

THE  
FOVNDATION  
OF CHRISTIAN RELI-  
GION, GATHERED INTO  
SIXE PRINCIPLES.

AND IT IS TO BE LEARNED OF  
IGNORANT PEOPLE, THAT THEY  
MAY BE FIT TO HEARE SERMONS WITH  
PROFIT, AND TO RECEIVE THE LORDS  
SVPPER WITH COMFORT.

PSAL. 119. vers. 130.

*The entrance into thy words sheweth light, and giueth  
vnderstanding to the simple.*



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# TO ALL IGNORANT PEOPLE that desire to be instructed.



**P**ORE people, your manner is to sooth up your selues, as though yewere in a most happie estate: but if the matter come to a iust triall, it will fall out farre otherwise. For you leade your lines in great ignorance, as may appeare by these your common opinions which follow;

- 1 That faith is a mans good meaning, and his good seruing of God.
- 2 That God is serued by the rehearing of the ten commandements, the Lords Prayer, and the Creede.
- 3 That ye haue beleueed in Christ euer since you could remember.
- 4 That it is pitie that he should liue which doth any whit doubt of his saluation.
- 5 That none can tell whether he shall be saued or no certainly: but that all men must be of a good beliefe.
- 6 That howsoeuer a man liue, yet if he call vpon God on his death-bed, and say, *Lord haue mercy vpon me*, and so goe away like a lambe, he is certainly saued.
- 7 That if any be strangely visited, he is either taken with a planet, or bewitched.
- 8 That a man may lawfully sweare, when he speakes nothing but the truth, and sweares by nothing but that which is good, as by his faith, or troth.
- 9 That a preacher is a good man no longer then he is in the pulpit. *They thinke all like themselves.*
- 10 That a man may repent when he will, because the Scripture saith; *At what time soeuer a sinner doth repent him of his sinnes, &c.*
- 11 That it is an easier thing to please God, then to please our neighbour.
- 12 That ye can keepe the commandements, as well as God will giue you leaue.
- 13 That it is the safest to doe in Religion as most doe.
- 14 That merry ballads and bookes, as *Scoggin, Benis of Southhampton, &c.* are good to driue away the time, and to remouue heart-qualmes.
- 15 That ye can serue God with all your hearts, and that ye would be forrie else.
- 16 That a man neede not heare so many Sermons, except he could follow them better.
- 17 That a man which commeth at no Sermons, may as well beleuee, as hee which heares all the Sermons in the world.
- 18 That ye know all the Preacher can tell you. For hee can say nothing, but that euery man is a sinner, that we must loue our neighbours as our selues, that euery man must bee saued by Christ: and all this ye can tell as well as he.
- 19 That it was a good world, when the old Religion was, because all things were cheape.
- 20 That drinking and bezing in the ale-house or tauerne, is good fellowship, and shewes a good kinde nature, and maintaines neighbourhoo.
- 21 That a man may sweare by the Masse, because it is nothing now, and byr Lady, because shee is gone out of the Countrey.
- 22 That euery man must be for himselfe, and God for vs all.
- 23 That a man may make of his owne whatsoeuer he can.
- 24 That if a man remember to say his prayers euery morning (though hee neuer vnderstand them) he hath blessed himselfe for all the day following.
- 25 That a man prayeth when he saith the ten commandements.
- 26 That a man eates his Maker in the Sacrament.
- 27 That if a man be no adulterer, no thiefe, no murtherer, and doe no man harme, hee is a right honest man.
- 28 That a man neede not haue any knowledge of religion, because he is not booke-learned.
- 29 That one may haue a good meaning, when he saith and doth that which is euill.
- 30 That a man may goe to wizzards, called wise men, for counsell: because God hath prouided a salue for euery fore.
- 31 That ye are to be excused in all your doings, because the best men are sinners.
- 32 That ye haue so strong a faith in Christ, that no euill company can hurt you.

# The Epistle.

*These and such like sayings, what argue they but your grosse ignorance? Now where ignorance raigeth, there raignes sinne: and where sinne raignes, there the diuell rules: and where he rules, men are in a damnable case.*

*Ye will reply unto mee thus: that ye are not so bad as I would make you. If need be you can say the Creede, the Lords prayer, and the ten Commandements: and therefore ye will be of Gods reliefe, say all men what they will, and you desie the diuell from your hearts.*

*I answer againe, that it is not sufficient to say all these without booke, unlesse ye can understand the meaning of the words, and be able to make a right vse of the Commandements, of the Creed, of the Lords prayer by applying them inwardly to your hearts and consciences, and outwardly to your lines and conuersations. This is the very point in which ye faile.*

*And for an helpe in this your ignorance, to bring you to true knowledge, unfained faith, and sound repentance: here I haue set downe the principall points of Christian religion in fixe plaine and easie rules: euen such as the simplest may easly learne: and hereunto is adioyned an exposition of them word by word. If ye doe want other good directions, then vse this my labour for your instruction. In reading of it, first learne the fixe Principles: and when you haue them without booke, and the meaning of them wisball, then learne the exposition also: which being well conceined, and in some measure felt in the heart, ye shall be able to profit by Sermons, whereas now ye cannot, and the ordinary parts of the Catechisme, namely, the ten Commandements, the Creede, the Lords prayer, and the institution of the two Sacraments, shall more easly be understood.*

Thine in Christ Iesus,

WILLIAM PERKINS.



# THE FOUNDATION OF CHRISTIAN Religion, gathered into fixe Principles.

## The first Principle.

### Question.

**W**HAT doest thou beleue concerning God?

**A.** There is one God, Creator and Governour of all things, distinguishing into the Father, the Son, and the holy Ghost.

*Prooves out of the word of God.*

#### 1. There is a God.

*For the inuisible things of him, that is, his eternall power & Godhead, are seene by the creation of the world, being considered in his workes, to the intent, that they should be without excuse. Neuertheless, he left not himselfe without witnes, in that he did good, and gave vs raine from heauen, and fruitful seasons, filling our hearts with food & gladnes.*

#### 2. This God is one.

*Concerning therefore meate sacrificed to Idols, wee know that an Idol is nothing in the world: and that there is none other God but one.*

#### 3. He is Creator of all things.

*In the beginning God created the heauen and the earth.*

*Through faith wee vnderstand, that the world was ordained by the word of God: so that the things which wee see, are not made of things which did appeare.*

#### 4. He is gouernour of all things.

*The eyes of the Lord in euery place behold the euill and the good.*

*Yea, & all the haire of your heads are numbred.*

#### 5. Distinguished into the Father, the Sonne, and the holy Ghost.

*And Iesus when he was baptized came straight out of the water: and loe, the heauens were opened vnto him, & Iohn saw the spirit of God descending like a Dove and lighting vpon him.*

*And loe a voice came from heauen, saying, This is my beloued Sonne, in whom I am well pleased.*

*For there are three which beare record in heauen, the Father, the Word, and the holy Ghost: and these three are one.*

## The second Principle.

**Q.** What doest thou beleue concerning man, and concerning thine owne selfe?

**A.** All men are wholly corrupted with sin through Adams fall, and so are become slaues of Satan, and guiltie of eternall damnation.

#### 1. All men are corrupted with sinne.

*As it is written, There is none righteous, no not one.*

#### 1. They are wholly corrupted.

*Now the very God of peace sanctifie you through blood, & I pray God that your whole spirit, and soule,*

*and body, may be kept blamelesse vnto the coming of our Lord Iesus Christ.*

*This I say therefore and testifie in the Lord, that ye henceforth walke not as other Gentiles walke, in vanitie of their minde.*

*Having their cogitation darkened, & being strangers from the life of God, through ignorance that is in them, because of the hardnesse of their heart.*

*When the Lord saw that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his heart, were euil onely continually.*

#### 3. Through Adams fall.

*Wherefore, as by one man sinne entred into the world, and death by sinne, and so death went ouer all men, for so much as all men haue sinned.*

#### 4. And so are become slaues of Sathan.

*Wherein in times past ye walked according to the course of the world, and after the Prince that ruleth in the ayre, even the spirit that now worketh in the children of disobedience.*

*For as much then, as the children were partakers of flesh and blood, hee also himselfe likewise tooke part with them, that hee might destroy through death, him that had the power of death; that is, the diuell.*

*In whom the God of this world hath blinded the minds, that is, of Infidels, that the light of the glorious Gospel of Christ, which is the image of God, should not shine vnto them.*

#### 5. And guiltie of eternall damnation.

*For as many as are of the workes of the law, are vnder the curse: for it is written, Cursed is euery man that continueth not in all things, which are written in the booke of the law, & doe them.*

*Likewise then, as by the offence of one, the fault came on all men to condemnation: so by the iustifying of one, the benefit abounded toward all men, to the iustification of life.*

## The third Principle.

**Q.** What meanes is there for thee to escape this damnable estate?

**A.** Iesus Christ, the eternall Sonne of God, being made man, by his death vpon the Crosse, and by his righteousnes, hath perfectly alone by himselfe accomplished all things that are needfull for the saluation of mankind.

#### 1. Christ Iesus the eternall Sonne of God.

*And the Word was made flesh, and dwelt among vs, and we saw the glory thereof, as the glory of the onely begotten (Sonne) of the Father, full of grace and truth.*

#### 2. Being made man.

*For he in no sort tooke the Angels, but he tooke the seede of Abraham.*

#### 3. By his death vpon the Crosse.

Eph. 4. 17

Verse 18.

Gen. 6. 9.

Rom. 5. 12.

Eph. 2. 2.

Heb. 2. 14

1 Cor. 4. 4.

Gal. 3. 10.

Rom. 5. 18.

Ioh. 1. 14

Heb. 2. 16

Esa. 53. 5.

But he was wounded for our transgressions, hee was broken for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.

## 4. And by his righteousness.

Rom. 5. 19.

For as by one mans disobedience, many were made sinners: so by the obedience of one, shall many also be made righteous.

1. Cor. 5. 21.

For he hath made him to be sinne for vs, which knew no sinne, that we should be made the righteousness of God in him.

Heb. 7. 25

Wherefore he is able also perfectly to saue them that come vnto God by him, seeing he euer liueth to make intercession for them.

A&amp; 4. 12.

6. Alone by himselfe. Neither is their saluation in any other: for among men there is giuen none other name vnder heauen, whereby we must be saued.

1. Ioh. 2. 2.

7. Accomplished all things needfull for the saluation of mankind. And he is the reconciliation for our sins: and not for ours onely, but also for the sins of the whole world.

## The fourth Principle.

Q. But how maist thou be made partaker of Christ and his benefits.

Ans. A man of a contrite and humble spirit, by faith alone apprehending and applying Christ with all his merits vnto himselfe, is iustified before God and sanctified.

## 1. A man of a contrite and humble spirit.

Esa. 57. 15.

For thus saith hee that is high and excellent; Hee that inhabiteth the eternitie, whose name is the Holy one, I dwell in the high and holy place, with him also that is of a contrite and humble spirit; to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.

Psal. 51. 17.

The sacrifices of God, are a contrite spirit, a contrite and a broken heart, O God, thou wilt not despise.

## 2. By faith alone.

Mark. 5. 36.

As soone as Iesus heard that word spoken, hee said vnto the ruler of the Synagogue, Bee not afraid, onely beleene.

Num. 21. 19.

So Moses made a serpent of brasse, and set it vp for a signe, and when a serpent had bitten a man, then hee looked to the Serpent of brasse, and liued.

Ioh. 3. 14.

And as Moses lift up the Serpent in the wilderness, so must the Sonne of man be lifted vp.

Verse 5.

That whosoener beleueth in him, should not perish, but haue eternall life.

Ioh. 1. 12

3. Apprehending and applying Christ with all his merits vnto himselfe.

But as many as receiued him, to them he gaue power to be the sonnes of God, to them that beleue in his name.

A

And Iesus said vnto them; I am the bread of life, hee that commeth to mee, shall not hunger, and hee that beleueth in mee, shall neuer thirst.

Ioh. 6. 35.

## 4. Is iustified before God.

For what saith the Scripture; Abraham beleued God, and it was counted to him for righteousness.

Rom. 4. 3

Enen as Dauid declareth the blessednesse of the man, vnto whom God imputeth righteousness, without workes: saying,

Vers. 6.

Blessed are they whose iniquities are forgiven, and whose finnes are couered.

Vers. 7.

## 5. And sanctified.

And hee put no difference betweene vs and them, after that by faith hee had purified their hearts.

A&amp; 15. 19.

But yee are of him in Christ Iesus, who of God is made vnto vs wisdom, and righteousness, and sanctification, and redemption.

1. Cor. 1. 30.

## The fifth Principle.

Q. What are the ordinary or vsuall meanes for obtaining of faith?

A. Faith commeth onely by the preaching of the word, and increaseth daily by it: as also by the administration of the Sacraments and prayer.

1. Faith commeth onely by the preaching of the word, and increaseth daily by it.

But how shall they call on him, in whom they haue not beleued: how shall they beleue in him, of whom they haue not heard? And how shall they heare without a Preacher? Where there is no vision, the people decay: but he that keepeth the law is blessed.

Rom. 10. 14.

Prou. 29. 18.

Hos. 4. 8.

My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to mee: and seeing thou hast forgotten the law of thy God, I will also forget thy children.

## 2. As also by the administration of the Sacraments.

After hee receiued the signe of circumcision, as the seale of the righteousness of faith, which hee had when hee was uncircumcised, that hee should be the father of all them that beleue, not being circumcised, that righteousness might be imputed to them also.

Rom. 4. 11.

Moreover, brethren, I would not that yee should bee ignorant, that all our fathers were vnder the cloud, and all passed through the sea, &c.

1. Cor. 10. 1.

## 3. And Prayer.

For whosoener shall call vpon the name of the Lord shall be saued.

Rom. 10. 13.

## The sixth Principle.

Q. What is the estate of all men after death?

A. All men shall rise againe with their owne bodies, to the last iudgement, which beeing ended, the godly shall possesse the kingdome of heauen: but vnbeleeuers and rebroabates shall bee in hell, tormented with the diuell and his angels for euer.

1. All men shall rise againe with their owne bodies.

*Marnell not at this, for the houre shall come, in the which all that are in the graues shall heare his voice.*

*And they shall come forth that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.*

2. To the last iudgement.

*For God will bring euery worke vnto iudgement, with euery secret thing, whether it bee good or euill.*

*But I say vnto you, that of euery idle word that men shall speake, they shall giue an account thereof, at the day of iudgement.*

3. Which beeing ended the godly.

*And deliuered iust Lot, vexed with the vncleane conuersation of the wicked.*

*And the Lord said vnto him: goe through the midst of the Citie, euen through the midst of Ierusalem, & set a marke vpon the forehead of them that mourne, and crye for all the abominations that bee done in the midst thereof.*

4. Shall possesse the kingdome of God.

*Then shall the king say to them on his right hand, Come yee blessed of my Father, inherite yee the kingdome prepared for you from the beginning of the world.*

5. But vnbeleeuers and rebroabates shall bee in hell, tormented with the diuell and his angels.

*Then shall hee say vnto them on the left hand, Depart from mee yee cursed into euerlasting fire, which is prepared for the diuell & his angels.*

The Scriptures for prooffe were onely quoted by the Author, to moue thee to search them: the words themselves I haue exprest at the earnest request of many, that thou might more easily learne them: if yet thou wilt bee ignorant, thy malice is euident; if thou gainest knowledge, giue God the glorie in doing of his will. Thine T.S.

## THE EXPOSITION OF THE Principles.

*The first Principle expounded.*

Question.

What is God?

A. God is (a) a spirit, or a spirituall substance, most wise, most holy, eternall, infinite.

2. How doe you perswade your selfe that there is a God?

A. Beside the testimonie of the Scriptures,

plaine reason will shew it.

Q. What is one reason?

A. When I consider (b) the wonderfull frame of the world, me thinkes the filly creatures that bee in it could neuer make it: neither could it make it selfe, and therefore besides all these, the maker of it must needes be God. Euen as when a man comes into a strange country, & sees faire and sumptuous buildings, and yet findes no liuing creatures there, besides birds and beasts, he will not imagine, that either birds or beasts reared those buildings, but hee presently conceiues, that some men either were or haue beene there.

Q. What other reason haue you?

A. (c) A man that commits any sinne, as murder, fornication, adulterie, blasphemie, &c. albeit hee doth so conceale the matter, that no man liuing know of it, yet oftentimes he hath a griping in his conscience, and feels the very flashing of hell fire; which is a strong reason to shew, that there is a God, before whose iudgement seat he must answer for his fact.

Q. How many Gods are there?

A. No (d) more but one.

Q. How doe you conceiue this one God in your minde?

A. Not (e) by framing an image of him in my mind (as ignorant folkes doe, that thinke him to be an old man sitting in heauen) but I conceiue him by his properties and workes.

Q. What bee his chiefe properties?

A. First, hee is (f) most wise, vnderstanding all things aright, and knowing the reason of them, Secondly, he is (g) most holy, which appeareth, in that he is most iust and mercifull vnto his creatures. Thirdly, hee is (h) eternall, without either beginning, or end of daies. Lastly, he is (i) infinite, both because he is present in all places, and because hee is of power sufficient to doe whatsoever he (k) will.

Q. What be the workes of God?

A. (l) The creation of the world, and euery thing therein, and the preservation of them, being created by his speciall providence.

Q. How know you that God governeth euery particular thing in the world by his speciall providence?

A. To omit the (m) Scriptures, I see it by experience: (n) Meate, Drinke and Clothing being void of heat & life, could not preserve the life of man, vnlesse there were a speciall providence of God to giue vertue vnto them.

2. How is this one God distinguished?

A. (o) Into the Father, which begetteth the Sonne; into the Sonne, who is begotten of the Father; into the holy Ghost, (p) who proceedeth from the Father and the Sonne.

*The second Principle expounded.*

Q. Let vs now come to our felues, and first tell me what is the naturall estate of man?

A. Euery man is by nature (a) dead in sin as a loathsome carri, or as a dead corps lieth

b Rom. 1. 20. A. 3. 14. 17.

c Rom. 2. 15. Gen. 3. 8. 10, and 42. 21.

d 1. Cor. 8. 9.

e Deu. 4. 16. Amos 4. 13.

f Job. 12. 13. e Eia. 6. 3 Exod. 20. 5.

g Eia. 41. 4. i PL 139 12.

h Job. 9. 4 Deu. 10. 17. i Jer. 10. 12. Eia. 33. 4.

m Mat. 10 30. Pro. 16. 33. n Lucit. 26. 26. Mat. 4. 4. o 1. Ioh. 5 7. Mat. 3. 6. 17. p Iob. 15. 26.

q Eph. 2. 1 i Tim. 5. 8.

Ioh. 5. 28.

Verfe. 29

Ecl. 12. 14.

Mat. 12. 35.

2. Pet. 2. 7

Ezech. 9. 4.

Mat. 25. 34.

Verfe. 51

1. Ioh. 4. 24.



rotting and stinking in the graue, hauing in him the seed of all finnes.

Q. What is sinne?

A. Any (*b*) breach of the of law of God, if it bee no more but the least want of that which the law requireth.

Q. How many sorts of sinne are there?

A. Sinne is either the (*c*) corruption of nature, or any euill actions that proceed of it, as fruits thereof.

Q. In whom is the corruption of nature?

A. In all men (*d*) none excepted.

Q. In what part of man is it?

A. In euery (*e*) part both of body and soule, like as a leprosie that runneth from the crowne of the head to the sole of the foote.

Q. Shew me how euery part of man is corrupted with sinne?

A. First, in the (*f*) minde there is nothing but ignorance and blindness concerning heavenly matters. Secondly, (*g*) the conscience is defiled, being alwaies either benumbed with sinne, or else turmoyled with inward accusations and terrors. Thirdly, (*h*) the will of man onely willetth and lusteth after euill. Fourthly, the (*i*) affections of the heart, as loue, ioy, hope, desire, &c. are mooued and stirred to that which is euill to embrace it, and they are neuer stirred vnto that which is good, vntill it bee to eschew it. Lastly, the (*k*) members of the body are the instruments & tooles of the minde for the execution of sinne.

Q. what bee those euill actions that are the fruits of this corruption?

A. (*l*) Euill thoughts in the minde, which come either by a mans owne conceiuing, or by the suggestion of the diuell: (*m*) euill motions and lusts stirring in the heart, and from these arise euill words and deeds, when any occasion is giuen.

Q. How commeth it to passe that all men are thus defiled with sinne?

A. By (*n*) Adams infidelity and disobedience, in eating the forbidden fruit; euen as we see great personages by treason do not onely hurt themselves, but also stain their blood, and disgrace their posterity.

Q. What hurt comes to man by his sin?

A. (*o*) He is continually subiect to the curse of God in his life time, in the end of his life, and after this life.

Q. What is the curse of God in this life?

A. (*p*) In the bodie diseases, aches, paines: in the soule, blindness, hardnes of heart, horror of conscience, in goods, hinderances, and losses: in name ignominie and reproch: lastly, in the whole man, bondage vnder Sathan the prince of darkenesse.

Q. What manner of bondage is this?

A. This bondage (*q*) is when a man is the slave of the diuell, and hath him to raigne in his heart as his God.

Q. How may a man know whether Sathan bee his God or not?

A. Hee may know it by this, if hee giue o-

bedience to him in his heart, and expresse it in his conseruation.

Q. And how shall a man perceine this obedience?

A. If he (*r*) take delight in the euill motions that Satan puts into his heart, and doe fulfill the lusts of the diuell.

Q. What is the curse due to man in the end of this life?

A. (*s*) Death, which is the separation of bodie and soule.

Q. What is the curse after this life?

A. (*t*) Eternall damnation in hell fire, where of euery man is guilty, and is in as great danger of it, as the traytor apprehended is in danger of hanging, drawing and quartering.

*The third principle expounded.*

Q. If damnation bee the reward of sinne: then is a man of all creatures most miserable: a dogge or a toade when they die, al their miserie is ended; but when a man dyeth, there is the beginning of his woe.

A. It were so indeed, if there were no means of deliuerance, but GOD hath shewed his mercy, in giuing a Saviour to mankind.

Q. How is this Saviour called?

A. (*u*) Iesus Christ.

Q. What is Iesus Christ?

A. (*x*) The eternall Sonne of God made man in all things, euen (*y*) in his infirmities like other men, save onely in sinne.

Q. How was he made man void of sinne?

A. He was (*z*) conceiued in the wombe of a Virgin, and sanctified by the holy Ghost at his conception.

Q. Why must our Saviour bee both God and man?

A. He (*a*) must bee a man, because man had sinned, and therefore a man must die for sinne, to appease Gods wrath: he must be God, to sustaine & vphold the manhood, to ouercome and vanquish death.

Q. What bee the offices of Christ to make him anal-sufficient Saviour?

A. (*b*) He is a Priest, a Prophet, a King.

Q. Why is he a Priest?

A. To worke the meanes of saluation in the behalfe of mankind.

Q. How doth hee worke the meanes of saluation?

A. (*c*) First, by making satisfaction to his Father for the sinne of man: secondly by making intercession.

Q. How doth he make satisfaction?

A. By two meanes: and the first is by offering a sacrifice.

Q. What is the sacrifice?

A. (*d*) Christ himselfe, as hee is a man consisting of body and soule.

Q. What is the (*e*) Altar.

A. Christ as hee is God, is the Altar on which he sacrificed himselfe.

Q. Who was the Priest?

A. None but (*f*) Christ, and that as he is both God and man.

Q. How

Ich. 8.  
44.  
1 Ioh. 3.8

Rom. 5.  
12.

Gal. 3.  
10.  
Ro. 3.19

Mar. 1.  
21.  
Heb. 2.  
16.  
Ioh. 1.14.  
7.  
Feb. 5.  
7.  
Mar. 13.  
32.  
7 Mar. 1.  
18.

1 Tim.  
2.5, 6.

Pl. 4. 7.  
Luk. 4. 8.  
Deut. 18.  
15, 18.  
Luk. 1. 33.  
Pl. 110. 21

Mat. 20.  
8.  
Heb. 7. 15  
16.

Efa. 53.  
10.  
Apo. 8.  
3.  
Heb. 13.  
10.

1 Heb. 5. 5  
6.

1. Ioh.  
3.4.  
Rom. 7.7  
Gal. 3.10.

Col. 3.9  
Pl. 51. 5.

Rom. 3.  
10.

Gen. 6.  
5.  
Theff.  
5. 23.

Cor. 2.  
14.  
Rom. 8.5  
Tit. 1.  
15.  
Eph. 4.18  
19.  
Efa. 57.  
20.  
Phil. 2.  
13.  
Ioh. 1.9.  
16.  
Gal. 5.  
24.  
Rom. 6.  
19.

Gen. 6.  
5.  
Ioh. 13  
21.  
Act. 4. 3.  
1. Che. 21  
1.

Rom. 5  
13. 18. 19  
Gen. 3.

Gal. 3.  
10.

Deut.  
28. 21, 22  
27. 6, 7.  
66, 67.

Heb. 2.  
14.  
Eph. 2.3.  
2. Cor. 4.  
4.  
Luk. 11.  
14.

Q. How oft did he sacrifice himselfe?

A. Neuer but (p) once.

Q. What death did he suffer when he sacrificed himselfe?

A. A death vpon the crosse, peculiar to himself alone: for (q) besides the separation of body and soule, he felt also the pangs of hell, in that the whole wrath of God due to the sinne of man, was powred forth vpon him.

Q. What profite commeth by his Sacrifice?

A. (a) Gods wrath is appeased by it.

Q. Could the sufferings of Christ, which was but for a short time, counteruaile euerlasting damnation, and so appease Gods wrath?

A. Yea: for seeing Christ suffered, (b) God suffered, though not in his Godhead: and that is more then if all men in the world had suffered for euer and euer.

Q. Now tell me the other meanes of satisfaction.

A. It is the perfect fulfilling of the law.

Q. How did he fulfill the law?

A. By (c) his perfect righteousness: which consisteth of two parts; the first, the integrity and pwenes of his humane nature: the other, (d) his obedience in performing all that the law required.

Q. You haue shewed how Christ doth make satisfaction, tell me likewise how he doth make intercession?

A. He alone doth continually (e) appeare before his father in heauen, making the faithfull, and all their praiers acceptable vnto him, by applying of the merits of his owne perfect satisfaction to them.

Q. Why is Christ a Prophet?

A. To (f) reueale vnto his Church the way and meanes of saluation, and this he doth outwardly by the ministerie of his word, and inwardly by the teaching of his spirit.

Q. Why is he also a King?

A. That (g) he might bountifullly bestow vpon vs, & conuey vnto vs all the afore said meanes of saluation.

Q. How doth he shew himselfe to be King?

A. In (h) that beeing dead and buried, hee rose from the graue, quickened his dead bodie, ascended into heauen, and now sitteth at the right hand of his Father, with full power and glorie in heauen.

Q. How else?

A. In (i) that hee doth continually inspire and direct his seruants, by the diuine power of his holy spirit, according to his holy word.

Q. But to whom will this blessed King communicate all these meanes of saluation?

A. He (k) offereth them to many, and they are sufficient to saue all mankind: but all shall not be saued thereby, because by faith they will nor receiue them.

**The fourth Principle expounded.**

Q. What is faith?

A. Faith is a (l) wonderfull grace of God, by which a man doth apprehend and applie

A Christ, and all his benefits vnto himselfe.

Q. How doth a man apply Christ vnto himselfe, seeing wee are on earth, and Christ in heauen?

A. This (m) applying is done by assurance, when a man is verily perswaded by the holy spirit, of Gods fauour towards himselfe particularly, & of the forgiveness of his owne finnes.

Q. How doth God bring men truly to beleue in Christ?

A. First, hee prepareth their hearts, that they might be capable of faith: and then hee worketh faith in them.

Q. How doth God prepare mens hearts?

A. (n) By bruising them, as if one would breake an hard stone to powder: and this is done by humbling them.

Q. How doth God humble a man?

A. By working in him a sight of his sins, and a sorrow for them.

Q. How is this sight of sinne wrought?

A. By the (o) morall law: the summe whereof is the ten commandements.

Q. What finnes may I finde in my selfe by them?

A. Tennes.

Q. What is the first?

A. (a) To make something thy God, which is not God, by fearing it, louing it, and so trusting in it more then in the true God.

Q. What is the second?

A. (b) To worship false gods, or the true God in a false manner.

Q. What is the third?

A. (c) To dishonour God in abusing his titles, words, and workes.

Q. What is the fourth?

A. To (d) breake the Sabbath, in doing the workes of their calling, & of the flesh; and in leauing vndone the workes of the spirit.

Q. What be the fixe latter?

A. To doe any thing that may hinder thy neighbours (e) dignity, (f) life, (g) chastity, (h) wealth, (i) good name, (k) though it be but in the secret thoughts and motions of the heart vnto which thou giuest no liking nor consent.

Q. What is sorrow for sinne?

A. It is (l) when a mans conscience is touched with a lively feeling of Gods displeasure for any of these finnes: (m) in such wise, that hee vtterly despaires of saluation, in regard of any thing in himselfe, acknowledging that he hath deserued shame and confusion eternally.

Q. How doth God worke this sorrow?

A. By the terrible curse of the law.

Q. What is that?

A. Hee (n) which breakes but one of the commandements of God, though it be but once in all his life time, and that onely in one thought, is subiect to, and in danger of eternall damnation thereby.

Q. When mens hearts are thus prepared, how doth God ingraft faith in them?

A. By working certaine inward motions

in

m 2<sup>o</sup> Cor.  
1. 21, 22.  
Rom. 8. 16

n Eze. 11  
19.  
Hof. 6. 1, 2

o Ro. 3. 20  
5, 27, 28.

a Com. I.

b II.

c III.

d IIII.

e V.  
f V I.  
g VII.

h VIII.  
i X.  
k X.  
l A 3. 2.

m 1. Tim  
1. 15.  
n Gal. 3. 10.

o 1. Tim  
1. 15.  
p 1. Tim  
1. 15.

q 1. Tim  
1. 15.

r 1. Tim  
1. 15.

s 1. Tim  
1. 15.

t 1. Tim  
1. 15.

u 1. Tim  
1. 15.



in the heart, which are the seedes of faith, out of which it breedeth.

Q. What is the first of them?

A. When a man humbled vnder the burden of his finnes, doth (e) acknowledge and feele that he stands in great neede of Christ.

Q. What is the second?

A. An (p) hungry desire & a longing to be made partaker of Christ & all his merits.

Q. What is the third?

A. A flying to the throne of grace, from the sentence of the law pricking the conscience.

Q. How is it done?

A. By (r) praying, with sending vp loud cries for Gods fauour in Christ, in the pardoning of sinne; and with feruent perseuerance herein, till the desire of the heart be granted.

Q. What followeth after this?

A. God then (s) according to his mercifull promise, lets the poore sinner feele the assurance of his loue wherewith he loueth him in Christ, which assurance is a liuely faith.

Q. Are there diuers degrees and measures of true faith?

A. (t) Yea.

Q. What is the least measure of true faith that any man can haue?

A. When a man of an humble spirit, by reason of the littlenesse of his faith, doth not yet feele the assurance of the forgiveness of his finnes, and yet he is perswaded that they are pardonable; and therefore desireth that they should be pardoned, and with his heart praith to God to pardon them.

Q. How doe you know that such a man hath faith?

A. These desires and prayers are testimonies of the Spirit, whose propertie it is to stirre vp a longing and a lusting after heavenly things with sighes and groanes for Gods fauour and mercie in Christ. y Now where the Spirit of Christ is, there is Christ dwelling; and where Christ dwelleth, there is true faith, how weake soeuer it be.

Q. What is the greatest measure of faith?

A. When a man daily increasing in faith comes to be (a) fully perswaded of Gods loue in Christ towards himselfe particularly, and of the forgiveness of his owne finnes.

Q. When shall a Christian heart come to this full assurance?

A. Not (b) at the first, but in some continuance of time, when he hath bene well practised in repentance; and hath had diuers experiences of Gods loue vnto him in Christ: then after them will appeare in his heart the fullness of perswasion: which is the ripenesse and strength of faith.

Q. What benefits doth a man receiue by faith in Christ?

A. Hereby & hee is iustified before God, and sanctified.

Q. What is this, to be iustified before God?

A. It comprehendeth two things: the first,

to be cleared from the guiltinesse and punishment of sinne; the second, to be accepted as perfectly righteous before God.

Q. How is a man cleared from the guiltinesse and punishment of his finnes?

A. By Christs (f) sufferings and death vpon the crosse.

Q. How is he accepted for righteous before God?

A. By the righteousness of Christ imputed to him.

Q. What profit coes by being thus iustified?

A. Hereby and by no other means in the world, the beleuer shall bee accepted before Gods iudgement seate, as worthy of eternall life by the merits of the same righteousness of Christ.

Q. Doe not good workes then make vs worthy of eternall life?

A. No: For God, who is perfect righteousnesse it selfe, will finde in the best workes we doe, more matter of damnation then of saluation: and therefore (s) we must rather condemne our selues for our good workes, then looke to be iustified before God thereby.

Q. How may a man know that he is iustified before God?

A. Hee neede not ascend into heauen to search the secret councill of God: (k) but rather descend into his owne heart to search whether he be sanctified or not.

Q. What is it to be sanctified?

A. It comprehendeth two things: the first, to be purged from the corruption of his own nature, the second, to be indued with inward righteousness.

Q. How is the corruption of sinne purged?

A. By the (l) merits and power of Christs death, which being by faith applied is as a corrasine to abate, consume, and weaken the power of all sinne.

Q. How is a man indued with inherent righteousness?

A. Through the (m) vertue of Christs resurrection: which being applied by faith, is as a restorative to reuiue a man that is dead in sinne, to newnesse of life.

Q. In what part of man is sanctification wrought?

A. In (n) euery part of body and soule.

Q. In what time is it wrought?

A. It is (o) begun in this life, in which the faithfull receiue onely the first fruits of the Spirit, and it is not finished before the end of this life.

Q. What graces of the Spirit doe vsually shew themselves in the heart of a man sanctified?

A. The hatred (p) of sinne, and the loue of righteousness.

Q. What proceedes of them?

A. Repentance, which is (q) a settled purpose in the heart, with a careful endeavour to leaue all his finnes, and to liue a Christian life, according to all Gods commandements.

Q. What

o Efa. 55.

1. Ioh. 7. 27

Luk. 1. 53.

p Mat. 5. 4

q Heb. 4.

6.

r Luk. 15.

18, 19.

Math 15.

23, 23.

Act. 8. 23

2. Cor. 12

8.

f Mat. 7. 7

Efa. 65.

24.

Iob. 33.

26.

r Rom. 1.

15.

Luk. 17. 5

n Efa. 4.

30.

Mat 17.

10.

Luke. 17.

50.

y Rom. 8

23, 26.

Gal. 4. 6.

Mat 5. 55

z Rom. 8

38. 39.

Can. 8. 6

7.

b 1. Tim.

4. 7, 8.

Phil. 2. 3.

6.

with 1. 2.

3. 2. ver.

c Rom. 4.

20. 21.

d 1. Cor.

1. 10.

A. 3. 4. 1.

Rom 4. 9

e Rom. 8.

15.

f Col. 1.

22.

1. Pet. 2.

24.

1. Ioh. 1. 7

g 2. Cor.

5. 31.

h Rom. 4.

17.

Apo. 2. 1

170.

i Pl. 143.

2.

Efa. 64. 6

Iob. 9. 3.

k Rom. 8

1.

2. Ioh. 3. 9

l Rom. 6.

4.

1. Pet. 4.

1. 2.

m Rom.

6. 5. 6.

Phil. 3. 10

n 1. Theff

5. 23.

o Rom. 8.

23.

2. Cor. 5

2. 3.

p Pl. 119.

111. & 40

g. & 101.

30.

Rom. 7.

22.

q Pl. 119.

57, 113.

Q. What goeth with repentance?

A. A continuall fighting and struggling against the assaults of a mans owne flesh, against the motions of the diuell, and the incitements of the world.

Q. What followeth after a man hath gotten the victory in any temptation or affliction?

A. 1. Experience of Gods lone in Christ, and so increase of peace of conscience, and ioy in the holy Ghost.

Q. What followeth if in any temptation he be overcome and through infirmity fall?

A. After a while there will arise a *godly sorrow*, which is, when a man is grieved for no other cause in the world, but for this onely, that by his sin he hath displeased God, who hath bene vnto him a most mercifull and loving Father.

Q. What signe is there of this sorrow?

A. The true signe of it is this, when a man can bee grieved for the very *disobedience of God* in his euill word or deede, though he should neuer be punished, and though there were neither heauen nor hell.

Q. What followes after this sorrow?

A. Repentance, *renewed of flesh*.

Q. By what signes will this repentance appeare?

A. By 7. seuen. 1. A care to leaue the sinne into which hee is fallen. 2. An vtter condemning of himselfe for it, with a craving of pardon. 3. A great anger against himselfe for his carelesnesse. 4. A feare lest he should fall into the same sinne againe. 5. A desire euer after to please God. 6. A zeale of the same. 7. Renenge vpon himselfe for his former offence.

*The fifth Principle expounded.*

Q. What outward meanes must wee vse to obtaine faith, and all the blessings of God which come by faith?

A. The *preaching* of Gods word, and the administration of the *Sacraments*, and prayer.

Q. Where is the word of God to bee found?

A. The whole word of God, needfull to saluation, is set down in the holy Scriptures.

Q. How know you that the Scriptures are the word of God, and not mens policies?

A. I am assured of it: first because the holy Ghost perswadeth my conscience that it is so. Secondly, I see it by experience: for the preaching of the (c) Scriptures haue the power of God in them to *humble a man*, when they are preached, and to cast him downe to hell, and afterward to *restore* and raise him vp againe.

Q. What is the vse of the word of God preached?

A. First, it (d) *breeds* b, and then it increaseth faith in them which are chosen to saluation: but vnto them that perish, it is by reason of their corruption, an *occasion* of their further damnation.

Q. How must we heare Gods word, that it may be effectuell to our saluation?

A. We (e) must come vnto it with hunger-bitten hearts, hauing an appetite to the word; we must marke it with attention, receiue it by faith, submit our selues vnto it with feare and trembling, euen then when our faults are reprooued: Lastly, we must hide it in the corners of our hearts, that we may frame our liues and conuersations by it.

Q. What is a Sacrament?

A. A (f) *signe* to represent, a *scale* to confirme, an *instrument* to conuey Christ and all his benefits to them that do beleue in him.

Q. Why must a Sacrament represent the mercies of God before our eyes?

A. Because we are dull to conceiue and to remember them.

Q. Why do the Sacraments scale vnto vs the mercies of God?

A. Because we are full of vnbeleefe, and doubting of them.

Q. Why is the Sacrament the instrument of the spirit to conuey the mercies of God into our hearts?

A. Because wee are like *Thomas*, wee will not beleue till we feele them in some measure in our hearts.

Q. How many Sacraments are there?

A. Two (g) and no more: *Baptisme*, by which wee haue our *admission* into the true Church of God, and the *Lords Supper*, by which we are nourished and *preserued* in the true Church after our admission.

Q. What is done in Baptisme?

A. (h) In the assembly of the Church the *covenant of grace* betweene God and the party baptized, is solemnly confirmed and sealed.

Q. In this covenant, what doth God promise to the party baptized?

A. (i) Christ, with all blessings that come by him.

Q. To what condition is the party baptized bound?

A. To (k) receiue Christ, & to repent his sin.

Q. What meaneth the *sprinkling* or *dipping* in water?

A. It scales vnto vs remission of sins, and sanctification by the obedience and sprinkling of the blood of Christ.

Q. How cometh it to passe, that many after their baptisme for a long time feele not the effect and fruite of it, and some neuer?

A. The fault is not in God, who keepes his covenants, but the fault is in themselves, in that they doe not keepe the condition of the covenant, to receiue Christ by faith, and to repent of all their sinnes.

Q. When shall a man then see the effect of his baptisme?

A. At what time soeuer hee doth receiue Christ by faith, though it bee many yeares after, he shall then feele the power of God to regenerate him, and to worke all things in him, which he offered in baptisme?

Q. How

1. Sam. 1.  
19.  
A. 16. 34  
Heb. 4. 2.  
Eph. 6. 2  
Luk. 2. 51  
Pla. 119.  
11.

f Rom. 4  
11.  
Gen. 17.  
12.  
Gal. 3. 10

21. Cor.  
10. 1, 2, 3

b A. 2.  
38.  
Tit. 3. 5.  
A. 22.  
16.  
Mat. 28.  
19.  
i Gal. 3.  
27.  
1 Pet. 3.  
21.  
k Mar. 16  
16.

11. Pet. 1.  
2.

Heb. 10  
20.  
1 Pet. 3.  
21.

1 Rom. 5.  
3. 4.  
1. Cor. 1.  
5.

2. Cor.  
7. 8, 9.  
Mat. 26.  
75.

1. Pet. 3.  
19.

2. Cor.  
7. 11.

2. Cor.  
7. 11.

4 Prou.  
29. 13.  
Rom. 10.  
14.  
Math. 28  
19. 20.  
1. Tim. 3  
16.

6 Eph. 1.  
13.

Heb. 4.  
12.  
1. Cor. 14  
25.

d Rom. 1  
17.  
2. Cor. 2.  
16.  
Heb. 4. 2.

Q. How if a man neuer keepe the condition to which he bound himselfe in baptisme?

A. His damnation<sup>1</sup> shall bee the greater, because he breaketh his vow made to God.

Q. What is done in the Lords Supper?

A. The former covenant solemnly ratified in baptisme, is renewed<sup>m</sup> in the Lords Supper, betweene the Lord himselfe, & the receiuer?

Q. Who is the receiuer?

A. Every one<sup>n</sup> that hath bene baptized, and after his baptisme hath truly beleueed in Christ, and repented of his finnes from his heart.

Q. What meaneth the bread and wine, the eating of the bread, and drinking of the wine?

A. These outward actions<sup>o</sup> are a second seale, set by the Lords own hand vnto his covenant. And they doe giue euery receiuer to vnderstand, that as God doth blesse the bread and wine, to preserue & strengthen the body of the receiuer: so Christ apprehended and receiued by faith, shall nourish him, and preserue both body and soule vnto eternall life.

Q. What shall a true receiuer feele in himselfe after the receiving of the Sacrament?

A. The increase of his faith in Christ, the increase of sanctification, a greater measure of dyng to sin, a greater care to liue in newnesse of life.

Q. What if a man after the receiving of the sacrament, neuer find any such thing in himselfe?

A. He may well suspect himselfe, whether he did euer repent or not: and thereupon is to vie means to come to sound faith & repentance.

Q. What is another meanes of increasing faith?

A. Prayer.

Q. What is prayer?

A. A familiar speech with God in the name of Christ, (c) in which either we craue things needfull, or giue thanks for things receiued.

Q. In asking things needfull, what is required?

A. Two things, an earnest desire, and faith.

Q. What things must a Christian mans heart desire?

A. Six things especially.

Q. What are they?

A. 1. (a) That he may glorifie God. 2. That (b) God may reigne in his heart, and not sinne: 3. That (c) he may doe Gods will, and not the lusts of his flesh: 4. (d) That he may relie himselfe on Gods providence for all the meanes of this temporall life: 5. (e) That he may be iustified, and be at peace with God: 6. f That by the power of God hee may bee strengthened against all temptations.

Q. What is faith?

A. A perswasion, that those things which we truly desire, God will grant them for Christs sake.

*The sixt Principle expounded.*

Q. After that a man hath led a short life in this world, what followeth then?

A. Death, which is the parting asunder of body and soule.

Q. Why do wicked men & vnbeleueers dy?

A. That their bodies may goe to the earth, and their<sup>b</sup> soules may be cast into hell fire.

Q. Why do the godly die, seeing Christ by death hath overcome death?

A. They die for this end, that their bodies may rest for a while in the earth, & their soules may enter into heauen immediately.

Q. What followeth after death?

A. The day of iudgement.

Q. What signe is there to know this day from other daies?

A. Heaven and earth shall be consumed with fire immediately before the coming of the iudge.

Q. Who shall be iudge?

A. Iesus Christ the Sonne of God.

Q. What shall be the coming to iudgement?

A. Hee shall come in the cloudes in great maiestie and glorie, with infinite company of Angels.

Q. How shall a man be cited to iudgement?

A. At the sound of a trumpet, the liuing shall be changed in the twinkling of an eye, and the dead shall rise againe euerie one with his owne bodie: and all shall be gathered together before Christ; and after this, the good shall be seuered from the bad, the one standing on the left hand of Christ, the other on the right.

Q. How will Christ trie and examine euery mans cause?

A. The bookes of euery mans doings shall be laid open, mens consciences shall be made either to accuse them, or excuse them, and euery man shall be tried by the workes which hee did in his life time, because they are open and manifest signes of faith or vnbeliefe.

Q. What sentence will he giue?

A. Hee will giue sentence of saluation to the elect and godly, but he will pronounce sentence of damnation against vnbeleueers and reprobates.

Q. What state shall the godly be in after the day of iudgement?

A. They shall continue for euer in the highest heauen in the presence of God, having fellowship with Christ Iesus, and reigning with him for euer.

Q. What state shall the wicked be in after the day of iudgement?

A. In eternall perdition and destruction in hell fire.

Q. What is that?

A. It stands in three things especially: First, a perpetual separation from Gods comfortable presence. Secondly, fellowship with the diuell and his angels. Thirdly, an horrible pang and torment both of body and soule, arising of the feeling of the whole wrath of God, powred forth on the wicked for euer world without end; and if the paine of one tooth for one day be so great, endlesse shall be the paine of the whole man, body and soule for euer.

FINIS.

/Deut. 33  
23, 25.  
Ecclef. 3.  
46.

m 1 Cor.  
11. 23, 24  
& 12. 13.  
m 1. Cor.  
11. 8, 31.  
Mat. 5, 23  
24.  
Esa. 66, 2.  
30.

m 1. Cor.  
10. 17, 19

p 1. Cor.  
10. 16, 17  
& 11, 24

m 1. Ioh.  
5, 4.  
1. Tim.  
2, 1.  
Phil. 4, 6.

m 1. Cor.  
24.

m Petri 5  
1.  
611.  
c III.  
d IV.

v.

VI.

g Amen.

b Luke 16  
22, 23.

i Luke.  
23, 42.  
Act. 7, 60  
1. Theff. 4.  
3.  
Heb. 2, 14  
1. Cor 15  
51.

k 2. Pet. 3  
11, 12.

l 1. Theff  
4, 16, 17.

m Math.  
25, 31.

n Job 19  
25.  
m Math.  
25, 32, 33

p Reu. 20  
11.  
Dan. 7.  
20.

q Ioh. 3.  
18, and 5  
24.  
q Math.  
25, 34, 41

r Math.  
25, 34.  
Apoc. 2, 1  
2, 3, 4, 5.

s 1. Theff  
1, 9.  
Esa. 66.  
2, 4.  
Apoc. 2, 1  
8.