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Orthodox Catechism :

Being the Sum of

Christian Religion,

Contained in the Law and Gospel.

Published

For preventing the Canker and
Poison of Heresy and Error.

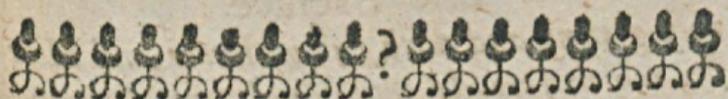
By H. COLLIER, S. J.

Search the Scriptures. John 7. 17.

*The Words that I have spoken, the same
shall judge you in the last day. John 12. 48.*

LONDON,

Printed in the Year, 1680.



The Preface.

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

Dearly Beloved,

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

And forasmuch as the day we live in is

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

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

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

Now albeit here may be many things which some of you may know already, yet unto such those things I hope will be as acceptable as St. Peter's Epistles were to the scattered

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Saints, though they knew much of the matter before; yet I dare say here is somethings which may be for information as well as establishment to the most knowing among you.

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

In what I have written you will see I con-center with the most Orthodox Divines in the Fundamental Principles and Articles of the Christian Faith, and also have industri-ously expressed them in the same words, which have on the like occasion bin spoken, only differ-ing in some things about Church-constitution, wherein I have taken a little pains to shew you the true form of God's House, with the coming in thereof, and the going out thereof: but I hope my Zeal in this will not be misin-terpreted by any that truly fear God. That God whom we serve is very jealous of his Wor-ship; and forasmuch as by his Providence the Law of his House hath bin preserved and con-tinued to us, we look upon it as our Duty in our generation to be searching out the mind of God in his holy Oracle, as Ezra and Nehe-miah

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

Now albeit there are some differences between many Godly Divines and us in Church-Constitution, yet inasmuch as those things are not the Essence of Christianity, but that we do agree in the fundamental Doctrine thereof, there is sufficient ground to lay aside all bitterness and prejudice, and labour to maintain a spirit of Love each to other, knowing we shall never see all alike here. We find in the primitive times that the Baptism of Christ was not universally known, witness the

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ignorance of Apollos that eminent Disciple and Minister, which knew only the Baptism of John. And if God shall enlighten any into any Truth, which they shall stifle for base and unwarrantable ends, know that 'tis God must judg, and not Man. And wherein we cannot concur, let us leave that to the coming of Christ Jesus, as they did their difficult cases in the Church of old until there did arise a Priest with Urim and Thummim, that might certainly inform them of the mind of God there-about.

I have proposed three Creeds to your consideration, which ought throughly to be believed and embraced by all those that would be accounted Christians, viz. the Nicene Creed, Athanasius his Creed, and the Creed commonly called the Apostles; The last of which contains the sum of the Gospel; which is industriously opened and explained; and I beseech you do not slight it because of its Form, nor Antiquity, nor because supposed to be composed by Men; neither because some that hold it, maintain some Errors, or whose Conversation may not be correspondent to such fundamental Principles of Salvation; but take this for a perpetual Rule, That whatever is good in any, owned by any, whatever Error or Vice it may be mixed withal, the Good must not be

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reje^{ct}ed for the Error or Vice sake, but owned, commended, and accepted. Here is also in the close of the Book a brief, but full Exposition of that Prayer Christ taught his Disciples. Also the Decalogue, or ten Commandments unfolded.

Now forasmuch as I have taken a great deal of pains in gathering these broken fragments together for your utility and profit, I hope you will take a little pains to reade it, and more to live it; and I pray do it seriously and observingly. Reade it humbly and frequently, reade it with prayer and meditation, then am I sure thou who art a true Christian wilt love it more & more. And as you love your own Souls, love your Childrens, and declare it in praying for them, as Job did for his, and instructing them as Abraham did his; also winning them to good by a good Example. And that this Book may be of advantage to Youth as well as others, it is catechistically handled for their more easie learning the Principles of Christian Religion, that so they being seasoned with the true Articles of Christian Faith, may not so easily be tainted with the sentiments of Men of corrupt minds in time of Temptation. And it is heartily desired that Parents, especially professing ones, were more concerned for the everlasting wel-

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fare of their Children, as David was for Solomon, when he charged him near his death to keep the Commandments and Judgments of God above all. And if Parents would but conscienciously read those Divine Oracles which hold forth their Duty to their Children, it would doubtless be to them of great advantage.

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

H. C.

A.



A Catechism containing the sum of
Christian Religion.

Quest. **W**hat is thy only comfort in
Life and Death?

Ans^w. That both in Soul and (a) Body,
whether I live or dye (b), I am not mine
own, but (c) belong wholly unto my most
faithful Lord and Saviour Jesus Christ:
who by his most precious Blood (d) fully
satisfying for all my Sins, hath (e) deliver-
ed me from all the power of the Devil,
and so (f) preserveth me, that without
the will of my Heavenly Father not so
much as an Hair may (g) fall from my
Head; yea all things (h) must serve for
my safety: wherefore by his Spirit also he
(i) assureth me of everlasting Life, and
(k) maketh me ready and prepared, that
henceforth I may live to him.

(a) 1 Cor. 6. 19. 1 Theff. 5. 10. (b) Rom. 14. 8.
(c) 1 Cor. 3. 23 (d) 1 Pet. 1. 18, 19. 1 Joh. 1. 7. &
2. 2. (e) 1 Jch. 3. 8. Heb. 2. 14, 15. (f) Joh. 6. 39.
(g) Mat. 10. 30. Luk 21. 18. (h) Rom. 8. 28.
(i) 2 Cor. 1. 12. & 5. 5. Ephes. 13. 14. (k) Rom. 8.
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Q. How?

Taken from the Heidelbergh
Catechism—

Q. How many things are necessary for thee to know, that thou enjoying this comfort mayst live and dye happily?

A. (l) Three. The first, what is the (m) greatness of my sin and misery. The second, how I am (n) delivered from all Sin and Misery. The third, what thanks I (o) owe unto God for this delivery.

(l) Luk. 24. 47. 1 Cor. 6. 11. Rom. 8. 15. Tit. 3. 3, 4, 5, 6, 7, 8. (m) Joh. 4. 41. Rom. 3. (n) Joh. 17. 3. (o) Ephes. 5. 10. 1 Pet. 2. 9. & 3. 10, 11, 12. Rom. 6. 11, 12, 13. Mat. 5. 16. Tit. 2. 11, 12.

Q. Whence knowest thou thy misery?

A. Out of the Law of (a) God.

(a) Rom. 3. 20. & 7. 5, 13 & 5. 20.

Q. What doth the Law of God require of us?

A. That which Christ doth summarily teach us, Mat. 22. 37, 38, 39, 40. Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind and with all thy (b) Strength. This is the first and the great Commandment; and the second is like unto it, Thou shalt love thy Neighbour as thy self. On these two Commandments hang the whole Law and the Prophets.

(b) Luke 10. 27.

Q. Art thou able to keep all these things perfectly?

A.

A. No (c) truly: for by nature I am prone to the hatred of God, and of my (d) Neighbours.

(c) Rom. 3. 10, 23. 1. Job. 1. 8. (d) Rom. 8. 7. Eph. 2. 3. Tit. 3. 3.

Q. Did God then make man so wicked and perverse?

A. Not (e) so, but rather he made him good, and to his own (f) Image; that is, indued with true Righteousness and Holiness, that he might rightly know God his Creator, and heartily love him, and live with him blessed for ever, and that to laud and magnify (g) him.

(e) Gen. 1. 31. (f) Gen. 1. 26, 27. (g) 2 Cor. 3. 18. Col. 3. 10. Eph. 4. 24.

Q. Whence then ariseth the wickedness of Mans nature?

A. From the fall and disobedience of our first Parents *Adam* and (b) *Eve*: hence is our nature so corrupt that we are all conceived and born in (i) Sin.

(b) Rom. 5. 12, 18, 19. (i) Psa. 51. 5. Gen. 5. 3.

Q. Are we so corrupt that we are not at all apt to do well, and are prone to all vice?

A. Indeed we are, except we are regenerated by the Holy (k) Ghost.

(k) John 3. 5. Gen. 6. 5. Job. 14. 4. and 15. 16. Isa. 53. 6.

Q. Doth not God then Injury to Man who

in the Law requireth that of him which he is not able to perform ?

A. No; For God had made Man such a one as (l) he might perform it : but Man by the impulsion of the (m) Devil, and his own sturbbornness bereaved himself and all his posterity of those Divine Graces.

(l) John 3. 5. Eph. 4. 24. (m) Luk. 10. 30.

Q. *Doth God leave this stubbornness and falling away of Man unpunished ?*

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

(n) Rom. 5. 12. (o) Deut. 27. 26. Gal. 3. 10.

Q. *Is not God therefore merciful ?*

A. Yea, Verily he is (p) merciful ; but so, that he is also (q) just : wherefore his Justice requireth that the same which is committed against the divine Majesty of God, should also be recompenced with extream, that is, everlasting Punishment both in Body and Soul.

(p) Exod. 34. 6. Psal. 5. 4, 5, 6. (q) Exod 20. 5. 2. Cor. 6. 14.

Q. *Seeing then by the just Judgment of God*

God we are subject both to temporal and eternal Punishments, is there yet any way or means remaining whereby we may be delivered from these Punishments, and be reconciled to God?

A. God will have his (a) Justice satisfied : wherefore it is necessary (b) that we satisfy either by our selves, or by another.

(a) Exod. 20. 5, 7. and 23. 7. (b) Rom. 8. 3.

Q. Are we able to satisfy by our selves?

A. Not a whit. Nay rather we do every day (c) increase our debt.

(c) Job. 9. 2, 3. and 15. 15. Mat. 6. 12.

Q. Is there any creature in Heaven or in Earth, which is only a creature, able to satisfy for us?

A. None. For first God will (d) not punish that Sin in any other creature which man hath committed; and further, neither can that which is nothing but a creature sustain the wrath of God against sin, (e) and deliver others from it.

(e) Plal. 130. 3. Job 4. 18. and 25. 5.

Q. What manner of Mediator then, and Deliverer must we seek for?

A. Such a one verily as is very Man, and perfectly just, and yet in Power above all creatures, that is, one who also is very (f) God.

(f) 1 Cor. 15. 25. Jer. 23. 6. Isa. 53. 11. 2 Cor. 5. 14. Heb. 7. 16. Isa. 7. 14. Rom. 8. 3.

Q. Where-

Q. Wherefore is it necessary that he be very Man, and that perfectly just too?

A. Because that the Justice of God requireth that the same humane nature which hath sinned, do it self likewise make recompence for sin: but (g) he that is himself a (b) sinner, cannot make recompence for others.

(g) Rom. 5. 12, 17. (b) 1 Pet. 3. 18. Heb. 7. 26.

Q. Why must he also be very God?

A. That he might by the Power of his (i) Godhead sustain in his flesh the burthen of God's wrath, (k) and might recover and restore unto us that Righteousness and Life which we lost.

(i) Isa. 55. 3, 8. Acts. 2. 24. 1 Pet. 2. 18. (k) 1 John. 1. 2. and 4. 9, 10. Acts 20. 28. John. 3. 16.

Q. And who is that Mediator which is together both very God, and a very perfectly just Man?

A. Even our Lord Jesus (l) Christ, who is made to us of God's Wisdom, Righteousness, Sanctification (m) & Redemption.

(l) Mat. 1. 23. 1 Tim. 3. 16. John. 14. 16. 1 Tim. 2, 5. Luk. 2. 11. (m) 1 Cor. 1. 30.

Q. Whence knowest thou this?

A. Out of the Gospel which God first made known (n) in Paradise, and (o) afterwards did spread it a broad by the Patriarks and (p) Prophets; shadowed it by Sacrifices

Sacrifices and other Ceremonies of the Law; and (q) lastly accomplished it by his only begotten Son Christ our Lord.

(n) Gen. 3.15. (o) Gen.22.18. and 49.10,11. Rom. 1.2. Heb. 1. 1. Acts 3. 22. and 10.43. (p) John 5.46. Heb. 10. 7. (q) Rom. 10.4. Gal. 4. 4. and 3.24. Heb. 13. 8.

Q. Is then Salvation restored by Christ to all men who perished in Adam?

A. Not to all: but to those only who by a true Faith are ingrafted into him (r), and receive his benefits.

(r) John. 1. 12. and 3.36. Isa. 53. 11. Psal. 2. 12. Rom. 11. 20. Heb. 4.2. and 10. 39.

Q. What is Faith?

A. It is not only a knowledg, whereby I sincerely assent to all things which God (s) hath revealed unto us in his Word, but also an (t) assured trust kindled in (v) my heart by the Holy Ghost, through the Gospel, whereby I make my repose in God, being assuredly resolved that Remission of Sins, everlasting (a) Righteousness, and life is given not to others only, but to me also, and that freely through the Mercy of God, for (b) the Merits of Christ alone.

(s) Heb. 11. 13. Jam. 2. 19. Gal. 2. 20. (t) Rom. 4. 16. and 5. 1. and 10. 10. (u) Rom. 1. 16. and 10. 17. 1 Cor. 1. 21. Mar. 16. 16. Acts. 16. 14. (a) Mat. 16. 17. John. 3. 5. Gal. 5. 22. Phil. 1. 19. (b) Rom. 3. 24, 25. Acts. 10. 45.

Q. What

Q. *What are those things which are necessary for a Christian man to believe?*

A. All things which are promised us in the Gospel: the sum whereof is briefly comprised in the Articles of the Catholick and undoubted Faith of all true Christians, commonly called the Creed.

I believe in God the Father Almighty, maker of Heaven and Earth; and in Jesus Christ his only Son, our Lord; which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate,

* Not that he, (to wit, Christ) went into the place of the damned, but that he went absolutely into the state of the dead. See Dr. *Vulser* of Christ, in his body of Divinity, pag. 174. and Mr. *Perkins* on the Creed.

† Not that we are to believe in, but that there is a Catholick Church, and by Catholick, we mean no more then the universal Church, which is a company chosen out of whole mankind unto everlasting life, by the Word & Spirit of God.

was crucified, dead & buried, he descended into *Hell; the third day he arose again from the dead, and ascended into Heaven, from whence he shall come to judge both the quick and the dead. I believe in the Holy Ghost, the Holy † Catholick Church, the Communion of Saints, the forgiveness of sins, the Resurrection of the Body,

and the life everlasting. Amen.

Q. Into how many parts is this Creed divided ?

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

Q. Seing (d) there is but one only substance of God, why namest thou those three, the Father, the Son, and the Holy Ghost ?

A. Because God (e) hath so manifested himself in his Word, that these three distinct Persons are that one true everlasting God.

(d) Deut. 6. 4. Eph. 4. 6. Isa. 44. 6. and 45. 5. 1 Cor. 8. 4. (e) Isa. 61. 1. Luk. 4. 18. Psal. 110. 1. Mat. 3. 16, 17. and 28. 19. John. 14. 26. and 15. 26. Tit. 3. 5, 6. Ephes. 2. 18. 2 Cor. 13. 14. Gal. 4. 6. 1 John 5. 7.

Q. What believest thou when thou sayest, I believe in God the Father Almighty, maker of Heaven and Earth ?

A. I believe the everlasting Father of our Lord Jesus Christ (a), who made of nothing Heaven and Earth, with all that are in them; who likewise upholdeth (b) and governeth the same by his eternal Counsel and (c) Providence. This God I believe to be my God and Father for Christ sake; and therefore so trust in him, and rely on him, that I make no doubt but he will

will provide all (*d*) things necessary both for my soul and body; and further, whatso- ever evils he sendeth on me in this troublefome life, he (*e*) will turn them to my safety; seing both he is able to do it, as being (*f*) God Almighty, and willing to do it, as (*g*) being a bountifull Father.

(*a*) Gen. 1. 1, 2. Psal. 33. 6. Job. 33. 4. Acts. 4. 24. and 14. 15, &c. Isa. 45. 7. (*b*) Psal. 104. 3. and 115. 3. Mat. 10. 29. Heb. 1. 3. Rom. 11. 36. (*c*) John 1. 12. Rom. 8. 15. Gal. 4. 5, 6. Ephes. 1. 5. (*d*) Psal. 55. 23. Mat. 6. 26. Luk. 12. 22. (*e*) Rom. 8. 28. (*f*) Isa. 46. 4. Rom. 10. 12. and 8. 38.

Q. What is the Providence of God?

A. The almighty Power of God, every where (*b*) present, whereby he doth as it were by his hand uphold (*i*) and govern Heaven and Earth, with all the Creatures therein, so that those things which grow in the Earth, as likewise rain and drowth, fruitfulness and barrenness, meat (*k*) and (*l*) drink, health and (*m*) sickness, riches and poverty; in a word, all things come not rashly and by chance, but by his fatherly Counsel and Will.

(*b*) Act. 17. 25. Psal. 94. 9. Isa. 29. 15. Ezek. 8. 12. (*i*) Heb. 1. 2, 3. (*k*) Jer. 5. 24. Act. 14. 17. (*l*) John. 9. 3. (*m*) Prov. 22. 2.

Q. What doth this knowledg of the Creation and Providence of God profit us?

A. That

A. That in (n) adversity we may be patient(o), and thankful in prosperity(p), and have hereafter our chiefest hope reposed in God our most faithful Father; being sure that there is nothing which (q) may withdraw us from his love; forasmuch as all creatures are so in his Power, that without his Will they are (r) not able not only to do any thing, but not so much as once to move.

(n) Rom. 5. 3. Job 1. 21. (o) Deut. 8. 10. 1 Theff. 5. 18. (p) Rom. 5. 4. 5. (q) Rom. 8. 38, 19. (r) Job 1. 12. and 2. 6. Pro. 21. 1. Act. 17. 27, &c.

Q. Why is the Son of God called Jesus, that is, a Saviour?

A. Because he saveth us from our sins; neither ought any safety to be sought for from any other (t), nor can elsewhere be found.

(s) Mat. 1. 21. [t] Heb. 7. 25. Acts. 4. 12.

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

A. No: for although in word they boast themselves of him as their only Saviour, yet indeed they deny the only (a) Saviour Jesus: for it must needs be that either Jesus is not a perfect Saviour, or that those who embrace him as their Saviour with a true faith

faith, possess all things in him (b) which are required unto Salvation.

(a) 1 Cor. 1. 13. and 30. &c. (b) Heb. 12. 2. Isa. 9. 6. Col. 1. 19, 20. and 2. 10. Isa. 43. 11. and 25. John. 1. 16..

Q. Why is he called Christ, that is, anointed?

A. Because he was ordained of the Father, and anointed of the holy Ghost (c) the chief Prophet (d) and Teacher, who (e) hath opened unto us the secret Counsel, & all the will of his Father concerning our Redemption, and the high Priest, who with that one only Sacrifice of his Body (f) hath redeemed us, and doth (g) continually make Intercession to his Father for us; and a King, who ruleth us by his Word and Spirit, and defendeth (h) and maintaineth that Salvation which he hath purchased for us.

(c) Psal. 45. 7. Heb. 1. 9 Deut. 18. 15. Act. 3. 22. (d) John. 1. 18. and 15. 15. Mat. 11. 27. (e) Heb. 7. 21. and 10. 12. (f) Rom. 3. 24. and 5. 9, 10. (g) Psal. 2. 6. Luk. 1. 33. (h) Mat. 28. 18.

Q. But why art thou called a Christian?

A. Because through Faith I am a member of (i) Jesus Christ, (k) and partaker of his anointing, that both I (l) may confess his name, and present my self unto him (m) a lively Sacrifice of thankfulness, and also may in this life fight against Sin and Satan

Satan

Satan with free and good conscience, and
(n) afterwards enjoy an everlasting King-
dom with Christ.

(i) Act. 11. 26. 1 Cor. 6. 15. (k) 1 John. 2.
27. Isa. 59. 2. 1 John. 2. 28. (l) Mat. 10. 33.
(m) Rom. 12. 1. Apoc. 5. 8. 1 Pet. 2. 5. 2 Tim. 2.
12. Rom. 6. 12. 13. Apoc. 1. 6. 1 Tim. 1. 18. 19.

Q. For what cause is Christ called the
only begotten Son of God, when we also are
the Sons of God?

A. Because Christ alone is the eternal
and natural Son of the (o) eternal Father,
and (p) we are but Sons adopted of the
Father by Grace for his sake.

(o) Heb. 1. 2, 3. John. 3. 16. (p) Rom. 8. 3.
Eph. 1. 6. John. 1. 12. 1 John. 1. 3.

Q. Wherefore callest thou him our Lord?

A. Because he redeeming and ransom-
ing both our Body and Soul from Sin,
not with Gold nor Silver, but with his
precious Blood, and delivering us from all
the Power of the Devil, hath set (a) us
free to serve him.

(a) 1 Pet. 1. 18. 1 Cor. 6. 20. Ephes. 1. 7.
1 Tim. 2. 5, 6. Rom. 14. 9.

Q. What believest thou when thou sayest,
He was conceived by the Holy Ghost, and born
of the Virgin Mary?

A. That the Son of God, who (b) is
and continueth true and (c) everlasting
(d) God

(d) God, took the (e) very Nature of man, of the flesh and blood of the Virgin *Mary*, through the working of the (f) Holy-Ghost, that withal he might be the true Seed of (g) *David*, like unto his Brethren in all things (h) Sin excepted.

(c) Rom. 9. 5. *Ma.* 7. 14 & 9. 6. 1 *Joh.* 5. 20. *Joh.* 20. 25. (d) *Joh.* 1. 14. *Gal.* 4. 4. (e) *Rom.* 1. 3. (g) *Phil.* 2. 7. *Heb.* 4. 15. & 7. 26.

Q. What profit takest thou by Christ's holy Conception and Nativity?

A. That he is our Mediator, and doth cover with his Innocency and perfect Holiness my Sins, in which I was conceived, that they may not come in the Sight of (k) God.

(i) *Heb.* 2. 16, 17. (k) *Psal.* 32. 1. 1 *Cor.* 1. 30. *Rom.* 8. 3, 4. *Gal.* 4. 4, 5.

Q. What believest thou when thou sayest he suffered.

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

(l) 1 *Pet.* 2. 4. and 3. 18. *Isa.* 53. 12. (m) 1 *John.* 2. 2. and 4. 10.

Q. For

Q. For what cause should he suffer under Pilate, as being his Judg?

A. That he being innocent (n) and condemned before a civil Judg (o), might deliver us from the severe Judgment of God which remained for all men.

(n) Luk. 23. 14. John 19. 4. (o) Psal. 69. 4. Isa. 53. 4, 5. 2 Cor. 5. 21. Gal. 3. 13.

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

A. There is more: for by this I am assured that he took upon himself the curse which did ly on me; for the death of the Cross (p) was accursed of God.

(p) Deur. 21. 23. Gal. 3. 13.

Q. Why was it necessary for Christ to humble himself unto death?

A. Because the Justice and Truth of God could by (a) no other means be satisfied for our sins, but by the very death of the (b) Son of God.

(a) Gen. 2. 17. (b) Heb. 2. 9, 14, 15. Phil. 2. 8.

Q. To what end was he buried also?

A. That thereby he might manifest that he (c) was dead indeed.

(c) Act. 13. 29. Mat. 27. 60. Luk. 23. 53. Jol n. 19. 38.

Q. But since that Christ died for us, why must we also die?

B

A. Our

A. Our death is not a satisfaction for our Sins, but the abolishing of Sin, and our passage (*d*) into everlasting Life.

(*d*) John 5. 24. 1 Phil. 23. Rom. 7. 24.

Q. What other commodity receive we by the Death of Christ?

A. That by the virtue of his Death our old man is crucified, slain, and (*e*) buried together with him, (figured out in holy Baptism) that henceforth evil lusts and desires may (*f*) not reign in us, but we (*g*) may offer our selves unto him a Sacrifice of thanksgiving.

(*e*) Rom. 6. 6 (*f*) Rom. 6. 12. (*g*) Rom. 12. 1.

Q. Why is there added, he descended into Hell?

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

(*b*) Isa. 53. 10. Mat. 27. 46. Not that he (to wit, Christ) went into the Place of the damned, but that he went absolutely into the state of the dead. See Dr. *Usher* in his Body of Divinity, pag. 17. and Mr. *Perkins*. on the Creed.

Q. What

Q. What doth the Resurrection of Christ profit us ?

A. First, by his Resurrection he vanquished death, that he (*i*) might make us partakers of that Righteousness which he had gotten us by his death. Again, we are now (*k*) also stirred up by his Power to a new Life. Lastly, the Resurrection of our head, Christ, is a (*l*) Pledg unto us of our glorious Resurrection.

(*i*) 1 Cor. 15. 6. and 5. 4, 5, 6. Rom. 4. 25. 1 Pet. 1. 3, &c. and 21. (*k*) Rom. 6. 4. Col. 3. 1, &c. Eph. 2. 5. (*l*) 1 Cor. 15. 12, &c. Rom. 8. 11.

Q. How understand you that he ascended into Heaven ?

A. That Christ, his Disciples looking on, was (*a*) taken up from the Earth into Heaven, and yet (*b*) still is there for our sakes, and will be until he come again to judge the quick and (*c*) the dead.

(*a*) Act. 1. 9. Mark. 16. 19. Luke. 24. 51. (*b*) Heb. 4. 14. and 7. 25. and 9. 11. Rom. 8. 34. Eph. 4. 10. Col. 3. 1. (*c*) Act. 1. 11. Mat. 24. 30.

*Q. Is not Christ with us then until the end of the World, as he (*d*) hath promised ?*

A. Christ is true God, and true Man, and so according to his Manhood is not now on Earth, but according to his Godhead, his Majesty, his Grace, and (*e*) Spi-

rit is at no time from us.

(*d*) Mat. 28. 20. Mat. 26. 11. John. 16. 18. and 17. 11. Acts 3. 21. (*e*) John. 14. 17, &c. 16. 13. and Eph. 4. 8.

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

A. No ; for seeing his Divinity is incomprehensible, and (*f*) every where present, it followeth necessarily that the same is without the bounds of his humane Nature which he took unto him, and yet is nevertheless in it, (*g*) and abideth personally united to it.

(*f*) Act. 7. 38, 44. and 17 27, &c Jer 23. 24.
(*g*) Col. 2. 9. Mat. 28. 6.

Q. What Fruit doth the Ascension of Christ into Heaven bring unto us ?

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

(*b*) 1 John

(h) 1 John 2. 1, 2. Rom. 8. 34. (i) John 14. 2. and 20. 17. Eph. 2. 6. (k) John 14. 16. and 16. 7. 2 Cor. 5. 5. (l) Col. 3. 1. Phil. 3. 20, &c.

Q. Why is it further said, he sitteth at the Right-Hand of God?

A. Because Christ therefore is ascended into Heaven, to (m) shew there that he is the Head of his Church, by whom the Father (n) governeth all things.

(m) Eph. 1. 20. and 5. 23. Col. 1. 18. (n) Mat. 28. 18. John 5. 22.

Q. What profit is this Glory of our Head Christ unto us?

A. First, that through his Holy Spirit (a) he poureth upon us his Members heavenly Graces, then that he shieldeth and (b) defendeth us by his Power against all our Enemies.

(a) Eph. 4. 16. (b) Psal. 2. 9. and 110. 2. John 10. 28. Eph. 4. 8.

Q. What Comfort hast thou by the coming of Christ again to judge the quick and the dead?

A. That in all my Miseries and Persecutions, I look with my (c) Head lifted up, for the very same who before yielded himself unto the Judgment of God for (d) me, and took away all Malediction from me, to come Judge from Heaven to throw all his and my Enemies into e-

verlasting Pains, but to (e) translate me with all his chosen unto himself, into Celestiall Joys, and everlasting Glory.

(e) Luk. 21. 28. Rom. 8. 23. Phil. 3. 20 Tit. 2. 13. (d) 2Thess. 1. 6, 7. 1Thess. 4. 16. Mat. 25. 41. [e] Mat. 25. 34.

Of the Holy Ghost.

Q. What believest thou concerning the Holy Ghost?

A. First, that He is true and Coeternal God, with the (f) eternal Father and the Son; secondly, that he is (g) also given unto me, to make (h) me, through a true Faith, Partaker of Christ and all his Benefits, to (i) comfort me, and to (k) abide with me for ever.

[f] Gen. 1. 2. Isa. 48. 16. 1 Cor. 3. 16, 1 Cor. 6. 19. Acts 5. 3, 4. [g] Mat. 28. 19. 2 Cor. 1. 2. [h] Gal. 3. 14. 1 Pet. 1. 2. 1 Cor. 6. 17. [i] Acts 9. 31. [k] John 14. 16. 1 Pet. 4. 14.

Q. What believest thou concerning the Holy and Catholick Church of Christ?

A. I believe that the Son (l) of God doth from (m) the beginning of the (n) World to the End thereof, gather, (o) defend, and preserve unto himself by his Spirit (p) and Word, out of (q) whole Mankind, a (r) Company chosen to everlasting

lasting Life, and agreeing in true Faith; and that I am a lively Member of that Company, and so shal (f) remain for ever.

[o] Isa. 59. 21. E h. s. 5. 26. [p] Acts 2. 4, 41. Ep. 4. 3, 4, 5, 6. [q] Mat. 18. 18. [r] 1 John 3. 21. 2 Cor. 13. 5.

Q. What mean those words, The Communion of Saints?

A. First, that all and every one who believeth, are in (a) common Partakers of Christ and all his Graces, as being his Members; and then that every one ought (b) readily and chearfully to bestow the Gifts and Graces which they have received to the common Commodity and Safety of all.

(a) 1 John 1. 3. Rom. 8. 32. 1 Cor. 1. 2. and 13. 21. 1 Cor. 6. 17. (b) 1 Cor. 12. 21. Phil. 2. 4, 5, 6.

Q. What believest thou concerning Remission of Sins?

A. That God, for the Satisfaction made by Christ, (c) hath put out all the (d) Remembrance of my Sins, and also of that Corruption within me wherewith I must fight all my life time, and doth freely indow me with the Righteousness of Christ, that I come not at any (e) time into Judgment.

(c) 1 John 2. 2. 2 Cor. 5. 19, 21. (d) Jer. 31. 34. Psal. 103. 3, 4 & 10: 11. Rom. 7. 24, 25. Rom. 8. 1, 2, 3. (e) John 3. 18.

Q. What Comfort hast thou by the Resurrection of the Flesh?

A. That not only my Soul, after it shall depart out of my Body, shall (f) presently be taken up to Christ, but that this my Flesh also, being raised up by the Power of Christ, shall be again united to my Soul, and (g) shall be made like to the glorious Body of Christ.

(f) Luk. 23. 43. Phil. 1. 23. (g) 1 Cor. 15. 53. Job. 19. 25, 26. 1 John 3. 2. Phil. 3. 21.

Q. What Comfort takest thou of the Article of everlasting Life?

A. That forasmuch (h) as I feel already in my Heart the beginning of everlasting Life, (i) it shall at length come to pass that after this Life I shall enjoy full and perfect Bliss, wherein I may magnify God for ever, which Blessedness verily neither Eye hath seen, nor Ear heard, neither hath any Man in thought conceived it. (h) 2 Cor. 5. 1, 2, 3. (i) 1 Cor. 2. 9. Joh. 17. 3.

Q. But when thou believest all these things, what profit redoundeth thence unto thee?

A. That I am righteous in Christ before God, and an Heir (k) of eternal Life.

(k) Rom. 1. 17. John 3. 36. Rom. 3. 4. and 22. 24, 25, 28. Rom. 5. 1. Gal. 2. 16. Eph. 2. 8, 9.

Q. How art thou righteous before God?

A. Only

A. Only by Faith in Christ Jesus. So that although my Conscience accuse me that I have grievously trespassed against all the Commandments of God, and have not (*a*) kept one of them, and further am as yet (*b*) prone to all Evil, yet notwithstanding if (*c*) I embrace these Benefits of Christ with a true Confidence and Perswasion of mind, the full and (*d*) perfect Satisfaction, Righteousness and Holiness of Christ, without any (*e*) Merit of Mine, of the (*f*) meer Mercy (*g*) of God is (*h*) imputed and given unto me, and that so, as if neither I had committed any Sin, neither any Corruption did stick unto me, yea as if I my (*i*) self had perfectly accomplished that Obedience which Christ accomplished for me.

(*a*) Rom. 3. 9, &c. (*b*) Rom. 7. 23. (*c*) Rom. 3. 22. Joh. 3. 18. (*d*) Tit. 3. 5. Eph. 2. 8, 9. (*e*) 1 John 2. 2. (*f*) Rom. 3. 24. Deut. 9. 5, 6. Ezek. 36. 22. (*g*) 1 John 2. 1, &c. (*h*) Rom. 4. 4, 5. 2 Cor. 5. 19 (*i*) 1 Cor. 5. 21.

Q. Why affirmest thou that thou art made Righteous by Faith only?

A. Not for that I please God through the Worthiness of meer Faith, but because only the Satisfaction, Righteousness and Holiness of Christ is my Righteousness (*k*) before God, and (*l*) I cannot take hold of

it, or apply it unto my self any other way than by Faith.

(k) 1 Cor. 1. 30, &c. 1 Cor. 2. 2. (l) 1 John 5. 10.

Q. Why cannot our good Works be Righteousness, or some part of Righteousness before God?

A. Because that Righteousness which must stand fast before the Judgment of God, must be in all Points perfect (m) and agreeable to the Law of God. Now our Works, even the best of them, are imperfect in this Life, and (n) defiled with Sin.

(m) Gal. 3. 10. Deut. 27. 26. (n) Isa. 64. 6.

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

A. That Reward is not given of merit (o), but of Grace.

(o) Luk. 17. 10.

Q. But doth not this Doctrine make Men careless and profane?

A. No, For neither can it be but they who are incorporated into Christ through Faith, should bring forth the (p) Fruits of Thankfulness.

(p) Mat. 7. 18. John 15. 5.