



Joseph Beard.
Alderley.

SACRAMENTAL
Knowledge,

ACCORDING

To an Ordinance of the Lords
and Commons, Octob. 20. 1645.

Drawn into Questions and Answers:
(which Answers in the bigger Character
are the Ordinance it self in the
words of it.

With an addition of Scripture-proofs:
and some brief Directions for self-
EXAMINATION.

By *Robert Austin*, Doctor in Divinity, Pa-
stor of the Church of *Allington* in *Kent*,
for the use of his Flock, and the benefit of
such other people as stand in need of the
like help.

L O N D O N,

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COLLEGE, REGEN
Angus

*The Parliaments Rules & Directions concern-
ing Suspension from the Sacrament of the
Lords Supper in cases of Ignorance.*

I. Of one God in three Persons.

ALl such persons who shall be admitted to the Sacrament of the Lords supper, ought to know that there is a God, that there is but one everliving and true God, maker of heaven and earth, and Governor of all things: That this only true God, is the God whom we worship, That this God is but one, yet three distinct Persons, the Father, Son, & holy Ghost, all equally God.

II. Of mans Creation and fall.

That God created man after his own Image in knowledge, righteousness, and true holiness; That by one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned; That thereby they are all dead in trespasses and sins, and are by nature the children of wrath, and so liable to eternal death, the wages of every sin.

III. Of CHRIST.

That there is but one Mediatour between God and man, the man Christ Jesus, who is also over all, God blessed forever, neither is there salvation in any other, That he was conceived by the holy Ghost, and born of the Virgin *Mary*; That he dyed upon the Cross to save his people from their sins; That he rose again the third day from the dead, ascended into heaven, sits at the right hand of God, and makes continually intercession for us, of whose fulness we receive all grace necessary to salvation.

IV. Of Faith, Repentance, and holy Life.

That Christ and his benefits are applyed onely by Faith; That Faith is the gift of God, and that we have it not of our selves, but it is wrought in us by the Word and Spirit of God.

That Faith is that Grace whereby we believe and trust in Christ for remission of sins and life everlasting,

according to the promise of the Gospel, that whosoever
ever beleeves not on the Son of God, shall not see life
but shall perish eternally.

That they who truly repent of their sins, do see their
sorrow for them, and turn from them to the Lord, and
that except men repent, they shall surely perish.

That a Godly life is conscionably ordered according
to the word of God, in Holiness and Righteousness
without which no man shall see God.

V. *Of the Sacraments.*

That the Sacraments are Seals of the Covenant of
Grace in the blood of Christ; That the Sacraments of
the New Testament are Baptisme and the Lords Supper;
That the outward Elements in the Lords Supper
are Bread and Wine, and do signifie the body and
blood of Christ crucified, which the worthy receiver by
Faith doth partake of in this Sacrament; which Christ
hath likewise ordained for the remembrance of his
death; That whosoever eats and drinks unworthily, is
guilty of the Body and Blood of the Lord: and there-
fore that every one is to examine himself, lest he eat
and drink judgment to himself, not discerning the
Lords body.

VI. *Of the souls and bodies of men after death.*

That the souls of the faithful after death do imme-
diately live with Christ in blessedness, and that the
souls of the wicked do immediately go into hell tor-
ments. That there shall be a resurrection of the bodies
both of the just and unjust at the last day, at which
time all shall appear before the judgement seat of
Christ, to receive according to what they have done
in the body, whether it be good or evil: And that the
righteous shall go into Life eternal, and the wicked
into everlasting punishment.

And it is further ordained by the Lords and Com-
mons, That those who have a competent measure of
understanding concerning the matters contained in
these Articles, shall not be kept back from the Sacra-
ment

ment of the Lords Supper for Ignorance : And that the Examination & Judgement of such persons as shall for their Ignorance of the aforesaid points of Religion not to be admitted to the sacrament of the Lords Supper, is to be in the power of the Eldership of every Congregation.



The Parliaments Rules and Directions concerning Sacramentall Knowledge: drawn into Questions and Answers, with an addition of Scripture-proofs, and some brief Directions for Self-examination.

I. Of one G O D in three Persons.

WHether do you believe that there is a God?

A. Yes, and I know there is, *Act. 17. 28. Rom. 1. 19, 20, 21.*

Q. How many Gods do you believe there are?

A. Onely one ever-living and true God.

1 Cor. 8. 4. 2. Tim. 6. 17. Jer. 10. 10.

Q. Is not the Father God, the Son God, and Holy Ghost God?

A. Yes.

Q. How then do you say, that there is but one God.

A. There is but one God in respect of divine essence, yet there are three distinct persons all equally God, Mat. 28. 19. 1 Job. 5. 7.

Q. Who is this one ever-living true God?

A. The maker of heaven and earth, and Governour of all things, whom I alone do worship, Jonah 1. 9.

II. Of mans Creation, and Fall.

Q. Did this God create man holy or sinfull?

A. God created man holy, after his own image, in righteousness, and true holiness, Eccles. 7. 13. Col. 3. 10.

Q. How came all men then to be sinfull?

A. By one man [Adam] sin entred into the world, and death by sin, in whom all have sinned, as being all in his loins. Rom. 5. 12.

Q. What follows from hence?

A. That by means of Adams sin, and the corruption we draw from him, all men are dead

dead in trespasses and sins, and are by nature the children of wrath, and so liable to eternal death. *Rom. 5. 15. Eph. 2. 1.*

III. Of CHRIST.

Q. How then do you hope to be saved?

A. By the onely mediation of Jesus Christ, *Act. 15. 11.*

Q. Are there no more mediators then one?

A. No, but one Mediator between God and man, the man Christ Jesus, who is over all God blessed for ever; neither is there salvation in any other, *1 Tim. 2. 5. Rom. 9. 5. Act. 4. 12.*

Q. What is Christ?

A. He is both the eternal (a) Son of God, and the Son of man, (b) and as man he was conceived of the Holy Ghost (c) born of the Virgin Mary, (d) who also dyed upon the Crosse, to save his people from their sins; and rose again (e) the third day from the dead, (f) ascended up into heaven, and now sitteth at the right hand of God, and makes intercession for us. (g) of whose fulness we receive all grace necessary to salvation. (a) *Rom. 1. 3, 4.* (b) *Matth. 1. 8.* (c) *Matth. 1. 25.* (d) *Gal. 3. 13.* (e) *Luke 24. 21.* (f) *Rev. 8. 3, 4.* (g) *Job. 1. 16.*

Q. Shall all men be saved by Christ?

A. No, only they who are true and living members of his body; for Christ is the Saviour only of his own body, Eph. 5.23.

IV. Of Faith, Repentance, Holy life.

Q. How do men come to be living members of Christ's body?

A. Onely by faith, whereby we become ingrafted into him, Gal. 2.20. Joh. 15.5.

Q. Have we faith of our selves?

A. No, it is the (a) gift of God, and wrought in us (b) by his word and spirit. (a) Eph. 28. (b) John 6.44,45.

Q. What is faith?

A. It is that grace whereby we believe, and trust in Christ for remission of sins, and life everlasting, according to the promise of the Gospel, John 3.16. Act. 16.31.

Q. Shall none then be saved, but those that thus believe in Christ?

A. No, whosoever believes not in the Son of God, shall not see life, but shall perish everlastingly, John 3.18,36.

Q. How may we know whether we have this true faith?

A. By our repentance and godly life, Act. 3.19 Galathians 5.6.

Q. What

Q. What is repentance?

A. It is a seeing of our sins, and sorrowing for them, and turning from them to God, *Act. 3. 19.*

Q. Is this repentance necessary to salvation?

A. Yes; for except men repent, they shall surely perish, *Luke 13. 3.*

Q. What is a godly life?

A. A life conscionably ordered according to the Word of God, in holinesse and righteousness, *Psal. 119. 9. Luke 1. 75.*

Q. Is a godly life also necessary to salvation?

A. Yes; for without holinesse and righteousness no man shall see God, *Heb. 12. 14.*

V. Of the Sacraments.

Q. You said a little before, that faith is wrought in us by Gods Word and Spirit. To what end then serve the Sacraments.

A. The Sacraments are (a) seales of the Covenant of grace made in the blood of Christ; namely (b) That in him, and by him we should be blessed, (a) *Rom. 4. 11.* (b) *Gen. 22. 17, 18.*

Q. How many Sacraments are there in the New Testament?

A. Two, Baptisme, and the Supper of the Lord,

Q. What

Q. What is the outward Element in Baptism? Christ.

A. Water, wherein the party baptized is himself dipped or sprinkled in the Name of the Father, Son and Holy Ghost. *Matth. 20. 16.* Judgem
dy, 1 Cor.

Q. What doth the washing of the water signify?

A. The washing away of our sins in the blood of Christ, *Act. 22. 16.* Cor. 11.

Q. What are the outward Elements in the Lords Supper?

A. Bread and Wine.

Q. What do these signify?

A. The body and blood of Christ crucified, which the worthy receiver by faith doth partake of in this Sacrament, *1 Cor. 11, 24, 25.*

Q. Why did Christ ordain this Sacrament?

A. One main end was for the remembrance of his death, (*1 Cor. 11. 24, 25.*) that is, that we might remember what he hath done for us, and we again owe to him by way of thankfulnesse, even all love and obedience unto the death, *2 Cor. 5. 15.* A second was, that by feeding on Christs body and blood, we might thereby be enabled to die unto sin, and live to God. *Rom. 6. 11.*

Q. What is the danger of unworthy receiving?

A. 1. They are guilty of a hainous sin, namely, of prophaning the body and Blood of Christ.

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Christ. 2. They eat and drink judgement to themselves, that is to say, the cause of many judgements, as not discerning the Lords body, 1 Cor. 11. 27. & 29.

Q. What is the way to come worthily?

A. To examine our selves before we come,
1 Cor. 11. 28.

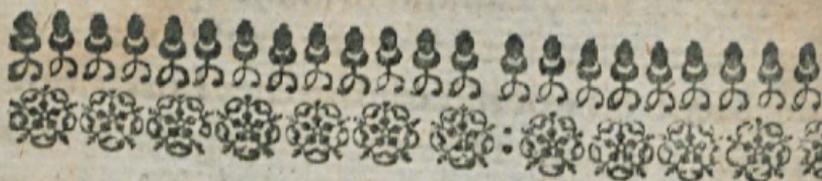
*VI. Of the souls and bodies of men
after death.*

Q. What becomes of the souls of men after death?

A. The (a) souls of the faithfull immediately live with Christ in blessednesse, and the (b) souls of the wicked immediately go into hell torments, (a) Phil. 1. 23. (b) Luke 16. 23.

Q. Whether shall mens bodies rise again?

A. Yes, both of just and unjust at the last day of judgement, (a) at which time all shall appear before the judgement seat of Christ, to receive according to what they have done in the body, whether it be good or evil (b) and the righteous shall go into life eternal, and the wicked into everlasting punishment, (a) 2 Cor. 5. 10. (b) Matth. 25. 16. 34. 41.



*Directions for the Examination of our
Selves before we come to the Lords Sup-
per; Added by the Authour.*

Q. **Y**OU said even now, that we must ex-
amine our selves before we come to
Gods table; tell me, how must we examine our
selves?

A. The word [*Examine*] in the Original
signifies to prove and try as the gold-smith
doth his gold, which he doth (we know) two
wayes; first, by his touch-stone, whether it
be true or counterfeit: secondly, by the bal-
ance, whether it be weight, or how much
too light: So must we try our selves by the
touch-stone and balance of Gods Word; first
whether we be Christians (*a*) onely in name
(*q*) or in deed and in truth: 2. If in truth, then
how much we come short of what we should
be, (*a*) *Rev. 3. 1.* (*b*) *2 Cor. 13. 5.*

More plainly, we must examine our selves,
first concerning our graces: and secondly
concerning our sins.

Q. Of what graces must we examine our selves?

A. More especially of those which more immediately concern our coming to Gods Table, as,

1. Of our Knowledge, which is the eye of the soul, to discern what we eat.

2. Of our faith, which is as the hand of the soul to receive Christ and all his merits as the chief nourishment of our souls.

3. Of our repentance, which is as a sallet of four herbs to provoke our dull appetite to these heavenly dainties.

4. Of our Love, which is as the heat of the stomach to digest Christ, and to convey him into all his members.

5. Of our reverence and godly fear of that Divine Majesty before whom we come, and to the heavenly ministration we come about.

6. Of our thankfulness to the Master of the feast, who hath made us thus a feast of the flesh and blood of his own and onely Son.

Q. Wherein consists this examination of our selves concerning these?

A. According to the Scriptures manner of speaking (which under words of knowledge comprehends affections and practice suitable) it consists in three things.

1. In an impartial search whether we have these graces, of which is made up our wedding garment; which is a vesture of gold wrought about with divers colours, *Psal.* 45. 10. that is to say, the garment of (a) faith interwoven with divers (b) other graces, (a) *1 Pet.* 1. 7. (b) *Col.* 3. 12, 13, 14.

2. If we find we have those graces, the second thing is, to prepare our selves that is to say, to stirre them up, and put them on as the bride her ornaments against our coming; for it is not the bare having, but the having on our wedding garment, that makes us welcome guests, *Matth.* 22. 12. It is not the bare having of grace, but the present exercise thereof that makes us worthy receivers. The *Corinthians* had all graces *1 Cor.* 1. 4, 5, 7. but (a) because they came not in the exercise of them (as of their love and godly fear) they were judged of God as unworthy receivers, as not discerning the Lords body: we must therefore quicken and revive our graces before we come, and so put on our wedding garment, (a) *1 Cor.* 11. 18. 2. 29.

3. If we fear we have not these graces, then the third and last thing is, to bewail our wants, and to fly unto God, and to beg them of him by hearty prayers, *Jam.* 1. 5.

And finding our selves thus groaning under the sense of our wants, and hungering and thirsting after Gods grace, we may boldly come; for Christ (c) calls all such to come, and promites (d) they shall be filled, (c) Mat. 11.28. (d) Mat. 5.6.

Q. You said also we must examine our selves concerning our sins; Of what sins especially must we examine our selves?

A. 1. Of scandalous sins, whereby we have not onely offended God, and wounded our own souls, but also scandalized our brother; that is to say, grieved the stronger, and occasioned the weaker to sin by our example.

2. Of our wilfull defects and decays in grace; arising either from our neglect of the means, or not using them so frequently and conscionably as we ought, or not improving the occasion of grace, and our former experience attained unto.

Q. Wherein consists this examination of our sins?

A. According to the former use of the word, it consists:

1. In a careful and faithful searching out our sins, with all their aggravations, as with how high a hand we have offended; against what light we have sinned; what offence to God and man we have incurred; and what wounds have followed on our own souls thereby.

2. In

2. In a diligent enquiry how we stand affected to our sins: As,

1. Whether we judge our selves for them and grieve especially that we have offended God, grieved his good Spirit, scandalized our brethren, and wounded our own souls.

2. Whether we earnestly desire to be freed not only from the punishment, but also from the power of sin, & to be reconciled to God.

3. Whether to this end we fly unto Christ that he may thus save us from our sins, and make our peace with God.

4. Whether we resolve fully with our selves to leave by Gods grace our sins for the time to come, and to lead new lives; and to that end, to use all means appointed by God, and to use them frequently and conscionably as we ought, and oft improve all holy opportunities.

And they again who find it thus with themselves they may come with comfort; but as for those who are neither troubled with the want of Gods grace, nor with the burden of their sins; who coming to Gods Table, have no sense of what they come about, or prepare not their hearts to seek the Lord, (*2 Chron* 30. 18, 19.) such cannot be but unworthy receivers, and so eat judgment to themselves as not discerning the LORDS body.

