

A
BRIEFE CA-
TECHETIC CALL
EXPOSITION OF
CHRISTIAN
DOCTRINE.

Divided into four Cate-
chismes, Comprizing the
Doctrine of the

1. Two Sacraments.
2. Lords Prayer.
3. Ten Commandements.
4. And the Creed,



LONDON,

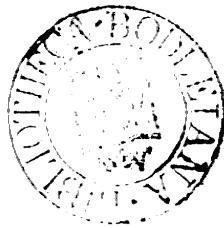
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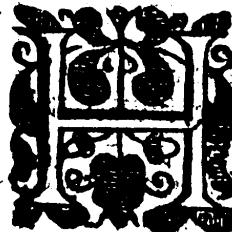


THE FIRST CA- TECHISME TOVCH- ING THE SA- CRAMENTS.

S I.



Question.



Ow many waies doth
the Word of GOD
reach vs to come to the
Kingdome of Heauen?

Ans. a Two.
Q. Which are they?

A. b The Law and the c Gospell.

Q. What sayth the Law?

A. d Doe this and thou shalt live.

Q. What sayth the Gospell?

A. e Beleeue in Jesus Christ, and thou
shalt be saved.

Q. Can we come to the Kingdome of
Heauen by the way of Gods Law?

A. f No.

A 2

f Gal.3.21.

Q. Why

a Jer.31.17.

b Mar.10.17

c Rom.1.16

d Deu.30.16

e 2Cor.10.11.

g Gal.3.12

h Mar.16.16

A Catechisme.

- g Rom. 8. 3* Q. Why so? A. Because we cannot doe it.
b Ephe. 2. 3 Q. Why can we not doe it?
b Ephe. 2. 3 A. b Because wee are all borne in
Iohn 9. 34. sinne.
Plato. 51. 3 Q. What is it to be borne in sinne?
i Col. 1. 21 A. To be naturally prone to evill, and
k Psal. 53. 3 b vntoward to that which is good.
Q. How commeth it to passe that we
are all borne in sinne?
l Rom. 5. 19 A. By reason of the sinne of our first
Father Adam.
Q. Which way then doe you hope to
come to the Kingdome of Heauen?
m 2 Cor. 2. 16. A. m By the Gospell.
n Ephe. 1. 3 Q. What is the Gospell?
o 2 Tim. 1. 1 A. The glad tidings of salvation by
Jesus Christ.
Q. To whom is this glad tidings
brought: To the righteous?
A. No.
Q. Why so?
A. For two reasons.
Q. VVhat is the first?
o 1 Iohn 4. 8 A. Because there is none that is righ-
t King. 8. 46 teous, and sinnewt not.
Iam. 3. 2. Q. What is the other reason?
p Mat. 9. 12 A. Because if wee were righteous,
that is, without sinne; wee should haue

no

A Catechisme.

no neede of Christ Jesus.

Q. To whom then is this glad tidings
brought?

A. q To sinners.

Q. What to all sinners?

A. r No.

Q. To whom then?

A. To such onely as / belieue and
repent.This is the first lesson to know the
right way to the Kingdome of Heauen:
And this consists in knowing the differ-
ence betweene the Law and the Gos-
pell.

Q. What doth the Law require?

A. That / wee should bee without / Gal. 3. 10
sinne.

Q. VVhat doth the Gospell require?

A. That wee should confess our
sinnes, x amend our liues, and then
y through faith in Christ, wee shall bee
saued.

Q. The Law requires what?

A. z Perfect obedience.

Q. The Gospell what?

A. a Faith, and true repentance.

x Ioh. 3. 2
y Mar. 1. 4
z Mat. 9. 13
a Eph. 2. 8
b James 2. 10.
c Marke 1. 15.
d Heb. 6. 1.

§ 2

Q. VVhere doe you learne this lesson,

A 3

that.

6

A Catechisme.

that Jesus Christ came into the world to
saue sinners?

A. In Gods Word.

^c Tim. 1.15

Q. Where els?

A. In Gods Sacraments.

Euery Sacrament teacheth vs this lesson
as we shall easily perceiue, if we understand what a Sacrament is?

Q. VVhat is a Sacrament?

^c Rom. 4.11

A. A holy signe and seale of grace.

Q. How many Sacraments haue
you?

A. Two.

Q. Which are they?

A. Baptisme and the supper of the

^d Mat. 28.19

^e Mat. 25.36

^f Ccr. 11.23

^g 1 Pet. 3.21

^h Cor. 10.11

ⁱ Acts 2.38

& 22.16.

^j 1 John 1.7

Q. VVhat is the signe in Baptisme?

A. The f cleaing of the child's face or

body by washing it with water.

Q. VVhat is the grace signified?

A. The g cleaing of the child's soule
from sinne by h washing it with Christ's

Blood.

Q. Christ is in Heauen, we are on
earth: How can his Blood wash our
soules?

A. i By Fayth.

^j Rom. 3.25

& 5.6.

^k Rom. 10.17

Q. Haue children fayth?

A. No, k for fayth commeth by hea-
ring,

A Catechisme.

7

ring, and hearing by the Word of
God.

Q. VVhy are they then baptized?

A. l God accepteth the fayth of their ^{1 Cor. 7.14}
parents. ^{Gen. 17.7.}

Q. We are made cleane from sinne
by baptisme: But are we made without
sinne?

A. m No.

^{m 1 Ioh. 1.8}

Q. Why then are we sayd to be made
cleane from sinne?

A. For two reasons.

Q. What is the first?

A. n Because wee are made free from ^{n Gal. 3. 10}
the punishment of sinne. ^{13.}

Q. VVhat is the punishment of ^{o Thes. 1.10}
sinne?

A. o Death.

^{o Rom. 6.23}

Q. How are wee made free from ^{Gen. 2. 17.}
it?

A. p Christ dyed for vs.

^{p Gal. 3. 13}

Q. VVhat is the other reason?

A. q Because we are made free from ^{q Rom. 6.6,}
the power of sinne. ^{7, 12.}

Q. What is it to bee made free from
the power of sinne?

A. That sinne shall r not raigne ouer
vs / though it dwell in vs.

Q. How doe you know whether ^{r Rom. 6.14}
A 4 sinne ^{s Rom. 7.17}

finne raigneth ouer you or no ?

A. By repentance.

If wee repente finne doth not reigne
1 & Tim. 2. 26. cuers; otherwise it doth.

Q. What lesson doth this Sacrement
teach vs ?

ii Pet. 3. 21
2 Kin. 9. 13
x 1 John 1. 7 A. As truely as the water doth ^a wash
the childs face , and make it cleane ; so
truely doth the ^b Blood of Christ wash
our soules and make them cleane.

S. 3.

Q. VVhat is the signe in the Lords

x Math. 26. Supper.

26, 27.
Psal. 104. 15 A. The ^a eating of the bread, and drin-
king of the wine ^b to the nourishing of
the body.

Q. What is the grace signified ?

A. The eating of Christes Body , and
drinking of Christes Blood to the nour-
ishing of our soules.

Q. Christ is in heauen we are on earth;
How can wee eate his Body and drinke
his Blood ?

A. By sayth.

So sayth our Sauiour, Job. 6. 35. He that
commeth to mee shall neuer hunger; He
that beleeveth in mee shall neuer thirst.

There-

Therefore to beleue in him is to drinke
him. And consider in reason.

Q. What is the hunger and thirst of a
Christian, as a Christian.

A. An appetite after that which con-
serues the life of a Christian.

Q. VVhat is that ?

A. ^a The favour of God to the pardo- ^b Psa. 4. 6, 7
ning of our sinnes, and to the saving of our ^c 32, 3, 4, 5.
soules.

Q. What is the next way to satisfie this
hunger, and to quench this thirst ?

A. ^a To beleue that Jesus Christ gave
his Body to be crucified, and his Blood ^b Job. 6. 34
to be shed for our sinnes. ^c 35.

Q. VVhat lesson doth this Sacrement ^d John 4. 14.
teach vs ?

A. As truely as the bread that wee
eate, and the wine that wee drinke doth
nourish and comfort our bodies ; ^b so
the Body ; and Blood of Christ, if wee ^b John 6. 27,
eate and drinke them ^c by sayth, shall ^b 33, 35.
nourish our soules ^c John 6. 40
unto everlasting life.

Q. How many things are required to
prepare vs to the worthy receiving of the
Lords Supper ?

A. Foure things.

Q. VVhat are the two first ?

A. ^a I know.

*d 1 Cor.12.
28.29.
e Luke 22.
19.20.
f Luk.22.17
1 Cor.11.30
31.
g Mat.5.23.*

A. d Knowledge and e fayth.

Q. Where is that taught vs?

A. In our Creede, and Catechisme.

Q. What are the two last?

A. f Repentance, and g Lone.

Q. Where is that taught vs?

A. In the ten Commandemens.

Q. Why is knowledge required to the Lords Supper, and not to Baptisme?

**A. Because Baptisme is the Sacra-
ment of our birth in Christ : the Lords
Supper is the Sacraument of our growth
in Christ.**

**Q. What is this fayth that is requi-
red?**

b Gal.2.20. **A. To believe that Jesus Christ gaue
his body to be crucified, and his Blood to
be shed for our sinnes.**

Q. Why is fayth required?

c John 6.35 **A. Because well wee may eate the
Bread, and drinke the Wine without
fayth : but we cannot eate Christs bo-
dy, and drinke his Blood without
fayth.**

True ; for the eating of his Body is a
spirituall eating, and the drinking of his
Blood is a spirituall drinking, consisting
in meditation of the wonderfull loue
of GOD the Father, who, to saue our
soules,

soules, spared not his owne Sonne : The
wondersfull loue of God the Sonne, who
to saue our soules, spared not his owne
selfe, but gaue himselfe to suffer a shame-
full death, a bitter death, and an accursed
death for our sinnes : *k* Here is the loue
of Christ that passeth knowledge : such
is the breadth and length, and depth, and
height of it, that wee are not able suffici-
ently to comprehend it.

k Eph.3.18.

And like as the body by feeding and
drinking, doth gather strength fo the
better performance of all actions of na-
ture: so the soule of a Christian by me-
ditation on this loue of Christ in giuing
his body to be crucified, and his blood to
be shed for our sinnes, doth gather more
and more strength continually for the
better performance of all actions of
grace ; whether they bee actions of de-
pendance, to depend upon him, and put
our trust in him in all states, in all condi-
tions, euен in the time of affliction, and
persecution, and at the very houre of
death ; Or whether they bee actions of
conformity to his will, in obeying him,
and walking in the wayes of his com-
mandements vnto the end ?

Q. Why is repentance required?

A. Be-

*1 Gal. 5.5 A. 1 Because faith is required.
Luke 17.47 For by faith wee believe that Christ
died for vs.*

*Q. What ought wee then to doe for
him?*

*m 1 Cor. 6.
20. A. To m serue him all the dayes of
our life ; And sith wee cannot serue him
by perfect obedience ; to serue him as
wee can , by true repentance.*

*Q. How many parts bee there of re-
pentance ?*

A. Four parts.

Q. What are the two first?

*n Mar. 1. 5. A. To n confesse our sinnes, and to be
o 2 Cor. 7.11 o sorry for them.*

Q. What are the two last ?

*p Luke 18.13 A. To p pray to G D D to forgive
q Mat. 5. 8 them for Christs sake , q and to amend
our lives : desiring G D D to give vs
grace that wee may amend them.*

*Q. How many offices bee there of
loue?*

A. Three.

Q. What is the first ?

*r 1 Cor. 13.5, 5,6,7. A. To doe our r neighbour no
wrong.*

Q. What is the second ?

A. To doe him good if wee can.

Q. What is the third ?

A. If

*A. If he doth vs wrong to forgive
him.*

Q. Why must we haue this loue ?

*A. f Because wee looke that God for f Ephe. 4.32
Christs sake should forgive vs.*

THE SECOND CATE- CHISME concerning the LORDS Prayer.

S. I.

Question:

Say the Lords Prayer ?

*A. Our Father which art in hea-
uen, &c.*

*Q. Why is it called the Lords Pray-
er ?*

*A. a Because our Lord and Saviour ^{is Luk. 11.1,}
Jesus Christ taught his Disciples thus ^{is},
to pray.*

*Q. Why are you taught to say, Our Fa-
ther, and not my Father.*

A. For two reasons.

Q. What is the first ?

A. Because

^b Mat. 2.10 A. b Because God is the father of vs
^a Job 31.15. All.

Q. What is the second ?

^c Eph. 6.18 A. To teach vs to pray c for others as
Math. 5.44 well as our selves.

Q. Which art in Heauen] In what
Heauen doth God dwell ?

^d 1 Cor. 12.2 A. d In the third Heauen, called the
^e 2 Chr. 6.8 e Heaven of Heavens.

Q. How many Heavens are there ?

A. Three heauens.

Q. What is the first ?

A. Where the birds of the ayre are.

^f Gen. 1.10 They are called in Scripture the birds
Hes 2.18. of Heauen.

Q. VVhat is the second ?

A. Where the Sunne, Mone , and
Starres are. They are called in Scrip-
ture g the Starres of Heauen.

Q. What is the third ?

A. b Above all where God is.

Q. Is not God every where ?

A. i Yes.

Q. Why then is he sayd to be in Hea-
uen ?

A. For two reasons.

Q. VVhat is the first ?

A. Because he is there in most speciall
manner.

Q. What

Q. What is that speciall manner ?

A. k Hee doth communicate himselfe k Mar. 10.37
in glorious manner to his Saints and Reu. 3.2.
Angels.

God is in all creatures as the author
of nature, and communicating vnto them
the gifts of nature : G O D is in speciall
manner in his Church , as the authour of
grace, and in communicating vnto them
the gifts of grace:but in most speciall
manner he is in Heauen, as the authour of
glory : and communicating the riches of
his glory vnto the Angels and Saints.

Q. VVhat is the second ?

A. To teach vs that when wee pray,
our affections should bee in Heauen.

Q. Do you beleue that GOD is your
Father ?

A. Yes.

Q. And what Father ?

A. n An Heauenly Father.

That is the best Father , for o Heauen-
ly things are better then Earthly things,
p as the light of the sunne is better then
the light of a candle.

Q. VVhat lesson doth this teach vs ? q Luk. 11.13

A. Therefore q hee is willing to
heare vs.

Q. For thine is the Kingdome] say
this

ⁿ Mar. 6.32
^o Col. 3.2.

^p 2 Pet. 1.19

this in playner manner ?

A. The Kingdome is thine.

Q. What Kingdome ?

^{7 Dam. 5.1.8} A. The Kingdome ouer all the
^{21.} world.

^{Psal. 103.19} Q. What is the meaning ?

A. Thou art King ouer all the
^{Psalm. 47.7} world.

^{Rom. 13.4.} Q. Thine is the power] say this in plai-
^{2 Chr. 20.6} ner manner ?

A. The power is thine.

Q. What power ?

A. Ouer all the world.

Q. VVhat is the meaning ?

A. All power belongeth to thee.

Q. Thine is the glory] say this in plai-
ner manner ?

A. The glory is thine.

Q. What is the meaning ?

A. All glory belongeth to thee.

Q. Doe you beleue that God is King
ouer all the world.

A. Yes.

Q. And that all power belongs to
him ?

A. Yes.

Q. What lesson doth this teach vs ?

A. Therefore hee is able to helpe
vs.

This

This is the first part of the prayer, com-
monly called the Inuocation : And it
conteines the profession of our Fayth in
God , both touching his goodnesse that
he is our Father, and therefore willing to
heare vs. And touching his power, that
he is King of all the world and therefore
able to helpe vs : without this fayth we
cannot pray. Now followeth the Peti-
tion.

S 2.

Q. How many Petitions are there ?

A. Sixe petitions.

Q. Into how many parts bee they di-
vided ?

A. Into two parts.

Q. How many petitions are there in
the first part ?

A. Three.

Q. What doe we pray for in the three
first ?

A. Such things as immedately con-
cerne Gods glory.

Q. VVhat doe we pray for in the three
last ?

A. Such things as immedately con-
cerne our owne good.

B

Q. Say

A Catechisme.

Q. Say the first petition?

A. Hallowed be thy name,

Q. Say this in plainer manner.

A. Wee pray thee that thy name may
be hallowed.

Q. What is hallowed?

A. Made holy.

Q. Is not Gods Name holy already?

A. Yes.

Q. Hath it any neede of our making?

A. No.

Q. What then is the meaning of the
word?

A. Made knowne to be holy.

Q. What is the meaning of the Peti-
tion?

A. Wee pray thee that this holy
Name may bee made knowne ouer all
the world.

Thus we see the first thing our Sauior
would haue vs pray for, is the know-
ledge of God: For he well knew: the
want of this is the cause of all euill: And
the knowledge of God is the beginning
of all goodness.

Q. To what end doe wee pray
thus?

A. To this end, that knowing him
to bee a God that delighteth in holinesse,
we

t 1 Thes 4.5

A Catechisme.

We might thereby be moued to refer all *a 1 Cor.10.*
things to the glory of his holy Name. *514*

Q. What is the next petition?

A. Thy Kingdome come.

Q. Say this in playner manner?

A. Wee pray theo, that this Kingdome
may come.

Q. What is the meaning?

A. Wee pray thee that this Word and
Gospell may bee preached ouer all the
world.

Q. For in reason consider: How are
the Kingdomes of men planted and esta-
blished?

A. *b* By the sword.

Q. What is Gods sword?

A. *c* His Word.

b Rom.13.4

In like manner, when a King giues vs
lawes and we receiveue them; then he be-
commeth our King, and we his people; so
when God giues vs lawes, and we receiveue
them, then he becomes our King, and we
his people. Now his Word containes his
lawes.

c Eph.6.17

Heb.4.12.

Psal.149.6

Q. How many things doe we pray for
in this petition?

A. For two things.

Q. What is the first?

A. *d* That God will send faythfull diere. *3.15*

B 2

Psa. Mys.9.38

Pastours to preach his WORD.

Q. What is the second ?

^c If. 60. 10. A. That GOD will send Christian
^c 16. & 49 ²³ Princes to give countenance to it.

Q. What is the next petition ?

A. Thy will bee done in Earth as it
is in Heauen.

Q. Say this in plainer manner ?

A. We pray thee that thy will may be
done in Earth as it is in Heaven.

Q. How are wee able to doe Gods
will ? Of our selues , without grace or
no ?

^f Joh.15.5. A. Not of our selues without
^g 2 Cor. 3.5 grace.

Q. What doe wee pray for then ?

^g Heb.13.21 A. That GOD will give vs grace
to doe his will.

Q. As it is in Heaven ; by whom ?

^h Pi.103.20 A. By ^h the Angels.

Q. Why must wee pray to doe Gods
will , as the Angels doe it ?

ⁱ Luke. 20. A. Because i one day wee shall be like
^j 36. unto them in glory: Therefore ^k we haue
^l 1 Joh.3.3 cause to desire to bee like unto them heere
in grace.

Now marke how the three petitions
doe coheretogether. 1. We prayed that
God sholy Name might bee knowne o-

uer

uer all the world : 2. wee pray that the
VVord and Gospell might be preached
ouer all the world, whereby we may be ¹ Act. 26.18
brought to the knowledge of him : ² Cor. 2.14.
And thirdly we pray that God will give
vs grace,not onely to know him, but to
doe his will, even as the Angels doe it in
Heauen. And then: we are happy , as our
Saviour saith: ^m If ye know these things; ^m Joh.13.17
Happy are ye if ye doe them.

Q. VVhat is the next petition ?

A. Give vs this day our daily bread.

Q. why doe we pray for Gods glory in
the first place ;and then for things which
concerne our good in the next ?

A. Because ⁿ first wee must seeke the ⁿ Mat.6. 33
kingdome of God, and the righteousness
thereof ; and then all other things shall be
cast vpon vs.

Q. VVhat is meant by bread?

A. ^o All things needfull for this ^o Deut. 8. 3
life. ^{match. 4. 4.}

Q. VVhat is meant by daily bread?

A. All things needfull for every
day.

Q. VVhat is meant by our bread ?

A. ^p Bread gotten by a lawfull voca- ^p 2 Thes. 3.
tion. ^{12.}

Q. VVhat is meant by Giue it vs ?

B 3 A. That

22

A Catechisme.

A. That we may haue it as a gift from God.

Q. What is the consequent thereof?

^{y Pro.10.22} A. That we may haue ^q Gods blessing with it.

Q. How many benefits bee there of Gods blessing?

A. Three.

Q. What is the first?

^{y Hag.1.6.} A. By the blessing of God it shall satisfie our natures.

Q. What is the second?

^{x Pro.13.15} A. By the blessing of God it shall content our minds.

Q. What is the third?

^{z Deu.33.15} A. Having eaten, and beeene refreshed, by the blessing of God, we shall vse our health and strenght to the seruice of God, and not to ^z the seruice of the world, the Ezecl.16.49 flesh, and the diuell.

Q. How many things doe we pray for in this Petition?

A. For three things.

Q. What is the first?

A. That God will give vs all things needfull for this life.

Q. What is the second?

A. That God will give vs his blessing with it.

Q. What

Q. What is the third?

A. That God will give vs grace to liue in some lawfull vocation.

Q. What is the next Petition?

A. Forgiue vs our trespasses, as wee forgiue them that trespass against vs.

Q. What is a trespass?

A. A sinne.

Q. What is a sinne?

A. The ^v breaking of any one of ^v Joh.3.4 Gods Commandments.

Q. What doe we pray for in this Petition?

A. Forgiuenesse of all sinnes past.

Q. Doth God forgiue all men their sinnes?

A. ^x No.

Q. Whem then?

A. Such as ^y beloue and ^z repent.

Q. What doe we pray for then in this Petition?

A. That ^a God will give vs repentence, for ^b hereby we grow to bee the more assured of Gods fauour in the forgiuing of our sinnes.

Q. What is the last Petition?

A. And leade vs not into temptatiōn.

v 4 Q. What

^x Deut. 29

^{29.}

^y Iam 2. 12.

^z Prou. 28.1

^a Psal. 54.5.

^b John 2. 8.

^c Math. 12. 3.

^d Luk. 24.4.

^e Luke 3.

^f Acts 2. 3.

^g 2 Tim.

^{25.}

^h Acts 5. 23.

ⁱ & 1.18.

^j b Psal. 32.

Q. VVhat is the meaning of these words?

A. But deliver vs from euill.

The latter words explayne the former.

Q. How many sorts of euill bee there in the world?

A. Two sorte.

Q. VVhich are they?

A. The euill of sinne, and the euill of sorrow.

Q. VVhat euill is meant in this place?

A. The euill of sinne, as appeares by the word temptation.

Q. VVhat is Tentation?

A.^b Every thing that tempteth vs unto sinne.

Q. VVhat doe we pray for in this petition?

A. That^c God will keepe vs from sinnes hereafter.

^b Iam. 1.14

Math. 4. 3.

^c Cor. 1. 5.

^e Joh. 17.15.

THE



THE THIRD CA- TECHISME TOVCH- ING THE TEN Commandements.

S. I.

Question.

VVhat doth the Law of G O D teach vs?

A. d What we ought to doe.

Q. How many Commandements bee there in Gods Law?

A. e Tene.

Q. Into how many parts be they diui-
ded?

A. f Into two, accordingly as they
were written 2. Tables.

Q. How many Commandements are
there in the first Table?

A. g Foure.

Q. How many in the second?

A. h Sire.

^d Luke 18.
^e Deut. 4.13.
^f & 10.4.

^e Exo. 34.28
^f Exo. 31.18
^g Deut. 10.1,3

^h Math. 22.37
ⁱ Math. 19.

Q. VVhat

Q. What is contained in the four first?

A. i. Our duty towards God.

i Luk. 10.27 Q. What is contained in the sixe last?

i Mar. 12.31 A. k. Our duty towards our neighbor.

Q. Repeate the first Commandement.

A. Thou shalt haue no other Gods but me.

Q. How many duties are contayned in this Commandement?

A. Three.

Q. What is the first?

A. l. To loue God.

Q. What is the second?

A. m. To feare God.

Q. What is the third?

A. n. To put our trust in God.

Q. How many things are forbidden?

A. Three things contrary.

Q. What is the first?

A. o. To loue the world.

Q. What is the second?

A. p. To feare the world.

Q. What the third?

A. q. To put our trust in the world.

Q. How doe wee prooue that the later three, are contrary to the first three?

A. v.

A. Because the loue of the world is contrary to the loue of God, 1 John 2. 15.

r Therefore the feare of the world, is contrary to the feare of God: And to put our trust in the world is contrary to our putting of our trust in God.

Q. Ought we not to loue one another; especially inferiours to loue and feare their superiours?

A. r. Yes: but for "Gods sake: but God is to bee loued and feared for his owne sake.

Q. What is the second Commandement?

A. Thou shalt not make to thy selfe, &c.

Q. What is forbidden in this Commandement, in one word.

A. x. Will-worship.

Q. VVhat is VVill-worship?

A. To worship God after our owne wits and wils.

Q. What is Commanded?

A. y. To worship God according to his Word.

So parents looke to bee serued of their children, not doing that which they thinke will please their parents; but by doing what their parents command them: so masters looke to bee serued by their servants,

x Psa. 50.6.

28, 29, 38,

39.

Nua. 15.39

Hos. 13.2.

y Psa. 119.

113.

Esa. 50.10.

& 8, 20.

so Princes looke to bee serued of their subiects. Yet the child is made after the image of G O D, as well as the father : the seruants as wel as the Master: the subiects as well as the Prince: and therefore are able to understand of themselves what is fit to please their parents , their masters, their Princes: But none of vs is of himselfe able to conceiue what is pleasing to GOD : For my wayes,are not your wayes : neyther are my thoughts your thoughts, sayth the Lord : but as high as the Heauens are aboue the earth; so are my wayes aboue your wayes, and my thoughts aboue your thoughts saith the Lord Esa.55.8,9.

Q. VVhat is that worship of G O D which hee hath commanded vs in his word ?

A. It is of a different nature , according vnto different times ; vnder the olde Testament , and vnder the New.

Q. VVhat was the worship that God commanded in time of the old Testament ?

A. It consisted in varietie of ceremonies , both touching ² the place of his worship , the temple in Jerusalem ; and

and ^a touching the persons that performed it, which were the priests. And last of all , ^b touching the actions performed by them in varietie of sacrifices.

Q. VVhat was chiesly meant hereby ?

A. The ^c crucifying of Christ Jesus, ^cIoh.1.29. Heb.10.4.16 together with all the graces and benefits which the Church of G D D doth enjoy through the death and passion of Christ Jesus.

Q. VVhat be those benefits which we enjoy by Christ ?

A. They are in number three.

Q. VVhat is the first ?

A. ^d Our attonement and reconcile-^d Leu.4.20 ment with G D D, which consists in the forgiuenesse of our sinnes :

Q. VVhat is the second ?

A. The ^e sanctification or purification ^eEzek.20.12. Heb.10.2. of our natures.

Q. VVhat is the third ?

A. The ^f saluation of our soules. ^fDeut. 33.

Q. VVhat is the worship of God pre-^{29.} scribed in Gods word,in the dayes of the new Testament ?

A. That which for the most part is meereley mozall and perpetuall.

Q. How

- Q.* How many parts bee there of it ?
A. Three.
Q. What is the first ?
A. The ^s ministry of the word in the preaching and hearing of it.
h 1 Tim. 2. 1. *Q.* What is the second ?
Acts 13. 15 *A.* The exercise of prayer.
Ephe. 4. 11, *Q.* What is the third ?
12. *A.* The administration, and participation of the Sacraments.
2 Tim 2. 15. *Q.* What is forbidden ?
Math. 21. 13. *A.* The contraries unto these.
Acts 2. 42. *Q.* What is contrary to the ministry of the word ?
1b. 3. 1. *A.* Two things.
1b. 6. 4. *Q.* What is the first ?
i Acts. 2. 43 *A.* The contempt of it.
20. 7. *Q.* Wherein doth this consist ?
k Luke 7. 30 *A.* In two things : to wit, the disuse thereof, or the use thereof in an ^m unconsid-
1 Act. 13. 46 erable manner.
m Luke 8. 11 *Q.* What is the second ?
12. &c. *A.* The bringing in of a worship besides or contrary to the Word of God.
3 Kin. 12. 33 *Q.* Give some examples hereof ?
o Heb. 7. 23 *A.* o As the sacrifice of the Mass amongst Papists.
27. & 9. 12. 14 *Q.* What els ?
& 10. 12. 14 *A.* The making of images to superstitious

- ritious endes, the placing of them in* q Num. 33
Churches, & r the worshipping of them. ^{12.}
1 King. 18. 4
Q. What else ?
A. The ^s worshipping of Reliques.
r Exo. 20. 5
Q. what else ?
A. The ^t consecrating of oyle, creame,
f Jud. 9. salt, &c.
Gen. 50. 25
Exod. 13. 14
Q. What is the contrary unto prayer ?
l Josh. 24. 32
t Rom. 14. 17
A. Two things.
Q. What is the first ?
A. The ^u neglect, or disuse of prayer.
u Psal. 14. 4
Q. What is the second ?
A. An unlawfull use of prayer.
Q. Wherein doth that consist ?
A. In two things.
Q. What is the first ?
A. In ^x prayer with a right fayth.
y Phili. 4. 6
Q. Wherein doth that consist ?
A. In ^y praying unto any other sauve
z Ich. 15. 24
vnto God : In praying in ^z any other ^z Heb. 13. 15
Name then in Jesus Christ. ^{1 John 2. 1}
1 Tim. 2. 5
Ruec. 8. 3.
Q. Doe Papists transgresse in this ?
A. Yea.
Q. How many wayes ?
A. In praying unto Saints, in praying unto Angels, in praying unto Images.
Q. What is the second ?
A. In praying without right affecti-
ons.
Q. How

A Catechisme:

Q. How many wayes is that committed?

A. Two wayes.

Q. As how?

A. In praying superstitiously, or in praying profanely.

Q. How superstitiously?

z 1 Cor. 14. **A.** *z* In praying in a tongue they understand not, as Papists.

Q. How profanely?

a Jer. 12. 2. **A.** In praying without due reverence, and devotion.

Q. What is contrary to the right administration of the Sacraments?

A. Two things.

Q. What is the first?

A. The *b* contempt of Gods institution.

Q. How is that committed?

A. Two wayes.

Q. What is the first?

c Ex. 12. 3. 24 **A.** *c* By not coming to the Lords Table.

2 Chr. 30. 10

Luke 22. 19

Q. What is the second?

d 1 Cor. 11. 27. **A.** By *d* receiving it unworthily, when we doe come.

Q. What is the second way in general?

e Mat. 15. 9 **A.** By *e* bringing in our owne institutions;

A Catechisme.

tions, as the Papist haue brought in five Sacraments more.

Q. What is the third Commandement?

A. Thou shalt not take the Name of the Lord thy God in vayne, &c.

This is both a bidding and a forbidding Commandement.

Q. What is commanded in this commandement?

A. To take Gods Name.

Q. What is forbidden?

A. To take it in vaine.

Q. Under this generall duty of taking Gods Name, How many duties are commanded in speciall?

A. Three.

Q. What is the first?

A. *f* To pray unto him.

Q. What is the second?

A. *g* To sweare by him.

Q. What is the difference betweene prayer commanded in the second Commandement: And prayer commanded in this third Commandement?

A. Solemn prayer is commanded in the second: briefe ejaculations vpon occasion, in the course of our common affaires, is commanded here.

f Psal. 30. 15

g Deut. 6. 13

& 10. 10.

10sh. 23. 7.

Ezay 65. 16

Iere. 5. 7.

Ann. 8. 14.

Zeph. 1. 5.

Q. How many things in speciall are forbidden, vnder the generall of taking Gods name in vaine?

A. Two.

Q. VVhat is the first?

A. To pray in vaine.

Q. What is the second?

A. To sweare in vaine.

Q. What is it to pray in vaine?

b. Ier. 11. 2. A. To b pray with our lips, when our hearts are farre from him.

Q. How many wayes may we sweare in vaine?

A. Three wayes.

Q. What is the first?

A. i. By swearing falsely. For k. Jeremy saith, Thou shalt sweare in truth.

Q. What is the second?

A. By swearing rashly: for m. Jeremy saith, Thou shalt sweare in iudgement.

Q. What is it to sweare rashly?

A. To swears without iust cause.

Q. How many iust causes be there of an oath?

A. Two.

Q. VVhat is the first?

n. Ex. 22. 8. A. When the n. Magistrate putteth us to it.

Q. What

Q. VVhat is the second?

A. When voluntarilie wee take it, to end strife among our neighbours. & 31. 53-

Q. VVhat is the third?

A. By p swearing wickedly. For q. Jeremy saith, Thou shalt sweare in righteousness. i. King 6. 31 q. Ier. 4. 2.

Q. VVhat is it to sweare wickedly?

A. To bind our selues with an oath, or to vow some wicked thing.

As the Iewes: f. Forty of them bound themselves with a vow, that they would neyther eat nor drinke till they had killed Paul. Such oaths are better broken then kept: all the sinne is in the making of them: for how contradictious is it, to desire that God would bee revenged on vs, if we doe not dishonour him. f. Acts 23. 13

Q. How many wayes els may wee transgresse this Commandement?

A. Three wayes.

Q. VVhat is the first?

A. By taking G D D S. Word in vaine.

Q. What is the second?

A. By taking Gods Sacraments in vaine.

Q. VVhat is the third?

A. By taking his workes in vaine;

C. Q. VVhat

Q. What are these works of God which we may take in vaine ?

A. Worke of mercy, and worke of judgement.

Q. How are Gods worke of mercy taken in vaine.

A. When ^c wee are not thereby provoked unto thankfulness, and obedience.
^a Efay 1.3.
^b Iere. 2.6, 31.
^c 32.

Q. How are Gods worke of judgement taken in vaine ?

A. When ^c wee are not thereby stirred up unto repentance.
^a Ier. 2. 30.
^b Es. 1.5.

Q. What is the next commandement ?

A. Remember that thou keepe holy the Sabbath day, &c.

Q. What is commanded in this ?

A. To keepe it holy.

Q. What is it forbidden ?

A. To profane it.

Q. What is to keepe it holy ?

A. To perfrome the duties of thy day.

Q. Of how many sorts are the duties of the day ?

A. Of two sorts, publike and priuate.

Q. What are the publike duties ?

A. Ti

A. To ^x come to Church to heare the Word of God ^y read, and ^z preached: to ^y pray: to ^b sing psalmes: to ^c receive the Sacraaments. In few words, the exercise of the Word, and Prayer.

^x Act. 13.14
^y Luke 4.16.
^z Act. 13.27
³ Act. 16.13
³ Luke 4.21.
^a Act. 13.15
^b 1 Cor. 14.
^c Acts 20.7

Q. What are the priuate exercises ?

A. Partly common, and partly proper.

Q. What are the common ?

A. The exercise of the Word and Prayer; but in reverence to the publike.

Q. What are the proper exercises in priuate ?

A. Conference and meditation.

S 2.

Q. What is the first Commandement of the second Table ?

A. Honour thy father and thy mother.

Q. What is the duety commanded in this Commandement ?

A. The duty that we owe to every one in respect of his place in the Common-wealth.

Q. How many sorts of men are meant by father and mother.

C 3 A. Three

A. Three sorts.

Q. VVho are they ?

A. First naturall parents.

^a Mal. 6.

^b Leu. 19.2,

^c 1 Tim. 5.

^d 1. Pet. 2.17

^e Eph. 6.1.5

^f Pet. 2. 18

^g Pet. 2.13

^h Acts 5.16

ⁱ Mic. 6.16.

Luke 14.26

^j Col. 3.22

Q. Children must honour them And who els ?

A. Masters.

Q. Servants must honour them. And who els ?

A. Princes, and magistrates.

Q. Subiects must honour them. what is meant by honour ?

A. Obedience.

Q. Must they obey them in all things ?

A. g No.

Q. In what then ?

A. h In things indifferent.

Q. VVhat are things indifferent ?

A. Such things as God hath neyther commanded nor forbidden.

Q. How many things are commanded in this commandement ?

A. Three things.

Q. VVhat is the first ?

A. The duty of inferiours to their superiours.

Q. This is expressed. What els ?

A. The duty of superiours to their inferiours, as of Parents to their Children: Masters to their Servants ;

uant

vants; Princes to their subiects.

Q. This is implied by the rule of relations. What els ?

A. The duties that equals ought to performe one to another among themselves: as to respect one another; to be courteous one to another: & to honour one another: for all their duties can be referred to no other Commandement, then to this.

Q. VVhat is the sanction of this commandement ?

A. That thy dayes may be long in the land, which the Lord thy God giueth thee.

Q. What is promised in this ?

A. Long life.

Q. Haue all the children of GOD length of life ?

A. They haue, viva manner of wayes.

Q. What is the first ?

A. m They haue the blessing of long life in this world, like as they haue the blessing of health even in sickness: and the blessing of wealth even in poverty: so farreforth as all states and conditions worke for their good.

Q. What is the second ?

C 4

A. The

A. The sooner they dye here, the sooner they enter vpon life in the Kingdome of Heauen: so that the shorte it is here, the longer it is there.

Q. Indeed the Land of Canaan was a figure of Heauen: But haue not the wicked long life sometimes?

^{o Esa.65.20} A. o ~~yes~~, in this world; but it is a cursed, not a blessed life vnto them: And it is but a life in sinne; which the Scripture accounteth death rather then life.

Q. What is the next Commandement?

A. Thou shalt doe no murther.

Q. What is forbidden in this Commandement?

^{p Pro.12.10} A. p Unmercifulnesse, or cruelty.

Q. What is commanded?

^{q Mal.5.7.} A. q Mercy, and all the workes thereof.

Q. The workes of mercy; of how many sorts are they?

A. Of two sorts.

Q. What are they?

^{r Luk.10.37} A. Cyther concerning the body, or ^{s James 3.17} concerning the soule.

Q. What are workes of mercy concerning the body?

A. To

A. To feed the hungry: to refresh the ^{t Mat.25.35} thirsty: to cloathe the naked: to succour them that are harbourlesse, to visit the sick, &c.

Q. What are workes of mercy concerning the soule?

A. To instruct, to exhort in righteousness; to desire and labour the god and salvation of mens soules.

Q. Which of these two sorts are the ^{u Mat.9.36} Luke 1.77. worthiest workes?

A. Workes of mercy concerning the ^{x Mat.16.16} soule.

Q. How many wayes may this Commandement be transgressed?

A. Two wayes in generall.

Q. As how?

A. Cyther inwardly, or outwardly.

Q. How inwardly?

A. By two passions y of anger, and ^{y Math.5.22} z malice. ^{z: Ich.3.15}

Q. What is anger?

A. The desire of reuenge.

Q. Is all reuenge forbidden?

A. No.

Q. What is forbidden, and what is not?

A. " Private reuenge is forbidden: ^{a Rom.12.19} publicke is not. ^{b Prou 20.22}

^{c & 24.39.}

Q. What

A Catechisme.

Q. What is publike reuenge ?

A. Reuenge taken by the hand of the Magistrate, vpon a malefactour :
d Rom. 13. 4 and e Ioh. 19. 11 this is lawfull : for it is Gods vengeance.

Q. How many wayes is this Commandement transgressed outwardly ?

A. Thre wayes.

Q. As how ?

A. By looks, by wordes, by deedes.

Q. How, by looks ?

A. As when a reuengefull minde, or malicious heart betrayeth it selfe by
f Gen. 4. 5. f solwe looks, or frowning countenance.
Math. 5. 6.

Q. How by words ?

A. When the irregular passion of
g Mat. 5. 22 our hearts breake out into euill speches.
Acts 23. 3.

Q. How by deeds ?

A. Foure wayes.

Q. What is the first ?

A. b By smiting of our brother.

Q. What is the second ?

A. By wounding of him.

Q. What is the third ?

A. c By mayming of him.

Q. What is the fourth ?

A. d By killing of him. And here

b Acts 23. 2.

i Luk. 10. 30

k Ex. 21. 24,

39.

l Ex. 21. 13.

Gen. 4. 9.

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are divers degrees, according as the parties murthered come neere to vs in propinquicie of bloud : m as the m King. 3 Father or n Mother murthering the n child : the child o murthering his owne o Father: or the brother p his brother : q till wee come to the highest degree of z King. 6. sinne in this kind, which is, when a man layeth violent hands q vpon himselfe.

Q. What is commanded in this Commandement ?

A. To speake nothing but good unto him: to doe him all the good wee can.

Q. What is the next Commandement ?

A. Thou shalt not commit adultery.

Q. VVhat is forbidden in this Commandement ?

A. Intemperancy in a word.

Q. VVhat is commanded ?

A. The vertue temperance.

Q. VVhat is temperance ?

A. The moderation of the pleasures of the flesh.

Q. How many sorts are therof ?

A. Two sorts.

Q. VVhich are they ?

A. Sobrietie, and chastitie.

Q. VVhat is contrary to sobrietie ?

A. In

q 2 Sam. 17

23.

r Gen. 31. 29

s Luk. 10. 27

t Rom. 12. 14

u Eph. 4. 3.

A. In meates, gluttony: in drinke, drunke[n]nesse.

Q. What is contrary to chasteitie?

A. Unchasteitie, or the sinne of uncleanesse.

Q. How many wayes is this Commandement transgressed?

A. Two wayes in generall.

Q. As how?

A. Inwardly, or outwardly.

Q. How inwardly?

A. By an unchaste, or intemperate

^{s Mat.19.15} heart.

& 5.28.

Q. How many wayes outwardly?

A. Three wayes.

Q. What is the first?

A. By a wanton looks.

Q. How else?

A. By a wanton wordes.

Q. How else?

A. By wanton y deedes: whereof
^{y Cor.6.9} there are many degrees in sinne, untill
Leui.20.11. we rise to the highest in this kind, which
^{Genc.20.6} is called the sinne of z sodomy.
^{Iob 31.9.}

^{z Ezek.10.} Q. What is the next Commandement?

^{15.} A. Thou shalt not steale.

^{Rom.1.} Q. How many things are forbidden in it?

A. Two

A. Two things.

Q. What is the first?

A. To z lie without a vocation.

^{z Ezek.16.}

Q. What is the second?

^{49.} Pro.6.6.

A. To bes a discontented with our
meanes which wee rayse out of our vo-
cation.

^{a Pro.27.20}

^{& 30.15.}

Q. What is the third?

^{Abak.2.5.}

A. To b wrong our neighbour in his b goods.

Q. What is commanded?

A. Three things.

Q. What is the first?

A. To c labour in some lawfull voca-
tion.

^{c 2 Thes.3.}

Q. What is the second?

^{11,12.} Heb.13.5.

A. Contentment with our estate.

Q. What is the third?

A. To d helpe our neyghbour in his e. ^{d Eph.4.28}
estate.

Q. How many wayes may this bee
transgressed?

A. Two wayes: inwardly, or out-
wardly.

Q. How inwardly?

A. By covetousnesse, and discom-
tent.

Q. What is covetousnesse?

A. A desire of riches.

^{e Eccles.5.9}

^{f Pro.15.17.}

Q. What

Q. What is it to be rich?

A. To abound in things g more then
are necessary.
5 Luk. 12.21 Prou. 30.8.

Q. Things necessary, of how many
sorts are they?

A. Of two sorts.

Q. As how?

A. Cyther necessary in our person; or
necessary in our vocation.

Q. Outwardly how is it transgres-
sed?

A. Two wayes.

Q. Which are they?

A. Manifestly, or closely.

Q. Manifestly, how many wayes?

A. By h violence, or by deceit.

Q. How by violence?

A. By robbery.

Q. How by deceit?

A. By filching, stealing, couzening;
etc.

Q. Closely how many wayes?

A. As many wayes as bee trades in
the world.
* Thes. 4.6.

Q. What is the next Commande-
ment?

A. Thou shalt not bear false witness
against thy neyghbour.

Q. What is forbidden herein?

A. All

A. All i lying, and dissimulation.
1 Tim. 1.10
Reu. 12.15

Q. What is commanded?

A. In Truth and plaine dealing.
W Ps. 15.2,3

Q. How many wayes may this Com-
mandement be transgressed?

A. Two wayes.

Q. Which are they?

A. By erreste or by defect.

Q. How by excesse?

A. By speaking more then the
truth.

Q. Is it alwaies a sinne to speake more
then is truth?

A. No alwaies.
n Leu. 19.12

Q. How by defect?

A. In speaking less then is
truth.

Q. Is it always a sinne to speake less
then is truth?

A. So vntille we are called to speak
the whole truth.
p Gen. 30.12
p 1 King. 22.16

Q. What is the last Commande-
ment?
16. Acts 5.8.
Gen. 43.6.

A. Thou shalt not covet.

Q. What is forbidden herein?

A. First g motions vnto sinne.
q Rom. 7.7

Q. What are the first motions vnto
sinne?

A. Study

^rRom.7.23 A. ^rSinck as arise before the will cont.
ⁱJames 1.15 sent vnto it.

Q. What is commanded?

^sRom.7.22 A. ^sFirst motions vnto god.

Q. How may we cause these first good motions to arise within vs?

^tPsal 1.2. & A. ^tBy frequent meditating, and tal-
19.9,10,11 king of god things, ^sand by prayer.

15,16 107. Q. What is the end of the Law?

^uPla.50.10 A. To ^udrive vs vnto Christ.

x Rom.7.4

Gal.2. 19.

& 5. 24.

THE F O U R T H C A. techisme expounding the Creed.

S. I.

Question.

^a 2 Tim.1.1. VVhat doth the Creed teach vs?
^b 3. A. * That we ought to be-
lieue.

Q. How many Articles be there of our Creed?

A. Thirteen.

Q. Into how many parts are they di-
vided.

A. Into

A. Into two parts.

Q. The first teacheth vs what wee
ought to beleue, concerning whom?

A. Concerning God.

Q. The second concerning whom?

A. Concerning Gods Church.

Q. How many articles are there con-
cerning God?

A. Eight.

Q. How many concerne his Church?

A. Four.

Q. How are those eyght diuided
which concerne God?

A. Into three parts.

Q. Whom doth the first part concerne?

A. God the Father.

Q. VVhom the second?

A. God the Sonne.

Q. VVhom the third?

A. God the holy Ghost.

Q. How many articles be there concer-
ning God the Father?

A. One, and but one.

Q. Repeate it?

A. b I beleue in God the Father c Al- b Heb.11.6
mighty maker of heaven and earth. c Gen.17.1

Q. VVhat is the article called?

Iohn 10.29,

A. d The article of Gods prouidence. d Gene.1.1.

Q. Why doe you say I beleue in him?

D

A. e

^{c Psal. 62. 8.} A. I put my trust and confidence in him, I hope to be saved by him.

Q. What is the thing you doe beleue?

A. That there is a God the Father who is Almighty, for he made both Heaven and earth.

Q. How many parts hath this article?

A. Two parts.

Q. What is the first?

^{Hab. 11. 3} A. Whereby we beleue that God made all things.

Q. What is the second?

^{Ro. 11. 36} A. Whereby we beleue that he doth preserue and gouerne all things.

^{Psal. 119. 91} John 5. 17. Q. The things which God made, of Acts 17. 25 how many sorts are they?

A. Of two sorts.

Q. Which are they?

^{b Col. 1. 16} A. Visible, and invisible.

Q. What are the visible creatures?

^{i Psaln. 8. 3} A. Such as may be seene: as all sorts of bodies.

Q. What are invisible creatures?

^{k Gen. 1. 1.} A. Such as cannot be seene, as Angels, and soules of men.

^{Psaln. 33. 6} Psalm. 33. Q. Of how many sorts are the Angels?

A. Of two sorts, as god and bad.

Q. What

Q. What are the bad called?

A. Diuels.

Q. Did God make the diuels?

A. ^m Yes, He made the diuels, but ^m He did not make them diuels: He made them Angels of Light, they made themselves diuels by sinne.

Q. How many articles are there concerning God the Sonne?

A. Sixe.

Q. Into how many parts are they divided?

A. Into two parts.

Q. What doth the first part concerne?

A. His person.

Q. What doth the second part concerne?

A. His office.

Q. What is the person of I E S V S C H R I S T.

A. ⁿ Such a person as consisteth of two ^m John 1. 14 natures, God, and man.

^{Acts 20. 28.}

Q. How many articles are there concerning the person of our Lord Iesus Christ?

A. Two, as he consisteth of two natures, God and man.

Q. Repeat the article concerning his God-hood ?

^{a John 9.35} A. And ^b I believe in Jesus Christ
^{c & 7.33.} ^d his onely sonne, our L D L D.

^{e John 1.14} **Q.** Why doe you say , I believe in him ?

^{f John 3.16} A. ^g I put my trust, and confidence in
^{h & 14.6.} him, and hope to bee saved by him.

Q. VVhat is the thing you believe herein ?

A. That there is also a God the Sonne:
^{i Acts 2.36} ^j And that Jesus of Nazareth of whom
John 20.28 ^k wee read in the Gospell is hee.

Q. Are not wee also the sonnes of G O D ?

^{l John 1.12} A. ^m Yes.

Q. Why is he then sayd to be the one. ly Sonne of God ?

^{n John 10.30} A. He is the Sonne of G O D : by
^{o & 1.14.} nature, and by personall union : ^p Wee
^{q u John 1.12} are the Sonnes of God by grace, and by
^{r Rom. 8.15.} adoption.
^{s Gal.3.26.}

Q. Repeat the article concerning his man-hood ?

^{t x Mat.1.20.} A. Which was ^x conciued by the ho.
^{y Mat.1.25} ly Ghost, ^y bo[n]e of the Virgine Mary.

Q. VVhat is the thing you believe in this article ?

A. That this Sonne of G O D be.
came

came a ⁿ man, but after ^o a wonderfull ^y Joh. 1. 14
manner. ^z Tim.2.5

Q. How doe you proue that hee be-
came man ? ^z Tim. 3
^{16.}

A. Because hee was borne of a wo.
man.

Q. How after a wonderfull manner ?

A. For two reasons.

Q. VVhat is the first ?

A. Because hee was conceiued by the
holy Ghost.

Q. VVhat is the second ?

A. ^o Because hee was borne of a Vir- ^a Is.7.14.
gin.

Q. VVhy was hee thus conceiued and
borne ?

A. That ^b he might be without sinne. ^b Heb.4.11

Q. VVhy was he to be without sinne ?

A. That ^c he might save sinners. ^c Heb.7.25

Q. How many Articles are there of his
office ?

A. Four.

Q. VVhat is the office of C H R I S T ?

A. The office of a ^d Saviour ^d Mat.1.21

Q. How many parts hath it ?

A. Two.

Q. VVhat is the first ?

A. ^e To die for vs. ^e Heb.7.27

Q. What is the second ? ^f & 9.22.

- 1 Cor. 15. A. f To overcome death for vs;
3,4,14. Q. How many articles are there concerning his dying for vs?
A. One, and but one.
Q. Repeat it?
A. He g suffered vnder Pontius Pilate, was h crucified, i dead, and k buried,
g Acts 4,27. b Acts 2,36 l descended into hell.
i John 19,30 k John 19,40
l Ephe 4,9. m A putting to death by the racke.
n Ps. 22, 14 r Heb. 1,13
o 17. Q. Under whom did he suffer?
A. Under Pontius Pilate.
Q. What was he?
A. The Romane Judge that condemned him.
Q. How many articles are there concerning his victory ouer death?
A. Three, as hee overcame death by three degrees.
Q. What are they called?
A. The articles of his exaltation,
n Phil. 2, 8 as the former, the articles of his n humiliation.
Q. Repeat the first?*

A. The

- A. The o third day hee arose againe o i Cor. 1,3 from the dead.
Q. VVhat article is this?
A. The article of his Resurreci-
on.
Q. Why the third day.
A. p Because it was prophesied of pi Acts 2,27 him, that hee should see no corrupti- John 11,39
on.
Q. What is the second?
A. The article of his ascencion.
Q. Repeat it.
A. Hee q ascended into Heaven ; and q Acts 1,9. there hee sitteth at the right hand of God Heb 9,24. r Heb.1,13
the Father almighty.
Q. Whither did he ascend?
A. To the right hand of God.
Q. Hath God a right hand, or a left, in propper speech, as we haue?
A. f So.
Q. How is it then spoken?
A. Figuratively.
Q. VVhat then is meant by it?
A. Two things.
Q. What are they?
A. t First the honour God hath giuen ^{1 Heb.1,3.} him: secondly the power n God hath gi- ^{n 1 Cor.2,8.} en him.
Q. Hee sitteth] Is sitting spoken
D 4 properly

John 4,26
Luke 24,32

Heb.1,3.

^v Acts 7.56 properly or figuratiuely ?

A. ^v Figuratiuely.

Q. VVhat is meant by it ?

A. Two things.

Q. What are they ?

^x Heb. 10.12 A. First ^x to shew that the workes of
^y Heb. 13. our redemption is finished : y secondly to
^{& z} 4. 13. represent his state, or maiestie.

Q. What is the third article ?

A. The article of his comming to iudge-
ment.

Q. Repeate it ?

^v John 5.22 A. ^x From thence hee shall come to
^{27.} judge both the quicke and the dead.

^y Acts 1.11. Q. What is meant by the quicke ?

^z Cor. 15. A. ^x Those that shall bee found aline at
^{41.} that day.

^x Thel. 4.17 Q. What is meant by the dead ?

^y Rom. 7.20. A. ^b All that have departed this life
^z Cor. 15.32 from the beginning of the worlde.

Q. How many Articles be there concer-
ning God the holy Ghost ?

A. One and but one.

Q. Repeate it ?

^{Mat. 28.19} A. ^c I beleue in the holy Ghost.

^d Ich. 14.16 Q. Why doe you say I beleue in him ?

^e Cor. 12.10 A. ^d I d^e put my trust and confidence in
him; and hope to be saued by him.

Q. What is the thing you beleue ?

A. That

"A. ^c What there is also a God the holy ^c 1 Cor. 2.11
Ghost. ^{Psal. 139. 2.}

^z Cor. 12.11

Q. Are these three Gods ?

A. ^f No, though three persons, yet but ^f 1 John 5.7
one God.

§ 2.

Q. How many articles are there of
Gods Church ?

A. Four.

Q. Into how many parts are they di-
vided ?

A. Into two parts.

Q. VVhat doth the first part concerne?

A. The being of the Church.

Q. What the second ?

A. The benefit this Church obtaineth
by Jesus Christ.

Q. How many articles are there of the
being of the Church ?

A. One, and but one.

Q. Repeate it ?

A. ^g I beleue the holy Catholique ^g 1 Tim. 3.15
Church, ^h the communion of Saints. ^h 1 Cor. 12.

Q. Why doe you say, I beleue the ⁱ 12.
Church, and not in the Church ? ^j Psal. 62.9

A. ⁱ We do beleue there is a Church: ⁱ Cor. 1.13.
but we do not beleue in the Church, but
in God: The Church at the best is but a
company of men.

Q. What

* Psal. 82. 6
Heb. 2. 10.
Gal. 3. 26.

I Reu. 6. 15

ii Heb. 12. 23

ii Reu. 21. 4

* 2 Tim. 2. 3

Ephc. 6. 12.

John 16. 33

* Mat. 6. 18

& 28. 20.

Heb. 1. 8.

- Q.** What is the Church ?
A. A company of Gods Children.
Q. How many sorts of Churches are there ?
A. Two sorts.
Q. What are they ?
A. 1 Triumphant and militant.
Q. What is the Church triumphant ?
A. The m company of Gods children in heauen.
Q. Why is it so called ?
A. Because they are out of all danger and so doe triumph.
Q. What is the Church militant ?
A. The company of Gods children here on earth.
Q. Why are they thus called ?
A. Because they fight the Lords battles against the world, the flesh, and the devil.
Q. What Church is here meant ?
A. The Church militant.
Q. What doe you learne here ?
A. That God hath a Church, p and will have to the end of the world.
Q. How many properties doe belong to this Church ?
A. Three.
Q. Which are they ?

A. First

A. First, it is q holy : secondly r Ca-
tholike : thirdly, it hath a communion
betwixt the members of it.

q Efay 4. 3.
1 Pet. 1. 2.
r John 4. 21
Gal. 3. 28.
s Cal. 3. 28.
t Cor. 12. 12

Q. Holinesse, of how many sorts is it ?

A. Of two sorts.

Q. What are they ?

A. t Holinesse of fayth, u and holinesse of life.

Reuel. 7. 14

Q. Holinesse of fayth, what is that o-
therwise called ?

* Rom 5. 1.

A. Dur x iustification.

Q. What is holinesse of life other-
wise called ?

y 1 Cor. 1. 30

A. Dur y sanctification.

Q. Is holinesse of fayth perfect or im-
perfect ?

z Col. 2. 10

A. z Perfect holynesse.

Q. How so ?

A. In regard of the obiect thereof.

Q. What is the obiect ?

A. Christ, and his righteousnesse.

Q. Holinesse of life, is that perfect or im-
perfect ?

Phil. 3. 9.

A. Imperfect.

Q. Of how many sorts is holinesse of life ?

A. Of two sorts.

Q. Which are they ?

A. There is a legall holiness, accor-
ding

ding to the Law ; or Euangelicall, according to the Gospell.

^{a Rom. 7.13} Q. What is legall holines ?
A. To bee without sinne.
^{b 13.14.} Q. Is this holines required of GODS Church ?

^{c b Iam. 3.2.} A. No.
Q. What is Euangelicall holiness ?
A. To confess our sinnes ; to be sorry

^{d Mat. 4.17} Rom. 7. 16. for them ; and to amend our lives.
Q. Is it required of GODS Church ?

^{e 1 Pet. 1.15} A. Yes.
Q. What is the second propertie ?
A. It is Catholike.

Q. What is Catholike ?
A. Universall, or ouer all.
Q. Ouer all what ?

^{f Psalm. 38} A. ouer all parts of the world
Q. Is the Church of God ouer al parts of the world ?

^{g Math. 28} 29. A. It is, or may bee : it is not now tyed to any place.

^{Gal. 3. 28} Q. What is the third propertie ?
^{h Ioh 17. 11} A. It hath a communion betweene the members of it.

Q. How many sorts of famous Com-
muniions are there ?

A. Three.
Q. What is the first ?

A. A

A. A naturall communion , and that ^{b Eph. 5.31} ^{c Heb. 2. 14} is in bloud betweene parents & children.

Q. Isthis communion here meant ?
A. No.
Q. What is the second ?
A. ^d A civill communion, consisting in ^e Pet. 2. 3. government.

Q. Is this the Communion ?
A. No.
Q. What is the third ?
A. ^f A spirituall communion. ^{g Ephes. 4.3}
Q. Is this the communion incident to

GOD S Church ?
A. I Yes , this is it. ^{h Eph. 5.23}

Q. Wherein doth it consist ?
A. In the root & the fruits. ^{i Ioh. 15. 5}

Q. What is the root ?
A. ^j The Spirit of GOD. ^{k v Cor. 12 4.11.}

Q. What are the fruits ?
A. The graces of GODS Spirit.

Q. What are these graces ?
A. partly inward, and partly outward.

Q. What are the outward ?
A. The Word of GOD, and the ^l Rom. 9.4. Sacraments.

Q. What are the inward ?
A. Divine , or morall.

Q. What are the Divine ?
A. The

⁶ John 1.16 A. ⁶ The three theologicall vertues,
^{Ephe. 4. 7.} fayth, hope, and charity.

Q. What are thei morall ?

A. All morall vertues sanctified by the
 Spirit of God.

Q. How many benefits doth the
 Church obtaine by Christ.

A. Three, exprested in three arti-
 cles.

Q. VVhat is the first ?

^p 1 Cor. 15, A. ^p Forgiuenesse of sinnes, in this
^{17.} world.

Acts 2.38. Q. What is the second ?

^q 1 Cor. 15, A. The ^q resurrection of our bodies at
^{17. 18.} the end of this world.

Q. What is the third ?

^r John 17.3. A. ^r Life everlasting, in the world to
 come.

FINIS.