# A CATECHISME OF CHRISTIAN RELIGION.

EX BIBL. UNIV. EDINBURGEN.

# APPOINTED

to be printed for the

*vse of the Kirke of*

EDINBVRGH.




*EDINBVRGH,*

Printed by ANDRO HART,

*ANNO DOM.* 1615.

# CATECHISME OF CHRISTIAN RELIGION.

## Question.

*WHAT is thine only comfort in life and death?*

### Answere.

That both in ſoule, and body, [a] whether I liue or die, [b] I am not mine owne, but belong [c] wholly vnto my moſt faithfull LORD, and Sauiour IESVS CHRIST: who by his precious blood moſt fully ſatisfying [d] for my ſinnes, hath deliuered [e] me from all the power of the Deuill, and ſo preſerueth [f] me, that without the will of my heauenly Father, not ſo much as a haire may fall [g] from my head: yea all things muſt [h] ſerue for my ſafety. Wherefore by his Spirit alſo hee aſſureth [i] mee of euerlaſting life, and maketh [k] mee ready, and prepared, that henceforth I may liue to him.

2. Queſt. *How many things ar e neceſſary for thee to know, that thou enioying this comfort, maiſt liue and die happily?*

*Anſ.* Three: [l] The firſt, what is the greatnes of my ſinne and miſery. The ſecond, how I am deliuered [m] from all ſinne and miſerie. The [n] third, what thanks I owe [o] vnto God for this deliuerie.

1. *Sunday.*

a 1. Cor. 6. 19. 1. Theſſ. 5. 10.
b Rom. 14. 8.
c. 1. Cor. 3. 23.
d 1. Pet. 1. 18. 19. 1. Iohn 1. 7
e 1. Iohn 3. 8. Heb. 2. 14, 15.
f Iohn 6. 39
g Mat. 10. 30. Luke 21. 18.
h Rom. 8. 28. 1. Cor. 1. 22. & 5. 5. Epheſ. 1. 41
k Rom. 8. 14.
l Luke 24. 47. 1. Cor, 6. 11 Rom. 8. 16. Titus 3. 3.
m Iohn 9. 41. Rom. 3. 23.
n Iohn 17. 3.
o Epheſ. 5. 10. 1. Pet. 2. 9. Rom. 6. 11. Matt. 5. 16.

# THE FIRST PART OF THE MISERIE OF MAN.

## 3. Queſtion.

2. Sunday.

*WHence knoweſt thou thy miſery?*

*Anſ.* Out of the[a] Law of God.

a Rom. 3. 20

4. *What doth the Law of God require of vs?*

*Anſ.* That doth CHRIST ſummarily teach vs, Matth. 22.

*Thou ſhalt loue the Lord thy God with all thine heart, with all thy ſoule, with all thy minde, and with all thy ſtrength.* b*This is the firſt and great Commandement, and the ſecond is like to this, Thou ſhalt loue thy neighbour as thy ſelfe. On theſe two Commandements hangeth the whole Law and the Prophets.*

b Luke 10. 17.

5. Queſt. *Art thou able to keepe all theſe things perfectly?*

*Anſ.* No truely: [c]For by nature I am prone to the hatred of God, and of my [d]neighbour.

c Rom. 3. 10
1 Iohn 1. 8.
d Rom. 8. 7
Epheſ. 2. 3.
Titus 3. 3.

6. Queſt. *Did God then make man ſo wicked and peruerſe?*

3. Sunday.

*Anſ.* Not ſo: [e]but rather he made him good and to his owne Image: [f]that is, endued with true righteouſnes and holines, that he might rightly know God his Creator, and hartily loue him, and liue with him, bleſſed for euer, and that to laude and magnifie[g] him.

e Gen. 1. 31
f Gen. 1. 26
g 1 Cor. 3. 18.
Col. 3. 10.
Epheſ. 4. 24

7. Queſt. *Whence then ariſeth this wickednes of mans nature?*

*Anſ.* From the fall and diſobedience of

our firſt parents *Adam* and *Eue*: [a]hence is our nature ſo corrupt, that we are all conceiued and borne in[b] ſinnes.

a Gen. 3. 5. Rom. 5. 12

b Pſal. 51. 7 Gen. 5. 3.

8. Queſt. *Are we ſo corrupt, that we are not at all apt to doe well, and are prone to all vice?*

*Anſ.* Indeed we are, except we[c] be regenerate by the holy[d] Ghoſt.

c Iohn 3. 6. Gen. 6. 5. Iob 10. 4. Chap. 15. 14. Eſay 53. 6. 4. *Sunday.*

d Epheſ. 4. 24.

9. Queſt. *Doth not God then iniurie to man, who in the Law requireth that of him, which he is not able to performe?*

*Anſ.* No: [d]For God hath made man ſuch a one as he might performe it: But man, by the impulſion of the Deuill, and his owne [e] ſtubburneſſe, bereaued himſelfe and all his poſteritie of thoſe diuine graces.

e Luke 10. 30.

10. Queſt. *Doth GOD leaue this ſtubburneſſe and falling away of man vnpuniſhed?*

*Anſ.* No: but is angrie in moſt dreadfull maner, [f]as well for the ſinnes wherein we are borne, as alſo for thoſe which our ſelues commit, and in moſt juſt judgement puniſheth them with preſent and euerlaſting puniſhments, as himſelfe pronounceth: [g] *Curſed be he that performeth not all the words of the Law to doe them.*

f Rom. 5. 12. Heb. 9. 27.

g Deut. 27. 26. Gal. 3. 10.

11. Queſt. *Is not GOD therefore mercifull?*

*Anſ.* Yea verily, he is[h] mercifull, but ſo that he is alſo [i] juſt. Wherefore his Iuſtice requireth, that the ſame which is cõmitted againſt

h Exod. 34. 6

i Exod. 20. 5. 2. Cor. 6. 14.

the diuine Maieſtie of God: ſhould alſo bee recompenſed with extreme, that is, euerlaſting puniſhments both of body and ſoule.

# THE SECOND PART OF MANS DELIVERIE.

## 12. Queſtion.

5. Sunday. *SEing then by the iuſt Iudgement of God we are ſubiect both to temporall and eternall puniſhments, is there yet any means or way remaining, whereby we may be deliuered from theſe puniſhments, and be reconciled to God?*

a Exod. 20. 5. & 23. 7. b Rom. 3. 4 Pſal. 116. 11. & 51. 6.

*Anſ.* God will haue his Iuſtice [a] ſatisfied: wherefore it is neceſſary, that we [b] ſatisfie, either by our ſelues, or by another.

*13.* Queſt. *Are we able to ſatisfie by our ſelues?*

c Iob 9. 2. and 15. 15. Matt. 6. 12

*Anſ.* By no part. Nay, rather we doe euery day [c] increaſe the debt.

*14.* Queſt. *Can any of the creatures that are in heauen or earth, which only is a creature, ſatisfie for vs?*

d Heb. 2. 14

*Anſ* None: for firſt, God will not [d] puniſh that ſinne in any other creature, which man hath committed. And further, neither

can that which is nothing, but a creature, ſuſtaine the wrath of GOD againſt ſinne, and [a] deliuer others from it.

15. Queſt. *What maner of Mediator then and deliuerer muſt we ſeeke for?*

*Anſ.* Such a one verily, as is very man, and perfectly iuſt, and yet in power aboue all creatures, that is, who alſo is very [b] GOD.

16. Queſt. *Wherefore is it neceſſary that he be very man, and perfectly iuſt too?*

*Anſ.* Becauſe the Iuſtice of GOD requireth, that the ſame humane nature which hath ſinned, do it ſelfe likewiſe make recompenſe for ſinne: But [c] he that is himſelfe a ſinner, [d] cannot make recompence for others.

17. Queſt. *Why muſt he alſo be very God?*

*Anſ.* That hee might by the power of his Godhead [e] ſuſtaine in his fleſh the burthen of Gods wrath, & [f] might recouer and reſtore vnto vs that righteouſnes, and life which we loſt.

18. Queſt. *And who is that Mediator, which is together both very God, and a very perfect juſt man?*

*Anſ.* Euen our Lord Ieſus Chriſt, [g] who is made to vs of God wiſdome, righteouſnes, ſanctification, and [h] redemption.

19. Queſt. *Whence knoweſt thou this?*

*Anſ.* Out of the Goſpell, which God firſt

a Pſal. 130. 3. *6. Sunday.*

b 1. Cor. 15 21. Iere. 23. 6. Eſay 53. 11 and 7. 14 2 Cor. 5. 15 Rom. 8. 3. Iere. 33. 16

c Rom. 5. 12

d 1. Pet. 3 18

e Eſay 53. 8. Acts 2. 24.

f 1 Iohn 1. 2. and 4. 9. Acts 20. 28 1 ohn 3. 16. *7. Sunday.*

g Matth. 1. 23 Luke 2. 11. 1. Tim. 3. 16.

h 1. Cor. 1. 30.

made knowne in [a] Paradiſe, and afterwards did [b] ſpread it abroad by the Patriarkes and Prophets: ſhadowed it by ſacrifices and other ceremonies of the Lawe: and laſtly [c] accõpliſhed it by [d] his only begotten Sonne.

*20.* Queſt. *Is then ſaluation reſtored by Chriſt to all men, who periſhed in* Adam?

*Anſ.* Not to all: but to thoſe onely, who by a [e] true faith are engraffed into him, and receiue his benefites.

*21.* Queſt. *What is faith?*

*Anſ.* It is not only a knowledge, whereby I ſurely aſſent to all things which God hath [f] reuealed vnto vs in his worde, but alſo an aſſured truſt kindled in my heart by [g] the holy Ghoſt through the Goſpell, whereby [h] I make my repoſe in God, being aſſuredly reſolued, that remiſſion of ſinnes, euerlaſting righteouſnes and life [i] is giuen not to others only, but to me alſo, and that freely through the mercy of God, for the [k] merite of Chriſt alone.

*22.* Queſt. *VVhat are thoſe things which are neceſſary for a Chriſtian man to beleeue?*

*Anſ.* All things which are promiſed vs in the Goſpell: the ſumme whereof is briefly compriſed in the Creede of the Apoſtles, or in the Articles of the Catholicke and vndoubted faith of all Chriſtians.

a Gen. 3. 15.
b Chap. 22. 18. Chap. 49. 10. 11 Rom. 1. 2. Heb. 1. 1. Acts 3. 22, 23. 24. Chap. 10. 43.
c Iohn 5 46 Heb. 10. 7.
d Rom. 10. 4. Gal. 4 4.
e Heb. 11, 1. Iames 2. 19 Gal. 2. 20.
f Rom. 5. 1. Iames 1. 8. Rom. 4. 16.
g Matth. 16 17. Iohn 3. 5. Gal. 5. 22. Philip. 1. 19 Rom. 1. 16. Chap. 10. 17.
h Heb. 10. 38. Habac. 2. 4. Matth. 9. 2. Ephes. 2. 8. 9. Rom. 5. 1.
i Rom. 4. 24, 25. Gal. 2. 16.
k Iohn 20. 31.

8. Sunday.

23. Queſt. *VVhich is the Crede?*

I Beleeue in God the Father Almighty, maker of heauen and earth: And in Ieſus Chriſt his onely Sonne our Lord, who was conceiued by the holy Ghoſt; borne of the virgine Marie: ſuffered vnder Pontius Pilate: was crucified dead and buried: hee deſcended into hell: the third day he roſe againe from the dead: he aſcended into heauen, and ſitteth at the right hand of GOD the Father almightie: from thence ſhall hee come to iudge the quicke and the dead. I beleeue in the holy Ghoſt; the holy catholicke Church: the communion of Saintes: the forgiueneſſe of ſinnes: the reſurrection of the body, and the life euerlaſting. AMEN.

24. Queſt. *Into how many parts is this Creede diuided?*

9. Sunday.

*Anſ.* Into three parts. The firſt is, of the eternall Father, & our creation. The ſecond, of the Sonne and our redemption. The third, of the holy Ghoſt and our ſanctification.

25. Queſt. *Seeing there is but one onely ſubſtance of GOD, [a] why nameſt thou theſe three, the Father, the Sonne, and the holy Ghoſt?*

*Anſ.* Becauſe GOD hath ſo [b] manifeſted himſelfe in his word, that theſe three diſtinct perſons are that one true, euerlaſting GOD.

a Deut. 6. 4. Epeſ. 4. 5, 6
b Eſay 61. 1 Pal 110. 1. Mat. 3. 16, 17. Chap. 18. 19 1 Iohn 5. 7

## OF THE FATHER.

26. Queſtion.

VVHat *beleeueſt thou, when thou ſayeſt,* I beleeue in GOD the Father almighty, maker of heauen and earth.

*Anſ.* I beleeue the euerlaſting Father of

a Geu. 1. 6. Pſal 33.6.
b Pſal. 11. 4. Pſal. 115.3 Mat. 10.20. Heb. 1.3. Rom. 11. 36.
c Iohn 1.12 Rom. 8.15. Gal. 4 6. Epheſ. 1.5.
d Pſal. 55. 23. Matt. 6.25. Luke 12. 22.
e Rom. 8. 28.
f Rom. 10. 12.

our Lord IESVS CHRIST, who[a] hath made of nothing heauen and earth, with all that are in them, who likewiſe vpholdeth and[b] gouerneth the ſame by his eternall counſell and prouidence; to be my GOD, and my Father for CHRIST's ſake: and therefore I do ſo truſt in him, and ſo relie on him, that I may not doubt, but he will prouide all things[c] neceſſarie both for my ſoule and body. And further, whatſoeuer euils hee ſendeth on me in this troubleſome life, hee will[e] turne them to my ſafety, ſeeing both hee is able to doe it, as being GOD almighty, and willing to doe it, as being[f] a bountifull Father.

10. Sunday.

27. Queſt. *What is the prouidence of GOD?*

g Act. 7.25
h Heb. 1.2.
i Ier. 5. 24. Acts 14. 17
k Iohn 9.5
l Pro. 22.2.

*Anſ.* The Almighty power of GOD euery where preſent, [g] whereby he doth as it were with his hand vpholde[h] and gouerne heauen and earth, with all the creatures therein: So that thoſe things which grow in the earth, as likewiſe[i] raine and drought, fruitfulnes and barrennes, meate and drinke, health[k] and ſicknes, [l] riches and pouerty, in a word, all things come not raſhly or by chance, but by his fatherly counſell and will.

28. Queſt. *What doth this knowledge of the Creation and Prouidence of GOD profite vs?*

a Rom. 5.3 Iames 1. 3. Iob 1.21.

*Anſ.* That in aduerſity [m] we may be pati-

ent,

ent, and thankefull in[a] prosperity, and haue hereafter our chiefest hope reposed in God our most faithfull Father, beeing[b] sure, that there is nothing which may [c] withdraw vs from his loue, for as much as all creatures are so in his power, that without his[d] will they are not able, not onely to doe any thing, but not so much as once to mooue.

a Deu. 8. 10 1. Thess. 1. 18.
b Rom. 5. 4
c Rom. 8, 38.
d Iob 1. 12 and 2. 6. Pro. 21. 1.

## OF THE SONNE.

11, *Sunday.*

### 29. Question

*WHy is the Sonne of God called* Iesus, *that is, a Sauiour?*

*Ans.* Because hee saueth vs from all [e] our sinnes: neither ought any safety to bee sought for from any other, nor [f] can elsewhere be found.

e Mat. 1. 21 Heb. 7. 25.
f Acts 4. 12

30. Quest. *Doe they then beleeue in the only Sauiour Iesus, who seeke for happines and safety of the Saints, or of themselues, or elsewhere?*

*Ans.* No: For although in worde they boast themselues of him as their Sauiour, yet in deed they denie the onely Sauiour[g] Iesus. For it must needes be, that either Iesus is not a perfect Sauiour, or that they, who embrace him as their Sauiour with a true faith, possesse all things in him, which are[h] required vnto saluation.

g 1. Cor. 1. 13. Gal. 5. 4.
h Heb. 12. 2. Esay 9. 6. Col. 1. 19. and 2, 10. I ohn 1. 16

12. Sunday.

a Psal. 45. 8. Heb. 1. 9.
b Deut 18. 15. Acts 3. 22.
c Iohn 1. 18 and 15. 15.
d Psal. 110. 4. Heb 7. 21. and 10. 12.
e Rom. 8. 34 and 5. 9, 10
f Psal. 2. 6. Luke 1. 33. Matth. 28. 18. I ohn. 10. 28.

13. Sunday.

g Act. 11. 26. and 2. 17. Reuel. 1. 6. 1 Cor. 6. 15
h 1. Iohn 2. 27. Esay 59 21 Ioel. 2. 28.
i Marke 8. 38, 39.
k Rom. 12. 1. Reuel. 5. 8. 1 Pet 2. 9
2 Tim. 2. 12, Rom. 6. 12
R euel. 1. 6. 1 Tim 1. 18, 19.

31. Quest. *VVhy is he called* Christ, *that is, annointed?*

*Ans.* Because hee was ordained of the Father, and [a]annointed of the holy Ghost, the [b]chiefe Prophet and Doctour: who hath [c]opened vnto vs the secret counsell, and all the will of his Father concerning our Redemption: And the High [d]Priest, who with that one onely sacrifice of his body, hath redeemed vs, and doth continually make [e]intercession to his Father for vs: And a King, who ruleth vs by his word and Spirit, and defendeth and [f]maintaineth that saluation which he had purchased for vs.

32. Quest. *But why art thou called a Christian?*

*Ans.* Because through faith I am a member of [g]Iesus Christ, and partaker of [h]his annointing, that both I may [i]confesse his Name, and present my selfe vnto him a [k]liuely sacrifice of thankfulnes, and also may in this life fight against sinne and Sathan with a free conscience, and afterward [l]enjoye an euerlasting Kingdome with Christ ouer all creatures.

33 Quest. *For what cause is* CHRIST *called the only begotten Sonne of GOD, when we also are the sonnes of GOD?*

*Ans.* Because CHRIST alone is the coeter-

nall and naturall Sonne of the eternall[a] Father, and we[b] are but ſonnes adopted of the Father by grace for his ſake.

34. Queſt. *Wherefore calleſt thou him* our Lord?

*Anſ.* Becauſe he redeeming & ranſoming both our body and ſoule from ſinnes, not with golde nor ſiluer, but with his precious blood, and deliuering vs from all the power of the Deuill, hath ſet vs [c] free to ſerue him.

35. Queſt. *What beleeueſt thou, when thou ſayeſt*, he was conceiued by the holy Ghoſt, and borne of the Virgine MARIE?

*Anſ.* That the Sonne of God, who[d] is, & continueth true & euerlaſting [e] God, [f] tooke the very nature of man, of the fleſh, [g] & blood of the Virgine MARIE, by the working of the holy Ghoſt, [h] that withall he might be the true ſeede of Dauid, [i] like vnto his brethren in all things, [k] ſinne excepted.

36. Queſt. *What profite takeſt thou by Chriſts holy conception and natiuity?*

*Anſ.* That hee is our [l] Mediator, and doth couer with his innocencie and perfect holines my ſinnes, in which I was conceiued, that they maynot come in the ſight of [m] God.

37. Queſt. *What beleeueſt thou when thou ſayeſt*, he ſuffered?

a Ioh. 1. 14. Heb. 1. 1.
b Rom. 8. 5 Epheſ. 1. 6.
14. *Sunday.*
c 1. Pet. 1. 18, 19. 1. Cor. 6. 20. Chap. 7. 23
d Iohn 1. 1 and 17. 5. Rom. 1 4.
e Rom. 9. 5.
f Ioh. 1. 14 Gal. 4. 4.
g Matth. 1. 18. Luke 1. 35.
h Pſal. 132. 11. Rom. 1, 3.
i Phil. 2. 7.
k Heb. 4. 15 and 7. 26.
l Heb. 2. 16, 17.
m Pſal. 32. 2 1. Cor. 1. 30.
15. *Sunday.*

That

*Anſ.* That he all the time of his life, which he led in the earth, but eſpecially at the end therof, [a] ſuſteined the wrath of God, both in body & ſoule, againſt the ſin of all mankind, that hee might by his paſſion, as the only [b] propitiatorie ſacrifice, deliuer our body & ſoule from euerlaſting damnation, and purchaſe vnto vs the fauour of God, righteouſnes, and euer-laſting life.

a 1. Pet. 2. 24. and 3. 18. Eſay 53. 12

b 1. Ioh. 2. 2 and 4. 10. Rom. 3. 25.

38. Queſt. *For what cauſe ſhould he ſuffer vnder* Pilate, *as being his iudge?*

*Anſ.* That he beeing innocent and condemned before a [c] ciuile judge, might deliuer vs from the ſeuere [d] Iudgment of God, which remained for all men.

c Luke 23. 14. Iohn 19. 4

d 2. Cor. 5. 21. Gal. 3. 13.

39. Queſt. *But is there any thing more in it, that he was faſtened to the croſſe, then if he had ſuffered any other kind of Death*

*Aſ.* There is more: For by this I am aſſured that hee tooke vpon himſelfe the curſe which did lye on me. [e] For the death of the croſſe was accurſed of God.

e Deut. 21. 23. Gal. 3. 13.

16. *Sunday.*

40. Queſt. *VVhy was it neceſſary for Chriſt to humble himſelfe vnto death?*

*Anſ.* Becauſe the Iuſtice and Trueth of God could by no [f] other meanes be ſatisfied for our ſinnes, but by the very death of the [g] Sonne of God.

f Gen. 2. 17

g Heb. 9. 14. Phil. 2. 8.

41. Queſt. *To what end was he buried alſo?*

That

*Anſ.* That thereby hee might make manifeſt, that he was[a] dead indeed.

42. Queſt. *But ſince that Chriſt died for vs, why muſt we alſo die?*

*Anſ.* Our death is not a ſatisfaction for our ſinnes, but the aboliſhing of ſinne, and our paſſage into [b] euerlaſting life.

43. Queſt. *VVhat other commoditie receiue we by the ſacrifice and death of Chriſt?*

*Anſ.* That by the vertue of his death, our olde man is [c] crucified, ſlaine and buried together with them, that henceforth euill luſtes and deſires may not [d] reigne in vs, but we may [e] offer our ſelues vnto him a ſacrifice of thankeſgiuing.

44. Queſt. *VVhy is there added,* He deſcended into hell?

*Anſ.* That in my greateſt paines and moſt grieuous tentations, I may ſupport my ſelfe with this comfort, that my Lord Ieſus Chriſt hath deliuered [f] mee, by the vnſpeakable diſtreſſes, torments and terrours of his ſoule, into which he was plunged both before, and then eſpecially, when hee hanged on the croſſe, from the ſtraites and tormentes of hell.

45. Queſt. *VVhat doth the reſurrection of Chriſt profite vs?*

*Anſ.* Firſt, by his reſurrection he vanqui-

a Acts 13. 29. Mat. 27. 60.

b Iohn 5. 24. Phil. 1. 23 Rom. 7. 24

c Rom. 6. 6.

d Rom. 6. 12

e Rom. 12. 1.

17. *Sunday.*

f Eſay 53. 10. Matth. 27. 46.

a 1 Cor. 15 17. Rom. 4. 25 1 Pet. 1. 3 b Rom. 6. 4 Col. 3. 1 c 1 Cor. 15. 2 Rom. 8. 11

ſhed death, that he might make [a] vs partakers of that righteouſnes, which hee had gotten vs by his death. Againe we are now alſo [b] ſtirred vp by his power to a new life. Laſtly, the reſurrection of our head Chriſt, is a [c] pledge vnto vs of our glorious reſurrection.

*46.* Queſt. *How vnderſtand you that,* Hee aſcended into heauen?

*Anſ.* That Chriſt, his diſciples looking on, was [d] taken vp from the earth into heauen, and yet ſtill is there for [e] our ſakes, and will be, vntill he come againe to iudge the quicke and the dead.

d Acts 1. 9 Marke 16 19. e Heb. 4. 14 Chap. 7. 25 Rom. 8. 34. Eph: 5. 4. 10 Col. 3. 1.

*47.* Queſt. *Is not Chriſt with vs then vntill the end of the world, as he hath [f] promiſed?*

*Anſ.* Chriſt is true God, and true man: and ſo according to his manhood, hee is not now [g] on earth: but according to his Godhead, his maieſtie, his grace, and ſpirit, he is at no time [h] from vs.

f Act. 1. 11. Matth. 24. 30. *18. Sunday.* g Matth. 28. 20. h Chap. 26. 11. Acts 3. 21.

*48.* Queſt. *Are not by this meanes the two natures in Chriſt pulled aſunder, if his humanity be not whereſoeuer his diuinitie is?*

*Anſ.* No: for ſeeing his diuinitie is incomprehenſible, and euery where [i] preſent: it followeth neceſſarily that [k] the ſame is without the bounds of his humane nature which he tooke to him, and yet is neuertheleſſe in it, and abideth perſonally vnited to it.

i Iohn. 14. 17. 18. Epheſ. 4. 8. k Act. 7. 49 Chap. 17. 28. Ier. 23. 24. k Col. 2. 9. Iohn 3. 13. Matt. 28. 6.

49. Queſt. *What fruit doth the aſcenſion of Chriſt into heauen bring vs?*

*Anſ.* Firſt, that he maketh [a] interceſſion to his Father in heauen for vs. Next that we haue our fleſh in heauen, that wee may bee confirmed thereby, as by a ſure pledge, that it ſhall come to paſſe, that hee who is our heade will [b] lift vp his members vnto him. Thirdly, that he ſendeth [c] to vs his Spirit in ſtead of a pledge betweene him and vs, by whoſe forcible working, we ſeeke after, not earthly, but heauenly things, where he himſelfe is ſitting at the right [d] hand of God.

50. Queſt. *Why is it further ſaid,* He ſitteth at the right hand of God?

*Anſ.* Becauſe Chriſt therefore is aſcended into heauen, to ſhew there that [e] hee is the heade of the Church, by whom the Father [f] gouerneth all things.

51. Queſt. *What profite is this glory of our head Chriſt vnto vs?*

*Anſ.* Firſt, that through his holy Spirit, he [g] powreth vs vpon his members, heauenly graces. Then, that he ſhieldeth and [h] defendeth vs by his power againſt all our enemies.

52. Queſt. *What comfort haſt thou by the comming againe of Chriſt to iudge the quicke and the dead?*

*19. Sunday.*

a 1 Iohn 2. 1

b Ioh. 14. 2 and 20. 17. Epheſ. 2. 6

c Ioh. 14. 16 and 17. 7. Act. 2. 2. 2 Cor. 1. 22 and 5. 5.

d Col. 3. 1. Phil. 3. 14

e Epheſ. 1. 20. Col. 1. 18.

f Matt. 28. 18. Iohn 5. 22.

*20. Sunday.*

g Epheſ. 4. 10.

h Pſal. 2. 9. Pſal. 110. 1. Ioh. 10. 28. Epheſ. 4. 8.

*21. Sunday.*

*Anſ.* That in all my miſeries and perſe cutions, [a] I looke, with mine heade lifted vp, for the very ſame, who before yeelded himſelfe vnto the iudgement of God for me, and [b] tooke away all maledi&ction from mee, to come iudge from heauen, to throw all his and mine enemies into euerlaſting paines, but to [c] tranſlate me with all his choſen, vnto himſelfe, into celeſtiall ioyes, and euerlaſting glory.

a Luke 21. 28. Rom. 8. 23. Philip. 3. 20 Tit. 2. 13.
b 2. Theſſ. 1. 6, 7. 1. Theſſ. 4. 16. Matth. 25. 41.
c Matth. 25 34.

*20. Sunday.*

# OF THE HOLY GHOST.

53. Queſt. *WHat beleeueſt thou concerning the holy Ghoſt?*

*Anſ.* Firſt, that hee is true and coeternall God with the eternall Father, & the [d] Sonne: Secondly, that hee is alſo [e] giuen vnto me to [f] make mee through a true faith partaker of Chriſt and all his benefits, to [g] comfort me, and to [h] abide with me for euer.

d Gen. 1. 2. 1. Cor. 3. 16. Acts 5. 3.
e Matth. 28. 19 2. Cor. 1. 21.
f Gal. 3. 14 1. Pet. 1. 2.
g Iohn 14. 16. 1 Pet. 4. 14
h Iohn 10. 11.

54. Queſt. *What beleeueſt thou concerning the holy and catholicke Church of Chriſt?*

*Anſ.* I beleeue that the Sonne of [i] God doth from [k] the beginning of the world [l] to the end, gather, defend and [m] preſerue vnto himſelfe by his Spirit and [n] worde out of whole [o] mankinde, a company [p] choſen to euerlaſting life, and agreeing in true faith: and that I am a liuely member of that

i Pſal. 71. 18
k Gen. 26. 4.
l Rom. 8. 29
m Eſay 59. 21.
n Acts 2. 46
o Matt. 16. 18.
p 1. Iohn 3. 21.

com-

companie, and ſo ſhall [a] remaine for euer.

55. Queſt. *What meanes theſe words*, The communion of Saints?

*Anſ.* Firſt, that all and euery one, who beleeueth, are in common [b] partakers of Chriſt, and all his graces, as being his members. And then, that euery one ought readily & [c] cheerefully to beſtowe the giftes and graces which they haue receiued to the common commoditie and ſafety of all.

56. Queſt. *What beleeueſt thou concerning remiſſion of ſinnes?*

*Anſ.* That God, for the ſatisfaction made by [d] CHRIST, hath put out all the remembrance [e] of my ſinnes, and alſo of that corruption within mee, wherewith I muſt fight all my lifetime: and doth freely endowe mee with the righteouſnes of CHRIST, that I [f] come not at any time into iudgement.

57. Queſt. *What comfort haſt thou by the reſurrection of the fleſh?*

*Anſ.* That not onely my ſoule, after it ſhall depart out of my body, ſhall preſently bee taken [g] vp to CHRIST, but that this my fleſh alſo, being raiſed vp by the power of Chriſt, ſhalbe [v] nited againe to my ſoule, & ſhalbe [g] made like to the glorious body of CHRIST.

58. Queſt. *What comfort takeſt thou of the article of euerlaſting life?*

a 1. Ioh. 3. 21.

b 1. Ioh. 1. 3. Rom. 8. 32. 1. Cor. 12. 13.

c. 1. Cor. 13 5. Phil. 2. 4.

d 1. Ioh. 2. 2 2. Cor. 5. 19.

e Ier. 31. 34 Pſal. 103. 8. Rom. 7. 24. and 8. 1, 2, 3.

f Ioh. 3. 18. Iuke 23. 43 Phil. 1. 23.

21. *Sunday.*

g 1. Cor. 15 53. Ioh 19. 25, 26 1. Iohn 3. 2. Phil. 3. 21.

*Anſ.* That foraſmuch as I feele already in mine heart the beginning of euerlaſting life, it ſhall at length[a] come to paſſe, that after this life, I ſhall enioy full and perfect bliſſe, wherein I may magnifie GOD for euer: which bleſſedneſſe verily, neither eye hath ſeene, nor eare hath heard, neither hath any man in thought conceiued it.

a 1. Cor. 2. 9.

59. Queſt. *But when thou beleeueſt all theſe things, what profite redoundeth thence vnto thee?*

*Anſ.* That I am righteous in Chriſt before God, and an heire of euerlaſting[b] life.

b Heb. 2. 4. Rom. 1. 17. Ioh. 3. 36.

60. Queſt. *How art thou righteous before God?*

*Anſ.* Onely by[c] faith in Chriſt Ieſus: ſo that, although my conſcience accuſe mee, that I haue grieuouſly treſpaſſed againſt all the commandements of God, and haue not[d] kept one of them: and further am as yet[e] prone to all euill: yet notwithſtanding (if I[f] embrace theſe benefites of Chriſt with a true confidence and perſwaſion of minde) the full and[g] perfect ſatisfaction, righteouſnes & holineſſe of Chriſt, without any[h] merite of mine, of the meere[i] mercy of God, is[k] imputed and[l] giuen vnto me, and that ſo, as if neither I had committed any ſinne, neither any corruption did ſticke vnto mee: yea as I my ſelfe had perfectly[m] accompli-

c Rom. 2. 3. Chap. 5. 1 Eph. 2. 2. 8. Phil. 3. 9.
d Rom. 3. 9
e Rom. 7. 23
f Rom. 3. 22. Iohn 3. 18.
g Tit. 3. 5. Deut. 9. 10. Ezec. 36. 22
h Rom. 3. 24. Ephes 2. 8
i 1. Ioh. 2. 2.
k 1. Ioh. 2. 1.
l Rom. 4. 4. 2 Cor. 5. 19
m 2. Cor 5 21.

ſhed

ſhed that obedience, which Chriſt accompliſhed for me.

*61.* Queſt. *Why affirmeſt thou, that thou art made righteous by faith only?*

*Anſ.* Not, for that I pleaſe God through the worthineſſe of meere faith: but becauſe only the ſatisfaction, righteouſnes and holineſſe of Chriſt is my [a] righteouſnes before God: and I cannot holde of it, [b] or apply it vnto my ſelfe any other way then by faith.

a 1 Cor. 1. 30. and 2. 2.
b 1. Iohn 5. 10.

*62.* Queſt. *Why cannot our good workes be righteouſnes, or ſome part of righteouſnes before God?*

24. *Sunday.*

*Anſ.* Becauſe that righteouſnes which muſt ſtand faſt before the Iudgement of God, muſt be in all points perfect & [c] agreeable to the law of God. Now our works, euen the beſt of them, are imperfect in this life, and [d] defiled with ſinne.

c Gal. 3. 10. Deut. 27. 26.
d Eſay 64. 6

*63.* Queſt. *How is it that our good works merite nothing, ſeeing that God promiſeth that hee will giue a reward for them, both in this life, and in the life to come?*

*Anſ.* That reward is not giuen of merite, but of [e] grace.

e Luke 17. 10.

*64.* Queſt. *But doth not this doctrine make men careleſſe and prophane?*

*Anſ.* No: For neither can it be, but they, who are incorporated into Chriſt through

faith, ſhould bring foorth the fruit of [a] thankfulneſſe.

a Matth. 7 18. Iohn 15. 5

# OF THE SACRAMENTS.

65. Queſt. *SEeing then that onely faith maketh vs partakers of Chriſt and his benefits whence doth it proceede?*

*Anſ.* From the holy Ghoſt, who [b] kindleth it in our hearts by the preaching of the Goſpell, and [c] confirmeth it by the vſe of the Sacraments.

b Epheſ. 2. 8.

66. Queſt. *VVhat are the* Sacraments?

c Chap. 6. 23 Iohn 3. 5. Phil. 1. 29. c Matth. 28. 10. 1. Pet. 1. 22

*Anſ.* They are ſacred ſignes and ſeales ſet before our eyes, and ordeined of God for this cauſe, that hee may declare and ſeale by them the promiſe of his Goſpell vnto vs, to wit, that he giueth freely remiſſion of ſinnes, and [d] life euerlaſting not onely to all in generall, but to euery one in particular that beleeueth, for that onely ſacrifice of Chriſt, which he accompliſhed vpon the croſſe.

d Gen. 17. 11. Rom. 1. 11. Deut. 30. 6. Levit. 6. 25. Heb. 9. 8. and 9. 24. Ezek. 20. 12. 1 Sam. 17. 36.

67. Queſt. *Doe not then both the word and Sacraments tend to that end, as to lead our faith vnto the ſacrifice of Chriſt finiſhed on the croſſe, as to the only ground of our ſaluation?*

*Anſ.* It is euen ſo. For the holy Ghoſt teacheth vs by the Goſpell, and aſſureth vs by the Sacraments, that the ſaluation of all of vs ſtandeth in the holy ſacrifice of Chriſt [e] offered for vs vpon the croſſe.

e Rom. 6. 3. Gal. 3. 27.

68. Queſt. *How many ſacraments hath Chriſt ordained in the new Teſtament?*

*Anſ.* Two, Baptiſme and the holy Supper.

## OF BAPTISME.

69. Queſt *How art thou admoniſhed and aſſured in Baptiſme, that thou art partaker of the only ſacrifice of Chriſt?* 29. Sunday.

*Anſ.* Becauſe CHRIST [a] commanded the outward waſhing of water, adioyning this [b] promiſe thereunto, that I am no leſſe aſſuredly waſhed by his blood and ſpirit from the vncleannes of my ſoule, that is, from all my ſinnes, then I am [c] waſhed outwardly with water, whereby all the filthines of the body vſeth to be purged.

a Mat. 28. 19. Acts 2. 38.
b Mark. 16. 16. Matt. 3. 11. Rom. 6. 3.
c Mark. 1. 4. Luke 3. 3.

70. Queſt. *What is it to be waſhed with the blood and ſpirit of Chriſt?*

*Anſ.* It is to receiue of God forgiuenes of ſins freely for the blood of CHRIST, which he [d] ſhed for vs in his ſacrifice on the Croſſe. And alſo to bee renued by the holy Ghoſt, and through his ſanctifying of vs, to become members of CHRIST, that we may more and more die to ſinne, and [e] liue holy & without blame.

d Heb. 12. 24. 1 Pet 1. 2. Reue. 1. 5. Reue. 22. 14. Zech. 13. 1. Ezech. 36. 25.
e Ioh 8. 33. and 35. 1 Cor. 6. 11. & 12, Rom. 6. 4. Col. 2. 12.

71. Queſt. *VVhere doth Chriſt promiſe vs that he will as certainly waſh vs with his blood and ſpirit, as we are waſhed with the water of Baptiſme?*

*Anſ.* In the inſtitution of Baptiſme: the wordes whereof are theſe: [a] *Goe and teach all Nations, baptizing them in the Name of the Father, the Sonne, and the holy Ghoſt,* [b] *He that ſhal beleeue and be baptized, ſhall be ſaued: but he that will not beleeue, ſhall be damned.* This promiſe is repeated againe, whereas the Scripture calleth Baptiſme the [c] *waſhing of the new birth, and forgiueneſſe of ſinnes.*

a Mat. 28. 19, 20.

b Marke 16 16.

c Titus 3.5

27. *Sunday.*

72. Queſt. *Is then the outward Baptiſme of water the waſhing away of ſinnes?*

*Anſ.* It is not. For the [d] blood of Chriſt alone cleanſeth from all [e] ſinne.

d Marke 3 11. 1. Pet. 3 21 Epheſ. 5. 26

e 1. Iohn 1. 7. 1 Cor. 6. 11

73. Queſt. *VVhy then doth the holy Ghoſt call Baptiſme the waſhing of the new birth, and forgiuenes of ſinnes?*

*Anſ.* God ſpeaketh ſo not without great cauſe, to wit, not onely to teach vs that as the filth of our body is purged by water, ſo our ſinnes are [f] purged by the blood and Spirit of Chriſt: but much more to aſſure vs by this diuine token and pledge, that we are as verily waſhed from our ſinnes with the inward waſhing, as we are [g] waſhed by the outward and viſible water.

f Reuel. 1.5 Chap. 7. 14 1 Cor. 6. 11.

g Matth. 16 16. Gal. 3. 17.

74. Queſt. *Are infants to be baptized alſo?*

*Anſ.* What elſe: For ſeeing they [h] belong aſwell vnto the couenant & Church of God, as they who are of a full age; and ſeeing alſo

h Gen. 17. 7

vnto

vnto them is promiſed [a] remiſſion of ſinnes by the blood of Chriſt, and the [b] holy Ghoſt the worker of faith, as well as vnto thoſe of full growth: They are by Baptiſme to be ingrafted into the Church of God, and to bee [c] diſcerned from the children of Infidels, in like ſort as in the old Teſtament was done by [d] circumciſion, in place whereof [e] Baptiſme ſucceeded in the new Teſtament.

a Matt. 19. 14.
b Luke 1. 15. Pſal. 22. 10. Eſay 44. 2.
c Acts 10. 47.
d Gen. 17. 14
e Col. 2. 11.

## OF THE LORDS SVPPER.

75. Queſtion.

*HOw art thou in the Lords Supper admoniſhed and warranted, that thou art partaker of that only ſacrifice of Chriſt offered on the croſſe, and of all his benefits?* 28. Sunday.

*Anſ.* Becauſe Chriſt hath commanded me and all the faithfull, to eat of this bread broken, and to drinke of the cup diſtributed in remembrance of him, with this promiſe [f] adioyned: Firſt, that his body was as certainly broken & offered for me on the croſſe, and his blood ſhed for me, as I behold with mine eyes the bread of the Lord broken vnto me, & the cup communicated to me: and further, that my ſoule is no leſſe aſſuredly fed to euerlaſting life with his body, which was crucified for vs, and his blood which was ſhed for vs: then I receiue and taſte by the mouth of my body the bread and wine, the

f Mat. 26. 26. Marke 14. 22. Luke 22. 19.

signes of the body and blood of our Lord, receiued at the hand of the Minister.

76. Quest. *What is it to eat the body of Christ crucified, and to drinke his blood that was shed?*

*Ans.* It is not onely to embrace by an assured confidence of minde, the whole passion and death of Christ, and thereby to [a] obtaine forgiuenesse of sinnes, and euerlasting life, but also by the holy Ghost, who dwelleth both in Christ and vs, so more and more to be [b] vnited to his sacred body, that though he be in [c] heauen, and we in earth, yet neuertheless we are flesh of his flesh, and bone of his [d] bones; and as all the members of the body are by one soule, so are wee also quickned and [e] guided by one and the same spirit.

77. Quest. *Where hath Christ promised, that he will as certainly giue his body and blood so to be eaten and drunken, as they eat this bread broken, and drinke this cup?*

*Ans.* In the institution of his Supper, the wordes whereof are these: [f] *Our Lord Iesus Christ in the night that he was betrayed, tooke bread: and when he had giuen thanks, he brake it, and said, Take, eat: this is my body which is broken for you: this doe you in remembrance of me. Likewise also he tooke the cup, when he had supped, and said, [g] This cup is the new Testa-*

ment

a Iohn 6. 35. & 40. 47. 48.

b Iohn 6. 55. & 56.
c Acts 3. 21. Chap. 1. 9.
f Cor 11. 26
d Ephes. 5. 29. & 30. 32.
1 Cor 6. 15 17. and 19.
1 Iohn 3, 24. Chap. 4. 13
Eph 3, 17.
e Iohn, 14 23. Chap. 6. 56 & 57. 58. Chap. 15. 1 and 2. 3. 4. 5. 6.
Eph. 4. 15. and 16.

*ment in my blood:* [a] *this doe as often as ye ſhall drinke it in remembrance of me. For as often as ye ſhall eat this bread, and drinke this cup, ye ſhew the Lords death till he come.* This promiſe is repeated by Saint Paul when he ſaith: *The cup of thankeſgiuing wherewith we giue thankes, is it not the communion of the blood of Chriſt? The bread which we breake, is it not the communion of the body of Chriſt?* [b] *For we that are many, are one bread, and one body, becauſe we all are partakers of one bread.*

78. Queſt. *Are then the bread and wine, made the very body and blood of Chriſt?*

*Anſ.* No verily. But as the water of Baptiſme is [c] not turned into the blood of Chriſt, but is onely a ſigne and pledge of thoſe things that are ſealed to vs in Baptiſme: ſo neither is the bread of the Lords Supper the very body of [d] Chriſt: Although according to the maner of Sacraments, and that [d] forme of ſpeaking of them which is vſuall vnto the holy Ghoſt, the bread is called the body of Chriſt.

79. Queſt. *VVhy then doth Chriſt call bread his body, and the cup his blood, or the new Teſtament in his blood: and* Paul *alſo calleth bread and wine, the communion of the body and blood of Chriſt?*

a 1 Cor. 11. 24. 1 Cor. 10. 16.

b Matt. 26. 29. 1 Cor. 11. & 27. 28. Gen. 17. 10. and 14. 19. Exod. 12. 27. and 43. 48. Chap. 13. 9 Act. 7. 8. Exo 24. 8. Chap 29. 36. Leui 16. 10 Chap 17. 11. Eſay. 6. 6. and 7. Titus 3. 5. Act 22. 16. 1 Pet. 3. 21. 1 Cor 10. 1 & 2. 3. 4.

c Iohn. 6. 51. & 55:

d 1 Cor. 10 16. & 17.

e Heb. 7. 27.

*Anſ.* Chriſt not without great conſideration ſpeaketh ſo: to wit, not onely for to teach vs, that as the bread and wine ſuſtaine the life of the body, ſo alſo his crucified body and blood ſhed, are indeede the meate and drinke of the ſoule, whereby it is [a] nouriſhed to eternall life: but much more, that by this viſible ſigne and pledge hee may aſſure vs, that we are as verily partakers of his body and blood, through the working of the holy Ghoſte, as wee doe [b] receiue by the mouth of our body theſe holy ſignes in remembrance of him: and further alſo, that his ſuffering and obedience is ſo certainly ours, as though wee our ſelues had ſuffered puniſhment for our ſinnes, and had [c] ſatisfied God.

a Iohn 6. 51

b 1. Cor. 10. 16, 27.
c Heb. 7. 27.

*80.* Queſt. *What difference is there betweene the Supper of the Lord, and the popiſh Maſſe?*

*30. Sunday.*

*Anſ.* The Supper of the Lord teſtifieth to vs, that we haue perfect forgiuenes of all our ſins for that only ſacrifice of CHRIST, which himſelfe once fully [d] wrought on the [e] croſſe: Then alſo that wee by the holy Ghoſt, are graffed [f] into Chriſt, who now according to his humane nature is onely in heauen at the right hande of his Father, and there will be worſhipped of vs. But [g] in the Maſſe it is denied, that the quicke and the dead haue remiſſion

d Heb. 9. 12 cha. 10. 12. Ioh. 19. 30. Matth 26. 28.
e 1. Cor. 6. 17. and 10 16. and 12. 13.
f Heb. 1. 3. and 8. 1.
g Iohn. 4. 21. Luke 24. 52.

missiõ of sins for the only passiõ of CHRIST, except also CHRIST be daily offred of them by their sacrifices. Further also it is taught, that CHIST is bodily vnder the forme of bread and wine, and therefore is to be [a] worshipped in them. And so the very foundation of the Masse is nothing els then an vtter deniall of that onely sacrifice and passion of Christ Iesus, and an accursed idolatrie.

[a] Canon. Missæ: itẽ de Consecr. distinct. 2.

81. Quest. *VVho are to come vnto the Table of the Lord?*

*Ans.* They only who are truely sorowfull, that they haue offended God by their sinnes, and yet trust that those sinnes are pardoned them for CHRISTS sake: and what other infirmitie they haue, that those are couered by his passion and death, who also desire more and more to goe forward in faith and integritie of life. But hypocrites, and they who doe not truely repent, doe eate [b] and drinke damnation to themselues.

[b] 1. Cor. 10. 21.

82. Quest. *Are they also to be admitted to this Supper, who in confession and life declare themselues to be infidels and vngodly?*

*Ans.* No. For by that meanes the couenant of God is profaned, and the wrath of God is [c] stirred vp against the whole assemblie. Wherefore the Church by the commande ment of CHRIST and his Apostles, vsing the

[c] 1 Cor. 11. 30. Ier. 7. 21. 22.

keyes

keyes of the kingdome of heauen, ought to driue them from this ſupper, till they ſhall repent and change their maners.

31. Sunday.

*83.* Queſt. *VVhat are the keyes of the kingdome of heauen?*

*Anſ.* Preaching of the Goſpel, and eccleſiaſticall diſcipline: by which heauen is opened to the beleeuers: and is[a] ſhut againſt the vnbeleeuers.

a. Iohn. 20. 21. & 22. 23. Mat 16. 19

*84.* Queſt. *How is the Kingdome of heauen opened & ſhut by the preaching of the Goſpell?*

*Anſ.* When by the commandement of CHRIST it is publickly declared to all and euery one of the faithfull, that all their ſinnes are pardoned them of God, for the merite of CHRIST, ſo often as they embrace by a liuely faith the promiſe of the Goſpell: but contrarily is denounced to all infidels and hypocrites, that ſo long the wrath of God and euerlaſting damnation doth lie on them, as they perſiſt in their wickednes: according to which teſtimonie of the Goſpell, God will iudge them as well in this life, as in the life to come.

*85.* Queſt. *How is the kingdome of heauen opened and ſhut by Eccleſiaſticali diſcipline?*

*Anſ.* When according to the commandement of CHRIST, they who in name are Chriſtians, but in their doctrine & life, ſhew

themſelues[a] aliants from Chriſt, after they hauing bene ſometime admoniſhed, will not depart from their errors or wicdedneſſe, are made knowen vnto the Church, or to them that are appointed for that matter and purpoſe, of the Church: and if neither then they obey their admonition, are of the ſame men by interdiction from the Sacramentes ſhut out from the Congregation of the Church, and by GOD himſelfe, out of the Kingdome of heauen: And againe if they profeſſe and in deed declare amendement of life, are[b] receiued as members of his Church.

a Rom 12.8
1 cor. 12.24
Chap. 5. 4. and 5.
1. Tim. 5. 17.
2, Cor 2.6.

b Mat. 18. 15 & 16. 17
1 Cor 5.2.
2. Theſſ. 3. 14. and 15.
2 Iohn. 10. 11.
2 Cor. 2. 6. and 7.
2, Cor. 2. 10. and 11.

# THE THIRD PART, OF MANS THANKFVLNES.

## 86. Queſtion.

*WHen as we are deliuered from all our ſins and miſeries, without any merit of ours, by the mercy of GOD only for Chriſts ſake: for what cauſe are we to doe good works?*

32. Sunday.

### Anſwere.

Becauſe after that Chriſt hath redeemed vs with his blood, hee renueth vs alſo by his Spirite to the image of himſelfe: that wee receiuing ſo great benefites, ſhoulde ſhewe our ſelues all our life-

time [a] thankefull to God, and [b] honour him. Secondly, that euery one of vs may be [c] assured of his faith, by his fruit. And lastly, that by our honeſt and good conuerſation, wee may [d] winne others vnto CHRIST.

a Rom. 6. 13. Chap. 12. 1 1 Cor. 6 20
b Mat 5. 16 1 Pet, 2, 12.
c 2 Pet, 1. 10. Mat, 7, 17. Gal, 5, 6.
d 1 Pet. 3, 1 Rom. 14. 19. 1 Cor, 6, 9.

*87.* Queſt. *Cannot they then be ſaued which be vnthankfull, and remaine ſtill careleſly in their ſinnes, and are not conuerted from their wickedne: vnto God?*

*Anſ.* By no meanes. For, as the Scripture beareth witnes, neither vnchaſt perſons, nor Idolaters, nor adulterers, nor theeues, nor couetous men, nor drunkards, nor ſlanderers, nor robbers, ſhall [e] enter into the Kingdome of God.

e Ephe. 5. 5. 1 Iohn 3. 14.

*88.* Queſt. *Of what parts conſiſteth the conuerſion of men vnto God.*

*Anſ.* It conſiſteth of the [f] mortifying of the olde man, and the quickning of the newe man.

f Rom, 6. 4. Ephe 4, 22. 1 Cor 5, 7. 2 Cor 7, 11

*89.* Queſt. *VVhat is the mortifying of the old man?*

*Anſ.* To be truely and hartely ſory, that thou haſt offended God by thy ſinnes, and dayly more and more to hate and [g] eſchew them.

g Rom. 8. 13. Ioel 2, 13. Hoſe 6, 1.

*90.* Queſt. *VVhat is the quickning of the new man?*

*Anſ.* True ioy in God through [h] CHRIST,

h Rom. 5. 1 Eſay 57. 15

and

and an earneſt and readie deſire to order thy life according to Gods will, and to doe all [a] good workes.

91. Queſt. *What are good workes?*

*Anſ.* Thoſe only which are done by a true [b] faith, according to [c] Gods law, and [d] are referred only to his glory: and not thoſe which are imagined by vs, as ſeeming to vs to be right and good, or which are [e] deliuered and commanded by men.

92. Queſt. *Which is the law of God.*

*Anſ. God ſpake all [f] theſe words.*

*1. I am the Lord thy God who hath brought thee out of the land of Ægypt, out of the houſe of bondage, Thou ſhalt haue none other Gods in my ſight,*

*2. Thou ſhalt make to thee no grauen Image, nor the liknes of any thing that is in heauen aboue, nor in the earth beneath, nor in the water vnder the earth. Thou ſhalt not bow down to them, nor worſhip them: for I the Lord thy God, am a ielous God, and viſit the ſinnes of the fathers vpon the children vnto the third and fourth generation of them that hate me, and ſhew mercie vnto thouſandes of them that loue me, and keepe my commandements.*

*3. Thou ſhalt not take the name of the Lord thy God in vaine: for the Lord will not holde him guiltles that taketh his name in vaine.*

a Rom. 6. 10, 11. Gal. 2, 20.

b Rom. 14. 23.

c 1. Sam. 15 22. Epheſ. 2. 10. Chap 6 17

d 1. Cor. 10 31.

e Deut. 12. 31. Eze. 20. 18 Eſay 29. 13 Math 15. 9

f Exod. 20. Deut. 5.

*4. Remember thou keepe holy the Sabboth day, ſix dayes ſhalt thou labour and doe all that thou hes to doe, but the ſeauenth day is the Sabboth of the Lord thy God. In it thou ſhalt doe no maner of workes, thou & thy ſon, and thy daughter, thy manſervant & thy maidſeruant, thy cattell, and the ſtranger that is within thy gate. For in ſix dayes the Lord made heauen and earth, the ſea and all that in them is, and reſted the ſeuinth day wherefore the Lord bleſſed the ſeuinth day and hallowed it.*

*5. Honour thy Father and thy Mother, that thy dayes may bee long in the lande, which the Lord thy God giueth thee.*

*6. Thou ſhalt doe no murther.*

*7. Thou ſhalt not commit adulterie:*

*8. Thou ſhalt not ſteale.*

*9. Thou ſhalt not beare falſe witnes againſt thy neighbour.*

10. *Thou ſhalt not couet thy neighbours houſe, nor his wife, nor his ſeruant, nor his maid, nor his oxe, nor his aſſe, nor any thing that is his?*

93. Queſt. *How are the commandements diuided?*

*Anſ.* Into twotables, whereof the former deliuereth in foure commandements, how wee ought to behaue our ſelues towardes God: The latter deliuereth in ſix comman-

dements

dements, what dueties wee [a] owe vnto our neighbour.

94. Queſt. *What doth God require in the firſt commandement.*

*Anſ.* That, as dearelie as I tender the ſaluation of my owne ſoule, ſo earneſtly ſhould I ſhunne and flie all [b] Idolatrie, ſorcerie, enchantements, [c] ſuperſtition, praying to ſaints, or anie other [d] creatours: and ſhould rightlie [e] acknowledge the only and true God [f], truſt in him alone, [g] ſubmit & ſubiect my ſelfe vnto him with all [h] humilitie & patience, [i] looke for all good things from him alone: laſtly with the entire affection of my heart [k] loue, [l] reuerence, and [m] worſhip him: ſo that I am readie to renounce and forſake all creatures, rather then to [n] commit the leaſt thing that may be againſt his will.

95. Queſt. *What is Idolatrie,*

*Anſ.* It is, in place of that one God, or beſides that one and true God, who hath manifeſted himſelfe in his word, to make or imagine, and account any other thing, wherein thou repoſeſt thy [o] hope and confidence.

96. Queſt. *What doeth the ſecond commandement require?*

*Anſ.* That we ſhould not [p] expreſſe or repreſent God by any image, or ſhape and fi-

a Mat. 22. 39
b 1. Cor. 6. 9 Chap. 10. 7
c Leuit. 19. 31
Deut. 18. 11.
d Mat. 4. 10 Reuel. 19. 10
e Iob 17. 3
f Ier. 17. 5
g 1. Pet. 5. 5
h Heb. 10. 36
i Pſal. 104. 27
k Deut. 6. 5
l Deut. 6. 2
m Mat. 4. 10
n Deut. 10 20 Mat. 5. 29 Chap. 10. 37
o Epheſ. 5. 5 1. Chro. 10. 12 Phil. 3. 19. Gal. 4. 8. Epheſ. 2. 12 1. Iohn 2. 23

35. *Sunday.*

p Deu. 4. 15 Eſay. 40. 18 Rom. 1. 23

gure, or [a] worship him any otherwise then he hath commanded in his word himselfe to be worshipped.

97. Quest. *May there then at all any images or resemblances of things be made?*

*Ans.* God neither ought nor can be represented by any meanes: and for the creatures, although it be lawful to expresse them, yet God forbiddeth notwithstanding their images to be made or had, as thereby to worship [b] or honour either them or God by them.

98. Quest. *But may not images be tolerated in Churches, which may serue for bookes vnto the common people?*

*Ans.* No: for it is not seemely that wee should be wiser then God, who will haue his Church to be [c] taught with the liuelie preaching of his word, and not with dumbe [d] images.

99. Quest. *What doth God decree in the third commandement?*

*Ans.* That not onely by cursing or foreswearing, but also by [e] rash swearing we should not vse his name despitefullie, or vnreuerently: neither should by silence or conniuence be partakers of these horrible sinnes in others But that we [f] vse the sacred & holy name of God euer with great deuotion & reuerence,

a 1. Sam. 15 23. Deu. 12. 30 Matth. 15. 9.

b Exod. 33. 23. cha. 34. 13 Numb. 33. 52. Deut. 7. 5. Chap. 16. 22. 2. King. 18 4.

c Ier. 10. 8.

d 2. Tim. 3. 16. 2. Pet. 1. 19

*36. Sunday.*

e Leuit. 24. 13. Chap. 19. 12.

f Matth. 5. 37. Iam. 5. 12.

that

that he may be [a] worshipped & honoured by vs with a true & stedfast confession, and [b] invocation of his name, and lastly in all our words and actions whatsoeuer.

100. Quest. *Is it then so grieuous a sinne by swearing or banning to take the name of God in vaine, as that God is also angrie with them, who, as much as in them lieth, doe not forbid or hinder it.*

*Ans.* Surely most [c] grieuous. For neither is there any sinne greater or more offending God, then the despiting of his sacred name. Wherefore also he [d] would haue this sinne to be punished with death.

101 Quest. *May a man sweare also religiously and lawfullie by the name of God?*

*Ans.* He may: when as either the Magistrate exacteth it, or otherwise necessitie requireth by this meanes the faith and truth of any man or thing to be ratified and established, whereby both the glorie of God may be aduanced, and the safetie of others procured. For this kinde of swearing is [e] ordained by Gods word, and therefore was well [f] vsed of the Fathers both in the old and new Testament.

102 Quest. *Is it lawfull to sweare by Saints or other creatures?*

*Ans.* No: for a lawfull oath is an inuocati-

a Esay 45 23. Matth. 10. 32. 2. Tim. 2. 8.
b Rom. 2. 24 1. Tim. 6. 1 Col. 3. 16.
c Leuit. 5. 1
d Leuit. 24 15, 16
e Deu. 6. 13 Chap. 10. 20 Esay 48. 1 Heb 6. 16
f Gen. 21. 24 Chap. 31. 53 Ios. 9. 15 2 Sam. 3. 35 1. Kings. 1. 29 Rom. 1. 9.

on of God, whereby we desire, that he, as the onely searcher of hearts, beare witnes vnto the trueth, and punish the swearer, if he wittingly [a] sweare falslie: but this honour agreeth to [b] no creature.

103. Quest. *What doeth God command in the fourth command.*

*Ans.* First, that the ministery of the Gospell, and the schooles of learning should be [c] maintained: and that I especiallie on the Sabboth [d] frequent studiouslie divine assemblies, heare the [e] word of God diligentlie, vse [f] the Sacramentes, [g] ioine my prayers with the common prayers of the assemblie; and bestow some thing according to my abilitie, [h] on the poore. And further, that all my lifetime I be free from misdeedes and euill actions, yeelding vnto the Lord, that he may by his holy spirit worke in me his worke and so I [i] may beginne in this life that euerlasting Sabboth.

104. Quest. *What doth God enioyne vs in the fift commandement?*

*Ans.* That wee yeelde due honour, loue and faithfulnesse to our Parentes, & so to all, who beare rule over vs, and [k] submit our selues with such obedience, as is meete, to their faithfull commandements and chastisments, And further also, that by our patience

a 2. Cor. 1. 23
b Mat. 5. 34
c Tit. 1. 5. 1 Tim. 3. 1. 1 Cor 9. 11 2. Tim. 2. 2 Chap. 3. 15 1 Tim. 4. 13 Chap. 5. 17
d Psal. 68. 27 Psal. 40. 10. Acts 2. 42. 1. Cor. 14. 19
e 1. Cor. 11 33
f 1. Tim. 2. 1.
g 1. Cor. 14. 16 1 Cor. 16 2
h Esay 66. 23
i Ephe. 6. 1, 2

*39. Sunday.*

k Ephes. 6. 1 Col. 3. 18. Ephes. 5, 22 Prou. 1. 8. Chap. 4. 1 Exo. 21. 17 Rom. 13. 1

we beare & [a] suffer their vices and maners, euer thinking with our selues that God will [b] gouerne and guide vs by their hand.

105. Quest. *What doeth God exact, in the sixt commandement?*

*Ans.* That neither in thought, nor in gesture, much lesse indeede, I reproach, or hate, or harme, or [c] kill my neighbour, either by my selfe, or by another: but [d] cast away all desire of reuenge. Furthermore, that I [e] hurte not my selfe, or cast my selfe wittinglie into any danger. Wherefore also, that murthers might not be committed, he hath [f] armed the Magistrate with the sworde.

106. Quest. *But this commandement seemeth to forbid murther onely?*

*Ans.* But in forbidding murther, God doeth further teach that hee hateth the roote and cause of murther, to witte, [h] anger, [i] envie, [k] hatred, and desire of reuenge, and doeth account them all for murther.

107. Quest. *It is enough then, that wee kill no man in such sorte as hath bene said?*

*Ans.* It is not enough: For when God cõdemneth anger, enuy, hatred, he requireth that wee [l] loue our neighbour as our selues, and that we vse humanitie lenitie, courtesie

a Prou. 23. 22
Gen. 9. 25
1 Pet. 2. 18.
b Ephes. 6. 4
Col. 3. 19
Mat. 22. 21
c Mat. 5. 21
Gen. 9. 6
Mat. 26 52
d Ephes. 4. 26
Rom. 12. 19
Mat. 5. 25
Chap. 18. 35
e Rom. 13. 14
Col. 2. 23,
Sir. 3. 27
Matth. 4. 7
f Gen. 9. 6
Exo. 21. 14
Mat. 26. 52
Rom. 13. 4
g Iam. 1. 20
Gal. 5. 20
h Rom. 1. 29.
i 1. Ioh. 2. 9
k 1. Ioh. 3. 15.
l Mat. 22. 33.
Chap. 7. 12

teſie, [a] patience, and [b] mercie towards him, &[c] turne away from him, as much as we may what ſoeuer may be hurtfull vnto him, In a word, that we be ſo affected in minde, as that wee [d] ſticke not to doe good alſo vnto our enemies.

a Epheſ. 4. 2 Gal. 6. 1 Mat. 5. 5. Rom. 12. 18
b Mat. 5. 7 Luke 6. 36.
c Exod. 23. 5
d Mat. 5. 44 Rom. 12. 20

108. Queſt. *What is the meaning of the ſeuinth commandement.*

*Anſ.* That God hath in [e] execration, all turpitude and filthineſſe: and therefore wee alſo muſt [f] vtterly hate and detaiſt it, and contrariwiſe liue temperately, modeſtly, and [g] chaſtlie, whether we [h] liue in holy wedlocke, or in ſinglelife.

e Leuit. 18. 27
f Iude 23.
g 1. Theſſ. 4. 3.
h Heb. 13. 4

109. Queſt. *Forbiddeth God nothing elſe in this commandement, but adulterie, and ſuch kindes of vncleannes?*

*Anſ.* Seeing both our body and ſoule are the temples of the holy ghoſt, God will haue vs to poſſeſſe both in puritie and [i] holines. And therefore deedes, geſtures, wordes, thoughts, [k] filthie luſts, and whatſoeuer entiſeth a man vnto theſe, all that he wholly [l] forbiddeth,

i Ephe. 5. 3 1 Cor. 6. 18
k Mat. 5. 28
l Epheſ. 5. 18. 1. Cor. 15. 33

110. Queſt. *What doth God forbid in the eight commandement?*

*Anſ.* Not onely thoſe [m] thiftes, and [n] robberies which the magiſtrate puniſheth: but by the name of theft, hee comprehendeth

m 1. Cor. 6. 10.
n 1. Cor. 5. 10

whatſoeuer euill craftes, fetches and deuiſes, whereby we ſeeke other mens goods, and endeuore by force or with ſome ſhew of right, to[a] conuoy them ouer vnto our ſelues: of which ſort are falſe [b] weights, falſe elnes, vneauen [c] meaſures, deceitfull marchandiſe, counterfeit coine, [d] vſury or any other way or meanes of furthering our eſtate, which God hath forbidden. To theſe we may adde all [e] couetouſneſſe, and the manifold waſt and [f] abuſing of Gods giftes.

a Luke 3. 14
1. Theſ. 4. 6
b Prou. 11. 1
Chap. 16. 11
c Ezec. 45. 9
d Deut. 25. 13
Pſal. 15. 5.
Luke 6. 35.
e 1. Cor. 6. 10
f Pro. 5. 16.

111. Queſt. *What are thoſe things which God here commandeth?*

*Anſ.* That to my power I helpe and further the commodities, and profite of my neighbour: and that I ſo deale with him, as I would [g] deſire to be dealt with my ſelfe: and that I doe my owne worke painfully & faithfully, that I [h] may therby help others alſo who are diſtreſſed with any neede or calamitie.

g Mat. 7. 12

h Epheſ. 4. 28

112. Queſt. *What doth the nynth commandement exact?* *45. Sunday.*

*Anſ.* That I beare no falſe [i] witneſſe againſt any man, neither [k] falſifie any mans wordes, neither backbite or [l] reproach anie man, nor [m] condemne any man raſhly or vnheard: but auoide and [n] ſhunne with all carefulneſſe all kinde of lies, and deceipt, as the [o] proper workes of the diuell: except I minde to ſtirre

i Pro. 19. 5.
Chap. 21. 28
k Pſal. 15. 3
l Rom. 1. 18
m Mat. 7. 1
Luke 6. 37
n Ioh. 8. 44.
o Prou. 12. 22
Chap. 13. 5

vp againſt me the moſt grieuous wraith of God. And that in iudgements and other affaires I follow the trueth, and freelie and conſtantlie profeſſe [a] the matter as it in deede is: And moreouer defend [b] and increaſe as much as in me lieth the good name and eſtimation of others.

a Epheſ. 4. 25
b 1. Pet. 4. 8.

113. Queſt. *What doeth the tenth commandement forbid.*

*Anſ.* That our hearts be not at any time mooued by the leaſt deſire or cogitation againſt any commandement of God, but that continuallie and from our heart we deteſt all ſinne, and contrarilie, delight [c] in all righteouſneſſe.

c Rom. 7. 8

114. Queſt. *But can they, who are conuerted vnto God, perfitelie obſerue and keepe theſe commandementes?*

*Anſ.* No: But euen the holieſt men as long as they liue haue onely ſmall beginnings of this obedience: [d] yet ſo, that they beginne with an earneſt and vnfained deſire and endeuore to liue not according to ſome onelie, but according to all the commandements of [e] God:

d 1 Ioh. 1. 8. Rom. 7. 14.
e Rom. 7. 22 Iam. 2. 10.

115. Queſt. *Why will God then haue his law to be ſo exactlie and ſeueerelie preached, ſeeing there is no man in this life, who is able to keepe it.*

*Anſ.* Firſt, that all our life time we more and more [a] acknowledge the great pronnes of our nature to ſinne, and ſo much the more greedely [b] deſire remiſſion of ſinnes and righteouſneſſe in Chriſt: Secondlie, that we be [c] doing of this alwaies: and alwayes thinking of that, and implore and craue of the Father the grace of his holie ſpirit, whereby we may dayly more and more be renued to the image and likneſſe of God, vntill at length after we are depairted out of this life, we may ioyfullie attaine vnto that perfection which is propoſed vnto vs.

a 1 Ioh. 1. 9 Pſal. 32. 5.

b Rom. 7. 24. 25.

c 1 Cor. 9. 24. Phil. 3. 11. 12. & 13.

## OF PRAYER.

*116.* Queſtion.

*WHerefore is prayer neceſſarie for Chriſtians?*

*Anſ.* Becauſe it is the cheif pairt of that [d] thankfulnes which God requireth of vs, and alſo becauſe God giueth them only his grace and holy ſpirit, who with vnfained gronings beg them continually of him, and [e] yeild him thankes for them.

d Pſal. 50. 14. and 15.

e Matt. 7. 7. Luke. 11. 10. 11. 12. and 13. Mat. 13. 12 Pſal. 50. 15.

117, Queſt. *VVhat is required vnto that prayer, which ſhall pleaſe God, and be heard of him.*

*Anſ.* That we aske of the only true God, who hath [f] manifeſted him ſelfe in his word, all things which he hath commanded to be

asked of him with a true affection and desire of our heart, and through an inward[a] feeling of our need & miserie[b] cast our selues, down prostrate in the presence of his diuine maiestie: and[c] build our selues on this sure foundation, that we thogh vnworthy, yet for Christs sake, are certainly[d] heard of God, euen as he hath[e] promised vs in his word.

a 2. Chron. 20. 12
b Psal. 2. 1. Psal. 34. 19 Esay 66. 2
c Rom. 10. 14 Chap. 8. 15 Iames 1. 6
d Ioh. 14. 13 Chap. 15. 16
e Mat. 7. 8 Psal. 143. 1

118. Quest. *What are these things, which he commandeth vs to aske of him.*

*Ans.*[f] All things necessarie both for soule and body, which our Lord Iesus Christ hath comprised in that prayer, which himselfe hath taught vs.

f Iames 1. 17 Mat. 6. 33

119. Quest. *What prayer is that.*

OVR[g] father which art in heauen, hallowed be thy name; thy kingdome come: thy will be done in earth: as it is in heauen. Giue vs this day our dayly bread: And forgiue vs our trespasses, as we forgiue them, that trespasse against vs: And lead vs not into temptation: but deliuer vs from euill: for thine is the kingdome, the power, and the glorie for euer, and euer. AMEN.

i Mat. 6. 9 Luke 11. 2.

120. Quest. *Why doeth Christ teach vs to call God our Father.*

*Ans.* That presently in the very entrance and beginning of the prayer, he might stirre vp in vs such a reuerence and confidence in

God as is meete for the ſonnes of God, which muſt be the ground and foundation of our praier: to wit, that God through CHRIST is made our father, and will much leſſe denie vnto vs thoſe things which wee aske of him with a true faith, then our earthly Parents[a] denie vnto vs earthly things.

a Ier. 23. 23 Acts 17. 24

121. Queſt. *VVhy is that added, which art in heauen.*

*Anſ.* That we[b] conceiue not baſely or earthly of Gods heauenly maieſtie: And alſo that we[c] looke for and expect from his omnipotencie, whatſoeuer things are neceſſary for our ſoule and body.

b Rom. 10 12

c I oh. 17. 3 Ier. 9. 23. chap. 31. 33 Mat. 16. 17

122. Queſt. *VVhat is the firſt petition?*

*Anſ. Hallowed be thy name:* that is, grant vs firſt to[d] know thee aright, and to worſhip, praiſe, and[e] magnifie thy almightineſſe, goodneſſe, iuſtice, mercie, and trueth, ſhyning in all thy workes. And further alſo to direct our whole life, thoughts, wordes and workes to this ende, that thy moſte holy name bee not reproached for vs, but rather [f] be renowmed with honour and praiſes.

46. *Sunday.*

d Luke 1. 46

e Pſal. 145. 8 Exod. 34. 6

f Pſal. 115. 1

123. Queſt. *VVhat is the ſecond petition?*

*Anſ. Let thy kingdome come.* that is, rule vs ſo by thy worde and ſpirit, that we may humble and ſubmit our ſelues more and more vnto thee: [g] preſerue & increaſe thy Church,

47. *Sunday.*

g Mat. 6. 33 Pſal. 119. 9 Pſal. 143. 10

deſtroy

destroy the works of the deuill, and all power that lifteth vp it selfe against thy Maiestie: make all those counsels frustrate and voide which are [a] taken against thy worde, vntill at length thou [b] raigne fully and perfectly, when thou shalt be all in [c] all.

a 1. Ioh. 3. 8
Rom. 16. 20
b Reue. 22. 17
Rom. 8. 22.
c 1. Cor. 15 28

*124* Quest. *VVhat is the third petition?*

*Ans. Thy wil be done in earth, as it is in heauen*, that is, graunt that we & all men renouncing & [d] forsaking our owne will, may readily and without any grudging [e] obey thy will, which is only holy: & that so euery man of vs may faithfully and cheerefullie [f] performe, that duety and charge which thou hast committed vnto vs, euen as the blessed angels [g] doe in heauen.

d Mat, 16. 24
Tit. 2. 12
e Luke 22. 42
f 1. Cor. 7 24
g Psal. 103. 20

*125.* Quest. *VVhat is the fourth petition?*

*Ans. Giue vs this day our dayly bread*: that is, giue vnto vs all things which are needfull for [h] this life, that by them we may acknowledge and confesse thee to be the onely fountaine, from whence all good things [i] flow, and all our care and industrie, and euen thine owne giftes to be vnfortunate and noisome vnto vs except thou bliss them. Wherefore, grant that turning our trust away from all creatures, we place and repose it in [k] thee alone.

h Psal. 145. 15
Psal. 104. 27
Mat 6. 25.
i Act. 17. 27
Deut. 8. 3
k Psal. 55. 22

*51. Sunday.*

*126.* Quest. *VVhat is the fift petition?*

*Anſ. Forgiue vs our treſpaſſes as wee forgiue them that treſpaſſe againſt vs* : that is, Euen for the blood of Chriſt, doe not[a] impute vnto vs moſt miſerable and wretched ſinners, all our offences, neither that corruption, which ſtill cleaueth vnto vs : euen as we alſo feele this teſtimonie of thy grace in our hearts, that wee ſtedfaſtlie purpoſe vnfainedly from our heart to[b] pardon and forgiue allthoſe, who haue offended vs.

a Pſal. 51.1 Pſal. 143.2. Iohn 2.2

b Mat. 6. 14, 15 52. *Sunday.*

127. Queſt. *VVhat is the ſixt petition?*

*Anſ. Leade vs not into tentation, but deliuer vs from euill* : that is, becauſe wee our ſelues are ſo feeble and weake by nature, that we cannot[c] ſtand ſo much as one moment or inſtant, and our moſt deadly enemies, [d] Satan, the[e] world, and our owne[f] fleſh, doe inſtantly oppugne and aſſault vs: vphold thou vs, and eſtabliſh and ſtrengthen vs by the might of thy Spirit, that we may not in this ſpirituall combate[g] yeelde as vanquiſhed, but may ſo long ſtoutly withſtand them, vntill at length we[h] get the full and perfect victorie,

c Iohn. 15.5 Pſal. 103. 14

d 1. Pet. 5. 8 Ephe. 6. 12

e Ioh. 15. 16

f Rom. 7. 23 Gal. 5. 17.

g Matt. 26. 41. Marke 13. 33

h 1. Theſſ. 3. 13. Chap. 5. 23

128 Queſt. *How concludeſt thou this Prayer?*

Anſ. *For thine is the Kingdome, the power and the glory, for euer* : that is, we aske and craue all theſe things of thee, becauſe, ſeeing both thou art our King, and art almightie, thou art both willing and able to[i] giue them

i Rom. 10. 11

all

all vnto vs. And theſe things we therefore aske, that out of them , not to vs, but vnto thy holy Name, all glory may [a]redound.

a Iohn 14. 13. Pſal. 115. 1 Ier. 33. 8.

*129.* Queſt. *What meaneth this particle* Amen?

*Anſ.* That the thing is ſure and out of doubt. For my prayer is much more certainly heard of God, then I feele in mine heart that I vnfainedly [b]deſire the ſame.

b 2. Cor. 1. 20. 2. Tim. 2 13

FINIS.

# A FORME OF PRAYERS, to bee vſed in priuate houſes *euerie morning and euening*.

## MORNING PRAYER.

ALmightie GOD, and moſte mercifull Father, wee doe not preſent our ſelues before thy Majeſtie, truſting in our owne merits or worthineſſe, but in thy manifolde mercies, who haſt promiſed to heare our prayers, & grant our requeſts, which wee ſhall make to thee in the Name of thy beloued Sonne Ieſus Chriſt our Lord, who hath alſo commanded vs to aſſemble our ſelues together in his Name, with full aſſurance that hee will not onlie bee among vs, but alſo be our Mediator and Aduocate towards thy Majeſtie, that wee may obteine all thinges which ſhall ſeeme expedient to thy bleſſed will, for our neceſſities. Therefore wee beſeech thee, moſte mercifull Father, to turne thy louing countenance

towards vs, and impute not vnto vs our manifolde ſinnes and offences, whereby wee juſtlie deſerue thy wrath and ſharpe puniſhment: but rather receiue vs to thy mercie, for Ieſus Chriſtes ſake. accepting his death and paſſion as a juſt recompence for all our offences, in whom onlie thou art pleaſed, and through whom thou canſt not be offended with vs: and ſeeing that of thy great mercies we haue quietlie paſſed this night, grant, O Heauenly Father, that we may beſtow this day wholly in thy ſeruice, ſo that al our thoughts, wordes and deedes may redound to the glorie of thy Name, and good exſample to all men, who ſeeing our good works, may glorifie thee our Heauenlie Father. And for as much as of thy meere fauour and loue thou haſt not onlie created vs to thine owne ſimilitude and likeneſſe, but alſo haſt choſen vs to bee heires with thy deare Sonne IESUS CHRIST, of that immortall kingdome which thou preparedſt for vs before the beginning of the world, wee beſeech thee to increaſe our faith and knowledge, and to lighten our heartes with thine holie Spirite, that wee may in the meane time liue in godlie conuerſation and integritie of life, knowing that idolaters, adulterers, couetous men, contentious perſons, drunkards, gluttons, and ſuch like, ſhall not inherite the kingdome of God.

And becauſe thou haſt commanded vs to pray one for another, wee doe not onlie make requeſt, O LORD, for our ſelues, and them that thou haſt al-

readie called to the true vnderſtanding of thine Heauenlie will, but for all people and Nations of the world, who as they know by thy wonderfull works, that thou art GOD ouer-all, ſo they may be inſtructed by thine holie Spirite, to beleeue in thee, their onlie Sauiour and Redeamer. But for as much as they cannot beleeue except they heare, nor cannot heare but by preaching, and none can preach except they bee ſent, therefore, O LORD, raiſe vp faithfull diſtributers of thy myſteries, who ſetting apart all worldlie reſpectes, may both in their life and doctrine onelie ſeeke thy glorie. Contrarilie, confounde Sathan, Antichriſt, with all hyrelinges and papiſtes, whome thou haſt alreadie caſt off into a reprobate ſence, that they may not by ſectes, ſchiſmes, hereſies and errours diſquiet thy little flocke. And becauſe, O LORD, wee bee fallen into the latter dayes, and dangerous times, wherein ignorance hath gotten the vpper hand, and Sathan with his miniſters ſeeke by all meanes to quench the light of thy Goſpell, wee beſeech thee to maintaine thy cauſe againſt thoſe rauening wolues, and ſtrengthen all thy ſeruantes, whome they keepe in priſon and bondage: let not thy long ſuffering be an occaſion either to increaſe their tyranny, or to diſcourage thy childrē: neither yet let our ſinnes & wickedneſſe be an hinderāce to thy mercies: but with ſpeed, O Lord, conſider the great miſeries and afflictions of thy poore Church, which in ſundrie places by the rage of enemies is

grieuouſlie tormented: And this wee confeſſe, O Lord, to ſome moſte juſtlie for our ſinnes, who notwithſtanding thy manifolde benefites, whereby thou doeſt daylie allure vs to loue thee, and thy ſharpe threatnings, whereby we haue occaſion to feare thee, and ſpeedilie to repent, yet continue in our owne wickedneſſe, and feele not our hearts ſo touched with that diſpleaſure of our ſinnes as wee ought to doe. Therefore, O Lord, create in vs new hearts, that with feruent minds we may bewaile our manifolde ſinnes, and earneſtlie repent vs for our former wickedneſſe and vngodlie behauiour towards thee: And whereas we cannot of our ſelues purchaſe thy pardon, yet we humblie beſeech thee for Ieſus Chriſtes ſake, to ſhew thy mercies vpon vs, and receiue vs againe to thy fauour. Grant vs, deare Father, theſe our requeſts, and all other thinges neceſſarie for vs and thy whole Church, according to thy promiſe in Ieſus Chriſt our Lord, in whoſe Name wee beſeech thee as hee hath taught vs, ſaying, *Our Father which art, &c.*

## EVENING PRAYER.

O Lord God, Father euerlaſting and full of pitie, we acknowledge and confeſſe that wee are not worthie to lift vp our eyes to Heauen, much leſſe to preſent our ſelues before thy Majeſtie, with confidence that thou wilt heare our prayers, and grant our requeſtes, if wee conſider our owne deſeruings: for our conſciences doe accuſe vs,

and our

and our ſinnes witneſſe againſt vs, and wee know that thou art an vpright Iudge, who doeſt not juſtifie the ſinners and wicked men, but puniſheſt the faultes of all ſuch as tranſgreſſe thy Commandementes. Yet, moſte mercifull Father, ſince it hath pleaſed thee to command vs to call on thee in all our troubles and aduerſities, promiſing euen then to helpe vs, when wee feele our ſelues as it were ſwallowed vp of death and deſperation, wee vtterlie renounce all worldlie confidence, and flee to thy ſouereigne bountie, as our only ſtay & refuge, beſeeching thee not to call to remembrance our manifolde ſinnes and wickedneſſe, whereby we continually prouoke thy wrath & indignation againſt vs, neither our negligence and vnkindneſſe, who haue neither worthilie eſteemed, nor in our liues ſufficientlie expreſſed the ſweete comfort of thy Goſpell reuealed vnto vs: but rather to accept the obedience and death of thy Sonne Ieſus Chriſt, who by offering vp his bodie in ſacrifice once for all, hath made a ſufficient recompence for all our ſinnes. Haue mercie therefore vpon vs, O Lord, and forgiue vs our offences: Teach vs by thine holie Spirit, that we may rightlie weigh them, and earneſtlie repent for the ſame: and ſo much the rather, O Lord, becauſe that the reprobate, and ſuch as thou haſt forſaken, cannot prayſe thee, nor call vpon thy Name, but the repenting heart, the ſorrowfull minde, the conſcience oppreſſed, hungering and thirſting for thy grace, ſhall euer ſet foorth thy praiſe and glorie. And albeit wee

bee but wormes and duſt, yet thou art our Creator, and we are the worke of thine hands: yea, thou art our Father, & we thy children: thou art our ſheepeheard, and we thy flocke: thou art our Redeamer, and we thy people whom thou haſt bought: thou art our God, and we thine inheritance. Correct vs not therefore, in thine anger, O Lord, neither according to our deſerts puniſh vs, but mercifullie chaſtiſe vs with a Fatherlie affection, that all the world may know, that at what time ſoeuer a ſinner doeth repent him of his ſinne from the bottome of his heart, thou wilt put away his wickedneſſe out of thy remembrance, as thou haſt promiſed by thine holie Prophet.

Finallie, for as much as it hath pleaſed thee to make the night for man to reſt in, as thou haſt ordained him the day to trauell, grant, O deare Father, that wee may ſo take our bodilie reſt, that our ſoules may continuallie watch for the time that our LORD IESUS CHRIST ſhall appeare for our deliuerance out of this mortall life: and in the meane ſeaſon that we, not ouer-come by anie fantaſies, dreames, or other tentations, may fullie ſet our minds vpon thee, loue thee, feare thee, and reſt in thee: Furthermore, that our ſleepe bee not exceſſiue, or ouer much after the inſatiable deſires of our fleſh: but onlie ſufficient to content our weake nature, that we may be the better diſpoſed to liue in all Godlie conuerſation, to the glorie of thine holie Name, and profite of our brethren: So bee it.

## A COMPLAINT OF THE TYRANNIE vſed againſt the Saincts of GOD, conteining *a Confeſsion of our ſinnes, and a Prayer* for the deliuerance and preſeruation *of the Church, and confuſion of the enemies.*

ETernall and euerlaſting GOD, Father of our Lord Ieſus Chriſt, who haſt commanded vs to pray, and promiſed to heare vs, euen when wee doe call from the pit of deſperation, the miſeries of theſe our moſt wicked dayes compel vs to poure forth before thee the complaintes of our wretched heartes oppreſſed with ſorrow. Our eyes doe beholde, and our eares do heare the calamities & oppreſſion which no tongue can expreſſe, neither yet, alas, doe our dull hearts rightlie conſider the ſame: for the Heathen are entred into thine inheritance, they haue polluted thy Sanctuarie, prophaned and aboliſhed thy bleſſed inſtitutions, moſte cruellie murthered, and daylie doe murther thy deare children: thou haſt exalted the arme and force of our enemies: thou haſt expoſed vs to a prey, to ignominie and ſhame, before ſuch as perſecute thy trueth: their wayes doe proſper: they glorie in miſchiefe, and ſpeake proudlie againſt the honour of thy Name: thou goeſt not foorth as captaine before our hoſtes: the edge of our ſworde, which ſometimes was moſte ſharpe, is now blunt, and doeth returne without victorie in battell.

It appeareth to our enemies, O Lord, that thou haſt broken that league which of thy mercie & goodneſſe thou haſt made with thy Church: For the libertie which they haue to kill thy children like ſheep, and to ſheede their blood, no man reſiſting, doeth ſo blinde & puffe them vp with pride, that they aſhame not to affirme, that thou regardeſt not our intreating. Thy long ſuffering and patience maketh them bolde, from crueltie to proceede to the blaſphemie of thy Name. And in the meane ſeaſon, alas, wee doe not conſider the heauineſſe of our ſinnes, which long haue deſerued at thine hands not onelie theſe temporall plagues, but alſo the tormentes prepared for the diſobedient: for wee knowing thy bleſſed will, haue not applyed our diligence to obey the ſame, but haue followed, for the moſte part, the vaine conuerſation of the blinde worlde: and therefore in verie juſtice haſt thou viſited our vnthankfulneſſe. But, O Lord, if thou ſhalt obſerue and keepe in mind for euer the iniquities of thy children, then ſhal no fleſh abide nor bee ſaued in thy preſence. And therefore wee conuicted in our owne conſcience, that moſte juſtlie we ſuffer, as puniſhed by thine hande, doe neuertheleſſe call for mercie, according to thy promiſe: And firſt we deſire to bee corrected with the rodde of thy children, by the which we may bee brought to a perfect hatred of ſinne, and of our ſelues: and therefore, that it would pleaſe thee, for Chriſt Ieſus thy Sonnes ſake, to ſhew to vs, and thy whole Church vniuerſally

perſecuted,

perſecuted, the ſame fauour & grace that ſometimes thou diddeſt, when the chiefe members of the ſame for anguiſh and feare were compelled to crie, Why haue the Nations raged? Why hath the people made vproares? And why haue Princes and Kings conſpired againſt thine Anointed Chriſt Ieſus? Then diddeſt thou wonderfullie aſſiſt and preſerue thy ſmall and diſperſed flocke: then diddeſt thou breake the barres and gates of yron: then diddeſt thou ſhake the foundations of ſtrong priſons: then diddeſt thou plague the cruell perſecuters, and then gaueſt thou ſome tranquilitie and reſt, after thoſe raging ſtormes and cruell afflictions.

O Lord, thou remaineſt one for euer: we haue offended, and are vnworthie of anie deliuerance: but worthie art thou to bee a true and conſtant God, and worthie is thy deare Sonne Chriſt Ieſus, that thou ſhouldeſt gloriefie his Name, and reuenge the blaſphemie ſpokē againſt the trueth of his Goſpel, which is by our aduerſaries damned, as a doctrine deceaueable and falſe: yea, the blood of thy Sonne is troden vnder feete, in that the blood of his members is ſhed for witneſſing of thy trueth: And therefore, O Lord, beholde not the vnworthineſſe of vs that call for the redreſſe of theſe enormities, neither let our imperfections ſtop thy mercies from vs: but behold the face of thine Anointed Chriſt Ieſus, and let the equitie of our cauſe preuaile in thy preſence: let the blood of thy Saincts, which is ſhed, bee openlie reuenged in

the eyes of thy Church, that mortall men may know the vanitie of their counſels, and that thy children may haue a taſte of thine eternall goodneſſe. And ſeeing that from that man of ſinne, that Romane Antichriſt, the chiefe aduerſarie to thy deare Sonne, doth all iniquitie ſpring, and miſchiefe proceede, let it pleaſe thy Fatherlie mercie, more and more to reueale his deceit and tyrannie to the world: open the eyes of Princes and Magiſtrates, that clearely they may ſee how ſhamefullie they haue beene and are abuſed by his deceaueable wayes, howe by him they are compelled moſte cruellie to ſhedde the blood of thy Saincts, and by violence refuſe thy newe and Eternall Teſtament, that they in deepe conſideration of theſe griuous offences, may vnfainedlie lament their horrible defection from CHRIST IESUS thy Sonne, from hencefoorth ſtudying to promote his glorie in the Dominions comitted to their charges, that ſo yet once againe the glorie of thy Goſpell may appeare to the worlde. And ſeeing alſo that the chiefe ſtrength of that odious beaſt conſiſteth in diſſenſion of Princes, let it pleaſe thee, O Father, who haſt claimed to thy ſelf to be called the God of peace, to vnite and knitte in perfect loue the heartes of all thoſe that looke for the life Euerlaſting. Let no craft of Sathan moue them to warre one againſt another, neither yet to maintaine by their force and ſtrength that kingdome of darkneſſe: but rather that Godlie they may conſpire (illuminated by thy worde) to

roote out from among them all ſuperſtition with the maintainers of the ſame.

Theſe thy graces, O LORD, wee vnfainedlie deſire to be powred foorth vpon all Realms and Nations: but principallie, according to that duetie which thou requireſt of vs, wee moſte earneſtlie require that the heartes of the inhabitantes of ENGLAND and SCOTLAND, whome the malice and craft of Sathan and of his ſuppoſtes, of manie yeeres haue diſſeuered, may continue in that Godlie vnitie, which nowe of late it hath pleaſed thee to giue them, beeing knitte together in the vnitie of thy worde: open their eyes, that clearelie they may beholde the bondage and miſerie which is purpoſed againſt them both: and giue vnto them wiſedome, to auoide the ſame in ſuch ſort that in their Godlie concorde thy NAME may bee glorified, and thy diſperſed flocke comforted and relieued.

The common wealthes, O LORD, where thy Goſpell is truelie preached, and harbour granted to the afflicted members of CHRISTES bodie, wee commende to thy protection and mercie: Bee thou vnto them a defence and buckler: be thou a watch-man to their walles, and a perpetuall ſafeguarde to their cities, that the crafty aſſaultes of their enemies repulſed by thy power, thy Goſpel may haue free paſſage from one nation to another: & let all

Preachers and Miniſters of the ſame haue the gifts of thine holie Spirit, in ſuch aboundance, as thy Godlie wiſedome ſhall know to bee expedient for the perfect inſtruction of that flocke which thou haſt redeamed with the precious blood of thine onlie and well-beloued Sonne Ieſus Chriſt: purge their heartes from all kind of ſuperſtition, from ambition and vaine glorie, by which Sathan continuallie laboureth to ſtirre vp vngodlie contention: and let them ſo conſent in the vnitie of thy trueth, that neither the eſtimation which they haue of men, neither the vaine opinions which they haue conceiued by their writinges, preuaile in them againſt the cleare vnderſtanding of thy bleſſed word.

And now laſt, O Lord, we moſte humblie beſeech thee, according to that prayer of thy deare Sonne our Lord Ieſus, ſo to ſanctifie and confirme vs in thine Eternal veritie, that neither the loue of life temporall, nor yet the feare of torments and corporall death, cauſe vs to denie the ſame, when the confeſſion of our faith ſhall bee required of vs: but ſo aſſiſt vs with the power of thy Spirit, that not onelie boldlie wee may confeſſe thee, O Father of mercies, to be the true God alone, and whom thou haſt ſent our Lord Ieſus, to be the only Sauiour of the world, but alſo, that conſtantlie wee may withſtand all doctrine repugning to thy Eternall trueth, reuealed to vs in thy moſte bleſſed word. Remoue from our heartes the blinde loue of our ſelues, and ſo rule thou all the actions of our life,

that in vs thy Godly Name may bee glorified, thy Church edified, and Sathan finally confounded by the power and meanes of our Lord Ieſus Chriſt, to whom, with thee and the holy Spirit, be all praiſe and glory, before thy Congregation now and euer: So bee it.

Ariſe, O Lord, and let thine enemies be aſhamed: let them flee from thy preſence that hate thy Godly Name: let the grones of thy priſoners enter in before thee, and preſerue by thy power ſuch as be appointed to death: let not thine enemies thus triumph to the ende, but let them vnderſtand, that againſt thee they fight: preſerue and defend the Vine, which thy right hand hath planted, and let all Nations ſee the glory of thine Anointed.

Haſten, LORD, and tarie not.

## A GODLY PRAYER, TO BE ſaid at all times.

HOnour and praiſe be giuen to thee, O Lord God Almightie, moſte deare Father of Heauen, for all thy mercies and louing kindneſſe ſhewed vnto vs, in that it hath pleaſed thy gracious goodneſſe freely and of thine owne accord, to elect and chooſe vs to ſaluation before the beginning of the worlde: and euen like continuall thanks be giuen to thee for creating vs after thine owne image, for redeaming vs with the precious blood of thy deare Sonne, when wee were vtterlie loſt, for ſanctifying vs with thine holie Spirit

in the

in the reuelation and knowledge of thine holy word, for helping and ſuccouring vs in all our needes and neceſſities, for ſauing vs from all dangers of bodie and ſoule, for comforting vs ſo fatherlie in all our tribulations and perſecutions, for ſparing vs ſo long, and giuing vs ſo large a time of repentance. Theſe benefites, O moſte mercifull Father, like as wee acknowledge to haue receaued them of thine onelie goodneſſe, euen ſo wee beſeech thee, for thy deare Sonne IESUS CHRISTES ſake to grant vs alwayes thine holie Spirit, whereby wee may continuallie grow in thankfulneſſe towardes thee, to bee ledde into all trueth, and comforted in all our aduerſities. O LORD, ſtrengthen our Faith: kindle it more in feruentneſſe and loue towardes thee, and our neighbours for thy ſake. Suffer vs not, moſte deare Father, to receaue thy worde anie more in vaine: but grant vs alwayes the aſſiſtance of thy grace and holie Spirit, that in heart, word and deede, we may ſanctifie and doe worſhip to thy Name.

Helpe to amplifie and increaſe thy kingdome, that whatſoeuer thou ſendeſt, wee may bee heartilie well content with thy good pleaſure and will: let vs not lacke the thing, O Father, without the which wee cannot ſerue thee: but bleſſe thou ſo all the workes of our hands, that we may haue ſufficient, & not to be chargeable, but rather helpefull vnto others: be mercifull, O LORD, to our offences: and ſeeing our debt is great, which thou haſt forgiuen vs in IESVS

CHRIST,

CHRIST, make vs to loue thee, and our neighbours ſo much the more. Bee thou our Father, our Captaine and defender in all temptations, holde thou vs by thy mercifull hand, that wee may bee deliuered from all inconueniences, and ende our liues in the ſanctifying and honouring of thine holie NAME, through IESVS CHRIST our LORD and onlie Sauiour: So bee it.

Let thy mightie hande and out-ſtretched arme, O LORD, be ſtill our defence: thy mercie and louing kindneſſe in IESVS CHRIST thy deare Sonne, our Saluation: thy true and holy word our inſtruction: thy grace and holie Spirit our comfort and conſolation, vnto the ende and in the ende: So bee it.

O LORD, increaſe our Faith.

## A THANKS-GIVING, TO *bee ſaide before Meat.*

THE eyes of all thinges doe looke vp, and truſt in thee, O LORD: thou giueſt them meat in due ſeaſon: thou openeſt thine hand, and filleſt with thy bleſſinges eucrie liuing creature: Good LORD bleſſe vs, and the giftes which wee receiue of thy large liberalitie, through IESVS CHRIST our LORD: So be it. *Our Father, &c.*

# A THANKS-GIVING, TO *bee ſaide after Meat.*

THE GOD of all glorie and peace, who hath created, redeamed, and preſentlie fedde vs, bee bleſſed for euer: So bee it.

The GOD of all power, who hath called from death that great Paſtor of the ſheepe, our LORD IESUS, comfort and defend the flocke which hee hath redeamed by the blood of the eternall Teſtament: increaſe the number of true Preachers: repreſſe the rage of obſtinate Tyrantes: mitigate and lighten the hearts of the ignorant: relieue the paines of ſuch as bee afflicted, but eſpeciallie of thoſe that ſuffer for the teſtimonie of thy trueth: And finallie, confounde Sathan, by the power of our LORD IESUS CHRIST: So bee it.

O GOD, keepe thy Church, our King and Queene, and giue vs peace through CHRIST IESUS our LORD, Amen.

*FINIS.*

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