and reverent esteem of them; with a firm perswasion that they are the very Word of God, and that he only can enable

enable us to understand them; with desire to know, believe, and obey the will of God revealed in them; with diligence, and attention to the matter and scope of them; with meditation, application, self-deniall, and prayer.

Q. By whom is the Word of God to be preached?

A. The Word of God is to be preached only by such as are sufficiently gifted, and also duly approved and called to that office.

Q. How is the Word of God to be preached by those that are called thereunto?

A. They that are called to labour in the ministry of the Word, are to preach sound doctrine, diligently, in season, and out of season; plainly, not in the enticing words of mans wisdom, but in demonstration of the Spirit, and power; faithfully, making known the whole counsel of God; wisely, applying themselves to the necessities and capacities of the hearers; zealously, with fervent love to God, and the souls of his people; sincerely, aiming at his glory, and their conversion, edification, and salvation.

Q. What is required of those that hear the Word preached?

A. It is required of those that hear the Word preached, that they attend upon it with diligence, preparation, and prayer; examine what they hear by the Scriptures; receive the truth with faith, love, meeknesse and readiness of minde, as the Word of God; meditate, and confer of it; hide it in their hearts; and bring forth the fruit of it in their lives.

Q. How doe the Sacraments become effectually meanes of salvation?

A. The Sacraments become effectually meanes of salvation, not by any power in themselves, or any vertue derived

derived from the piety and intention of him by whom they are administred; but only by the working of the holy Ghost, and the blessing of Christ by whom they are instituted.

Q. What is a Sacrament?

A. A Sacrament is an holy ordinance instituted by Christ in his Church, to signifie, seale, and exhibit, unto those that are within the Covenant of grace, the benefits of his mediation; to strengthen, and increase their faith, and all other graces; to oblige them to obedience; to testifie, and cherish their love and communion one with another; and to distinguish them from those that are without.

Q. What are the parts of a Sacrament?

A. The parts of a Sacrament are two; the one, an outward and sensible signe, used according to Christs own appointment; the other an inward and spirituall grace, thereby signified.

Q. How many Sacraments hath Christ instituted in his Church under the New Testament?

A. Under the New Testament Christ hath instituted in his Church onely two Sacraments; Baptisme, and the Lords Supper.

Q. What is Baptisme?

A. Baptisme is a Sacrament of the New Testament, wherein Christ hath ordained the washing with water, in the name of the Father, and of the Sonne, and of the Holy Ghost, to be a signe and seale of ingrafting into himself, of remission of finnes by his blood, and regeneration by his spirit, of Adoption, and resurrection unto everlasting life; and whereby the parties baptized are solemnly admitted into the visible Church, and enter into an open

open and professed ingagement to be wholly and onely the Lords.

Q. Unto whom is Baptisme to be administred?

A. Baptisme is not to be administred to any that are out of the visible Church, and so strangers from the Covenant of promise, till they professe their faith in Christ, and obedience to him: but infants descending from parents, either both, or but one of them, professing faith in Christ, and obedience to him, are in that respect within the covenant, and to be baptized.

Q. How is our Baptisme to be improved by us?

A. The needfull but much neglected duty of improving our Baptisme, is to be performed by us all our life long; especially in the time of temptation, and when we are present at the administration of it to others; by serious and thankfull consideration of the nature of it, and of the ends for which Christ instituted it, the priviledges and benefits conferred and sealed thereby, and our solemn vow made therein; by being humbled for our sinfull defilement, our falling short of, and walking contrary to the grace of baptisme and our ingagements; by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that Sacrament; by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sin, and quickning of grace; and by endeavouring to live by faith, to have our conversation in holinesse and righteousness, as those that have therein given up their names to Christ, and to walk in brotherly love, as being baptized by the same spirit into one body.

Q. What is the Lords Supper?

A. The Lords Supper is a Sacrament of the New Testament,

stament, wherein, by giving and receiving bread and wine according to the appointment of Jesus Christ, his death is shewed forth, and they that worthily communicate, feed upon his body and bloud, to their spirituall nourishment and growth in grace, have their union and communion with him confirmed, testifie and renue their thankfulness and ingagement to God, and their mutuall love and fellowship each with other, as members of the same mysticall body.

Q. How hath Christ appointed Bread and Wine to be given and received in the Sacrament of the Lords Supper?

A. Christ hath appointed the Ministers of his word, in the administration of the Sacrament of the Lords Supper, to set apart the bread and wine from common use, by the word of institution, thanksgiving, and prayer, to take and break the bread, and to give both the Bread, and the Wine to the Communicants, who are, by the same appointment, to take, and eat the Bread, and to drink the Wine, in thankfull remembrance, that the body of Christ was broken and given, and his bloud shed for them.

Q. How do they that worthily communicate in the Lords Supper, feed upon the body and bloud of Christ therein?

A. As the body and bloud of Christ are not corporally or carnally present in, with, or under the Bread and Wine in the Lords Supper; and yet are spiritually present to the faith of the receiver, no lesse truly and really then the elements themselves are to their outward senses: so they that worthily communicate in the Sacrament of the Lords Supper, do therein feed upon the body and Bloud of Christ, not after a corporall, or carnall, but in a spirituall manner, yet truly and really, while by faith they

they receive and apply unto themselves Christ crucified, and all the benefits of his death.

Q. How are they that receive the Sacrament of the Lords Supper, to prepare themselves before they come unto it?

A. They that receive the Sacrament of the Lords Supper, are, before they come, to prepare themselves thereunto, by examining themselves of their being in Christ, of their sins, and wants, of the truth and measure of their knowledge, faith, repentance, love to God and the brethren, charity to all men, forgiving those that have done them wrong, of their desires after Christ, and of their new obedience; and by renewing the exercise of these graces, by serious meditation, and fervent prayer.

Q. May one who doubteth of his being in Christ, or of his due preparation, come to the Lords Supper?

A. One who doubteth of his being in Christ, or of his due preparation to the Sacrament of the Lords Supper, may have true interest in Christ, though he be not yet assured thereof; and in Gods account, hath it, if he be duly affected with the apprehension of the want of it, and unfainedly desires to be found in Christ, and to depart from iniquity: in which case (because promises are made, and this Sacrament is appointed, for the relief even of weak and doubting Christians) he is to bewail his unbelief, and labour to have his doubts resolved, and so doing he may and ought to come unto the Lords Supper, that he may be further strengthened.

Q. May any who professe the faith, and desire to come to the Lords Supper, be kept from it?

A. Such as are found to be ignorant, or scandalous, notwithstanding their profession of the faith, and desire to come to the Lords Supper, may and ought to be kept from

from that Sacrament by the power which Christ hath left in his Church, untill they receive instruction, and manifest their reformation.

Q. What is required of them that receive the Sacrament of the Lords Supper, in the time of the administration of it?

A. It is required of them that receive the Sacrament of the Lords Supper, that, during the time of the administration of it, with all holy reverence and attention they wait upon God in that ordinance, diligently observe the Sacramentall Elements and actions, heedfully discern the Lords body, and affectionately meditate on his death and sufferings, and thereby stir up themselves to a vigorous exercise of their graces, in judging themselves, and sorrowing for sin, in earnest hungering and thirsting after Christ, feeding on him by faith, receiving of his fullnesse, trusting in his merits, rejoicing in his love, giving thanks for his grace, in renewing of their Covenant with God, and love to all the Saints.

Q. What is the duty of Christians after they have received the Sacrament of the Lords Supper?

A. The duty of Christians after they have received the Sacrament of the Lords Supper, is, seriously to consider how they have behaved themselves therein, and with what successe; if they finde quickning and comfort, to blesse God for it, beg the continuance of it, watch against relapses, fulfill their vows, and encourage themselves to a frequent attendance on that ordinance; but if they finde no present benefit, more exactly to review their preparation to, and carriage at the Sacrament; in both which if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time; but if they see they have failed in either, they are

are to be humbled, and to attend upon it afterward with more care and diligence.

Q. Wherein doe the Sacraments of Baptisme and the Lords Supper agree?

A. The Sacraments of Baptisme and the Lords Supper agree, in that the authour of both is God, the spirituall part of both is Christ and his benefits, both are seals of the same Covenant, are to be dispensed by Ministers of the Gospel and by none other, and to be continued in the Church of Christ untill his second coming.

Q. Wherein doe the Sacraments of Baptisme and the Lords Supper differ?

A. The Sacraments of Baptisme and the Lords Supper differ, in that, Baptisme is to be administred but once, with water, to be a sign and seal of our regeneration and ingrafting into Christ, and that even to infants; whereas the Lords Supper is to be administred often, in the Elements of bread and wine, to represent and exhibit Christ as spirituall nourishment to the soul, and to confirm our continuance and growth in him, and that only to such as are of years and ability to examine themselves.

Q. What is Prayer?

A. Prayer is an offering up of our desires unto God, in the Name of Christ, by the help of his Spirit, with confession of our sins, and thankfull acknowledgement of his mercies.

Q. Are we to pray unto God only?

A. God only being able to search the hearts, hear the requests, pardon the sins, and fulfill the desires of all, and only to be beleaved in, and worshipped with religious worship; prayer, which is a speciall part thereof, is to be made by all to him alone, and to none other.

Q. What

Q. What is it to pray in the Name of Christ?

A. To pray in the Name of Christ, is, in obedience to his command, and in confidence on his promises, to ask mercy for his sake, not by bare mentioning of his Name, but by drawing our encouragement to pray, and our boldnesse, strength, and hope of acceptance in prayer, from Christ and his mediation.

Q. Why are we to pray in the name of Christ?

A. The sinfullnesse of man, and his distance from God by reason thereof, being so great as that we can have no access into his presence without a Mediatour; and there being none in heaven or earth appointed to, or fit for that glorious work, but Christ alone; we are to pray in no other name but his onely.

Q. How doth the Spirit help us to pray?

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by inabling us to understand both for whom, and what, and how prayer is to be made, and by working and quickning in our hearts (although not in all persons, nor at all times, in the same measure) those apprehensions, affections, and graces, which are requisite for the right performance of that duty.

Q. For whom are we to pray?

A. We are to pray for the whole Church of Christ upon earth, for Magistrates and Ministers, for our selves, our brethren, yea our enemies, and for all sorts of men living, or that shall live hereafter; but not for the dead, nor for those that are known to have sinned the sinne unto death.

Q. For what things are we to pray?

A. We are to pray for all things tending to the glory of God, the welfare of the Church, our own or others good,

good; but not for any thing that is unlawfull.

Q. How are we to pray?

A. We are to pray, with an awfull apprehension of the Majesty of God, and deep sense of our own unworthinesse, necessities, and sins; with penitent, thankfull, and enlarged hearts; with understanding, faith, sincerity, fervency, love, and perseverance, waiting upon him with humble submission to his will.

Q. What rule hath God given for our direction in the duty of prayer?

A. The whole word of God is of use to direct us in the duty of praying; but the speciall rule of direction is that form of prayer, which our Saviour Christ taught his Disciples, commonly called the Lords Prayer.

Q. How is the Lords Prayer to be used?

A. The Lords Prayer is not onely for direction, as a pattern according to which we are to make other prayers; but may also be used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of prayer.

Q. Of how many parts doth the Lords Prayer consist?

A. The Lords Prayer consists of three parts, a Preface, Petitions, and a Conclusion.

Q. What doth the Preface of the Lords Prayer teach us?

A. The Preface of the Lords Prayer [contained in these words, **Our Father which art in Heaven,**] teacheth us, when we pray, to draw near to God with confidence of his fatherly goodnesse, and our interest therein, with reverence and all other childlike dispositions, heavenly affections, and due apprehensions of his soveraign power, Majesty, and gracious condescension; as also to pray with and for others.

Q. What

Q. What doe we pray for in the first Petition?

A. In the first petition, [which is, **Hallowed be thy name,**] acknowledging the utter inability and indisposition that is in our selves and all men to honour God aright; we pray, that God would by his grace inable and incline us and others to know, to acknowledge and highly to esteem him, his titles, attributes, ordinances, word, works, and whatsoever he is pleased to make himself known by, and to glorifie him in thought, word, and deed; that he would prevent and remove Atheisme, ignorance, idolatry, profanenesse, and whatsoever is dishonourable to him; and by his over-ruling providence, direct and dispose of all things to his own glory.

Q. What doe we pray for in the second Petition?

A. In the second Petition, (which is, **Thy Kingdom come,**) acknowledging our selves and all man-kinde to be by nature under the dominion of sin and Sathan; we pray, that the kingdome of sin, and Sathan, may be destroyed, the Gospel propagated throughout the world, the Jews called, the fullnesse of the Gentiles brought in, the church furnished with all Gospell officers and ordinances, purged from corruption, countenanced and maintained by the civill magistrate; that the ordinances of Christ may be purely dispensed and made effectuell to the converting of those that are yet in their sins, and the confirming, comforting and building up of those that are already converted; that Christ would rule in our hearts here, and hasten the time of his second coming, and our reigning with him forever; and that he would be pleased so to exercise the kingdome of his power in all the world, as may best conduce to these ends.

Q. What

Q. What do we pray for in the third Petition?

A. In the third Petition, (which is, **Thy will be done on earth, as it is in heaven,**) acknowledging that by nature we and all men are not only utterly unable and unwilling to know and do the will of God, but prone to rebell against his word, to repine and murmur against his Providence, and wholly inclined to do the will of the flesh, and of the devil: We pray, that God would by his Spirit take away from our selves and others, all blindness, weakness, indisposedness, and perverseness of heart, and by his grace make us able and willing to know, do, and submit to his will in all things, with the like humility, cheerfulness, faithfulness, diligence, zeal, sincerity, and constancy, as the Angels do in heaven.

Q. What do we pray for in the fourth Petition?

A. In the fourth Petition, (which is, **Give us this Day our Daily bread,**) acknowledging that in Adam, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them; and that neither they of themselves are able to sustain us, nor we to merit, or by our own industry to procure them, but prone to desire, get, and use them unlawfully; we pray for our selves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawfull means, may, of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them, and have the same continued and blessed unto us in our holy and comfortable use of them, and contentment in them; and be kept from all things that are contrary to our temporall support and comfort.

Q. What

Q. What do we pray for in the fifth Petition?

A. In the fifth Petition, [which is, **Forgive us our debts, as we forgive our Debtors,**] acknowledging, that we and all others are guilty both of originall and actuall sin, and thereby become debtors to the justice of God, and that neither we, nor any other creature can make the least satisfaction for that debt; we pray for our selves and others, that God of his free grace would, through the obedience and satisfaction of Christ apprehended and applied by faith, acquit us both from the guilt and punishment of sin, accept us in his Beloved, continue his favour and grace to us, pardon our daily failings, and fill us with peace and joy in giving us daily more and more assurance of forgiveness; which we are the rather imboldned to ask, and encouraged to expect, when we have this testimony in our selves, that we from the heart forgive others their offences.

Q. What do we pray for in the sixth Petition?

A. In the sixth Petition, (which is, **And lead us not into temptation, but Deliver us from evil,**) acknowledging, that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things, that we may be assaulted, foiled, and for a time led captive by temptations; that Sathan, the world, and the flesh are ready powerfully to draw us aside and insnare us; and that we, even after the pardon of our sins, by reason of our corruption, weakness, and want of watchfulness, are not only subject to be tempted, and forward to expose our selves unto temptations, but also of our selves unable and unwilling to resist them, to recover out of them, and to improve them; and, worthy to be left under the power of them; we pray, that God would so over-

rule the world and all in it, subdue the flesh, and restrain Sathan, order all things, bestow and bleſſe all means of grace, and quicken us to watchfullneſſe in the uſe of them, that we and all his people may by his providence be kept from being tempted to ſin, or, if tempted, that by his Spirit we may be powerfully ſupported and enabled to ſtand in the hour of temptation, or, when fallen, raiſed again and recovered out of it, and have a ſanctified uſe and improvement thereof; that our ſanctification and ſalvation may be perfected, Sathan trodden under our feet, and we fully freed from ſin, temptation, and all evil for ever.

Q. What doth the concluſion of the Lords Prayer teach us?

A. The concluſion of the Lords Prayer, (which is, **for thine is the kingdom, the power, and the glory, for ever, Amen.**) teacheth us to inforce our petitions with arguments, which are to be taken not from any worthineſſe in our ſelves, or in any other creature but from God; and with our prayers to join praises, aſcribing to God alone eternall ſoveraignty, omnipotency, and glorious excellency; in regard whereof, as he is able and willing to help us, ſo we by faith are imboldned to plead with him that he would, and quietly to rely upon him that he will fulfill our requests; and to teſtifie this our deſire and aſſurance, we ſay, *Amen.*

FINIS.