

A Brief and Easie
EXPLANATION
OF THE
SHORTER CATECHISM,

Presented

By the Assembly of Divines
at *Westminster* to both Houses of
PARLIAMENT:

And

By them Approved.

Wherein, the meanest Capacities may in a
speedy and easie way be brought to understand
the Principles of RELIGION.

In imitation of a Catechism formerly Published by
Mr Herb. Palmer, B. D. and late Master
of Queens Colledge.

By **JOHN WALLIS D.D.**

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TO THE READER.

Christian Reader,



Thou hast here presented to thee a *Brief Explanation* of the shorter *Catechism*, composed by the Assembly of Divines at Westminster, and by them presented to both houses of Parliament: Which being in a method somewhat unusual, I thought it requisite to give thee this brief account of it.

Thou hast seen perhaps a *Catechism*, heretofore published in a like form, by that Godly, Learned, and Reverend Divine now with God, Mr. Herbert almer: Which form, though somewhat unusual, was apprehended by him as very useful, and was accordingly entertained with great approbation. It was his earnest desire (as is well known) that the *Assemblies Catechism* (intended for public use) should be published in a like form, either by themselves or (at least) by some private hand, and was fully resolved to have done it himself, had God afforded himself to see that *Catechism* fully finished. For which cause, together with that intimate acquaintance I had with him, I was the rather perswaded to undertake that wherein he was by death prevented, as well to accomplish his desires, as to gratifie those who from the use of it may receive benefit.

The Questions and Answers of the *Assemblies Catechism* (together with the texts of Scripture by them annexed for the proofs of it) I have preserved entire without any variation. In composing whereof the Assembly was careful that all the Answers might be entire sentences of themselves without depending for their sense upon the foregoing Question, being ended so many distinct Aphor-

To the Reader.

times, containing briefly the grounds of Christian Religion: so that the learner is not necessitated to charge his memory with the Question, that he may understand the Answer; nor is there the like danger, as in many other Catechisms, of confounding their understandings by misapplying the Answer to a wrong Question. Their Questions also are so framed, that any one of them may be asked singly and distinctly, without dependance on the Question foregoing.

That which I have done in it, is onely the adding of those shorter Questions, which are answered by Yes, or No, standing directly opposite to them, whereby several particulars of the larger Answer are distinctly pointed to, and briefly explained to the apprehension of weak capacities, which they would be apt either not to observe, or not to understand, if they did onely learn that large Answer by rote. All which is done without charging the learners memory; for to answer these short Questions, is not so much an exercise of the memory, as of the judgement, being able to distinguish between the truth and falsehood, assenting to the one and denying the other; Yea, the memory is much helped by it, there being nothing in the general Answer, but what they are put in minde of by some of the Questions. In the use of it, especially for weak capacities, the Instructor may first rehearse the main Question, without expecting a present Answer thereunto, till he hath asked all the shorter Questions belonging to it, and received answers to them: then repeating the main Question, the learner will be the better able to give the general Answer to the whole, when he hath already assented to all of it by parts. Yet the judicious instructor is not so limited, but that if need be he may vary from it, either in method or matter, by addition, omission, or alteration, as he sees occasion. If thou receive any good from these endeavors, let God have the glory, and he shall have his end, Who is,

Thine in Christ Jesus,



A brief Explanation of the shorter Catechism, Presented by the Assembly of Divines at *Westminster*, to both Houses of Parliament.

Quest. 1.

What is the chief end of man?

Is it to seek himself or make himself great?

Or, To enjoy the profits or pleasures of the world?

Or, Is it to glorifie God and enjoy him for ever?

2. Q What rule hath God given to direct us how we may glorifie and enjoy him?

Can we receive sufficient direction from our own wisdom or the light of nature?

Or, From Gods works of creation and providence only?

Or, Is the Word of God the onely rule?

Or, Must we daily expect new revelations from heaven?

Is that the word of God which is contained in the Scri-

1. A. Mans chief end is to glorifie God ^a, and to enjoy him for ^b ever. ^a 1 Cor. 10. 31. ^b Rem. 11. 36. ^b Psal. 37. 24, to the end.

2. A. The Word of God, which is contained in the Books of the Old and New Testament ^c, is the onely rule to direct us how we may glorifie & enjoy him^d. ^c 2 Tim. 3. 16. Eph. 2. 20. ^d 1 Job. 1. 2, 3, 4.

Scriptures of the Old and New Testament?

Or, Some what else?

3. Q. What do the Scriptures principally teach?

Do they teach us what man is to beleeve concerning God?

And, What duty God requires of man?

Yes

No

Yes

Yes

3. A. The Scriptures principally teach what man is to beleeve concerning God, and what duty God requires of man e.
e 2 Tim. 1. 13. & 3 16.

4. What is God?

Hath God a body or bodily parts?

Or, Is he a spirit without body or bodily parts?

Is God infinite in being?

Without any bounds of place, time, or perfection.

Or, Is he finite as all creatures are?

Is God eternal in being, without either beginning or ending?

Or, had he a beginning as all creatures have?

And, Shall he never have an end?

Is God unchangeable?

Or, Is he subject to change as creatures are?

Is God infinite in wisdom?

Knowing all things?

And, Doing all things wisely?

No

Yes

Yes

Yes

Yes

No

No

No

No

No

No

No

No

No

No

No

No

No

No

No

No

No

No

4. A. God is a Spi-

rit^f, infinite^g, eternal^h, and unchangeableⁱ.

in his being^k, wis-

dom^l, power^m, holi-

nessⁿ, ^{justice} goodness and

truth^o. ^f John 1. 24

No ^g Job. 11. 7, 8, 9. ^h Ps. 2

ⁱ Jam. 1. 17. ^k Ex. 3. 14

^l Psal. 147. 5. ^m Rev

Yes 4. 8. ⁿ Rev. 15. 4. ^o Ex.

No 34. 6, 7.

Or, Can there be some-
what which he knows not ?

No

Or, Doth he want wildom
in some things ?

No

Or, At some times ?

No

Is God almighty, or in-
finite in power ?

Yes

Is he able to do all
things ?

Yes

Or Is it somewhat too hard
for him ?

No

Is God infinite in holi-
ness ?

Yes

Or, Is there any sin in
him ?

No

Or, Doth he allow any to
sin ?

No

Is God infinite in justice ?

Yes

Is he just in all things and
at all times ?

Yes

Or, Is there any injustice
or unrighteousness in him ?

No

Is God infinite in good-
ness ?

Yes

Is he good in himself ?

Yes

And, The Author of all
good in the creatures ?

Yes

Is God infinite in truth ?

Yes

Is it not possible for him to
lie ?

No

Nor to erre, or to be de-
ceived ?

No

Is God eternal and un-
changeable in all these per-
fections.

Yes

And, Is it impossible for
him to be otherwise ?

Yes

Is God a Spirit, infinite, eternal and unchangeable in his being?

Yes

And, Is he infinite, eternal and unchangable in his wisdom?

Yes

And, In his power ?

Yes

And, in his hominefs?

Yes

And, In his justice ?

Yes

And, In his goodness ?

Yes

And, In his truth?

Yes

5. Q. Are there more Gods
then one?

Were not those gods which the Heathen worshipped as gods?

Is the living and true God
the only God?

No

Yes

6.Q. How many persons are there in the Godhead?

Are there three persons in the Godhead, the Father, the Son, and the holy Ghost?

Or, Are there more than three?

Yes

Or Fewer?

No

Is the Father God?

No

Is the Son God?

Yes

Is the Holy Ghost God?

Yes

Are there three Gods?

Yes
No

Or, Are these three one
God?

Yes

Yes

Are they the same in substance?

Yes

Or, Divers?

No

Are they equal in power
and glory?

Yes

Or,

5. *A.* There is but one only the living and true God P. *PDeut. 6 4.*

No 7 *er.* 10. 10.

6. *A.* There are three Persons in the God-head, the Father, the Son, and the holy Ghost, and these are one God, the same in substance, equal in power and glory *q.* *1 Joh. 5. 7. Mat. 28. 19.*

Or, Is one more powerful
then another?

No

Or, More glorious than a-
nother?

No

7 Q *What are the decrees
of God?*

Are they his eternal pur-
pose, whereby he hath fore
ordained whatsoever comes to
pass?

Yes

Or, Doth somewhat come
to pass which God hath not
decreed?

No

Or, Otherwise than he hath
decreed?

No

Are the decrees of God e-
ternal?

Yes

Doth God purpose or de-
cree nothing now but what
he hath purposed from all e-
ternity?

No

Do not the alterations
in the creatures occasion an
alteration in Gods purpo-
ses?

No

Nor proceed from such an
alteration?

No

Or, Hath God from all e-
ternity, by an unchangeable
decree, foreordained those alte-
rations?

Yes

Hath God foreordained
all things for his own glo-
ry?

Yes

Or, Doth something come
to pass which doth not serve
to his glory?

No

Or,

7. A. The decrees
of God are, his eter-
nal purpose, accord-
ing to the counsel of
his will, whereby for
his own glory, he hath
foreordained whatso-
ever comes to pass.

Nor Eph. 1. 4, 11. Rom. 9.
22, 23.

Or, Which was not intended by him for that end?

No

Was God moved to make such decrees by any thing without himself?

No

Or, Was it meerly according to the counsel of his will?

Yes

8. Q. How doth God execute his decrees?

Is the work of creation an execution of Gods decrees?

Yes

And, The works of providence?

Yes

Or, Doth God bring to passe somewhat therein, which was not before decreed?

No

9. Q. What is the work of creation?

Is it Gods making all things of nothing in the space of six dayes?

Yes

Or, Was there somewhat which God made not, of which other things were made?

No

Doth God make all things by the word of his power, without the use of instruments?

Yes

Did God create any thing sinful or amisse?

No

Or, Was all very good?

Yes

8. A. God executeth his decrees in the works of creation, and of providence.

9. A. The work of creation, is Gods making all things of nothing, by the word of his power in the space of six dayes, and all very good. *Gen. 1. Heb. 11. 3.*

10. Q. How did God create man?

Did God create man both male and female after his own image?

In knowledge, righteousness and holiness.

And, Had he dominion over the creatures?

Yes

Yes

Yes

10. A. God created man male and female after his own image, in knowledge, righteousness and holiness, with dominion over the creatures ^{t.} ^t Gen. 1. 26, 27, 28. Col. 3. 10. Eph. 4. 24.

11. Q. What are Gods works of providence?

Doth God preserve and govern all his creatures?

And, All their actions?

Or, Is there somewhat which standeth not in need of his preservation?

Or, Which is exempt from his government?

's God most holy, wise, and powerful in all his acts of providence?

Or, Is there any want of holiness therein?

Or, Want of Wisdom?

Or, Of power?

Yes

Yes

No

No

Yes

No

No

No

11. A. Gods works of providence are, his most holy ^u, wise ^x and powerful preserving ^y, and governing all his creatures, and all their actions ^z. ^u Psal. 147.

17. ^x Psal. 104. 24. Isa.

28. 29 ^y Heb. 1. 3.

Yes ^z Psal. 103. 19. Mat.

10. 29. 30. 31.

12. Q. What special act of providence did God exercise toward man, in the estate wherein he was created?

Did God enter into a Covenant of life with man?

Upon condition of perfect obedience?

Or, Absolutely without any condition.

Yes

Yes

No

12. A. When God had created man, he entred into a Covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree

Had

Had he liberty to eat of the tree of knowledge of good and evil?

Or, Was he forbidden to eat of it?

And, That upon pain of death?

13. Q. Did our first parents continue in the state wherein they were created?

Or, Did they fall from it by sinning against God?

Were they not confirmed in innocency?

Were they forced to sin?

Or, Were they left to the freedom of their own wills?

14. Q. What is sin?

Is any transgression of Gods Law a sin?

And, Any want of conformity to it?

Even in the smallest matter?

Or, Only some gross transgressions?

15. Q. What was the sin whereby our first parents fell from the estate wherein they were created?

Was it their eating the forbidden fruit?

Or, Was it some other sin?

16. Q. Did all mankind fall in Adams first transgression?

Did

tree of knowledge of good and evil upon pain of death ^{z. z Gal.}

3. 12. Gen. 2. 17.

13. A. Our first parents being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God ^{a.} Gen. 3. 6, 7, 8, 13. Ecc. 7. 29.

14. A. Sin is any want of conformity unto, or transgression of the Law of God ^{b. b 1 Joh.} 3, 4.

15. A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit ^{c. c Gen.} 3. 6, 12.

16. A. The Covenant being

Did Christ fall as well as others?

Or, those that descended from Adam by ordinary generation?

Did they all sin with Adam in his first transgression?

And, Fall with him therein?

Was the Covenant made with Adam for his posterity as well as himself?

Or, For himself only?

17. Q. Into what estate did the fall bring mankind?

Into an estate of sin?

And, Of misery?

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

Is man guilty of Adams first sin?

And, Doth he want original righteousness?

Or, Doth man still retain that righteousness wherein he was created?

Is there a corruption of his whole nature?

Or, Is some part undefiled?

Is that which is commonly called original sin?

Do all actual transgressions proceed from it?

And, Are they part of the sinfulness of mans condition?

19. Q.

being made with Adam not onely for himself,

but for his posterity, all mankind descending from him by ordinary generation,

fell with him in his first transgression d. d Gen.

2. 16, 17. Rom. 5. 12.

Yes I Cor. 15. 21, 22.

No 17. A. The fall brought mankind into an estate of sin and misery c.

Yes c Rom. 5. 12.

Yes 18. A. The sinfulness of that estate wherein man fell, consists in the guilt of Adams first sin,

the want of original righteousness,

and the corruption of his whole nature, which

is commonly called original sin,

together with all actual transgressions which

proceed from it f. f ho.

Yes 5. 12, 19. Rom. 5. 10, 10

20. Eph 2. 1, 2, 3. Jam.

1. 14, 15. Mat. 15. 19.

Yes 19. A.

19 Q What is the misery of that estate whereinto man fell?

Have all mankind by their fall lost communion with God?

And, Are they under his wrath and curse?

Are they made liable to all the miseries of this life?

And, To death it self?

Doth death put an end to all their misery?

Or, Are they liable to the pains of hell for ever?

20 Q Did God leave all mankind to perish in the estate of sin and misery?

Or, Doth he deliver all mankind out of it?

Or, Hath he elected some to everlasting life?

From all eternity?

And, Was it out of his meer good pleasure?

Or, Because of something foreseen in them, moving him thereunto?

Doth God deliver them out of the estate of sin and misery, and bring them into an estate of salvation?

Are they thus delivered and saved by the first Covenant (which was the Covenant of works) upon their perfect obedience?

19. A. All mankind by their fall lost communion with God, are under his wrath and curse^h, and so made liable to all miseries in this life, to death it self, and to the pains of hell for everⁱ. ⁸Gen. 3. 8, 10. ^hEph. 2. 2, 3. Gal. 3. 10. ⁱLam. 3. 39. Rom. 6. 29. Mat. 25. 41, 46.

20. A. God having out of his meer good pleasure from all eternity elected some to everlasting life^k, did enter into a Covenant of Grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer^l. ^kEph. 1. 4. ^lRom. 3. 20, 21, 22. Gal. 3. 21, 22.

Or, No

21. A.

Or, Did God enter into a covenant of grace to deliver & save them by a Redeemer?

21. Q. Who is the Redeemer of Gods Elect?

Is the Lord Jesus Christ the only Redeemer of Gods elect?

Or, Is there any other Redeemer?

Is not he the eternal Son of God?

And, Did he become man?

Is he both God and man?

Are there two distinct natures in Christ?

And, Two distinct persons?

Or, Two distinct natures and one person?

And, Doth he continue so to be for ever?

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

Did Christ the Son of God become man, by taking to himself a true body and a reasonable soul?

Or, Had he a body without a soul?

Or, A soul without a body?

Was he conceived and born in an ordinary way as others are?

Or, Was he conceived by the Holy Ghost in the womb of the Virgin Mary, and born of her?

Yes

Yes

No

Yes

Yes

Yes

No

Yes

Yes

Yes

No

No

No

Yes

Was

21. A. The only Redeemer of Gods elect is the Lord Jesus Christ^m, who being the eternal Son of God became manⁿ, and so was, and continueth to be God and man in two distinct natures, and one person for ever^o. ^m 1 Tim. 2. 5, 6.

ⁿ Jo. 1. 14. Gal. 4. 4. 8 Ro. 9. 5. Luk. 1. 35. Col. 2. 9. Heb. 7. 24, 25.

22. A. Christ the Son of God became man, by taking to himself a true body^p, and a reasonable soul^q, being conceived by the power of the holy Ghost, in the womb of the Virgin Mary and born of her^r yet without sin^s. ^p Heb. 2. 14, 16. & 10. 5. ^q Mat. 26. 38. ^r Luk. 1. 27, 31, 35, 42. ^s Gal. 4. 4.

23. A

Was he conceived and born without sin?

Yes

Or, Was he conceived and born in sinne as others are?

No

23. Q. What Offices doth Christ execute as our Redeemer?

Doth he execute the office of a Prophet?

Yes

And of a Priest?

Yes

And of a King?

Yes

Did Christ execute these offices in his estate of humiliation?

Yes

And, In his estate of exaltation?

Yes

24 Q. How doth Christ execute the office of a Prophet?

In revealing to us the will of God for our salvation?

Yes

Or, Is there any thing necessary for our salvation which he hath not revealed?

No

Doth he reveal this by his Word and Spirit?

Yes

Or, Only by his Word without the Spirit?

No

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

In his once offering himself a sacrifice to satisfy divine justice?

Yes

And, To reconcile us to God?

Yes

Or, Was he offered up by some

23. A. Christ as our redeemer, executes the offices of a Prophet, of a Priest, and of a King, both in his estate of humiliation and exaltation. Acts 3.

21, 22. Hab. 12. 25. with 2 Co. 13. 33. Heb. 5. 5, 6, 7. & 7. 25. Ps. 2. 6. Is. 9. 6, 7. Mat. 21. 5. Ps. 2. 8, 9, 10, 11.

24. A. Christ executeth the office of a Prophet, in revealing to us by his Word and Spirit, the will of God for our salvation.

Job 1. 18. 1 Pet. 1. 10, 11, 12. Job. 15. 15. and 20. 31.

25. A. Christ executes the office of a Priest, in his once offering up of himself a sacrifice to satisfy divine justice, and re-

some other against his will?

No reconcile us to God^{*},

Was he not offered up a sacrifice more than once?

No and in making conti-

And, Is he to be offered up no more?

No nuall intercession for

Or, Doth his once offering up himself a sacrifice, suffice to satisfie divine justice, and reconcile us to God?

No us y. ^{*} *Hebrews* 9. 14.

^{*} *Heb.* 2. 17. y *Heb.* 7.

24, 25.

Did not Christ make intercession for us?

Yes

And, Doth he continue so to do?

Yes

Yes

Or, Hath he finished his intercession, together with his sacrifice?

No

And, Is that a part of his Priestly office?

Yes

26 Q How doth Christ execute the office of a King?

Yes

Doth he subdue us to himself?

Yes

Or, Do we submit to him meerly of our own accord?

No

Or, Are we by nature enemies to him?

Yes

And, Doth he rule and govern us?

Yes

Or, Permit us to do what we list?

No

Or, Suffer us to remain rebellious?

No

Doth he defend us?

Yes

And, Restrain all his and our enemies?

Yes

And, Conquer them?

Yes

Or, Doth he leave us exposed

Yes

26 A. Christ execu-

teth the Office of a

King, in subduing us

to himself^z, in ru-

ling^a, and defending

us^b, and in restraining

and conquering all his

and our enemies^c.

^z *Acts* 15. 15, 16. ^a *Isa.*

33. 22. ^b *Isa.* 32. 1, 2.

^c *1 Cor.* 15. 25. *Psal.* 1.

10.

sed to dangers. and let us shift
for our selves ?

No

Or, Suffer our enemies to
do what they list ?

No

Or, Leave them unconquer-
ed, and suffer them finally to
prevail against him ?

No

Or, Against us ?

No

And, Are all these parts of
his Kingly office ?

Yes

27 Q Wherein did Christs
humiliation consist ?

Was it any abasing of
Christ to be born ?

Yes

Especially in a low condi-
tion ?

Yes

Was he made under the
Law ?

Yes

Or, Exempted from sub-
jection to it ?

No

Was he freed from the mi-
series of this life ?

No

Or, Did he undergo them ?

Yes

And, The wrath of God ?

Yes

Did he suffer death ?

Yes

An ordinary natural death ?

No

Or, Did he undergo the
curled death of the cros ?

Yes

Was he buried ?

Yes

And, Did he rise again im-
mediatly ?

No

Or, Did he continue under
the power of death for a time ?

Yes

And, Were all these things
parts of Christs humiliation ?

Yes

28 Q Wherein consisteth
Christs exaltation ?

Doth

27 A. Christs humili-
ation consisted in his
being born, and that
in a low condition^d,
made under the Law^e,
undergoing the mi-
series of this life^f, the
wrath of God^g, and
the curled death of
the Crosse^h, in being
buriedⁱ, and conti-
nuing under the do-
minion of death for a
time^k. ^d Luk. 2. ^e Gal.
4. 4. ^f Hebr. 12. 2, 3.
^g Isa. 53. 2, 3. ^h Luke
22. 44. ⁱ Mat. 27. 46.
^j Phil. 2 8. ^k 1 Cor. 15.
27, 31.

28 A. Christs exal-
tation consisteth in
his

Doth he continue still in the grave, and under the power of death?

Or, Did he rise again from the dead the third day?

Was he to continue still on the earth after his resurrection?

Or, Did he ascend up into Heaven?

And, Sit at the right hand of God the Father?

And, Shall he remain there for ever?

Or, Shall he come to judge the world at the last day?

Or, Shall he come again before that time?

And, Are all these parts of Christs exaltation?

29 Q. How are we made partakers of the redemption purchased by Christ?

By the effectual application of it to us by his holy Spirit?

Or, May it be effectually applied to us without the Spirit?

Or, Can they be partakers of it to whom it is not applied?

30 Q. How doth the Spirit apply to us the redemption purchased by Christ?

By working faith in us?

And, Thereby uniting us to Christ in our effectual calling?

Or,

his rising again from the dead on the third day^l, in ascending up

into heaven^m, in sitting at the right hand of God the Father,

and in coming to judge the world at the last day^o. ^l 1 Cor. 15. 4.

^m Mark 16. 19. ⁿ Eph.

1. 20. ^o Acts 1. 11. &c 17. 31.

No

Yes

No

Yes

Yes

No

Yes

No

Yes

Yes

Yes

Yes

No

No

No

Yes

Yes

Yes

Yes

29 A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his holy Spirit 9. ⁹ Tit. 3. 5, 6.

30 A. The Spirit applies to us the redemption purchased by Christ, by working faith in us^r, and thereby

Or, May all this be done
without the Spirit?

No thereby uniting us to
Christ in our effectual
calling^f. ^r Eph. 1. 13,
14. ^f John 6. 37, 39.
Eph. 1. 8. ^f Eph. 3. 17.
1 Cor. 1. 9.

31 Q. What is effectual
calling?

Is it the work of Gods
Spirit?

Doth the Spirit of God
therein convince us of our
sinne?

And, Of our misery?

Or, Be those effectually cal-
led, who are never thus con-
vinced?

Doth he enlighten our
mindes in the knowledge of
Christ?

And, Renew our wils?

Or, Do our mindes remain
as blinde, and our wils as
perverse as they were before?

Or, Can this be wrought
without the Spirit?

And, Doth the Spirit by all
this perswade and enable us
to embrace Jesus Christ free-
ly offered to us in the Gos-
pel?

Or, Do we remain notwith-
standing all this, unwilling?

Or, Unable?

Or, Can we be thus per-
swaded or enabled without
the Spirit?

Yes

Yes

Yes

No

Yes

Yes

No

No

Yes

No

No

No

31 A. Effectual cal-
ling is the work of
Gods Spirit^r, where-
by convincing us of
our sinne and misery^u,
enlightening our minds
in the knowledge of
Christ^{*}, and renewing
our wils^x, he doth
perswade and enable us
to embrace Jesus Christ
freely offered to us in
the Gospely. ^r 2 Tim.

1. 9. 2 Thess. 2. 13, 14.

^u Act. 2. 37. ^{*} Act. 26.

18. ^x Ezek. 36. 26, 27.

^y John 6. 44, 45. Phil.

2. 13.

32 Q. *What benefit do they that are effectually called partake of in this life?*

Do they in this life partake of Justification?

And, Adoption?

And, Sanctification?

And, The several benefits which in this life do either accompany, or flow from them?

Yes

Yes

Yes

Yes

32 A. They that are effectually called do in this life partake of Justification ^z, Adoption ^a, Sanctification, and the several benefits which in this life do either accompany or flow from them ^b.

^z Rom. 8. 30. ^a Eph. 1. 5.

^b 1 Cor. 1. 26, 30.

33 Q. *What is Justification?*

Doth God therein pardon all our sins?

Or, Only some of them?

Or, Be we still accounted guilty?

And, Doth he accept us as righteous in his sight?

For our own merits or satisfaction?

Or, Only for the righteousness of Christ imputed to us, and received by faith alone?

Or, May we obtain it without faith?

Or, By faith and works together?

And, Is all this an act of Gods free grace?

Or, Can we merit or deserve it from God?

At least in part?

Yes

No

No

No

Yes

No

No

Yes

No

No

No

Yes

No

No

No

Yes

No

No

No

33 A. Justification is an act of Gods free grace, wherein he pardoneth all our sinnes ^c, and accepteth us as righteous in his sight ^d, only for the righteousness of Christ imputed to us ^e, and received by faith alone ^f.

^c Rom. 3. 24, 25. & 4.

6, 7, 8. ^d 2 Cor. 5. 19,

21. ^e Rom. 5. 17, 18, 19.

^f Gal. 2. 16. Phil. 3. 9.

34 Q.

B 3

34 A.

34 Q. *What is adoption?*

Are we thereby received into the number of the sons of God?

And, Have a right to all their priviledges?

And, Is this an act of Gods free grace?

34 A. Adoption is an act of Gods free grace^s, whereby we are received into the number, and have a right to all the priviledges of the sons of God^h. s 1 *John* 3. 1. ^h *John*. 1. 12. *Rom*. 8. 17.

35 Q. *What is sanctification?*

Are we thereby renewed after the Image of God?

In the whole man?

Or, Only in some part?

Or, Do we remain unrenewed as before?

And, Are we perfectly sanctified or renewed?

Or, Inabled (by degrees) more and more, to die unto sin, and to live unto righteousness?

Are we able of our selves to work this sanctification or renovation?

Or, To merit it at Gods hands?

Or, Is it a work of Gods free grace?

36 Q. *What are the benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification?*

35 A. Sanctification is the work of Gods free graceⁱ, whereby we are renewed in the whole man after the Image of God^k, and are enabled more and more to die unto sinne, and live unto righteousness^l. i 2 *Thess*. 2. 13. ^k *Ephes*. 4. 23, 24. ^l *Rom*. 6. 46.

36 A. The benefits which in this life do accompany or flow from Justification, Adoption,

May

May we in this life have assurance of Gods love?

Yes

And, Peace of conscience?

Yes

And, Joy in the holy Ghost?

Yes

Or, Cannot these be had till after this life?

Yes

And, Shall we have in this life increase of grace?

Yes

And, Perseverance therein to the end?

Yes

And, Do all these benefits accompany or flow from our Justification, Adoption and Sanctification?

Yes

Or, Can those have any of these benefits, who are not Justified, Adopted and Sanctified?

No

37 Q. *What benefits do Believers receive from Christ at death?*

Are their souls at death made perfect in holiness?

Yes

Or, Doth some corruption remain in them?

No

And, Do they immediately pass into glory?

Yes

Before they be again united to their bodies?

Yes

And, Do their bodies immediately pass into glory?

No

Or, Rest in their graves till the resurrection?

Yes

Are their bodies at death separated from Christ?

No

Or, Be they still united to Christ?

Yes

38 Q.

Adoption, and Sanctification, are assurance of Gods love, peace of conscience,

Joy in the holy Ghost, increase of grace, & perseverance therein to the end. *Rom. 5.1,2,5. Rom. 14.17. Prov. 4.18. 1 John 5.13. 1 Pet. 1.5.*

37 A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies being still united to Christ, do rest in their graves, till the resurrection.

Heb. 12.23. 2 Cor. 5.1,6,8. Phil. 1.2,3. Luke 23.43. 1 Thess. 4.14. 1 Isa. 57.2. Job 19.26,27.

B 4

38 A.

38 Q. What benefits do believers receive from Christ at the resurrection?

Shall they be raised again?

In such a condition as they were before?

Or, Shall they be raised in glory?

And, Shall they be openly acknowledged and acquitted in the day of judgement?

Or, Rejected?

And, Condemned?

And, Shall they be made perfectly blessed in the full enjoying of God?

To all eternity?

Or, Only for a time?

Yes

No

Yes

Yes

No

Yes

Yes

No

38 A. At the resurrection, believers being raised up in glory*, shall be openly acknowledged and acquitted in the day of judgement*, and made perfectly blessed in full enjoying of God to all eternity^z. * 1 Cor. 15.

43 * Mat. 25. 23. Mat. 10. 32. y 1 John 3. 2. 1 Cor. 13. 12. ^z 1 Thess. 4. 17, 18.

39 Q. What is the duty which God requires of man?

Doth he require obedience to his revealed will?

Or, Is it at our choice whether or no we will obey him?

And, Is Gods revealed will the rule of our obedience?

Yes

No

Yes

39 A. The duty which God requires of man, is obedience to his revealed will^a. ^a Mic. 6. 8. 1 Sam. 15. 22.

40 Q. What did God at first reveal to man for the rule of his obedience?

Was the moral Law given to man at first?

Or, Not till afterwards?

And, Did God reveal that to man as the rule of his obedience?

No

Yes

Yes

40 A. The rule which God at first revealed to man for his obedience, was the moral Law^b. ^b Rom. 1. 14, 15. & 10 5.

41 Q.

41 A.

41 Q *Where is the morall Law summarily comprehended?*

Is it summarily comprehended in the ten Commandments?

41 A. The morall Law is summarily comprehended in the ten Commandments c.

c *Dent.* 10. 4.

42 Q *What is the summe of the ten Commandments?*

Are we to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our minde?

And, To love our neighbour as our selves?

And, Is this the summe of the ten Commandments?

Yes our soul, with all our strength, and with all our minde, and our neighbour as our selves

d. d *Matth.* 22. 37, 38, 39, 40.

43 Q *What is the Preface to the ten Commandments?*

43 A. The Preface to the ten Commandments is in these words, [*I am the LORD thy God* c, &c.] c *Exo.* 20. 2.

44 Q *What doth the Preface to the ten Commandments teach us?*

Doth it teach us that God is the Lord?

And, That he is our God?

And, That he is our Redeemer?

Or, Can we be redeemed by any other?

44 A. The Preface of the ten Commandments, teacheth us, that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his Com-

And,

And, That therefore we are bound to keep all his Commandments?

Or, May we notwithstanding all this break his Commandments?

Or, At least some of them?

45 Q. *Which is the first Commandment?*

46 Q. *What is required in the first Commandment?*

Doth it require us to know God?

Or, May we be safely ignorant of him?

And Are we to acknowledge him to be the only true God?

And, That there is none other but he?

And, To be our God?

Or, Is it enough to acknowledge him to be God, though we do not take him to be our God?

And, Are we to worship and glorifie him accordingly?

To love him, fear him, trust in him, and obey him?

As God and as our God?

47 Q. *What is forbidden in the first Commandment?*

Doth it forbid the denying of the true God to be God?

Or,

Commandments. *f Luk. 4. 74, 75. 1 Pet. 1. 15, 16, 17, 18, 19.*

Yes

No

No

45 A. The first Commandment is, [Thou shalt have no other Gods before me.] *Exod. 20. 3.*

46 A. The first Commandment requires us to know and acknowledge God to be the only true God, and our God ^h, and to worship and glorifie him accordingly. *1 Chron. 28. 9. Dent. 26. 27. 1 Mark 4. 10. Psal. 29. 2.*

Yes

No

Yes

Yes

Yes

No

Yes

Yes

Yes

Yes

47 A. The first Commandment forbiddeth the denying ^k,

Or, To be our God?

Yes ing^k, or not worship-

And, The neglect of worshipping and Glorifying him as such?

Yes the true God, as God^l,

Or, The giving of that glory and worship to any other, which is due to him alone?

Yes ship and glory to any

Or, May we give that glory or worship to some other?

No other, which is due

Or, Forbear to give it him?

No to him aloneⁿ. *k Psal.*

14. 1. ^l Romans 1. 21.

^m Psalm 81. 10, 11.

ⁿ Rom. 1. 25, 26.

48 Q. What are we specially taught by these words [before me] in the first Commandment?

Do they teach us that God who seeth all things, taketh notice of the sinne of having any other God?

Yes taketh notice of, and

Or, Doth he take no notice of it at all?

Yes is much displeased with

And, Is he much displeased with it?

Yes other God^o. ^o Exa

49 Q. Which is the second Commandment?

8. 5. to the end.

49 A. The second Commandment is, [Thou shalt not make unto thee any graven Image P, &c.] ^P Exod. 20. 4, 5, 6.

50 Q. What is required in the second Commandment?

Doth God leave us to worship

50 A. The second Commandment requireth

ship and serve him in what way or manner we please?

Or, Not to worship him at all?

Or, Hath God appointed any Religious worship and Ordinances in his Word?

And, Doth this Commandment require us to receive and observe all such?

And, To keep them pure and entire?

Or, May we reject them?

Or, Not observe them?

At least some of them?

Or, Suffer them to be polluted?

Or, Corrupted?

51 *Q. What is forbidden in the second Commandment?*

Doth it forbid the worshiping of God by images, or any other way not appointed in his Word?

Or, May we worship God by images?

Or, By any other way of our own invention?

52 *Q. What are the reasons annexed to the second Commandment?*

Hath God a sovereignty over us?

And, A propriety in us?

And, Hath he a zeal to his own worship?

And,

quireth, the receiving, observing, and keeping pure and intire all

such religious worship and Ordinances, as

God hath appointed in his Word 9. 9 *Dent.*

32. 46. *Matth.* 28. 20.

Acts 2. 42.

Yes

No

No

No

No

No

No

No

No

No

No

No

No

No

No

No

No

No

No

No

No

No

No

No

No

No

No

No

No

No

No

No

51 *A.* The second Commandment forbiddeth the worshiping of God by Images^r, or any other way not appointed in his word^{f. r} *Dent.* 4. 15, 16, 17, 18, 19. *Exo.* 32 5, 8.

52 *A.* The reasons annexed to the second Commandment are, Gods sovereignty over us^r, his propriety in us^u, and

And, Are these reasons why we should not worship him in any other way than what he hath appointed in his Word?

53 Q. Which is the third Commandment?

54 Q. What is required in the third Commandment?

Doth it require the holy and reverend use of Gods Names?

Of his Titles?

And, Of his Attributes?

And, Of his Ordinances?

Of his Word?

And, Of his Works?

Or, May any of these be used in an unholy and irreverend manner?

55 Q. What is forbidden in the third Commandment?

Doth it forbid all profaning any thing whereby God makes himself known?

And, All abusing thereof?

and the zeal he hath to his own worship*.

c Ps. 96. 2, 3, 6. u Ps. 45.

*Yes 11. * Exod. 34. 13, 14.*

*53 A. The third Commandment is, [Thou shalt not take the Name of the Lord thy God in vain *, &c.]*
** Exod. 20. 7.*

54 A. The third Commandment requireth the holy and reverent use of Gods Names y, Titles z, Attributes a, Ordinances b, Word c, and Works d.
y Matth. 6. 9. Deut. 28. 58. z Psal. 68. 4. a Rev. 3. 4. b Malac. 1. 11. 14. c Psal. 138. 1, 2. d Job 36. 24.

55. A. The third Commandment forbiddeth all prophaning or abusing of any thing whereby God makes himself

56 Q.

56 Q. What is the reason annexed to the third Commandment?

It is because the Lord our God will not suffer the breakers of this Commandment to escape his righteous Judgements?

Do they not sometimes escape punishment from men?

And, May they not likewise escape Gods righteous Judgements?

Yes

Yes

No

self known *Mal.* 6. 7, 12. and 2. 2. and 3. 14.

56 A. The reason annexed to the third Commandment is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous Judgements *1 Sam.* 2. 12, 17, 22, 29. *1 Sam.* 3. 13. *Deut.* 28. 58, 59.

57 Q. Which is the fourth Commandment?

57 A. The fourth Commandment is, [Remember the Sabbath day to keep it holy: Six daies, &c.] *Exo.* 20. 8, 9, 10, 11.

58 Q. What is required in the fourth Commandment?

Doth it require the keeping holy to God such set time as he hath appointed in his word?

Hath God expressly appointed one whole day in seven,

Yes

58 A. The fourth Commandment requireth the keeping holy to God such set time as he hath appointed in his word, expressly

ven, to be a holy Sabbath to himself?

Or, Hath he left it to us to keep what time we please?

59 Q. Which day of the seven hath God appointed to be the weekly Sabbath?

Did God at first appoint the seventh day of the week to be the weekly Sabbath?

And, Was this to be observed from the beginning of the world to the resurrection of Christ?

And, Is it to be observed still?

Or, The first day of the week ever since?

And, Is that to continue to the end of the world?

Is this the Christian Sabbath?

60 Q. How is the Sabbath to be sanctified?

Is it enough to rest some part of that day?

Or, Must we rest all the day?

Even from such worldly employments and recreations as are lawfull on other daies?

Or, From such things only as are at all times sinfull?

Are not works of necessity and mercy to be done that day?

And,

expressly one whole day in seven, to be a holy Sabbath to himself ^{h.} ^{h.} *Dent.* 5. 12, 13, 14.

59 A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day the weekly Sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath ^{i.}

ⁱ *Gen.* 2. 2, 3. *1 Cor.* 16. 1, 2. *Act.* 20. 7.

Yes

60 A. The Sabbath is to be sanctified by a holy resting all that day ^{k.}, even from such worldly employments and recreations as are lawfull on other daies ^{l.}, and spending the whole time in the publike and private exercises of

No

Yes

Yes

No

Yes

And, May we spend the rest of the time idly?

Or, Must we spend the whole time in the publick and private exercises of Gods worship, except so much as is to be taken up in the works of necessity and mercy?

Or, May we when we have spent some time in publick worship, spend the rest how we please?

No of Gods worship ^m, except so much time as is to be taken up in the works of necessity and mercy ⁿ. *k Exod* 20.8, 10. ^l *Exod.* 16.25,26, 27,28. *Neh.* 13.15,16, 17,18,19,21,22. ^m *Luk.* 4.16. *Acts* 20.7. *Psal.* 92. title. *Isa.* 66.23. ⁿ *Mat.* 12.1, to 13.

61 Q. *What is forbidden in the fourth Commandment?*

Doth it forbid the omission of the duties required?

And, The careless performance of them?

And, The profaning of the day by idleness?

Or, By doing that which is in it self sinfull?

Or, By unnecessary thoughts, words and works, about worldly employments and recreations?

61 A. The fourth Commandment forbiddeth the omission, *Yes* or carelesse performance of the duties required ^o, and the profaning the day by idlenesse ^p, or doing that which is in it self sinfull ^q, or by unnecessary thoughts, words or works, about our callings and recreations ^r. ^o *Ezek* 22.26. *Amos* 8.5. *Malac.* 1.13. *Acts* 20.7,9. ^q *Eze.* 23.38. ^r *Jer.* 17.24.

62. Q. *What are the reasons annexed to the fourth Commandment?*

Is not Gods allowing us six dayes of the week for our imployments, the reason why we should the rather keep a seventh day holy to him?

And, Doth not God challenge a special propriety therein?

And, Is not Gods own example, and his blessing the Sabbath day, a further reason for us to keep it holy?

Yes

Yes

Yes

24, 25, 26. *Isa.* 58. 13.

62. A. The reasons annexed to the fourth Commandment are, Gods allowing us six dayes of the week for our own imployments^r, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath day^r.

^r *Exod.* 20. 9. ^r *Exod.* 10. 11.

63. Q. *Which is the fifth Commandment?*

63. A. The fifth Commandment is, [Honour thy father and thy mother, &c.
^u, ^u *Exod.* 20. 12.]

64. Q. *What is required in the fifth Commandment?*

Doth it require the preserving the honour which belongeth to every one in their several places and relations?

As superiors, inferiors, or equals?

Or, Onely the honour due to our natural parents?

Or, Onely to our superiors?

And,

Yes

Yes

No

No

64. A. The fifth Commandment requireth the preserving the honour, and performing the duties belonging to every one in their several places and relations, as superiors *, inferiours *, or equals †,

C

And, Doth it require the performing all duties so belonging to them?

65. Q. What is forbidden in the fifth Commandment?

Doth it forbid the neglect of the honour and duty which belongeth to every one in their several places and relations?

And, Doing any thing against it?

Or, May we reproach or disgrace our superiors?

Or, Unduely oppose and resist them?

Or, Disobey their lawful commands?

Or, May we carry our selves proudly and scornfully towards our equals?

Or, Inferiors?

66. Q. What is the reason annexed to the fifth Commandment?

Is there a promise of long life and prosperity to all such as keep this Commandment?

And, Are we to understand this (and other such promises of temporal mercies) without limitation?

Or, Onely as it shall serve for Gods glory and our own good?

quals y. * *Eph. 5. 21.*
x *1 Pet. 2. 17.* y *Rom. 12. 20.*

65. A. The fifth Commandment forbiddeth the neglecting of, or doing any thing against the honor and duty which belongeth to every one in their several places and relations. *z. Mat. 15. 4. 5. 6. Ez. 34. 2, 3, 4. Rom 13 8.*

66. A. The Reason annexed to the fifth Commandment is a 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 Commandment. *a. Dent. 5. 16. Eph. 6. 2, 3.*

67. Q. Which is the sixth Commandment?

68. Q. What is required in the sixth commandment?

Doth it require all lawful endeavours to preserve our own life?

And, To preserve the life of others?

Or, Is it sufficient that we do not take it away?

Or, May we use any unlawful means to preserve it?

69. Q. What is forbidden in the sixth commandment?

Doth it forbid the taking away of our own life?

And, The taking away of our neighbors life unjustly?

And, Whatsoever tendeth thereunto?

Or, doth it Allow hatred and malice?

Or, Rash or immoderate anger?

Or, Reproches and injuries which do not actually take away life?

And, Doth it forbid all putting of malefactors to death by the Magistrate?

Or, All taking away the lives of men in a lawful way or necessary defence?

70. Q. Which is the seventh Commandment?

72. Q.

67. A. The sixth Commandment is [Thou shalt not kill^b]

^b Exod. 20. 13.

68. A. The sixth Commandment requireth all lawful endeavours to preserve our own life^c, and the life of others^d, ^c Eph. 5. 28, 29. ^d 1 King. 18. 4.

69. A. The sixth Commandment forbiddeth the taking away of our own life or the life of our neighbour unjustly, and whatsoever tendeth thereunto^e. ^e Act. 16. 28. Gen. 9. 6.

70. A. The seventh Commandment is, C 2 [Thou

71. Q. What is required in the seventh Commandment?

Doth it require the preservation of our own chastity?

And, The chastity of our neighbors?

And, This in heart, speech, and behaviour?

Or, Is it sufficient to avoid gross acts of uncleanness?

Yes

Yes

Yes

No

72. Q. What is forbidden in the seventh Commandment?

Doth it forbid all unchaste thoughts words and actions?

Or, Doth it allow unchaste and wanton thoughts?

Or, Lascivious and wanton words?

Or, Gestures?

73. Q. Which is the eighth Commandment?

74. Q. What is required in the eighth Commandment?

Doth it require the lawful procuring and furthering of our own wealth and outward estate?

And, The wealth and outward estate of others?

Or,

[Thou shalt not commit adultery^f] ^f Ex. 20. 14

71. A. The seventh Commandment requireth the preservation of our own and our neighbors chastity in heart, speech and behavior.

1 Cor. 7. 2, 3, 5. 34. 36. Col. 4. 6. Eph. 5. 3, 4.

72. A. The seventh Commandment forbiddeth all unchaste thoughts, words and actions. h. h Mat. 15. 19. & 5. 28. Eph. 5. 3, 4.

73. A. The eighth Commandment is, [Thou shalt not stealⁱ] ⁱ Exod. 20. 15.

74. A. The eighth Commandment requireth the lawful procuring and furthering the wealth and outward estate of

Or, Is it sufficient to look to our selves onely, without regarding others?

Or, May we be altogether careless of either?

Or, May we use any sinful or unlawful way to procure wealth to our selves or others?

75. Q. What is forbidden in the eighth Commandment?

Doth it forbid whatsoever doth or may unjustly hinder our own wealth or outward estate?

Or, The wealth and outward estate of our neighbors?

Or, May we unjustly prejudice others to enrich ourselves?

76. Q. Which is the ninth Commandment?

77. Q. What is required in the ninth Commandment?

Doth it require the maintaining and promoting of truth between man and man?

And, Of our own and our neighbours good name?

Especially in witness bearing?

Or,

of our selves and others^k. ^k Gen. 30. 30.

No 1 Tim. 5. 8 Lev. 25. 35.

No Dent. 22. 1, 2, 3, 4, 5.

Exo 23. 4, 5. Gen. 47. 14, 20.

No 75. A. The Eighth

Commandment forbiddeth whatsoever doth

or may unjustly hinder our own or our neighbors wealth or

outward estate^l. ^l Pro. 21. 17. & 23. 20, 21. & 28. 19. Eph. 4. 28.

No

76. A. The ninth Commandment is,

[Thou shalt not bear false witness^m, &c.]

^m Exod 20. 16

77. A. The ninth Commandment requireth the maintain-

ing and promoting of truth between

man and manⁿ, and

of our own and our

C₃ neigh-

Or, Is it enough to seek our own credit, though with prejudice to truth, or the good name of others?

Or, May we be careless of either?

78 Q. What is forbidden in the ninth Commandment?

Doth it forbid whatsoever is prejudicial to truth?

And, Whatsoever is injurious to our own or our neighbors good name?

Is not it lawfull sometimes to lie?

At least in smaller matters?

Or, For our own or others advantage?

Or, For the preservation of our selves, or others?

Or, For a good end?

79. Q. Which is the tenth Commandment?

80. Q. What is required in the tenth Commandment?

Doth it require full contentment with our own condition?

Without the least motions or inclinations to the contrary?

Or, Is it enough, that we do not use unlawful means to alter it?

And, No

neighbors good name^o, especially in witness-bearing P. ^o *Zach* 8. 16.

No ^o 3 *Joh*. 12. P *Pro*. 14, 5, No 25.

78 A. The ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbours good name q. ^o 1 *Sam*. 17.

No 28. *Lev*. 19. 6. *Psal*. 15. 3,

No

No

No

No

79 A. The tenth Commandment is, [*Thou shalt not covet thy neighbors house,* &c.] ^o *Exod*. 20. 17.

80 A. The tenth Commandment requireth full contentment with our own condition ^o, and a right and charitable frame of spirit toward our neighbour, and

And, Must we have a right and charitable frame towards our neighbour, and all that is his?

Rejoycing in anothers good as our own?

And, Sympathizing with others in affliction?

Or, It is enough that we do not outwardly wrong them in any thing?

81. Q. *What is forbidden in the tenth Commandment?*

Doth it forbid all discontentment with our own estate?

Although but in the least motions or inclinations of the heart?

And, Envyng or grieving at the good of our neighbor?

And All inordinate motions, and affections to any thing that is his?

May we wish his hurt?

Nor covet to have any thing that is his?

82. Q. *Is no man able perfectly to keep the commandments of God?*

Was not Adam able before his fall?

Is no meer man since the fall

and all that is his.

Heb. 13. 5. 1 Tim.

6. 6. *Rom. 12. 15.*

Yes *1 Tim. 1. 5. 1 Cor. 13. 4,*

Yes 5, 6, 7.

Yes

No

81. A. The tenth Commandment forbideth all discontentment with our own estate^u, envying or grieving at the good of our neighbor^{*}, and all inordinate motions and affections to any thing that is his^x. *1 King.*

Yes *21. 4. Est. 5. 13. 1 Cor.*

No *10. 10. * Gal. 5. 26.*

No *1am 3. 14, 16. * Rom.*

7. 7, 8. & 13. 9. Deut.

21.

82. A. No meer man since the fall, is able in this life perfectly to keep the Commandments of

C 4 God

fall, able in this life perfectly
to keep them?

Was not Christ able to do
it in this life?

And Was not he meer man?

Or, Was he God as well as
man?

Shall not the glorified
Saints in heaven be able per-
fectly to keep the command-
ments of God?

And not in this life?

But do they daily break
them, in thought, word and
deed?

83. Q. Are all transgressions
of the Law equally hainous?

Or, Are some sins more
hainous in the sight of God
then others?

Are some sins in themselves
more hainous, then others?

And, Are some sins made
more hainous, by reason of
several aggravations, then o-
therwise they would be?

84. Q. What doth every sin
deserve?

Doth every sin deserve
Gods wrath and curse?

In this life only?

Or, In that onely which is
to come?

Or, Both in this life and
that which is to come?

Is not that too great a pu-
nishment?

God y, but daily break
them in thought, word

and deed ^{z.} ^u *Eccl.* 7.

^{20.} ¹ *Joh.* 1. 8, ^{10.} *Gal.* 5.

^{17.} ^z *Gen.* 6. 5. & 8. 21.

^{Yes} *Rom.* 3. 6, to 21. ⁷ *Am.* 3.

2, to 13.

Yes

No

Yes

Yes

Yes

Yes

Yes

No

No

Yes

No

No

83. A. Some sins in
themselves, and by rea-
son of several aggrava-
tions, are more hain-
ous in the sight of God

then others ^{a.} ^a *Ezek.*

8. 6, 13, 15. ¹ *Joh.* 5. 16.

Pf. 78. 17, 32, 56.

84. A. Every sin de-
serveth Gods wrath
and curse, both in this
life, and that which is
to come ^{b.} ^b *Eph.* 5. 6.

Gal. 3. 10. *Lam.* 3. 39.

Mat. 25. 41.

Not for the smallest sins? *No*

85. Q. What doth God require of us, that we may escape his wrath and curse due to us for sin?

Is there any way to escape it? *Yes*

And, shall all escape it? *No*

Doth God require of us faith in Jesus Christ that we may escape it?

Yes

And, doth he require repentance unto life?

Yes

Or, Shall any escape gods wrath and curse, that do not believe in Christ?

No

Or, Do not repent?

No

And, Doth God require of us faith and repentance?

Yes

Or, Is it sufficient to say, Christ hath believed and repented for us?

No

Are there not outward means whereby Christ communicateth to us the benefits of redemption?

Yes

And, Doth God require a diligent use of all these means?

Yes

Or, May we safely neglect any of them?

No

Or, Use them carelessly?

No

Or, Can we expect ordinarily that they shall escape the wrath and curse of God who do not use them?

No

86. Q. What is faith in Jesus Christ?

Is it a saving grace whereby we

85. A. To escape the wrath and curse of God due to us for sin, God requireth of us, Faith in Jesus Christ, Repentance unto life, with the diligent use of all outward means whereby Christ communicateth to us the benefits of redemption on d. c. Act. 20. 21.

No d Prov. 2. 1, to 6. and 8. 32, to the end. Isa. 55. 3.

86. A. Faith in Jesus Christ is a saving grace,

we receive, and rest upon Christ alone for salvation, as he is offered to us in the Gospel?

Or, May we expect to be saved by any other, without Christ?

Or, Together with Christ?

Or, To be saved by Christ upon any other terms than as he is offered to us in the Gospel?

Do we not receive, and rest upon Christ for salvation by any other graces?

Or, By our good works?

Or, Is it by faith onely?

87. Q What is repentance unto life?

Is it a saving grace whereby a sinner turneth from sin unto God?

Or, May there be repentance unto life, without a turning from sin?

Or, Without turning to God?

And, Doth this arise out of a true sense of his sin?

And, A true apprehension of the mercy of God in Christ?

Or, May we expect a true repentance without these?

Must there be a grief and hatred of sin?

And, A purpose of, and endeavor

grace whereby we receive, and rest upon him alone for salvation, as he is offered to us in the Gospel ^{f.} *Heb. 10.*

Yes

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deaver after new obedience? *Yes* 18, 19. *Ezek.* 36. 31.

Or, Can he be said to turn from his sin to God, who doth not grieve for it? *Yes* 1 *Cor.* 7. 11. *Isa.* 1. 16,

Or, Not hate it? *No* 17.

Or, Who doth not purpose and endeavour after new obedience? *No*

88. *Q* What are the outward meanes whereby Christ communiceth to us the benefits of redemption?

Are his Ordinances the ordinary and outward meanes thereof?

Especially the Word, Sacraments, and Prayer?

Are all these made effectual to the Elect for Salvation?

And, To them onely?

Or, Be they made effectual to salvation to any that are not elected?

Yes 88. *A*. The outward and ordinary means whereby Christ communiceth to us the benefits of redemption, are his Ordinances, especially the Word, Sacraments and Prayer, all which are made effectual to the elect for salvation. *Yes* *m* *Mat.* 19. 20. *Act.* 2. *No* 42, 46, 47.

89. *Q* How is the word made effectual to salvation?

Is the Word an effectual means of convincing and converting sinners?

And, Is it effectual (when they are converted) to build them up in holiness and comfort, through faith unto salvation?

Is the reading of the word useful to these ends?

Yes 89. *A*. The Spirit of God maketh the reading, but especially the Preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through

Ba.

But especially the preaching of the word?

And, Hath the word this efficacy of it self, without the Spirit?

Or, Doth the Spirit of God make it effectual for these ends?

90. Q. *How is the word to be read and heard that it may become effectual to salvation?*

Will any negligent reading or hearing the word, serve the turn?

Or, Must we attend upon it with diligence?

And, With preparation?

And, With Prayer?

And, Must we receive it with faith and love?

And, Lay it up in our hearts?

And, Practise it in our lives?

Or, Is it enough to read or hear the word, though we never regard to lay it up or practise it?

91. Q. *How do the Sacraments become effectual means of salvation?*

Is it from any vertue meerly in themselves?

Or, In him that doth administer them?

Or, Is it onely by the blessing of Christ and the working

Yes through faith unto salvation ^{n.} *Neh.* 8. 8.

Yes *1 Co.* 14. 24, 25. *Act.* 16.

No 18. *Pf.* 19. 8. *Act.* 28.

No 32. *Ro.* 15. 4. *2 Tim.* 3.

Yes 15, 16, 17. & *1.* 16.

Yes 90. *A.* That the

word may become effectual to salvation, we

must attend thereunto

with diligence^o, preparation^p, and prayer^q,

No receive it with faith and

Yes love^r, lay it up in our

Yes hearts^s, and practise

Yes it in our lives^t. *o Pro.*

Yes 8. 34. *P 1 Pet.* 2. 1, 2.

Yes *q Psal.* 119. 18. *r Heb.*

Yes 4. 2. *2 Thes.* 2. 10. *s Pf.*

119. 11. *t Luk.* 8. 15.

Yes *Jam.* 1. 25.

No

No 91. *A.* The Sacra-

ments become effect-

uall means of sal-

vation, not from any

vertue in them, or in

No him that doth admin-

ister them, but onely

by

ing of his Spirit?

Do they become effectual in all?

Or, Only in them that by faith receive them?

Yes, by the blessing of Christ ^u, and the working of his Spirit in them that by faith receive them *. ^u 1 *Pet.* 3. 21. *Mat.* 2. 11. 1 *Cor.* 3. 6, 7. * 1 *Cor.* 12. 13.

91. Q. *What is a Sacrament?*

Is it an holy Ordinance instituted by Christ?

Or, Onely of mans invention?

Is there any use therein of sensible signs?

Are Christ and the benefits of the Covenant thereby represented, sealed and applied to believers?

Or, Be they useles and empty signs?

Or, Do they signifie and confirm temporal blessing only?

92. Q. *Which are the sacraments of the new Testament?*

Baptism and the Lords Supper?

Are there no more Sacraments of the new Testament, but these two?

Yes, wherein by sensible signes, Christ and the benefits of the new Covenant are represented, sealed and applied to believers *. ^x *Gen.* 7. 7, 10. *Exod.* 12. chap. 1 *Cor.* 21. 23, 26.

No

93. A. The Sacraments of the New Testament are, Baptism ^y, and the Lords Supper ^z. ^y *Mat.* 28. 19. ^z *Mat.* 26. 26, 27, 28.

94. Q. *What is Baptism?*

Doth

94. A. Baptisme is
a

Doth the Sacrament of Baptism signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of grace?

And, Doth it signifie and seal our engagement to be the Lords?

And, Is this done by washing with water, in the Name of the Father, and of the Son, and of the holy Ghost?

95. Q. To whom is Baptism to be administred?

Is Baptism to be administred promiscuously, to those that be out of the visible Church, as well as to those that are within it?

May not those that are out of the visible Church be baptized, when they come to profess their faith in Christ, and obedience to Christ?

And, Not till then?

Are not the infants of such as are members of the visible Church to be baptized?

While they are Infants?

a Sacrament wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost^a, doth signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of grace, and our engagement to be the Lords^b ^a *Mat.* 28.

^b *19. Rom.* 6. 4. *Gal.* 3. 27.

95. A. Baptisme is not to be administred to any that are out of the Visible Church, till they profess their faith in Christ, and obedience to him^c, but the Infants of such as are members of the visible Church are to be baptized^d. ^c *Act.* 8. 36, 37. and 2. 28. ^d *Act.* 2. 38, 39. *Gen.* 17. 10. with *Col.* 2.

96. Q. *What is the Lords Supper ?*

Is it a Sacrament wherein by giving and receiving bread and wine according to Christs appointment, his death is shewed forth ?

Or, is it sufficient that only bread be given and received ?

Or, Onely the wine ?

Or, Hath Christ appointed a giving and receiving both of the bread and wine ?

And, Do we thereby shew forth Christs death ?

Are the worthy receivers made partakers therein, of Christs body and blood with all his benefits to their spiritual nourishment and growth in grace ?

Do all those that receive the Lords Supper, thus partake of Christ ?

Or, Onely those that are worthy receivers ?

Do they partake of Christs body and blood after a corporal and carnal manner ?

Or, By faith ?

97. Q. *What is required in the worthy receiving of the Lords Supper ?*

Must those that would worthily partake of the Lords Supper, examine themselves of

11, 12. 1 Cor. 7. 14.

96. A. The Lords Supper is a Sacrament wherein by giving and receiving bread and wine according to Christs appointment, his death is shewed forth; and the worthy receivers are, not after a corporal and carnall manner, but by faith made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.^e 1 Cor. 11. 23, 24, 25, 26. & 10. 16.

97. A. It is required of them that would worthily partake of the Lords Supper, that they examine them-

of their knowledge to discern the Lords body ?

And, Of their faith to feed upon him ?

And, Of their repentance, love, and new obedience ?

Or, Can they partake worthily that are ignorant and cannot discern the Lords body ?

Or, That do not believe ?

Or, Not repent ?

Or, They that have no love to God ?

Or, To his Children ?

Or, That do not endeavor to walk in new obedience ?

Is there any danger of coming unworthily ?

Do they that come unworthily eat and drink judgement to themselves ?

98 Q *What is prayer ?*

Is it only to repeat some words, though without affection and understanding ?

Or, Is it an offering up of our desires to God ?

For things agreeable to his will ?

May we pray to none but God ?

Not to Saints or Angels, or the Virgin *Mary* ?

Nor, To images ?

Must we pray in Christs name ?

And,

themselves of their knowledge to discern the Lords body ^f,

of their faith to feed on him ^g,

of their repentance ^h, love ⁱ, and new obedience ^k,

lest coming unworthily they

eat and drink judgement to themselves ^l.

^f 1 Cor. 11. 28. ^g 1 Cor. 13. 5. ^h 1 Co. 11. 31.

^{No} 1 Cor. 19. 16, 17. ^k 1 Cor. 5. 7, 8. ^l 1 Cor. 11. 28, 29.

Yes

Yes

98. A. Prayer is an offering up of our

desires to God, for things agreeable to

his will ⁿ, in the name of Christ ^o.

with confession of our sins ^p, and thankful acknowledgement

of his mercies ^q.

^{No} ^m Psal. 62. 8. ⁿ 1 Job. 5. 4. ^o John 16. 23.

Yes ^p Psal.

And, In his only ?

Yes p *Psal.* 32. 5, 6. *Dan.*

Trusting in him and none
else for making our prayers
accepted ?

Yes

Or, May we pray in the
name of any other ?

No

Or, For things sinful or not
agreeable to Gods will ?

No

Must we in our prayers con-
fess our sins ?

Yes

And, Thankfully acknow-
ledge Gods mercies ?

Yes

99. Q. *What rule hath God
given for our direction in
Prayer ?*

Is the whole word of God
of use to direct us in Prayer ?

Yes

And, Is that form of Prayer
which Christ taught his
Disciples (commonly called
the Lords Prayer) a more
special rule of direction ?

Yes

99. A. The whole
word of God is of use
to direct us in prayer,
but the special rule of
direction is, that form
of prayer which Christ
taught his Disciples,
commonly called, *The
Lords Prayer* *f. 1 Joh.*
5. 14. f Mat. 6. 9, 10,
11. 13. with Luk. 11. 2,
3, 4.

100. Q. *What doth the
Preface to the Lords prayer
teach us ?*

Do these words [*Our Fa-
ther which art in heaven*] teach
us to draw neer to God with
all holy reverence ?

Yes

And, Confidence ?

Yes

As Children to a Father ?

Yes

That

100. A. The Preface
of the Lords Prayer
which is [*Our Father
which art in Heaven*
] teacheth us to
draw neer to God
with all reverence
D and

That is able to help us ?	Yes	and confidence, as chil-
And, Ready to help us ?	Yes	dren to a Father, able
Or, May we pray irreve-		and ready to help us ^u ,
rently ?	No	and that we should
Or, Distrustfully ?	No	pray with and for o-
Doubting of Gods power		thers *. <i>Mat. 6. 9.</i>
to help us ?	No	^u <i>Rom. 8. 15. Luk 11.</i>
Or, Of his willingness to	No	13. * <i>Act. 12. 5.</i>
help us ?		1 <i>Tim. 2. 1, 2.</i>
And, Do they teach us to	Yes	
pray with others ?	Yes	
And, For others ?		
101. Q. What do we pray for		101. A. In the first
in the first Petition ?		Petition which is [<i>Hal-</i>
Do we pray in these words		<i>lowed be thy Name</i> *]
[<i>Hallowed be thy name</i>] that		we pray, that God
God would enable us and o-		would enable us and o-
thers to glorifie him in all that		thers to glorifie him in
whereby he makes himself		all that whereby he
known ?	Yes	makes himself known y,
In his Titles, Attributes,		and that he would dis-
Ordinances, word and works ?	Yes	pose all things to his
And, That he would dispose		own glory z. * <i>Mat. 6.</i>
all things to his own glory ?	Yes	9. y <i>Psa. 67. 2, 3.</i> z <i>Pf.</i>
Or, May we be altogether		83. throughout.
careless of Gods glory ?	No	

102. Q. What do we pray
for in the second Petition ?

Do we pray in these words
[*Thy Kingdom come*] that Sa-
tans kingdom may be destroy-
ed ?

Or,

102. A. In the se-
cond Petition, which
is [*Thy Kingdome*
come] we pray that
Satan's Kingdome
may

Or, May Satans Kingdom
and Gods Kingdom stand to-
gether?

That the Kingdom of grace
may be advanced?

Our selves and others
brought into it, and kept in it?

And, That the Kingdom of
glory may be hastned.

may be destroyed ^b,
and that the Kingdom

No of grace may be advan-
ced ^c, our selves and o-

Yes thers brought into it,

Yes and kept in it ^d, and

that the Kingdom of

Yes glory may be hasten-

ed ^e. *Mat. 6. 10.* ^b *Pf.*

68. 1, 18. ^c *Rev. 12. 11.*

^d *2 Theff. 3. 1.* *Rom. 10.*

1. Joh. 17. 9, 10. ^e *Rev.*

22 20.

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

Do we pray in these words
[*Thy will be done in earth. as it*
is in heaven] that God by his
grace would make us able to
know his will?

And, To obey it?

And, To submit to it?

And, That in all things?

As the Angels do in hea-
ven?

May we not in somethings
disobey his will?

Nor grudge at it?

Nor prefer our own wills
before it?

But must we know, obey
and submit to it in all things

Are

103. A. In the third

Petition, which is,

[*Thy will be done in*

earth, as it is in hea-

ven] we pray, that

Yes God by his Grace

Yes would make us able

Yes and willing to know

obey, and submit to

his will in all things,

No as the Angels do in

No heaven ^h. ^g *Psal. 97.*

throughout. *Psalm.*

No *119. 36.* *Mat. 26. 39.*

2 Sam. 15. 25. *Job 1. 22.*

Yes *D 2* ^h *Psal.*

Are we not able or willing
to it of our selves?

h *Psal.* 103. 20, 21.

No

And, Can we not be made
willing and able but by his
grace?

No

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

Do we pray in these words
[Give us this day our daily
bread] that we may receive a
competent portion of the good
things of this life?

Yes

And, That of Gods free
gift?

Yes

And, Enjoy his blessing
with them?

Yes

Cannot we our selves pro-
cure them by our industry?

No

Nor deserve to have them
bestowed upon us?

No

Or, Blessed to us?

No 4, 5.

And, Cannot they do us
good of themselves without
Gods blessing?

No

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

Do we pray in these words
[Forgive us our debts, as we for-
give our debtors] that God for
Christs sake would freely par-
don all our sins?

Yes

Are we by our sins become
debtors to Gods justice?

Yes

Cannot we our selves satisfie
Gods Justice, and so pay
that debt?

No

Nor have them forgiven us

for

104. A. In the fourth
Petition, which is,
[Give us this day our
daily breadⁱ] we pray
that of Gods free gift
we may receive a com-
petent portion of the
good things of this life,
and enjoy his blessing
with them^k. *i* *Mat.* 5.

ii. ^k *Prov.* 30. 8, 9.

Gen. 28. 20. *i* *Tim.* 4.

4, 5.

105. A. In the fifth
Petition; which is,
[And forgive us our
debts, as we forgive
our debtorsⁱ] we
pray that God for
Christs sake would
pardon all our sins^m,
which we are the ra-
ther encouraged to
ask, because by his
grace

for our own sake ?

Or, Only for Christs sake ?

Dorth God expect when we desire forgiveness from him , that we should from the heart forgive others ?

Or, Is it enough that we do it in words only ?

And, Can we do this of our selves ?

Or, Must we be inabled by his grace ?

And, Is it any incouragement to ask forgiveness from God , when by his grace we are inabled from the heart to forgive others ?

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

Do we pray in these words [*Lead us not into temptation, but deliver us from evil*] that God would keep us from being tempted to sin ?

Or, At least support and deliver us when we are tempted ?

Are Gods children in danger of being tempted to sin as well as others ?

Are we not able of our selves to avoid temptation ?

Or, To stand or be supported in temptation, by our own strength ?

Nor deliver our selves out of temptation ?

And,

No geace we are enabled from the heart to forgive others ⁿ. ¹ *Mat. 6. 12. ^mPs. 51. 1, 7, 9. Dan. 17, 18, 19. ⁿLuk. 11. 4. Mat. 18. 35.*

No

No

Yes

Yes

Yes

Yes

Yes

No

No

No

106. A. In the sixth Petition , which is , [*And lead us not into temptation, but deliver us from evil*^o] we pray that God would either keep us from being tempted to sin ^p, or support and deliver us when we are tempted ^q. ^o *Mat. 26. 41. ^q 2Cor. 12. 1, 8.*

107. A.

And, Is none but God able to do it for us ?

No

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

Do these words [*For thine is the Kingdom, and the power and the glory, for ever, Amen.*] teach us to take our encouragement in prayer ~~for~~ God onely ?

Or, Can we have sufficient encouragement from our selves, or any other creature ?

And, Are we in our prayers to praise him ?

Ascribing to him the Kingdom, or absolute sovereignty over all things ?

And, Almighty power to do all things ?

And, Infinite majesty and glorious excellency above all things ?

Or, Is any creature exempt from his authority ?

Or, Is any thing too hard for his power ?

Or, Any creature equal to him in glory ?

Do we say *Amen* in testimony of our desire and assurance to be heard ?

107. A. The Conclusion of the Lords Prayer, which is [*For thine is the Kingdom, and the power, and the glory, for ever, Amen*] teacheth us, to take

our encouragement in Prayer from God on-

ly, and in our prayers to praise him, ascribing Kingdom, power and glory to him, and

in testimony of our desire and assure^{ance} to be heard, we say, *Amen*.

Mat. 6 13. Dan. 9 4,

Yes 7, 8, 9, 16, 17, 19. Chr. 29. 10, 11, 12, 13.

No 1 Cor. 14. 16. Rev. 22.

No 20, 21.

No

Yes



The Ten Commandments, Exo. 20.

GOD spake all these words, saying, I am the **LORD** thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. 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 thy self to them, nor serve them: For I the **LORD** thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me and keep my Commandments.

III. 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.

IV. Remember the Sabbath day to keep it holy. Six daies shalt thou labour & do all thy work; but the seventh day is the Sabbath of the **LORD** thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, 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.

V. Honour thy father and thy mother: that thy daies may be long upon the land which the **LORD** thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou

I X. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbours.

The LORDS PRAYER, Mat. 6.

OUR Father which art in heaven, Hallowed be thy Name, Thy Kingdome come, Thy will be done on earth as it is in heaven, Give us this day our daily bread, And forgive us our debts, as we forgive our debtors, And leade us not into temptation, but deliver us from evil: For thine is the Kingdome, and the power, and the glory, for ever. Amen.

The CREED.

I Believe in God the Father Almighty, maker of Heaven and Earth. And in Jesus Christ his onely Sonne our Lord, which was conceived by the Holy Ghost, borne of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into Hell *. The third day he arose from the dead. He ascended into Heaven, and sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholike Church, the Communion of Saints, the forgiveness of sinnes, the resurrection of the Body, and the life everlasting. Amen.

* i. e.
continued
in the
state of
the dead,
and under
the power
of death
till the
third day.

FINIS.