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A
Manual of Doctrine :
OR, A
Second ESSAY

To bring into the Form of
QUESTION *and* ANSWER

As well the *United Brethren*

Fundamental Doctrines, as the other
Scripture-Knowledge, of the *Prote-*
stant Congregations who for 300 Years
past have been call'd *The Brethren*.

(Reserving a Liberty to alter and amend again, what at
any Time shall be found needful.)

Written in *High-Dutch*, by the Author of
the first ESSAY ; and now translated into *English*.

With an
I N T R O D U C T I O N.

L O N D O N :

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INTRODUCTION.



S the most natural and sufficient Introduction to this little Treatise, we will premise a Translation of some Advertisements, Letters, &c. which did relate to it in the Original.

The Dedication of the first Essay or Edition.

To the most serene, most mighty and most noble **KINGS, PRINCES, STATES** and **LORDS**, under whose Majesties, Highnesses, and Graces, the Evangelical Congregations of the *Brethren*, for these many Years, have led a quiet and peaceable Life in all Godliness and Honesty: This Testimony of their Doctrine is with all Submission confidently tendered; and the said favoured little *Sinner-Congregation*, is recommended to Their continued Clemency, Justice and fatherly Care; by the Bishop now going to the *Heathen Colonies*, to abide there,

DAVID NITSCHMAN, Moravian.

*Preface, to the Elders and Teachers of
our Church.*

THAT little Church, which (like many others since of the *Wallon, Vaudois, French, English* and *Dutch Colonies* and Settlements, belonging to the two Protestant Professions) has lived now for some hundreds of Years in an undisturbed and unconfined Liberty of Conscience in foreign Countries, and under a kind Government of those Lords and Magistrates to whom Providence has led their little Flocks; might in all probability have had a longer Enjoyment of that particular Indulgence, which had been granted them for whole Ages, as well publicly as in private, under the *Romish* Religion, which is in their native Country, if our dear Fathers had kept the old Plan unmoveably, and had not cut of the common Principle, that the Cross was more glorified *per augustam faciem Ecclesiæ quam per angustam*, by a stately than by a poor and mean Face of the Church, meddled and been involved with such Kind of Men in their own Countries, who want to change the Toleration of their Magistrates into a Sort of Right and Joint-dominion. Which Mind notwithstanding is reckoned in our Church a fundamental Error: For, *if they persecute you in this City, says our great Teacher of his Church, flee ye into another; for I say unto you, ye shall not have gone over the Cities of Israel, till the Son of Man be come.*

Words which he properly spoke to his 12 Apostles, but which have been approved by an Experience of more than 1700 Years. What Sort of a Lord over the whole Earth would He be, if He could not make
Room

Room for his People? But, whether the Soil be so or so, whether it be ours or anothers, takes not up the Consideration of a Witness.

Now because we are quite free from one Part of the Care of the Church, *viz.* how to support ourselves every where, and are to appeal to our Head: therefore the other Care, for pure Doctrine and holy Discipline, is the more indispensable.

And what our Forefathers in the 16th and 17th Century, had to do, partly to keep the *Brethren of the Unity* from the Name and Manner of the *Unitarians*, who lived so near them; partly to remain in an inoffensive Communion with this or another Preacher of the *Augustan* Confession: The like we have had to do since the Year 1722, on the one Side in contending against Fanaticism, and on the other, tho' somewhat later, in painfully contesting with some Preachers of the *Calvinist* Church.

For as to those who profess with us the *Augsburg* Confession, the Disputes from that Quarter we have not scrupled to number among gross Calumnies, and among such Sins of which the Authors, if they do not repent now, yet on their Death-bed, or before the Judgment-seat of God, they will partly be heartily ashamed of them, partly remember them with Fear and Trembling.

We have had the good Success to preserve our People from Fanaticism, which surprizingly strove to get among them; and we have been enabled also to explain ourselves to our old Confederates the *Calvinists* heartily and solidly, as often as they gave us the Hearing; and we hope likewise that the same will be done by this little Book, which contains the Plan of our Doctrine, as it has been for these many Years unalter-

ably held among us, wherein nothing will be found contrary either to the old Confessions of our Fathers, or the later distinct Declaration to his Majesty the King of Sweden.

Reverend and dear Brethren, we thought it meet to send you this little Book^s once more, being now a second Essay to set forth our Doctrine, both in fundamental and other Matters; and to leave it to you, whether you think it proper to lay it for a good Foundation here and there, and to communicate it to the examination of other Souls which are under your Care, as it has been read hitherto in several of our Congregations not without a Blessing; and to give us an Account (as you did when it was printed the first Time) what you have found which ought to be altered or amended, or what others have advertised you of. The last Time, one of your ordained Overseers, who having served you for five Years, went according to the Will of the Lord to fix himself for a Constancy in the *West-Indies*, to be nearer at Hand for the Work of the Lord in those Countries, recommended himself to the Intercession and faithful Fellowship of you all: And now in like Manner, the Writer of this little Book begs of you the same loving Remembrance before the Lamb.

And before we conclude, we beseech you, dear Brethren, to join with us in Union of the Spirit, in that which we desire of our Shepherd at the End of this little Book.

*The Overseers or Bishops of
the Congregations of the Brethren.*

A Letter

A Letter of the late Bishop of the Moravians, Daniel Ernest Jablonsky, to the Author.

*Right Reverend worthy Sir,
and dearest Brother,*

TO hear any Thing of your Welfare gives me always an Occasion of great Joy and Pleasure, whether it comes immediately from your own dear Hands, or is conveyed thro' other good Friends. This last unhealthy Winter I have been, thro' many infirmities, which aged People are liable to, so disabled and hindered, that I have been glad to have Strength to discharge the Duties of my Function, tho' to the Neglect of the Offices of Friendship and Courtesy. But let God do his Pleasure; every Thing of Right should be left to him.

Before I received your last agreeable Account, wrote by your own dear Hand, I had a very acceptable Letter from our Right Reverend *D. Nitschman*, which I answered the 30th of July. He acquainted me with his intended Voyage to *America*, wherein I wished him much Blessing and Success, as I always shall continue to wish and to pray to our Saviour most fervently for the same. I have no Hopes of seeing him again in this Life, who being in my 80th year, may say with *St. Paul*, *I die daily*. But this is no such great Matter, since I have firm Hopes that I shall see again this dear Man with other faithful Witnesses of Jesus in the Life to come.

Yours of July 26th has especially caused me great Joy, because it contained so much good News of the

Kingdom of Jesus Christ. The same dear Letter brought with it two printed Pieces, one of which (because it spoke of personal Matters, which for the most part I was not acquainted with) did not make so great an Impression upon me, as the other, namely the Essay of a *Manual of Doctrine*. It is very well, that the Doctrine of the *Brethren*, the Parts of which have been hitherto scattered here and there, is thus compendiously collected together, that the impartial World may see as it were in one View, what is their Belief and Practice. And the Method, that the Answers are made in Scripture Words, is likewise very good, and not liable to so much Contradiction. ——— It is, and will continue to be a useful and pleasant Compendium of Christian Doctrine, which constantly refers its Reader to the Scriptures, as the Fountain of all wholesome Knowledge.

May the gracious Lord give his Blessing to it, that it may do good to very many. To His Protection I faithfully recommend you, and am

Right Reverend Sir,

Your faithful Servant,

and most devoted Well-wisher.

Berlin,

D. E. JABLONSKY

Aug. 23, 1740.

P. S. If it might please you to send one Copy of this little Book to the Right Rev. *Sitkewius* in *Poland*, I would take all possible Care of it, if it should come to my Hands.

Advertisement

*Advertisement of the Author to the first
E S S A Y.*

Nothing has gone more against me, than to publish *in forma probante*, in a precise Form, that which I and other Teachers of the Protestant Congregations of the *Brethren*, have hitherto taught.

If our Posterity should not have our whole Mind, and can't perhaps so chearfully as we,

allow

They Learners are, and little know;

it may happen that they will make of this Book, a Symbol or Creed, and perplex honest People, who entertain the same Sentiments with them, but perhaps cannot think that the Words in this Book do express the same: Which in the well-known private symbolical Disputes, is commonly the proper Reason, (especially when People have the same Heart) why they cannot so easily say *Quia* as *Quatenus*.

But notwithstanding, the Deception of so many thousand innocent Souls, caused by Men's unconscientious and bold Assertions, as if we taught this or another Error; and which cannot be remedied by a most sincere, most plain, and most conscientious *No*; hath at last determined us to let every one know, that hitherto we have always taught the same which is here laid down, at least nothing different, and that all of which we are accused to the contrary, is directly what is called in the Catechism, *bearing false Witness against one's Neighbour*.

We are not inclined, by this Manual of Doctrine, either to disparage or abolish the little Catechism of
Luther

Luther in our Congregations; for there has been no book yet published (wherein there is one Word more or less than the Scripture Text itself) which could be compared with that.

Neither will we pretend to comprehend in this little Book, all that one ought to know, much less in such Order as needs no Emendation. But as we find the Scriptures simply before us, when we read them with our People, so we have reduced them into Questions. For do we not seek for Texts suitable to our Thoughts, but take our Thoughts from the Texts we read; and if any one convinces us, that in the Hebrew, Greek, or German it does not stand so, the same has changed our Thoughts about that Text, tho' the Matter may yet be true in another Text; but if it stand no where, we don't think upon it at all any more. This is our *Metodus sentiendi*, Way of Thinking.

Whether now our Doctrine will be found pure, evangelical, and conformable to the primitive, the Book itself will shew. In perusing of which, we desire our beloved Readers, not to be informed so much by our Questions, as by the Text of Scripture which makes the Answer: For if so be that we have at any time asked more, than is to be found in the cited Place of Scripture, the Proof is not to be extended farther than the Answer goes.

After the Errata, in the first Edition, it was observed—— That whereas the Church of the Brethren freely confesses, that none of them as yet understands the *Revelations*, tho' they find them clear and plain in every Place which is proper for the Heart: Accordingly we likewise have given no other Connexion of those Texts which are towards the End of the Book, but what arises from writing them down

Word

Word for Word out of the Bible; which has been done for this Reason, because every Reader is forbid by a terrible Curse to leave out or to add any Thing in the *Revelations*.

And herewith we recommend our beloved Reader heartily to the Lord, for his good Use of this little Book.

A particular Declaration of the Elders and Deacons, concerning the Moravian little Book of Doctrine.

IT is well done, that the Congregation of the *Brethren*, so called, (which is a purchased Inheritance of our Lord Jesus Christ) has given out in the most simple and sincere Manner, a Profession of that Knowledge of the Truth of the Gospel in which she has been nursed up; to the End, that her foundation may be examined by such as blame her for many Irregularities, and Deviations from the Word of God, but by no Means that it should be considered as a new Explication of the Scripture, or as a particular System.

It is now ten Years since we have declared, that the simple Reason why we compose a particular Church, is no other than this, That we are descended from the ancient Stock of the old *Bobemian* and *Moravian Brethren*, who 60 Years before the *Reformation*, have been a little evangelical Church, and so remained without Infringement till that Time; retaining in a good Order their own particular ecclesiastical Discipline, their own Bishops, Elders and Deacons.

We (the *Moravians*) found ourselves in Circumstances almost as important as those of the *Bobemians*, but quite different from them. The

The *Calvinists* had nothing at all to object against their Confession of Faith ; so that in the last Century they resigned themselves with all their Forms to our Bishop and Church in *Poland*, and from that Time became one Congregation with them. The *Lutherans* began to do the like, but at the Instigation of a certain Body of Divines they fell off again.

How equitable the *Lutherans* first Attempt was, We soon had Occasion to perceive ; for upon our late leaving of *Moravia*, we happened to meet with some *Lutheran* Ministers, and found their Manner of Doctrine quite agreeable to the Gospel.

Some of us, who had the Doctrine of Election more in their Head than in their Heart, learnt to understand the Bounds of it better, when they themselves were converted and had received Grace : And Dr. *Luber's* Preface to the *Romans* proved itself true.

The *Calvinist* Brethren in *Poland*, must needs have found our Church there good *Calvinists*. Concerning us, our *Lutheran* Teachers found us good *Lutherans* : Which they might do the easier, since in that District where *Hernbutz* lies, no other Conformity of Doctrine is required, but to the *Confession* of Augsburg.

Our eldest Bishop *Jablonsky*, in his Letter to Mr. *Mauclere* wrote 1731, has given such a pretty Explanation of this Matter, as affords a Key to the whole.

“ There is, says he, at *Hernbutz* a little Church
 “ scarce known in the World, where both Sorts of
 “ Protestants, avoiding all useless Contentions, are
 “ joined together in such a Unity, that they evident-
 “ ly shew themselves to be true Followers of them
 “ who once attempted that well-known Union at
 “ *Sandomir* in *Poland*.”

'Tis

'Tis true, we were told, That, according to the Principles of the Protestant Religion, a Conformity of Doctrine required also a Conformity of Discipline. But when we observed, that the Practice of this Position could not well take Place, in respect to the *Lutheran* Church; in the Year 1729 we had a general Consultation before the Lord, how far we should condescend upon this Occasion, and again in what Respects we ought not to give way.

This gave Occasion to that Instrument which was made in the Year 1729, before public Notaries and Witnesses, and which was chiefly regarded at the Time of the Royal Commissions in the Years 1732 and 1736. The Substance of which Instrument is as follows:

“ That in no Religion whatsoever, we acknowledge
 “ any for Brethren, unless (after having fallen off from
 “ the baptismal Grace) they be washed thro’ the
 “ sprinkling of the Blood of Christ, and thoroughly
 “ changed, persevering in Sanctification of the Spirit.
 “ That we don’t allow any manifest Church of Christ,
 “ but such, *wherein the Word of God is sincerely and*
 “ *purely preached, and where the People also holily as*
 “ *the Children of God live according to it.*” (Luth. Cat.)

This Plan was good, not only for our Sake, but also for many thousand Souls, who since the Reformation, had departed from the outward Ordinances; whose Edification we could thereby promote, and obviate so many Prejudices, that at least they would lend an Ear to us, when we proposed to them the Truth unto Salvation.

In case we should meet with Opposition and Hindrance in this our Design, we left ourselves to the Protection of the Lord; but had still weighty Reasons, to go on in our Church-order; tho’ rather under the Scheme

of particular Parishes, than under the Name and Rights of a particular Church.

We had the Examples of the *French* and *Walloon* Congregations before us, who have it thus in *Holland*, *England*, in the Northern Countries, in the Imperial Towns, in *Brandenburg*, &c. And the Reason taken from their different Language, is without sufficient Ground; since the *Lutheran Vandals*, *Lithuanians*, *Cathabs*, *Courlanders*, *Etlanders*, *Letlanders* and *Finnlanders*, are also under Consistories whose Language they do not understand.

The Good-will of many out of the chief Professions, viz. *Lutherans*, *Calvinists*, and the Episcopal Church of *England*, was soon to be observed, in public and private Writings and Actions, as well of *Lutheran* Theological Faculties, Royal Upper-Consistories, Commissions, and Bodies of Clergy, as of several superior and inferior *Calvinist* Magistrates, of Divines in *Brandenburg*, in the Empire, in *Switzerland*, *Holland*, and particularly of the late and present Lords Archbishops of *Canterbury*: Who all agreed, That the *Moravian* Church at *Herrnhut*, because her Doctrine was simple and agreeable to the Scripture, should be left to her particular ancient Church-order undisturbed.

But then in regard to others, we met with such uncommon Opposition, as perhaps has not been heard of in any Age of the Church: Some pertinaciously affirming, that this or that Member or Teacher of our Church was erroneous in his Doctrine; while others again were very busy, either directly or indirectly, either by good Words or by Authority, to rob us of the Treasure of our ancient Discipline: so that for several Years we were taken up with resisting both of these contrary Motions.

From hence it was, that one of our Teachers has declared the *Reason of his Hope*, not only in divers Conferences but also in Writings, and particularly in a Letter to the King of Sweden, published at an Imperial Diet at *Ratisbon*.

But further, the great Insecurity our Brethren here and there found themselves in; in that it seemed as it were to depend only on the Pleasure of this or that Magistrate or Minister, what in little or great Things, they would grant us out of Good-will, or else take from us; what they would grant and allow us in small Matters, and again in Matters of the utmost Consequence deprive us of; (as once in particular, a famous Body of Divines, for the keeping up our *Moravian* Discipline, offer'd to allow us the holy Kifs at the Lord's Supper, when at the same Time they would take away from us the Examination of the Communicants;) this Insecurity at last did but too clearly appear. We therefore judg'd ourselves under an Obligation, to maintain our ancient Discipline throughout. Or at least, to keep it in such a Condition, that on the one Hand, those of our *Calvinist* or *Lutheran* Fellow-members, who either as yet thought themselves with their Church-order secure in the Communion and Hands of some of those respective Persuasions; or even by Reason, that the Born-members of one or the other Profession made up the Majority among us, out of Equity chose to remain under those Liturgies; that these might not only not be confounded, but rather established and confirmed by us: And on the other Hand, that others, who could not entertain such Expectations; or who from the Beginning had made another Sort of Compact; or such who out of divers Sects, had faithfully received into their Bosom many stray Sheep re-

b

turned

turned to the Shepherd of their Souls; might for their Part, continue in their apostolical Freedom, and ancient Church-privileges.

And this is the Reason why the Succession of Bishops (which perhaps on our Side, had not the Danger occurred to us so soon and so clearly as it did, might otherwise inconsiderately have been intermitted) has been perpetuated so by Consecrations, in February 1735, and in March 1737, (and this last Time with the Foreknowledge of his Majesty the then King of *Prussia*, who both voluntarily and earnestly concerned himself in the Affair) and lastly in 1740 and 1741, when before the Departure of two of our Bishops to foreign Parts, others were consecrated by them in a simple and apostolical Manner.

But tho' the Bishops are, in respect of the whole, and for keeping our apostolical Rights, as it were Leaders of the Church, and in respect to our outward situation, the directing Labourers; yet in the Congregations, they are only Fellow-elders chosen for certain Actions, as for instance, for Holy Ordination, &c. and except in these Cases, have a Claim to no other Authority: Neither does that, which has been allowed perhaps to such or such, on account of their being approved particular Servants of the Lord, belong properly to this Office, since in the Apostle's View it coincides with the Office of an Elder: So that whom Grace commendeth most in the Congregations, he is the most valuable.

This now is so ——— and, Why we are a Church? And what Sort of a Church we are? will always clear up itself, wherever it is enquired into in a legal Way. But our doctrinal Principles are to be read in this *Moravian Manual of Doctrine*.

We do not think that the Simplicity or Shortness will offend. The Doctrines are laid down in such a Way, that not only all simple Souls amongst Us can understand the Meaning, but also all others that read them, may easily take our Sense.

The Repetition of the same Text, is not so much used in this Book for the inculcating of the Matter, since it is not wrote for that End, but rather to shew What is, and How it is inculcated upon us in Scripture.

If a Doctrine is proved by more than one Text, it is done either for Explanation, where the Demonstration did not seem sufficiently clear, or out of the Fullness of a moved Heart, which can never express itself enough: But where there is but one Proof, it is certainly done on Purpose; for it is a divine Character of Truth, to be expressed briefly but undeniably, or at least so that a hundred Arguments shall prove no more than this one.

All Truths which may be of general Use, are set down in as unaffected and orderly a Manner, as could possibly be. If there occurs a Truth by the Way, which might be thought not fundamental, it has been occasioned by the Connexion it has with one or other Text of Scripture; or, it has been done out of Sincerity, that none who have heard something of the Sentiments of this or that Brother, might think as if we with-held, or kept any thing secret. But it is very possible, that the most of our Brethren and Sisters, have had no Thought at all of such like Matters, or at least not concluded any Thing about them: We cannot all prophesy; perhaps we are entirely destitute of that Gift, but yet we are contented.

The peculiar Point in all our Congregations, is, To cleave to our Mediator, who is the LAMB, and not hinder Him when He will declare any Thing of the Heart of his Father to us, but gladly give Place to the Operations of his Holy Spirit. We know not where else to fly, but to Him and His Wounds. We have no higher Degree ; the Knowledge of Him appears to us a Sea of Perfections, and his Love, which in the Mystery of his *Atonement* has the most beautiful Aspect, and which all the Saints in Heaven will never have admired enough, or cease singing of it, is our eternal Theme.

If we are accused of a certain Coldness and Indifference to all other Knowledge, which may be thought beyond or above this, we own the Accusation to be true.

Largely to justify this our Mind, would perhaps signify little. We'll say no more but this ; *At present we know in Part, but then we shall know even as we are known.* This shall be hereafter : Here we will believe on Him, and of Him we will be searched, led and blessed.

We shall daily see that we ought to love Him more ; and tho' it should be much better with us than it is now, (which indeed is His Promise) yet we shall not only want Words to express our Hopes, but it will be also very difficult even to conceive so much.

Thro' His Blood and Death, we remain Sinners reconciled to Him, Witnesses of His Merits before all the World, and poor Fellow-members of all that love Him on the whole Face of the Earth.

*The Elders and Deacons of the Church
which is called The Brethren.*

Introduction

Introduction of the Author to this second
E S S. A T.

THE first Essay was designed to shew our Mind in all Things before the whole World, but not to give *τροπον παιδείας*, a Standard of Doctrine. Therefore I wrote it out of the Fulness of my Heart without much Meditation, that the Mind of the Church, which indeed is contained in the Questions, might appear the clearer. Our Meaning is still the same; and tho' the Text P. 102 is left out this Time, (since we learn more and more to be cautious in alleging Texts of Scripture) yet our Mind was expressed very well before, *viz.* That we find our Saviour every where in the Bible; and we have no Objection against his standing every where, since we neither can nor desire to see any Thing else before him. The Reason why we now leave out this and such like Texts, is because we have enough that are unexceptionable, and therefore will readily rid the unbelieving World of such which might be capable of another Sense.

Therefore you will find no Alteration in our Doctrine itself, but only in the Form wherein it is propounded.

As for the rest, some Answers still remain which do not properly prove, but only afford good and blessed Expressions in such Places, where there is no Dispute about the Matter itself; which either immediately in the same Place, or in some other is sufficiently demonstrated: And to distinguish such Places, or where a Text is merely for Edification and not Demonstration, the Reference is commonly left out, or put in a Parenthesis.

When

When I perused the Questions last, I observed that they were not always well enough adapted, and I considered how to correct them in many Places. But I found the Reason why they were so as they are, to be the great Attention I had to the Texts of Scripture; for the Questions arose to me from the Texts of Scripture, and when I perhaps happened to have a hundred in my Mind, all of which I would write down, I hastened to make short Questions between them, just to give the whole some Connexion, that I might not forget one of them.

This Reason seemed of Weight; and I feared running into the common Fault, where the Texts are looked out for the Question's Sake; and it made me choose rather to leave my Labour unpolished, that the Holy divine Scripture might retain its native Splendor and Emphasis, and every Reader's Eyes might immediately fall upon the Texts.

The Questions have Figures, not for sake of shewing their Number, but for the Conveniency of References between them.

The *Christians* I have so represented, as they might and ought to be; therefore from Q. 1304 I have made the Rules and Exhortations which are given them, their Attributes.

The *Dying* I would have joined with the last Things, but I find the Connexion in which it stands, more natural.

E R R A T A.

Page 89. Line penult. read (*vid.* Q. 1173.) P. 251.
l. 5, read (*vid.* Q. 1660.) p. 229. l. 1. read *Luke* xii. 1.

H Y M N.

O Jesu ! Thee we blefs :
 Lamb ! we our Thanks exprefs !
 Thee, as the great eternal Son,
 All Things with deep Abasement own,
 Angels, and all the Pow'rs above,
 Whatever serves the Father's Love ;
 The Cherubim, and fi'ry Cloud
 Of Seraphs, ever cry aloud,
 " Unspotted, martyr'd Lamb !
 " Bridegroom with Eyes of Flame !
 " Who left'st Thy Throne on high,
 " T' assume Humanity ;
 " Full of Thy glorious Pow'r Divine
 " The Earth and highest Heavens shine."

The Twelve, Thy chosen Friends confest,
 Thy Prophets, and Thy Martyrs blest,
 Together all their Voices raise,
 And yield Thee loud and solemn Praise.
 By the whole Church, where'er dispers'd,
 On Earth Thy Praises are rehears'd.
 The Four, who rest not Night or Day,
 Of Thee have something still to say ;
 And of the high-enthroned Sire ;
 And Him that flames in sev'n-fold Fire *.
 The Elders cast their Crowns away,
 And willing Adoration pay.
 O King of Glory, Christ the Lord,
 Thou'rt God's own Son, th' eternal Word ;

* *Rev. iv. 5.*

A L I Y M N.

Yet to save Man, Thou didst not scorn
Of a mean Virgin to be born.
Death Thou hast wholly disposseis'd,
And with Thy Church the World hast blest.
At God's Right-hand Thou sitest Lord,
Co-equal, and alike ador'd.
To be the Judge Thou shalt appear,
And Quick and Dead Thy Voice shall hear.
We pray Thee, help Thy Servants, Lord,
Whom with Thy Blood Thou hast restor'd ;
Let us with all Thy Saints above
Enjoy Thy everlasting Love.
Thy People save from Satan's Rage,
And bless Thy chosen Heritage.
Govern them here with watchful Eye,
In endless Glory lift them high !
Daily, O Lamb ! our Voice we raise,
And tremblingly Thine Office praise,
" That Thou the sacred Book could'st take
" Worthy its seven Seals to break ;
" That Thou vouchsafest to proclaim
" O'er us Thy Friends the hidden Name ;
" And sealest us secure and free
" From Sin and earthly Misery ;
" That we our Wedding-Garment view
" Kept by Thy Blood for ever new ;
" That Thou abidest still the same,
" The Church's Temple, Light, and Lamb.

A

Manual of Doctrine :

O R, A N

E S S A Y, &c.

1 *Quest.* **H**OW is it with you?
Ans. I live, *Gal.* ii. 20.

2 *Q.* Why?
A. Because Jesus lives. *John* xiv. 19.

3 *Q.* Do you live happy?

A. I serve the Lord with Gladness. *Pf.*

c. 2.

4 *Q.* And whence comes it that you are always glad?

B

A. I

2 *A Manual of Doctrine.*

A. I know whom I have believed. 2
Tim. i. 12.

5 Q. Does *Faith* cause such Gladness?

A. The Just shall live by Faith. *Hab. ii.*
4. *Rom. i. 17. Gal. ii. 20.*

6 Q. What then is Faith?

A. Faith is the Substance of Things
hoped for, the Evidence of Things not
seen. *Heb. xi. 1.*

7 Q. On *whom* do you believe?

A. I believe on the Son of God. *John*
ix. 35. Acts viii. 37. Mat. xvi. 16. The
Author of eternal Salvation. *Heb. v. 9.*

8 Q. Who is that?

A. *Immanuel*, or (in *English*) God with
us. *Mat. i. 23.* Our God. *Pf. cxv. 3.*

9 Q. And why Our?

A. Because he is also the Son of Man.
*John v. 27. **

10 Q. Have you seen him?

A. Having not seen him, I love him;
and tho' now I see him not, yet I believe
in him. 1 *Pet. i. 8.*

11 Q. Are you sure you don't deceive
yourself with your Faith?

* He is *ὁ Λόγος*, *Causa prima*, *John i. 1. seq.*
vid. Col. i. 16. Heb. iii. 4.

A. I rejoice with Joy unspeakable, receiving the End of my Faith, even the Salvation of my Soul. *1 Pet. i. 8, 9.*

12 Q. But would it not have been well to have seen him?

A. 'Tis true: Many Prophets and Kings have desired to see those Things which the Apostles saw, and have not seen them. *Luke x. 24.*

13 Q. Since you cannot see him, does Believing satisfy you?

A. Blessed are they that have not seen, and yet have believed. *John xx. 29.*

14 Q. Will you be pleased to tell me your whole Faith?

A. I am ready always to give an Answer to every Man that asketh me a Reason of the Hope that is in me. *1 Pet. iii. 15.*

15 Q. Where then may one meet with your Faith?

A. In all the Scripture given by Inspiration of God. *2 Tim. iii. 16.*

16 Q. And what Reason do you give, when you are to prove your Faith?

A. Thus it is written. *Mat. iv.* Thus I read. *Luke x. 26.*

17 Q. Since our Saviour refers us to the

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Scripture, what Assurance can one have of the Truth of its Doctrine?

A. If any Man will do the Father's Will, he shall know of the Doctrine whether it be of God. *John* vii: 17. *vid.* *John* v. 9, 10.

18 Q. In what Words is the holy Scripture of the *Old Testament* declared to be from God?

A. Knowing this first, (*saieth St. Peter*) that no Prophecy of the Scripture is of any private Interpretation, for the Prophecy came not in old Time by the Will of Man, but holy Men of God spake as they were moved by the Holy Ghost. *2 Pet.* i. 20, 21.

19 Q. What is said of the godly Preaching in the *New Testament*?

A. That it is in Truth - the Word of God. *1 Theff.* ii. 13. *vid.* *1 Tim.* i. 11. *1 John* i. 1.

20 Q. What Consequence may be drawn from thence?

A. That tho' an Angel from Heaven were to preach any other Gospel, he would be accursed. *Gal.* i. 8.

21 Q. How then doth it approve itself to the Heart?

A. It bringeth forth Fruit in them that believe. *Col.* i. 6. *1 Th.* ii. 13.

22 Q. What is there recorded in the holy Scripture?

A. The Mystery of Christ, which God hath revealed unto his holy Apostles and Prophets. *Eph. iii. 3, 4, 5.*

23 Q. So you will send me to the Scripture for every Thing I want to be informed of?

A. If thou knowest the holy Scriptures, they are able to make thee wise. *2 Tim. iii. 15*

24 Q. Unto what?

A. Unto Salvation, through Faith which is in Christ Jesus. *2 Tim. iii. 15.*

25 Q. Are they even sufficient for one who has made greater Progress?

A. All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness: That the Man of God may be perfect, throughly furnished unto all good Works. *2 Tim. iii. 16, 17.*

26 Q. Pray how has the Scripture been compiled?

A. The first Oracles of God were committed unto the Jews. *Rom. iii. 2.*

27 Q. Which are they?

A. They are the Law of *Moses*, the Prophets, and the Psalms. *Luke xxiv. 44.*

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28 Q. How did we come by the other Part?

A. It was delivered unto us by them which from the Beginning were Eye-witnesses and Ministers of the Word. *Luke i. 2.*

29 Q. What does all the first Part treat of?

A. Jesus saith, Of Me. *John v. 39. Luke xxiv. 44.*

30 Q. In what Respect chiefly?

A. The holy Spirit testified before-hand the Sufferings of Christ, and the Glory that should follow. *1 Pet. i. 11.*

31 Q. What then was all the old Worship?

A. Patterns of Things in the Heavens. *Heb. ix. 23.*

32 Q. What does the other Part of the holy Scripture say to us?

A. That Christ died for our Sins (according to the Scriptures;) and that he was buried, and that he rose again the third Day (according to the Scriptures.) *1 Cor. xv. 3, 4.*

33 Q. And the Old and New Testament, both together, what do they teach?

A. That through the Name of Jesus, whosoever believeth in him, shall receive Remission of Sins. *Acts x. 42, 43.*

34 Q. Why! you speak of nothing, but of the Lord Jesus?

A. We

A. We determine not to know any Thing (among us) save Jesus Christ, and him crucified. *1 Cor. ii. 2.*

35 Q. This then is your particular Religion?

A. He is our God, and we are the People of his Pasture, and the Sheep of his Hand. *Pf. xcv. 7.*

36 Q. But what Foundation have you for this?

A. It is He that hath made us, and not we ourselves; to be his People, and the Sheep of his Pasture. *Pf. c. 3.*

37 Q. But why do you talk of him so much to every Body?

A. He is God, and there is none else. He hath sworn by himself, the Word is gone out of his Mouth in Righteousness, and shall not return; that unto Me every Knee shall bow, every Tongue shall swear. *Isa. xlv. 22, 23.*

38 Q. How may one know that it was the Lord Jesus who said this?

A. Because at the Name of *Jesus* every Knee shall bow, of Things in Heaven, and Things in Earth, and Things under the Earth; and every Tongue shall confess, that Jesus Christ is Lord, to the Glory of God the Father. *Phil. ii. 10, 11*

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39 Q. Is it very dangerous to understand these Words in *Isaiab* of any other?

A. Surely shall one say; In the Lord have I Righteousness and Strength; even to him shall Men come, and all that are incensed against him, shall be ashamed. *Isa. xlv. 24.*

40 Q. But how do you proceed among the unbelieving Nations?

A. We set up among them the Obedience of Faith in the Name of Jesus. *Rom. i. 5.*

41 Q. What do you say to them?

A. Believe on the Lord Jesus Christ, and you shall be saved. *Acts xvi. 31.*

42 Q. Must not one first tell them that there is a God?

A. That which may be known of God is manifest in them. *Rom. i. 19.*

43 Q. How so?

A. God hath shewed it unto them. *Ibid.*

44 Q. Have they also outward Opportunities whereby they may discover something of God?

A. The invisible Things of Him, from the Creation of the World, are clearly seen, being understood by the Things that are made, even his eternal Power and Godhead. *Rom. i. 20.*

45 Q.

45 Q. Can therefore no Heathen excuse himself on Account of Ignorance?

A. They are without Excuse; they knew God. Ver. 20, 21.

46 Q. How then did they fall into Idolatry?

A. Because they did not like to retain God in their Knowledge, God gave them over to a reprobate Mind. Ver. 28.

47 Q. But why was it that every thing turned out so foolish?

A. Because professing themselves to be wise, they became Fools. *Rom. i. 22.*

48 Q. Whence in general do all false Doctrines come?

A. This is the Condemnation, that Light is come into the World, and Men loved Darkness rather than Light. *John iii. 19.*

49 Q. Have then all Men an Opportunity of the Light?

A. The true Light lighteth every Man that cometh into the World. *John i. 9.*

50 Q. How has it happened, when People have feared God, but not known Jesus?

A. An Angel spake unto *Cornelius*: Send and call *Peter*, who, when he cometh, shall speak unto thee. *Acts x. 32.* *Philip* ran to a Chariot, and heard one read the Prophet

Prophet *Esaias*, and said, Understandest thou what thou readest? *Acts viii. 30.*

51 Q. What did they preach to such pious People?

A. The Gospel of Jesus. *Acts viii. 35. & ix. 36.*

52 Q. Has Jesus been also manifested to other Sort of People?

A. To the Woman of *Samaria*. *John iv.* To Publicans and Sinners. *Luke xv.*

53 Q. To Opposers also?

A. He said to *Saul*, I am Jesus whom thou persecutest. *Acts ix. 1, 5.*

54 Q. But why is the Knowledge of Christ so absolutely necessary?

A. Because whosoever abideth not in the Doctrine of Christ, hath not God, (or hath no God.) 2 *John* ver. 9.

And those that live without Christ, are without God (*ἀθεοί, Atheists*) in the World. *Eph. ii. 12.*

55 Q. What is meant then by the Word **GOD**?

A. Every House is builded by some Man, but he that built all Things is God. *Heb. iii. 4.*

56 Q. But how was the World made?

A. By the Word of the Lord were the Heavens

Heavens made : And all the Host of them by the Breath of his Mouth. *Pf. xxxiii. 6.*

57 Q. Who is this Lord ?

A. The King eternal, immortal, invisible, the only wise God. The God and Father of all, who is above all, and through all, and in all *Eph. iv. 6.*

58 Q. How does this *Word* of the Lord differ from the Bible ?

A. The Word was in the Beginning, and the Word was with God, and the Word was God. *John i. 3. Heb. iv. 12.* God over all, blessed for ever. *Rom ix. 5.*

59 Q. And who is the *Breath* (Spirit) of his Mouth ?

A. The Spirit is also Lord. *2 Cor. iii. 17. 18.* (See *Transl. in the Margin of the Bible.*) Not Man, but God. *Acts v. 4.* Therefore also that holy Thing, which was born of *Mary*, is called the Son of God. *Luke i. 35*

60 Q. How is the whole Godhead called ?

A. The Father, the Word, and the Holy Ghost: *1 John v. 7.* (Vide Q. 86)

61 Q. Have they a divided Dominion ?

A. Hear, O *Israel*, the Lord our God is one Lord. *Mark xii. 29.* To us there is but one God, the Father, of whom are all Things, and we in him ; and one Lord Jesus Christ,

Christ, by whom are all Things, and we by him. *1 Cor. viii. 6.*

62 Q. Who is the proper *Father* of all Things, Times and Creatures?

A. Unto us a Child is born, unto us a Son is given, who hath the Government upon his Shoulders; whose Name is called Wonderful, Counsellor, the mighty God, the everlasting Father, (or Father of Eternities) the Prince of Peace. *Isa. ix. 6.*

Unto the Son he saith, Thou Lord in the Beginning hast laid the Foundation of the Earth, and the Heavens are the Works of thine Hands. *Heb. i. 8, 10.*

All Things are made by him, and without him was not any Thing made that was made. *John i. 3.*

63 Q. Is this likewise said of the Father of Jesus Christ?

A. Jesus saith to his Disciples, that they are Children of his Father which is in Heaven.

And *Paul* saith, that the Father of our Lord Jesus Christ, is the Father of the whole Family in Heaven and Earth. *Eph. iii. 14, 15*

64 Q. How do the Scriptures call the Holy Ghost?

A. The Father, who chasteneth us, that we might be Partakers of his Holiness. *Heb. xii. 10.*

65 Q.

65 Q. But why is the Son as *Man* so peculiarly our *Lord*?

A. To this End, he both died, and rose, and revived, that he might be Lord both of the Dead and Living. *Rom. xiv. 9.*

66 Q. What is the *Godhead*?

A. Spirit. *John iv. 24.*

67 Q. And secondly?

A. Love. 1 *John iv. 16.*

68 Q. Where is God?

A. If I ascend up into Heaven, he is there; if I make my Bed in Hell, behold he is there. *Pf. cxxxix. 8.*

He is not far from every one of us. *Acts xvii. 27.*

69 Q. How must one speak of his Life?

A. He is, he was, and he is to come. *Ex. iii. 14. Rev. i. 4.*

70 Q. What can God do?

A. Whatsoever he pleases, in Heaven and in Earth, in the Seas and all deep Places. *Pf. cxxxv. 6.*

71 Q. How is he affected towards his Creatures?

A. The Lord is good to all: And his tender Mercies are over all his Works. *Pf. cxlv. 9.*

72 Q. What has he?

C

A;

A. All Things are his Servants. *Pf. cxix. 91*

73 Q. How is it with his Word?

A. The Word of the Lord is right, and all his Works are done in Truth. *Psalms xxxiii. 4*

74 Q. And how all about him?

A. Holiness becometh his House for ever. *Psalms xciii. 5*

75 Q. How is he attended and served?

A. Thousand Thousands minister unto him, and ten thousand Times ten thousand stand before him. *Dan. vii. 10*

76 Q. How has God *manifested* himself?

A. Jesus saith, I came forth from the Father;—and I will pray the Father, and he shall give you another Comforter, even the Spirit. *John xiv. 16, 17. xvi. 28*

77 Q. This is indeed hard to comprehend?

A. O the Depth of the Riches, both of the Wisdom and Knowledge of God. *Rom. xi. 33*

78 Q. But no doubt it is easy to know that the Father is God?

A. O righteous Father! The World hath not known thee. *John xvii. 25*

79 Q. Is it also written that the World knows nothing of the Son?

A. Jesus saith, If ye had known me, ye should

should have known my Father also. *John*
xiv. 7

80 Q. Probably it is even so with regard
to the Holy Ghost?

A. The World cannot receive the Holy
Ghost, because it seeth him not, neither
knoweth him. ch. xiv. 17

81 Q. How are natural People generally
disposed towards a God?

A. The Fool hath said in his Heart, there
is no God. *Psalms* xiv. 1. (*Vide* Q. 42.)

82 Q. Is it a good Sign, when one knows
the Father of Christ?

A. *John* writes to those who have known
the Father, as unto Children. 1 *John* ii. 13

83 Q. Is it the same with the Knowledge
of the Son?

A. He that hath the Son, hath Life. ch.
v. 12

84 Q. Is the Holy Ghost also very near
to such?

A. He abideth with them for ever. *John*
xiv. 16

85 Q. Believers then have a peculiar
Fellowship with God?

A. Their Fellowship is with the Father,
and with his Son Jesus Christ:—And the

Communion of the Holy Ghost is with them all. 1 *John* i. 3. 2 *Cor.* xiii. 14

86 Q How hath our Saviour called the Godhead?

A. The Father, the Son, and the Holy Ghost. *Mat.* xxviii. 19

87 Q. Who is the **Father**?

A. He who is the Father of our Lord Jesus Christ. *Eph.* iii. 14

88 Q. Who are his Children?

A. The whole Family in Heaven and Earth. *ver.* 15

89 Q. What is the chiefest Honour of his Name?

A. That he is the God and Father of our Lord Jesus Christ. 1 *Pet.* i. 3. *John* xx. 17

90 Q. How is he worshipped?

A. All true Worshippers worship him in Spirit and in Truth. *John* iv. 23, 24.

91 Q. Who was the first that spoke any Thing plainly of God the Father to Mankind?

A. Jesus saith, I have manifested thy Name unto the Men which thou gavest me out of the World. *John* xvii. 6

92 Q. Of whom does the *Old Testament* ordinarily speak?

A. Of the LORD (*Jehovah.*) *Gen.* ii. 4. ch. iv. 26

93 Q. Who is this?

A. He that is Our Righteousness. *Jer.* xxiii. 6

94 Q. Who is our Righteousness?

A. Our Lord Jesus Christ. *1 Cor.* i. 30

95 Q. But did they of old Times also hint a Distinction?

A. *Agur* saith: What is his Name who hath establish'd all the Ends of the Earth, and what is his Son's Name? *Prov.* xxx. 4

96 Q. But who has unfolded it?

A. After God had at sundry Times, and in divers Manners spoken unto the Fathers, He hath in these last Days spoken unto us by his Son. *Heb.* i. 1, 2. He hath declared him. *John* i. 18

97 Q. What are we then to shew forth concerning God?

A. His Praises. (Virtues, Gr.) *1 Pet.* ii. 9

98 Q. How merciful is he?

A. He is the Father of Mercies, and the God of all Comfort. *2 Cor.* i. 3

99 Q. How glorious is he?

A. He is the Father of Glory. *Eph.* i. 17

100 Q. How full of Light is he?

A. In him is no Darkness at all. *1 John* i. 5

101 Q. What more?

A. He only hath Immortality. *1 Tim.* vi. 16

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100 Q. How full of Light is he?

A. In him is no Darkness at all. *1 John* i. 5

101 Q. What more?

A. He only hath Immortality. *1 Tim.* vi. 16

102 Q. Where is he?

A. He dwelleth in the Light which no Man can approach unto. *Ibid.*

103 Q. Does he see every Thing?

A. There is no Creature that is not manifest in his Sight. *Heb. iv. 13*

104 Q. Does he know every Thing?

A. No Thought can be withholden from him. (*Job xlii. 2.*)

105 Q. What is his *Delight*?

A. His beloved Son. *Mat. iii. 17*

106 Q. No doubt, He best knows Him?

A. No Man knoweth the Father save the Son; and no Man knoweth the Son but the Father. *Mat. xi. 27*

107 Q. Therefore he loves the Son?

A. The Father loveth the Son. *John iii. 35*

108 Q. Doth he honour him?

A. The Father, who is called God, it is even he that honoureth him. *John viii. 54*

109 Q. Hath he more than one Son?

A. This is his only begotten Son. *John i. 18*

110 Q. And yet he hath not spared him?

A. He hath delivered him up for us all. *Rom. viii. 32.*

111 Q. But did he leave him alone?

A. The Father left him not alone. *John viii. 29*

112 Q. Did he know of every thing which befel the Son?

A. It was his predeterminate Counfel.
Acts ii. 23

113 Q. What Relation hath the Holy Ghost to the Father?

A. He proceedeth from the Father.
John xv. 26

114 Q. And how does the Father stand affected towards *Men*?

A. God hath commended his Love towards us. *Rom.* v. 8.

115 Q. Would he fain have People faved?

A. He would have all Men to be faved.
1 Tim. ii. 4

116 Q. Doth he act herein according to our Behaviour?

A. He calleth us not according to our Works, but according to his own Purpose and Grace. *2 Tim.* i. 9

117 Q. Is he pleased then with the Immoralities of Men?

A. He is not a God that hath Pleasure in Wickedness. *Pfalm* v. 4

118 Q. Is he nevertheless unwilling to condemn Men?

A. He fent not his Son into the World to condemn the World. *John* iii. 17

119 Q. How then doth he help this Matter?

A. He giveth them Repentance (another Mind) to the acknowledging of the Truth.
2 *Tim.* ii. 25

120 Q. What doth he afterwards?

A. He calleth them unto the Fellowship of his Son. 1 *Cor.* i. 9

121 Q. But if they do not come?

A. God doth not repent him of his Gifts and Callings. *Rom.* xi. 29

122 Q. But what does he with such People?

A. He endures them with much Long-suffering. ch. ix. 22

123 Q. But if even his Patience has no Effect upon them?

A. He lets them go. *Jer.* xv. 1. *Ezek.* xx. 39. *Pf.* lxxxi. 12

124 Q. Then to be sure he judges them according to their Deservings?

A. He judgeth no Man, but hath committed all Judgment unto the Son. *Job.* v. 22

125 Q. Might it not happen, that all should be condemned?

A. If it were possible, the very Elect would be deceived. *Mat.* xxiv. 24

126 Q. But is it not possible?

A.

A. The Father, which hath given them to the Son, is greater than all; and none is able to pluck them out of the Father's Hand. *John* x. 29

127 Q. So! are there Souls given to the Saviour by the Father?

A. Jesus saith: Thine they were, and thou gavest them me. *John* xvii. 6. *Isa.* liii. 10, 11, 12

128 Q. What doth the Son do with these?

A. He giveth eternal Life to as many as the Father hath given him. *John* xvii. 2

129 Q. And shall none of these be lost?

A. It is not the Will of our Father which is in Heaven, that one of these little ones should perish: *Mat.* xviii. 14

130 Q. What Instance is there of one's being lost?

A. The Son of Perdition: *John* xvii. 12

131 Q. Whither did he go?

A. To his own Place. *Acts* i. 25

132 Q. What did he lose?

A. His Bishoprick. *Acts* i. 20

133 Q. O that he had lost nothing else?

A. What is a Man profited if he shall gain the whole World, and lose his own Soul. *Mat.* xvi. 26

134 Q. How does our Saviour judge of his Fall? A.

A. It had been good for him if he had not been born. *Mat. xxvi. 24*

135 Q. How came he thus to fail?

A. As he loved Cursing, so it came unto him; as he delighted not in Blessing, so it remained far from him. *Pf. cix. 17*

136 Q. He then that will not leave our Saviour, is not forced to it?

A. Who shall separate us from the Love of Christ?—For I am perswaded that neither things present, nor things to come, shall be able to separate us from the Love of God which is in Christ Jesus our Lord. *Rom. viii. 35, 38, 39*

137 Q. How are *such* People preserved in the World?

A. An Angel hath the Seal of the living God, to seal them. *Rev. vii. 2*

138 Q. How do they appear in Heaven?

A. They have the Father's Name written in their Fore-heads. *Rev. xiv. 1*

139 Q. How are they called?

A. The first-born. *Heb. xii. 23*. The first Fruits unto God, and to the Lamb. *Rev. xiv. 4*

140 Q. Do these Titles however exclude *no one* from Salvation?

A. Our Saviour saith; *Ija. xlv. 22*. Look

unto me, and be ye saved, all the Ends of the Earth.

141 Q. Are all Men in the World drawn to this?

A. Since Jesus is lifted up, he draweth All Men unto him. *John* xii. 32

The Grace of God that bringeth Salvation, hath appeared unto all Men. *Tit.* ii. 11

Yea, *Elihu* saith, Lo! all these things worketh God oftentimes with Man, to bring back his Soul from the Pit, to be enlightned with the Light of the Living. *Job* xxxiii. 29, 30

142 Q. But have the Elect something peculiar?

A. He is the Saviour of all Men, especially of those that believe. 1 *Tim.* iv. 10

143 Q. What Description does our Saviour give of the first-born?

A. He calleth them that little Flock, whose Father's good Pleasure it is, to give them the Kingdom. *Luke* xii. 32

144 Q. Will a great Number of Souls, here and there, also be saved?

A. *John* beheld a great Multitude, which no Man could number, of all Nations and Tongues, standing before the Throne, and before the Lamb. *Rev.* vii. 9. *Mark* xvi. 15. *Rev.* v. 13

145 Q. How is it when People are drawn ?

A. The Dead hear the Voice of the Son of God ; and they that hear, live. *Job. v. 25*

146 Q. But does the Father know concerning all, whether they will believe or not ?

A. The Son knew who they were that would not believe. The Father sheweth him all things. *John vi. 24. ch. v. 20*

147 Q. Hath the Father a Value for the Souls belonging to his Son ?

A. The Father himself loveth them. *John xvi. 27*

148 Q. How doth he love Us ?

A. Even as he loveth Jesus. *John xvii. 23*

149 Q. What besides this ?

A. If any Man serve Jesus, him his Father honoureth. *John xii. 26*

150 Q. To whom do Believers ascribe every thing ?

A. They know that all things whatsoever their Saviour hath, are of the Father. *John xvii. 7*

151 Q. Has the Father any thing which the Son hath not ?

A. All things that the Father hath, are his. *John xvi. 15*

152 Q. Who keeps us in that which is good ?

A.

A. The Father keeps us through his own Name. *John xvii. 11*

153 Q. Who preserves us from Evil?

A. The Father keeps us from the Evil. *John xvii. 15. 2 Theff. iii. 3*

154 Q. Who sanctifies us?

A. He sanctifies us through his Truth. *John xvii. 17. Through the Sanctification of the Spirit. 1 Pet. i. 2*

155 Q. Who brings us to the Saviour?

A. No Man can come to him, except the Father draw him. *John vi. 44*

156 Q. Hath any one an exact Knowledge of the Godhead?

A. No Man hath seen God at any Time. *John i. 18*

157 Q. But how are we to express ourselves?

A. According as it is written. *Luke xxiv. 46. (1 Cor. i. 31.) Luke x. 26*

158 Q. Since none of us have either seen or heard the Father, who then can know him?

A. He to whom the Son will reveal him. *Luke x. 22*

159 Q. How is he to be seen?

A. In the Face of Jesus Christ. *2 Cor. iv. 6*
He that seeth the Son, seeth the Father. *John xiv. 9*

160 Q. What is the Father's Commandment?

A. That we should believe on the Name of his Son Jesus Christ, and love one another. 1 *John* iii. 23

161 Q. How did He formerly *act* with Regard to future and present Grace?

A. The Gospel he promised afore. *Rom.* i. 2

162 Q. What beside?

A. He confirmed to *Abraham* the Covenant in Christ,—and gave the Inheritance to him. *Gal.* iii. 17, 18

163 Q. To any others also?

A. Unto all, and upon all them that believe. *Rom.* iii. 22

164 Q. Of what Advantage is *his* Grace to us?

A. If he be for us, who can be against us? *Rom.* viii. 31

165 Q. How, when we would do any Good?

A. Our Sufficiency is of him. 2 *Cor.* iii. 5

166 Q. When we would willingly persevere?

A. He stablisheth us. 2 *Cor.* i. 21

167 Q. When we would fain be sure?

A. He sealeth us. ver. 22

168 Q. When we are to be something in his Kingdom?

A. He anointeth us. ver. 21

169 Q. When we are to labour?

A. He putteth an earnest Care into our Hearts. ch. viii. 16

170 Q. When we are not able to discern whereto we are called?

A. He hath separated us from our Mother's Womb. *Gal.* i. 15

171 Q. As to what we want in general?

A. The Father blesteth us with all spiritual Blessings. *Eph.* i. 3

172 Q. When Thoughts and Reasonings come?

A. Then his Peace passeth all Understanding. *Phil.* iv. 7

173 Q. When we are in want on all Sides?

A. He is able, according to his Riches, to supply all our Need. ver. 19

174 Q. Who giveth us a Right to the Inheritance?

A. He maketh us meet to be Partakers of the Inheritance of the Saints in Light. *Col.* i. 12

175 Q. What ought to rule in our Hearts?

A. His Peace. ch. iii. 15

176 Q. Is it to any purpose to dissemble before him?

A. He tryeth the Hearts. *1 Thess.* ii. 4

177 Q. When any good Design comes into our Mind?

A. Then 'tis he worketh in us that which is well pleasing in his Sight. *Heb. xiii. 21*

178 Q. Does he concern himself in the daily Occasions of his People?

A. He directs even their Journeys. *1 Thess. iii. 11*

179 Q. And concerning our Sustenance?

A. He knoweth what things we have need of, before we ask him. *Mat. vi. 8*

180 Q. When we are to depart this Life?

A. He provideth for us an House eternal. *2 Cor. v. 1, 5*

181 Q. And after we are departed?

A. He will thro' Jesus bring us with him. *1 Thess. iv. 14. Acts vii. 59, 60*

182 Q. What is of all others the highest Proof of his Love?

A. God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish. *Job. iii. 16*

Behold what Manner of Love the Father hath bestowed upon us, that we should be called the Sons of God. *1 John iii. 1*

183 Q. How will he be called?

A. Our Father, which is in Heaven. *Mat. vi. 9*

184 Q. What ought to be our first Desire?

A. That his Name may be hallowed. *v. 9*

185 Q. What are we farther to wish for?

A. That his Kingdom come. *ver. 10*

186 Q. How is his Will to be done by us?

A. As it is in Heaven. *ver. 10*

187 Q. Who giveth us our daily (*or, necessary*) Bread?

A. Our Father. *ver. 11*

188 Q. Who forgives us our Debts?

A. Our Father. *ver. 12*

189 (Q. But what if we do not willingly forgive?)

A. If we forgive not Men their Trespases, neither will our Father forgive our Trespases. *ver. 15.*)

190 Q. Who is able to avert Temptations from us?

A. Our Father. *ver. 13*

191 Q. Who delivereth us from Evil?

A. Our Father. *Ibid*

192 Q. Who is the perfectest Example of walking with the *Father*?

A. The Son, in whom he is well pleased. *Mark i. 11. Isa. xlii. 1*

193 Q. How so?

A. He kept his Father's Commandments, and abode in his Love. *John xv. 10*

194 Q. Where shall we see him ?

A. In his City, where his Throne is, there shall his Servants serve him, and see his Face. *Rev. xxii. 3, 4.*

195 Q. These are Matters indeed !

A. Jesus thanked the Father, the Lord of Heaven and Earth, because he hid these Things from the Wise and Prudent, and revealed them unto Babes. *Mat. xi. 25*

196 Q. Why does he so ?

A. The Father loveth them, because they love Jesus, and believe that he came out from God. *John xvi. 27. (vid. Q. 148.)*

197 Q. Who is said in Scripture to be equal with the Father ?

A. The **SON.**

198 Q. Where is it said ?

A. Jesus saith, I and the Father are One (*the same Thing.*) *John x. 30. See chap. xiv. 9, 11*

199 Q. Who gives us Information concerning the Son ?

A. God's greatest Witness is that which He hath borne of his Son. *John v. 37. 1 Cor. ii. 1*

200 Q. To what Purpose ?

A. That all Men should honour the Son, even as they honour the Father. *John v. 23*

201 Q. Is this no Diminution to the Father?

A. The Son is Lord, to the Glory of God the Father. *Phil. ii. 11*

202 Q. What is the Consequence, if one does not honour the Son even as he honours the Father?

A. He neither honoureth the Father. *John v. 23.* He is an *Atheist.* *2 John v. 9*

203 Q. But how do we come to the Knowledge of him?

A. No Man can say, that Jesus is the Lord, but by the Holy Ghost. *1 Cor. xii. 3*

204 Q. What kind of Duration does the Scripture attribute to the Son?

A. The same Yesterday, and to Day, and for ever. *Heb. xiii. 8*

205 Q. May it not be, that He also was created?

A. By him were all Things created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers. *Col. i. 16*

206 Q. What, hath He *created* every thing without Exception?

A. Without him was not any thing made that was made. *John i. 3*

207 Q. Perhaps he was only for this Reason, that he might die for Men?

A. No Man took his Life from him: He had Power to lay it down, or not. *John x. 18.* (*vid. Q. 712.*)

208 Q. Was every thing created for his Sake?

A. All things were created for him. *Col. i. 16*

209 Q. Is he assisting also in the Preservation of all things?

A. By him all things consist. *Col. i. 17*
He upholds all things by the Word of his Power. *Heb. i. 3*

210 Q. Why is any one termed a Man?

A. Because he is in the Likeness, after the Image of Man. *Gen. v. 3*

211 Q. Why therefore is the Son of God termed God?

A. Because God is his Father, and he equal with God. *John v. 18*

212 Q. How is he equal with God?

A. He is the express Image of his Person, (*Substance or Being.*) The Image of the invisible God. *Heb. i. 3. Col. i. 15*

213 Q. In what *Form* was he from the Beginning?

A. He was in the Form of God. *Phil. ii. 6*

214 Q. Where was he? A.

A. In the Beginning with God. *Job. i. 1, 2*

215 Q. How was he called?

A. The Word of God. *John i. 1. Rev. xix. 13* The Word of Life. *1 John i. 1*

216 Q. Why, of Life?

A. In him was Life. *John i 4*

217 Q. What Account have we of his divine *Actions* in the *Old Testament*?

A. The Lord rained Fire and Brimstone from the Lord out of Heaven. *Gen. xix. 24*

218 Q. Another Instance?

A. There wrestled a Man with *Jacob*, who said unto him, Thou hast Power with God, and with Men: And *Jacob* said, I have seen God Face to Face. *Gen. xxxii. 24, 28, 30*

219 Q. Proceed?

A. The Lord descended in the Cloud, and stood there with *Moses*, and proclaimed the Name of the Lord. *Ex. xxxiv. 5*

220 Q. What passed between him and *Jeshua*?

A. *Jeshua* beheld a Man which said, I am Captain of the Host of the Lord: And *Jeshua* fell on his Face to the Earth, and did worship. And the Captain of the Lord's Host said unto *Jeshua*, Loose thy Shoe from off thy Foot, for the Place whereon thou

thou standest is holy: And *Joshua* did so. *Jos. v. 13, 14, 15. Exod. iii. 4, 5, 6.* (See *Rev. xix. 10. ch. xxii. 8, 9.*)

221 Q. *David*, it seems, concerned himself much with him?

A. He saith, I have set the Lord always before me. *Pf. xvi. 8*

222 Q. What saith he to all the Kings of the Earth?

A. Be wise now, therefore, O ye Kings; be instructed, ye Judges of the Earth! Kiss the Son, lest he be angry, and ye perish from the Way, when his Wrath is kindled but a little. *Pf. ii. 10, 12*

223 Q. And why this?

A. The Kings of the Earth set themselves, and the Rulers take Counsel together against the Lord, and against his Anointed; saying, Let us break their Bands asunder, and cast away their Cords from us. *Pf. ii. 2, 3*

224 Q. Does this happen still?

A. They will not have this Man to reign over them. (*Luke xix. 14*)

225 Q. What Sort of Men do so?

A. Those that love not the Lord Jesus Christ. *1 Cor. xvi. 22*

226 Q. Such, in the Church, how do we look upon them?

A.

A. As Anathema. *Ibid.*

227 Q. What does the Love of our Saviour work in our Hearts?

A. That we love him, who first loved us.
1 *John* iv. 19

228 Q. How does *David* prepare the Way for the Son's *Entry*?

A. Lift up your Heads, O ye Gates, even lift them up, ye everlasting Doors, and the King of Glory shall come in. *Pf.* xxiv. 9

229 Q. Whom does he give out this King to be?

A. The Lord of Hosts. *Pf.* xxiv. 10

230 Q. How does *Isaiah* explain it?

A. That the Government shall be upon his Shoulder. *Isa.* ix. 6

231 Q. How does *David* address the Lord?

A. Gird thy Sword upon thy Thigh, O most Mighty! with thy Glory and thy Majesty; and ride prosperously, because of Truth.—Therefore, O God, thy God hath anointed thee with the Oil of Gladness above thy Fellows. *Pf.* xlv. 3, 4, 7

232 Q. How did he behold the Son's Kingdom in Spirit?

A. The Lord reigneth, he is clothed with Majesty, the Lord is clothed with Strength wherewith he hath girded himself; the
World

World also is stablished that it cannot be moved: Thy Throne is established of old, thou art from everlasting. *Pf. xciii. 1, 2*

233. Q. What Hopes does he give the Father concerning the Deeds of his Son?

A. The Lord at thy right Hand shall strike thro' Kings in the Day of his Wrath. He shall judge among the Heathen, he shall fill the Places with the dead Bodies. *Pfal. cx., 5, 6*

234. Q. How doth he welcome the Son?

A. Blessed be he that cometh in the Name of the Lord. *Pf. cxviii. 26*

235. Q. What doth the Prophet *Micah* say of him?

A. That his Goings forth have been from of Old, from Everlasting. *Micah v. 2*

236. Q. What saith *Haggai*?

A. The Glory of this latter House shall be greater than of the former. *Hag. ii. 9*

237. Q. That must have been a beautiful Temple indeed?

A. They which had seen the first House, wept with a loud Voice. *Ezra iii. 12*

238. Q. What then could be *Haggai's* Meaning?

A. *Malachi* saith, The Lord shall suddenly come to his Temple. *Mal. iii. 1.*

239 Q. Why hath our Saviour never stiled himself God?

A. He saith: I seek not mine own Glory, there is one that seeketh. *John viii. 50*

There is another that beareth Witness of me. *John v. 32*

He humbled himself; and thought it not Robbery to be equal with God; but made himself of no Reputation, and took upon him the Form of a Servant. *Phil. ii. 6, 7, 8*

240 Q. Did he give his Disciples to understand, that he had yet many things to communicate to them?

A. He said: I have yet many things to say unto you, but ye cannot bear them now. *John xvi. 12*

241 Q. Did he not sometimes let drop something, from whence they might conclude farther?

A. He said unto *Philip*: Have I been so long with you, and yet hast thou not known me, *Philip*? He that hath seen me, hath seen the Father. Believe me, that I am in the Father, and the Father in me. *John xiv. 9, 11*

242 Q. Yet another Hint?

A. He said: If ye loved me, ye would rejoice, because I said, I go unto the Father;

E

ther;

ther; for my Father is greater than I.
John xiv. 28

243 Q. How is that a Proof of the Godhead of Jesus?

A. Our Saviour said to his Father: Now, O Father, glorify thou me with thine own self, with the Glory which I had with thee before the World was. *John xvii. 5*

244 Q. Was he less reserved as to the Manifestation of his Godhead, after his Resurrection?

A. He suffered himself to be called God.
John xx. 28

245 Q. What else?

A. He commanded to baptize in the Name of the Son. *Mat. xxviii. 19*

246 Q. And lastly?

A. He suffered himself to be worshipped.
Luke xxiv. 52

247 Q. How did the Angel name him?

A. God with us. *Mat. i. 23*

248 Q. How Zacharias?

A. The Lord. The Day-spring from on high. *Luke i. 76, 78.*

249 Q. How his Mother?

A. God her Saviour. *Luke i. 47*

250 Q. How Elizabeth?

A. Her Lord. *Luke i. 43*

251 Q. How did a Martyr profess his Godhead just after his Resurrection?

A. Jesus said, Father, into thy Hands I commend my Spirit. *Luke* xxiii. 46. But *Stephen* kneeled down, and said, Lord Jesus! receive my Spirit. *Acts* vii. 59, 60

252 Q. How does *Paul* name him?

A. His Lord, Jesus, Christ, and God. *Rom.* i. 3, 4. *Phil.* iii. 8.

God over all blessed for ever! *Rom.* ix. 5
God manifest in the Flesh. *1 Tim.* iii. 16
For in him dwelleth all the Fulness of the Godhead bodily. *Col.* ii. 9

253 Q. What saith *John* of him?

A. This is the true God, and eternal Life. *1 John* v. 20

254 Q. And *Peter*?

A. Our God and Saviour. *2 Pet.* i. 1.
(*Margin of the Bible.*)

255 Q. How doth *James* name him?

A. The Lord of Glory. *Jam.* ii. 1.
(*1 Cor.* ii. 8)

256 Q. And *Thomas*?

A. His Lord and his God. *John* xx. 28

257 Q. And *Jude*?

A. Our only Master, God and Lord. *Jude* ver. 4. *Gr.*

258 Q. What happened as he appeared to *John*?

A. He fell at his Feet as dead. *Rev. i. 17*

259 Q. Is that nothing strange in Respect of the Son?

A. At the bringing in of the first begotten into the World, it was said, Let all the Angels of God worship him, (*fall at his Feet.*) *Heb. i. 6*

260 Q. But how are we to understand his delivering up the Kingdom?

A. The Servant abideth not in the House for ever, but the Son abideth ever. (*John viii. 35.*)

261 Q. The Information concerning himself, which the Lord Jesus would not impart to his Disciples, by whom did he reserve it to be conveyed?

A. When the Spirit of Truth shall come, whom the Father will send in my Name, He shall teach you all things: He shall testify of me, and glorify me. *John xiv. 26. ch. xv. 26. ch. xvi. 14*

262 Q. Who therefore is named thirdly in the holy Mystery of the Godhead?

A. The **Holy Ghost.** *Mat. xxviii. 19.*

1 John v. 7

263 Q. Who is meant by this Name?

A.

A. The Spirit, who proceedeth from the Father. *John xv. 26*

264 Q. What is declared to be the proper *Work* of the Holy Ghost?

A. He is the Spirit that sanctifieth. *1 Cor. vi. 11. 1 Pet. i. 2. 2 Theff. ii. 13*

The Spirit of Truth. *John xvi. 13*

265 Q. What hath been his happiest Employment?

A. In that he came upon *Mary*, and overshadowed her with his Power. *Luke i. 35.* (For that which was conceived in her, was of the Holy Ghost. *Mat. i. 20*)

266 Q. Who encouraged People with Hopes of Jesus?

A. The Holy Ghost. *Luke ii. 26*

267 Q. What said *Simeon* to the Holy Ghost in this Behalf?

A. Lord, now lettest thou thy Servant depart in Peace, according to thy Word: For mine Eyes have seen thy Salvation. *Luke ii. 29, 30*

268 Q. Who brought up the *Lord Jesus*?

A. He grew, and waxed strong in the Spirit. *Luke ii. 40, & seq.*

269 Q. Who led him into the Field of Battle?

A. He was led up of the Spirit to be tempted. *Mat. iv. 1*

270 Q. Who made him a Teacher?

A. The Lord God and his Spirit. *Isa. xlviii. 16*

271 Q. In what Power did he preach?

A. In the Power of the Spirit. *Luke iv. 14, 15*

272 Q. Who ordained him?

A. The Spirit of God descended upon him. *Mat. iii. 16*

And remained on him. *John i. 33, 34*

273 Q. Had this been long since foretold?

A. *Isaiab* said: The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good Tidings unto the Meek, he hath sent me to bind up the broken-hearted, to proclaim Liberty to the Captives, and the opening of the Prison to them that are bound. *Isa. lxi. 1*

274 Q. Where has our Saviour expounded this of himself?

A. He began to say unto them, This Day is this Scripture fulfilled in your Ears. *Luke iv. 21*

275 Q. Through whom did he cast out the evil Spirits?

A. By the Spirit. *Mat. xii. 28*

276 Q. Through whom did the Lord offer himself to the Father as a Sacrifice for all the World?

A. Through the eternal Spirit. *Heb. ix. 14*

277 Q. Who absolved him, and with him all poor Sinners at the same Time?

A. He was justified in (or, by) the Spirit. *1 Tim. iii. 16.* And, as in *Adam* all die, even so in *Christ* shall all be made alive. *1 Cor. xv. 22*

278 Q. How so?

A. On him was laid the Iniquity of us all. *Isa. liii. 6*

279 Q. But how comes it, that we are absolved together with him?

A. He was made a Curse for us. *Gal. iii. 13*

And so by one Man cometh Justification, (Absolution.) *Rom. v. 15, 18*

280 Q. Through whom hath the Father raised him up?

A. Through his Spirit. *Rom. viii. 11*

281 Q. By whom did he go to the Spirits in Prison?

A. By the Spirit. *1 Pet. iii. 19*

282 Q. Who hath every where declared him to be the Son of God with Power?

A. The holy Spirit, *Rom. i. 4. Acts v. 32*

283 Q. What is the greatest Proof that he giveth of Christ's Divinity?

A. In that he cometh in the Son's Name, and is sent by him. *John* xiv. 26. ch. xv. 26

284 Q. What may be found of *him* in the *Old* Testament?

A. The Spirit of God moved upon the Face of the Waters. *Gen.* i. 2

285 Q. How does God shew his great and high Regard for him?

A. The Lord said: My Spirit shall not always strive with Man, for that he also is Flesh.—I will destroy Man. *Gen.* vi. 3, 7

286 Q. Did Men go on to resist him thus?

A. The People of *Israel* vex'd his holy Spirit. *Isa.* lxiii. 10

287 Q. Whose Spirit?

A. The Spirit of the Lord. ver. 7. *Zech.* vii. 12

That is, the Spirit of Christ. 1 *Pet.* i. 11

288 Q. Did the Son of God concern himself herein?

A. Therefore he was turned to be their Enemy. *Isa.* lxiii. 10

289 Q. How did *David* call him?

A. God's holy Spirit, God's free Spirit. *Pf.* li. 11, 12

290 Q. What Testimony doth he bear of the holy Spirit?

A.

A. That all the Hosts of Heaven were made by him. *Pf.* xxxiii. 6

291 Q. How doth *David* testify concerning his Omnipresence?

A. Whither shall I go from thy Spirit? *Pf.* cxxxix. 7

292 Q. What does he relate of him beside?

A. The Lord gave the Word, great was the Company of those that publish'd it. *Pf.* lxxviii. 11

293 Q. But is that the Office of the holy Spirit?

A. *Paul* saith to the Elders, The Holy Ghost hath made you Overseers, to feed the Church of God which he hath purchased with his own Blood. *Acts* xx. 28. (*vid* Q. 1128, & 1132)

294 Q. Yet another Description of him?

A. He teacheth Man Knowledge. *Pf.* xciv. 10

295 Q. How does our Saviour expound that?

A. The Spirit will guide you into all Truth. *John* xvi. 13

296 Q. Who was to lead *David*?

A. My God, saith he, let thy loving Spirit lead me forth into the Land of Righteousness. *Pf.* cxliii. 10

297 Q. How is this explained in holy Scripture?

A. As many as are led by the Spirit of God, they are the Sons of God. *Rom. viii. 14*

Ye have an Unction from the holy One, and ye know all things. *1 John ii. 20*

298 Q. How is the holy Spirit called in respect of his seven Powers?

A. The Spirit of the Lord, the Spirit of Wisdom, and Understanding, the Spirit of Counsel, and Might, the Spirit of Knowledge, and of (*Godliness, Sept. Transl.*) the Fear of the Lord. *Isa. xi. 2*

299 Q. How does *John* call these?

A. The seven Spirits which are before God's Throne. *Rev. i. 4*

300 Q. Are they seven different Spirits?

A. There are Diversities of Gifts, but the same Spirit. *1 Cor. xii. 4, 6*

301 Q. Whence is it clear that they are the holy Spirit himself?

A. *John* wisheth to the seven Churches Grace from them. *Rev. i. 4*

302 Q. What does *Isaiah* say of his Understanding?

A. Who hath directed the Spirit of the Lord. *Isa. xl. 13*

303 Q. How cometh he upon Believers?

A.

A. God saith, I will pour my Spirit upon thy Seed. *Isa. xlv. 3*

304 Q. Through whom is this done?

A. The Father sheddeth him on us abundantly through Jesus Christ our Saviour. *Tit. iii. 6*

305 Q. What comes with him at the same Time into our Hearts?

A. The Love of God is shed abroad in our Hearts. *Rom. v. 5*

306 Q. To whom are all broken and contrite Hearts referred?

A. Thus saith the high and lofty One that inhabiteth Eternity, whose Name is Holy, I dwell in the high and holy Place, with him also that is of a contrite and humble Spirit, to revive the Spirit of the humble, and to revive the Heart of the contrite Ones. *Isa. lvii. 15*

307 Q. What makes it clear, that this is the Spirit of God?

A. Know ye not, that ye are the Temple of God, and that the Spirit of God dwelleth in you. *1 Cor. iii. 16*

308 Q. But is he constant and faithful herein?

A. My Spirit that is upon thee, shall not depart from thee, nor from thy Seed, nor from
from

from thy Seed's Seed, from henceforth and for ever. *Isa. lix. 21*

309 Q. How does Jesus confirm this?

A. That he may abide with you for ever. *John xiv. 16*

310 Q. But why is it so great a Matter to have the Holy Ghost?

A. Since the Beginning of the World, Men have not heard, nor perceived by the Ear, neither hath the Eye seen, O God, besides Thee, what He hath prepared for him that waiteth for him. *Isa. lxiv. 4*

311 Q. How is this explained of the Holy Ghost?

A. Eye hath not seen, nor Ear heard, neither have entered into the Heart of Man, the Things which God hath revealed unto us by his Spirit: For the Spirit searcheth all things, yea, the deep things of God. *1 Cor. ii. 9, 10*

312 Q. How is he farther called?

A. The Fountain of living Waters. *Jer. ii. 13. ch. xvii. 13. Psa. xxxvi. 9*

313 Q. Prove that the Spirit is thereby meant?

A. Jesus spake of the Spirit, when he promised Rivers of living Water. *John vii.*

38, 39

314 Q. What will the Fountain of Life bring forth?

A. That they shall spring up as the Grass, as Willows by the Water-courses: One shall say, I am the Lord's, and another shall subscribe with his Hand unto the Lord. *Isa.* xlv. 4, 5

315 Q. What does *John* say?

A. And he shewed me a pure River of Water of Life, clear as Crystal, proceeding out of the Throne of God, and of the Lamb. *Rev.* xxii. 1

316 Q. To whom is the quickning from Death ascribed?

A. It is the Spirit that quickeneth. *John* vi. 63

317 Q. What *Promise* hath the Church concerning the Holy Ghost?

A. I will pour upon the House of *David*, and upon the Inhabitants of *Jerusalem*, the Spirit. *Zech.* xii. 10

318 Q. When was this done?

A. On the Day of Pentecost. *Acts* ii.

319 Q. How does that belong to Us?

A. It is said in *Joel*: I will pour out my Spirit upon all Flesh. ch. ii. 28. upon the Servants, and upon the Hand-maids. *Ibid.* ver. 29

320 Q. To whom are all the *Gifts* of the Saints ascribed?

A. To that One and the self-same Spirit. *1 Cor. xii. 11*

321 Q. Doth the Holy Ghost know what passeth in Men?

A. He knoweth the Hearts of all Men. *Acts i. 24. vid. Acts v. 3, 9. ch. xv. 8*

322 Q. By whose Direction are Church-Orders made?

A. By his Direction. *Acts xv. 28. (vid. Q. 1127)*

323 Q. What makes us to be Temples of God?

A. Know ye not that the Spirit of God dwelleth in you. *1 Cor. iii. 16. ch. vi. 19*

324 Q. Of what Service is that to us?

A. But if the Spirit of him that raised up Jesus from the Dead, dwell in us; he that raised up Christ from the Dead, shall also quicken our mortal Bodies, by his Spirit that dwelleth in us. *Rom. viii. 11*

325 Q. Is he All-mighty?

A. All these worketh that One and the self-same Spirit, dividing to every Man severally as he will. *1 Cor. xii. 11*

326 Q. Is it possible to know Jesus without him?

A.

A. No Man can say that Jesus is the Lord, but by the Holy Ghost. *1 Cor.* xii. 3

327 Q. By whom have we Access thro' Jesus to the Father?

A. By the Spirit. *Eph.* ii. 18

328 Q. By whom are we strengthened in the inner Man?

A. By the Spirit. *Eph.* iii. 16

329 Q. What renders our Salvation sure?

A. We are sealed by him unto the Day of Redemption. *Eph.* iv. 30

330 Q. By whom do we keep the Grace of God committed unto us?

A. By the Holy Ghost. *2 Tim.* i. 14

331 Q. Who made the Bible?

A. Holy Men of God spake as they were moved by the Holy Ghost. *2 Pet.* i. 21

332 Q. What is ascribed to him concerning the preaching of the *Gospel*?

A. That he, as God which cannot lie, promised eternal Life before the World began; and hath in due Times manifested his Word through preaching. *Tit.* i. 2, 3. compare *1 Pet.* i. 11, 12

333 Q. Hath he concerned himself also with the Sacrifices?

A. He thereby pointed at what was to come after. *Heb.* ix. 8. *1 Pet.* i. 10, 11

334 Q. What does he preach to the World?

A. He reproveth (or convinces) the World of Sin. *John xvi. 8*

335 Q. Of what beside?

A. Of Righteousness. ver. 8

336 Q. And lastly?

A. Of Judgment. ver. 8

337 Q. But what doth the Holy Ghost term Sin?

A. Not to believe on Jesus. ver. 9

338 Q. What doth he term Righteousness?

A. In that Jesus is entered into Heaven itself, now to appear in the Presence of God for us. *Heb. ix. 24*

339 Q. What does he mean by Judgment?

A. That the Prince of this World is judged. *John xvi. 11*

340 Q. Are all new Creatures bound to hearken to his Teaching?

A. He that hath an Ear, let him hear what the Spirit saith unto the Churches. *Rev. ii. 7*

341 Q. After what Manner doth he make Intercession for the Saints?

A. According to God, (after a divine Manner.) *Rom. viii. 27*

342 Q. How?

A. With Groanings which cannot be uttered. *Rom. viii. 26*

343 Q. And what does break forth from these?

A. *Abba* Father. ver. 15

344 Q. Who tells the Disciples in the same Hour what they shall answer?

A. It is not they that speak, but the Spirit of their Father which speaketh in them. *Mat. x. 20*

345 Q. What made the Offering up of the Gentiles so acceptable?

A. Because it was sanctified by him. *Rom. xv. 16. 1 Cor. vi. 11*

346 Q. What is the greatest Proof of his being the infinite God?

A. In that all manner of Sin and Blasphemy shall be forgiven unto Men; even he that speaketh a Word against the Son, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this World, neither in the World to come. *Mat. xii. 31, 32*

347 Q. May one incur the Penalty of bodily Death for acting against him?

A. *Peter* said to *Ananias*: Why hath

Satan filled thine Heart to lie to the Holy Ghost? And *Ananias* hearing these Words, fell down and gave up the Ghost. *Acts* v.

3, 5

348 Q. Why was such Rigour used here?

A. *Peter* said: Thou hast not lied unto Men, but unto God. ver. 4.

349 Q. How was the Name of God laid upon the Church under the Old Covenant?

A. The Lord blefs thee, and keep thee! the Lord make his Face shine upon thee, and be gracious unto thee! the Lord lift up his Countenance upon thee, and give thee Peace! *Num.* vi. 24, 25, 26

350 Q. How is the Name of God laid upon Men in the New Testament?

A. They are commanded to be baptized in the Name of the Father, and of the Son, and of the Holy Ghost. *Mat.* xxviii. 19

351 Q. And what threefold Doxology is sung in Heaven?

A. Holy, Holy, Holy, is the Lord of Hosts, the whole Earth is full of his Glory. *Isa.* vi. 3

352 Q. Who are the Singers?

A. The Seraphim cried one unto another. ver. 3

353 Q. What are the Seraphim?

A.

A. Ministers of his, that do his Pleasure.
Pf. ciii. 21

354 Q. Of what Nature are they?

A. Spirits, and a Flame of Fire. *Heb. i. 7*

355 Q. How is this whole Kind of Beings named?

A. His **Angels**, ver. 7

356 Q. What is their Office in Heaven?

A. To minister unto him, and to stand before him. *Dan. vii. 10*

357 Q. What is their Office every where else?

A. They do his Commandments, hearkening to the Voice of his Word. *Pf. ciii. 20*

358 Q. Are they qualified for it?

A. They excel in Strength. ver. 20

359 Q. Prove by an Example that they excel in Strength?

A. In one Night, an Angel smote in the Camp of the *Assyrians*, an hundred four-score and five thousand. *2 Kings xix. 35*

360 Q. In what are they particularly employed?

A. In ministring for them who shall be Heirs of Salvation. *Heb. i. 14*

361 Q. Have Children Angels too?

A. Their Angels do always behold the Face of the Father which is in Heaven. *Mat. xviii. 10*

362. Q. Are they Friends of the Children of God?

A. Fellow-Servants of them that have the Testimony of Jesus. *Rev. xix. 10.*

363. Q. Have they any thing to do with Teaching also?

A. The Law was given by the Disposition of Angels. *Acts vii. 53. Heb. ii. 2.*

364. Q. Are they any thing concerned for Men's Salvation?

A. There is Joy in the Presence of the Angels of God over one Sinner that repenteth. *Luke xv. 10.*

365. Q. Is it likely they are about single Persons?

A. The Angels of God met *Jacob*: And he said, This is God's Host. *Gen. xxxii. 1, 2.*

366. Q. Especially about People in Danger?

A. *Elisha* said: Lord, I pray thee open his Eyes, that he may see: And behold the Mountain was full of Horses, and Chariots of Fire round about *Elisha*. *2 Kings vi. 17.*

367. Q. Do they also concern themselves in the Matter of Marriage?

A. The Angel of the Lord appeared unto *Manoah's* Wife, and said unto her, Thou shalt conceive and bear a Son. *Judg. xiii. 3.*

368 Q. Do they give Warnings likewise?

A. The Angel of the Lord commanded *Joseph* in a Dream to flee with the young Child and his Mother into *Egypt*, for (saith he) *Herod* will seek the young Child to destroy him. *Mat. ii. 13*

369 Q. Do they also reprove?

A. The Angel of the Lord said unto *Balaam*: I went out to withstand thee, because thy Way is perverse before me. *Num. xxii. 32*

370 Q. Do they encourage?

A. The Angel of the Lord said unto *Gideon*; The Lord is with thee, thou mighty Man of Valour; Thou shalt save *Israel* from the Hand of the *Midianites*. *Judg. vi. 12, 14*

371 Q. Do they deliver?

A. The Men brought *Lot* forth without the City, and said, Escape for thy Life, lest thou be consumed. *Gen. xix. 16, 17*

372 Q. Do they take Pains to inform their Brethren?

A. The Angel came unto *Daniel*, to make him know what should be. *Dan. viii. 17, 19*

373 Q. Where do they go still to learn?

A. The manifold Wisdom of God is made known to them by the Church. *Eph. iii. 10*

374 Q. Do they carry Messiges?

A. The Angel *Gabriel* was sent unto *Zacharias*, and to *Mary*. *Luke* i. 19, 26

375 Q. How do they carry it towards the Son of God?

A. They all worship him. *Heb.* i. 6

376 Q. How did they concern themselves about him, while he was in the World?

A. They ministered unto him. *Mat.* iv. 11

377 Q. What is the Name of their Prince?

A. *Michael*. *Dan.* x. 13. ch. xii. 1. *Rev.* xii. 7

378 Q. Are they together all of them still?

A. Some have not kept their first Estate, but left their own Habitation. *Jude* ver. 6

379 Q. How are these called?

A. Spiritual Wickedness (or wicked Spirits) in high Places: *Eph.* vi. 12

380 Q. What is their present Condition?

A. They are reserved in everlasting Chains under Darknes unto the Judgment of the great Day. *Jude* ver. 6

381 Q. Are they therefore now quite insignificant?

A. They are the Rulers of the Darknes of this World. *Eph.* vi. 12. *Dan.* x. 13

382 Q. How is their Chief called?

A. The Devil, and *Satan*, or the old Serpent.

Serpent. *John* viii. 44. *Rev.* xii. 9. *Mat.* xii. 24

383 Q. What hath befallen him in particular?

A. He is fallen from Heaven as Lightning. *Luke* x. 18

384 Q. Whither is he come?

A. He is come down unto us having great Wrath. *Rev.* xii. 12

He walketh about as a roaring Lion, seeking whom he may devour. *1 Pet.* v. 8

385 Q. Will notwithstanding a Stop be put to him for a Season?

A. *John* saw an Angel come down from Heaven, who laid hold on the Dragon, that old Serpent, which is the Devil and *Satan*, and bound him a thousand Years; and cast him into the bottomless Pit, and shut him up. *Rev.* xx. 1, 2, 3

386 Q. But is he to be loosed again?

A. He shall be loosed out of his Prison, and shall go out to deceive the Nations. ver. 7, 8

387 Q. What will be the End of this?

A. He shall be cast into the Lake of Fire and Brimstone, and shall be tormented Day and Night for ever and ever. ver. 10

388 Q. Enough concerning the Spirits.
But

But how did We come into the World?

A. God said: Let us make **Man** in our Image, after our Likeness; and let them have Dominion over all the Earth: So God created Man in his own Image, in the *IMAGE OF GOD* created he him. *Gen. i. 26, 27.*

389 Q. How was his Body formed?

A. The Lord God formed Man of the Dust of the Ground. *Gen. ii. 7.*

390 Q. What did God do farther?

A. He breathed into him the Breath of Life, and Man became a living Soul. ver. 7

391 Q. How did he treat this new Lord?

A. He put him into the Garden of *Eden*, to dress it, and to keep it. ver. 15

392 Q. Were the Creatures also directed to him?

A. God brought them to *Adam*, and whatsoever *Adam* called every living Creature, that was the Name thereof; and *Adam* gave Names to all. ver. 19, 20

393 Q. Since Man was created after the Image of God, who then among the Creatures was like him?

A. For *Adam* there was not found an Help meet for him. ver. 20

394 Q. Did God find it good to leave him *alone*?

A. It is not good, saith he, that the Man should be alone; I will make him an Help meet for him. ver. 18

395 Q. How was this done?

A. The Lord God caused a deep Sleep to fall upon *Adam*, and took one of his Ribs, and made a Woman, and brought her to the Man. ver. 21, 22

396 Q. Was she acknowledged by her Husband?

A. *Adam* said: This is now Bone of my Bone, and Flesh of my Flesh. ver. 23

397 Q. How was Man at that time disposed?

A. God made Man Upright, (*or* Simple.) *Eccl.* vii. 29

398 Q. But not as simple as a Child?

A. They were both naked, the Man and his Wife, and were not ashamed. *Gen.* ii. 25

399 Q. What Marriage-Blessing did the Lord give them?

A. Be fruitful and multiply, and replenish the Earth, and subdue it. *Gen.* i. 28

400 Q. What Conclusion doth our Saviour draw from hence?

A. He which made them at the Beginning,

ning, made them Male and Female ; What therefore God hath joined together, let not Man put asunder. *Mat. xix. 4, 6*

401 Q. Whereas God had now subjected all Things to Man ; how did he give him to understand, that in the Throne he was greater than he ?

A. He commanded the Man. *Gen. ii. 16*

402 Q. Was it some *great Thing* ?

A. That he might eat freely of every Tree of the Garden, one only excepted ; whereof it was said, Thou shalt not eat of it. *Gen. ii. 16, 17*

403 Q. What One was that ?

A. The Tree of the Knowledge of Good and Evil. *ver. 17*

404 Q. What was the Reason of the Prohibition ?

A. In the Day thou eatest thereof, thou shalt die. *Gen. ii. 17*

405 Q. Or in other Words ?

A. Lose, or come short of the Glory of God. *Rom. iii. 23*

Become Flesh. *Gen. vi. 3*

Be sensual, having not the Spirit. *Jude ver. 19*

406 Q. Who was the Occasion of their *Disobedience* ?

A.

A. The Serpent. *Gen. iii. 13*

407 Q. By what Means?

A. He said: Ye shall not surely die: For God doth know, that in the Day ye eat thereof, then your Eyes shall be opened, and ye shall be as Gods, knowing Good and Evil. *Gen. iii. 4, 5*

408 Q. Were our Parents at first Obedient?

A. The Woman said: We may eat of the Fruit of the Trees of the Garden: But not of that Tree. *Gen. iii. 2, 3*

409 Q. But afterwards?

A. She became weak in Faith. And staggered through Unbelief. (*Rom. iv. 19, 20*)

410 Q. How so?

A. She saw that the Tree was to be desired to make one wise. *Gen. iii. 6*

411 Q. And was she thus corrupted?

A. Yes: through Subtilty she was beguiled. *2 Cor. xi. 3*

412 Q. Was the Man also deceived?

A. Adam was not deceived. *1 Tim. ii. 14*

413 Q. How came he then to be disobedient?

A. He hearkened to his Wife: She gave to her Husband, and he did eat. *Gen. iii. 6, 17*

414 Q. What was the *Consequence* of this Eating?

A. They knew that they were naked.
Gen. iii. 7

415 Q. Through what Means did they know it?

A. Being Enemies in their Mind through wicked Works. (*Col. i. 21*)

416 Q. Knew they not before this, what Evil was?

A. Not before the Tree made them thus wise. *Gen. iii. 6, 7*

417 Q. How did Man look upon himself after he was become wise?

A. They were ashamed. See ver. 7

418 Q. How was God pleased with this Shamefacedness?

A. He said: Who told thee that thou wast naked? Hast thou eaten of the Tree?
ver. 11

419 Q. How did they stand affected towards God?

A. They heard the Voice of the Lord God, and hid themselves. ver. 8, 9, 10

420 Q. How came that?

A. Their Thoughts accused one another.
(*Rom. ii. 15*)

421 Q. How did Man seek to help the Matter? A.

A. He made an Excuse for himself. *Gen.* iii. 12. *Rom.* ii. 15

422 Q. How did God look upon this Situation?

A. He said: Behold the Man is become (*hath been*, Heb.) as one of Us. *Gen.* iii. 22

423 Q. What Condition was he in now?

A. He was spiritually dead. *Gen.* ii. 17

424 Q. What *Fatherly Care* did God take at the same Time?

A. That he might not eat also of the Tree of Life, and live for ever so. *ch.* iii. 22

425 Q. How did he prevent it?

A. He sent him forth from the Garden. *ver.* 23, 24

426 Q. How punished he the Man?

A. With sorrowful Labour, and little Fruit. *ver.* 17, 18, 19

427 Q. The Woman?

A. With Sorrow and Subjection. *ver.* 16

428 Q. All their Offspring?

A. With the Sting of the Serpent. *ver.* 15

429 Q. The Serpent?

A. That his Head should be bruised. *ver.* 15

430 Q. What Period did he determine for the Man's Misery?

A. Till thou return unto the Ground:

For out of it wast thou taken: For Dust thou art, and unto Dust shalt thou return.
ver. 19

431 Q. What came mean while upon the whole Race of *Mankind*?

A. By one Man Sin entered into the World, and Death by Sin. *Rom. v. 12*

432 Q. And when he begat his Son *Seth*?

A. He begat him in his Own Likeness, after his Image. *GEN. v. 3*

433 Q. How so?

A. He came short of the (Image, or) Glory of God, *Rom. iii. 23*

434 Q. But had eternal Love already considered these Circumstances?

A. There was a **Mystery from the Beginning of the World** hid in God, that in the Ages to come he would shew the exceeding Riches of his Grace. *Eph. iii. 9. ch. ii. 7. Col. i. 26, 27*

435 Q. Wherein did this Mystery consist?

A. That as by the Offence of One, Judgment came upon all Men to Condemnation, even so by the **RIGHTEOUSNESS** of One, the free Gift should come upon all Men unto Justification of Life. *Rom. v. 18*

436 Q. Whereby are they to attain it?

A. By the Knowledge of him. *Isa. liii. 11. Eph. iv. 13*

437 Q. Did the Fathers know any thing of this Mystery?

A. They searched what, or what manner of Time the Spirit of Christ did signify. *1 Pet. i. 11*

438 Q. Had they often lively Notices of it?

A. Our Father *Abraham* rejoiced to see the Day of Christ, and he saw it, and was glad. *John viii. 56*

439 Q. Was there even among the heavenly Spirits a Longing after this?

A. These things the Angels desire to look into. *1 Pet. i. 12*

440 Q. On what Account was it deferr'd?

A. Till the Fulness of the Time should come. *Gal. iv. 4*

441 Q. * What came between?

A. The **Law** entered, (entered by the by, *Gr.*) *Rom. v. 20*

442 Q. What is that?

A. The Law of Commandments contained in Ordinances. *Eph. ii. 15*

443 Q. Why was that added?

A. It was added because of Transgressions, till the Seed should come to whom the Promise was made. *Gal. iii. 19*

N. B. All from hence to Q. 719, may be considered as a Parenthesis.

444 Q. To whom did this Promise belong?

A. God said to *Abraham*: In thy Seed shall all the Nations of the Earth be blessed.
Gen. xxii. 18

445 Q. Was the Law after or before the Promise?

A. It was four hundred and thirty Years after. *Gal. iii. 17*

446 Q. At what Time was it given?

A. When the Children of *Israel* were gone forth out of the Land of *Egypt*, and came into the Wilderness of *Sinai*. *Exod. xix. 1*

447 Q. With what Circumstances?

A. With Thunders and Lightnings. *Ex. xix. 16*

448 Q. Upon what was the Law written?

A. God wrote the ten Commandments upon two Tables of Stone. *Deut. iv. 13. ch. ix. 10, 11*

449 Q. What was the Sum of it?

A. Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind; and with all thy Strength; and thy Neighbour as thy self.
Mark xii. 30, 31

450 Q. Was the Law good?

A.

A. The Law and the Commandment are holy, and just, and good. *Rom. vii. 12*

451 Q. And did it *do us Good?*

A. It worketh Wrath. *Rom. iv. 15*

452 Q. How so?

A. The Law is spiritual, but Men are carnal sold under Sin. *Rom. vii. 14*

453 Q. Did it even afford an Occasion of Sin?

A. Without the Law Sin was dead. *ver. 8*

454 Q. How is that to be understood?

A. I had not known Lust, saith *St. Paul*, except the Law had said, Thou shalt not covet: But Sin taking Occasion by the Commandment, wrought in me all manner of Concupiscence. *Rom. vii. 7, 8*

455 Q. But in whom hath the Law such a bad Effect?

A. Even in such who delight in the Law of God after the inward Man. *ver. 22*

456 Q. But is there also *another* Sort of Sinners?

A. Such as have sinned without Law. *Rom. ii. 12*

457 Q. Will they also be punished?

A. The Wrath of God is revealed from Heaven, against all Ungodliness and Unrighteousness of Men. *Rom. i. 18*

458 Q. But how so?

A. Because they hold the Truth in Unrighteousness. ver. 18

459 Q. Will they be judged according to the Book of the Law?

A. As many as have sinned without Law, shall also perish without Law. *Rom. ii. 12*

460 Q. But since they had no Law, against what then did they sin?

A. The Gentiles which have not the Law, are a Law unto themselves: which shew the Work of the Law written in their Hearts, their Conscience also bearing Witness. ver. 14, 15

461 Q. Did God leave many People thus without Law?

A. He suffered all Nations to walk in their own Ways. *Acts xiv. 16*

The Times of this Ignorance God wink'd at. *Acts xvii. 30*

462 Q. But when they at Times sinned very presumptuously?

A. He brought in the Flood upon the World of the Ungodly. *2 Pet. ii. 5*

He turned the Cities of *Sodom* and *Gomorrah* into Ashes. ver. 6

463 Q. Who therefore were properly under the Law-Dispensation?

A.

A. He shewed his Word unto *Jacob*, his Statutes and his Judgments unto *Israel*. *Pf.* cxlvii. 19

464 Q. What *Promise* was annexed to it?

A. The Man that doth its Statutes and Judgments, he shall live in them. *Lev.* xviii. 5

465 Q. What Punishment?

A. Cursed be he that confirmeth not all the Words of this Law to do them. *Deut.* xxvii. 26

466 Q. By this Rule, what *righteous* Persons were there before the Gospel?

A. Behold he putteth no Trust in his Saints. *Job* xv. 15. (*vid.* *Col.* i. 22)

Man could not answer him One of a thousand. *Job* ix. 3

467 Q. Were they not justified by the Law?

A. By the Law is the Knowledge of Sin. *Rom.* iii. 20

468 Q. And how stood it with the whole People?

A. They were all as an unclean Thing, and all their Righteousnesses as filthy Rags. *Isa.* lxiv. 6

469 Q. But even he who practised the Works of the Law?

A.

A. Yet he was under the Curse. *Gal. iii. 10*

470 Q. How so?

A. The Law made nothing Perfect.
Heb. vii. 19

471 Q. How far was Holiness brought?

A. The Way into the Holiest of all, was not yet made manifest. (*Heb. ix. 8*)

472 Q. What befel *Moses* himself?

A. The Lord was angry with him, and said: Thou also shalt not go in thither, into that good Land which I swear to give unto your Fathers. *Deut. i. 35, 37*

473 Q. How went it with *David*?

A. Thou shalt not build an House unto my Name, because thou hast shed Blood abundantly, and made great Wars. *1 Chr. xxii. 8*

474 Q. How did *Solomon* come off?

A. The Lord was angry with *Solomon*, and stirred him up an Adversary, and afflicted the Seed of *David*. *1 Kings xi. 9, 14, 23, 39*

475 Q. How did it go with *Asa*?

A. He fought not to the Lord, but to the Physicians. And *Asa* died. *2 Chr. xvi. 12, 13*

476 Q. How with *Jehoshaphat*?

A. Because he joined himself with *Ahaziah*,

ziab, the Lord broke his Works. *2 Chr.* xx. 37

477 Q. What Character must *Hezekias* leave the World with?

A. Because *Hezekiab* rendered not again according unto the Benefit done unto him, but his Heart was lifted up; therefore God left him to try him. *2 Chr.* xxxii. 25, 31

478 Q. Could neither the tender-hearted *Josias* prevail any thing?

A. The Wrath was too great to be quenched; but the Lord would have it said to him, Because thine Heart was tender, and thou didst humble thyself before God, I have even heard thee also, and thou shalt be gathered to thy Grave in Peace, neither shall thine Eyes see all the Evil. *2 Chron.* xxxiv. 25, 26, 27, 28

479 Q. Whence came this great Misery of all the Saints?

A. Because no Law could be given, which could give Life. *Gal.* iii. 21

480 Q. How were People justified according to the Law?

A. Without shedding of Blood there was no Remission. *Heb.* ix. 22

481 Q. Were there Cases, where even this did not afford Help?

A. He that despised *Moses's* Law, died without Mercy. *Heb. x. 28*

482 Q. Whereto did this Consideration bring *David*?

A. His Flesh trembled for Fear of God, and he was afraid of his Judgments. *Psal. cxix. 120*

483 Q. What therefore was the *Intention* of the Law?

A. What the Law said to those under the Law, was done to this End, that every Mouth might be stopped, and all the World might become guilty before God. *Rom. iii. 19*

484 Q. Was the Law able to effect this in their Hearts?

A. By the Law is the Knowledge of Sin. *Rom. iii. 20.*

485 Q. And so the Law was intended for a Time only?

A. Before Faith came, we were kept under the Law, shut up unto the Faith which should afterwards be revealed; wherefore the Law was our Schoolmaster to bring us unto Christ. *Gal. iii. 23, 24, 25*

486 Q. And how went the Matter with the best of Men under the Law?

A. They saw another Law in their Members, warring against the Law of their Minds,

Minds, and bringing them into Captivity to the Law of Sin. *Rom. vii. 23*

487 Q. What Confession arose from hence?

A. With my Mind I serve the Law of God; but with the Flesh the Law of Sin. *ver. 25*

488 Q. And what woful Complaint sprung from this Confession?

A. O wretched Man that I am! who shall deliver me from the Body of this Death. *ver. 24*

489 Q. What Step did this induce God to take?

A. The Lord said, I will make a New Covenant with the House of *Israel*, and with the House of *Judah*: not according to the Covenant that I made with their Fathers, which my Covenant they brake, altho' I was an Husband unto them. *J. r. xxxi. 31, 32*

490 Q. What was to be the Character of this Covenant?

A. But this shall be the Covenant that I will make with the House of *Israel*; I will put my Law in their inward Parts, and write it in their Hearts. *ver. 33*

491 Q. Did the People of *Israel* rejoice in Expectation of it?

A. They died in Faith, not having received the Promises, but having seen them afar off, and were persuaded of them, and embraced them. *Heb. xi. 13*

492 Q. But how were they saved the mean while ?

A. By the Grace of the Lord Jesus. *Acts xv. 11*

493 Q. How is it with their Posterity ?

A. Even unto this Day, the Veil is upon their Heart. *2 Cor. iii. 15*

494 Q. Surely there must be a Mystery in this, that the Law has made such bad Work ?

A. The Sting of Death is Sin ; and the Strength of Sin is the Law. *1 Cor. xv. 56*

495 Q. But there must be some Manager of all this Affair ?

A. The **Power** (Potentate) of **Darkness**. *Col. i. 13*

He who hath the Power of Death. *Heb. ii. 14*

496 Q. And who is that ?

A. The Devil. *Heb. ii. 14*

497 Q. What therefore is the chief Petition of Souls under the Law ?

A. Deliver us from Evil (*the evil One*) *Mat. vi. 13*

498 Q. How far has the Devil gone in the Matter?

A. He deceiveth the whole World. *Rev. xii. 9*

499 Q. And in respect of good Souls?

A. He resisteth them. *Zech. iii. 1*

500 Q. But hath he really had such great Power?

A. He was the God of this World, the Spirit that worketh in the Children of Disobedience (*Unbelief.*) *2 Cor. iv. 4. Eph. ii. 2*

501 Q. Wherewith did he hold them fast?

A. He hath blinded their Minds, lest the Light of the glorious Gospel should shine unto them. *2 Cor. iv. 4*

502 Q. Hath he even ventured upon the Children of God?

A. He went to and fro in the Earth, and considered Job. *Job i. 7, 8. ch. ii. 2, 3*

503 Q. What did he to him?

A. He moyed God to destroy him without a Cause. *ch. ii. 3*

504 Q. Was he satisfied with this?

A. He got him into his own Hand, save only his Life; and he went forth and smote him with sore Boils, from the Soal of his Foot unto his Crown. *ver. 6, 7*

505 Q. Has there also happened something like this in the New Testament?

A. A Messenger of *Satan*. buffeted *Paul*.
2 *Cor.* xii. 7

506 Q. And was not *Paul* able to pray it away?

A. He besought the Lord that it might depart from him: And he said unto him, My Grace is sufficient for thee; for my Strength is made perfect in Weakness. ver. 8, 9

507 Q. Hath he even made Attempts against whole Nations of God's People?

A. *Satan* stood up against *Israel*, and provoked *David* to number *Israel*. 1 *Chron.* xxi. 1, 7, 14

508 Q. Is he greedy also after the Souls of God's Children?

A. Jesus said to his Disciple: *Satan* hath desired to have thee, that he may sift thee as Wheat. *Luke* xxii. 3

509 Q. Doth he accuse the Brethren as much as he can?

A. He accuseth them before God Day and Night. *Rev.* xii. 10. *Job* ii. 1, 4, 5. *Zech.* iii. 1

510 Q. What supports the Children of God in this Case?

A.

A. That Jesus prayeth for them. *Luke* xxii. 32. *Heb.* vii. 25

511 Q. But who are Satan's proper People?

A. Men who do not like to retain God in their Knowledge. *Rom.* i. 28

512 Q. Who is their Father?

A. They are of their Father the Devil. *John* viii. 44

513 Q. Doth he let them have their own Will?

A. They do his Lusts. ver. 44

They are Servants of Sin. *John* viii. 34. *Rom.* vi. 16

514 Q. Through what doth he make them Slaves?

A. Through Fear of Death. *Heb.* ii. 15

515 Q. How long?

A. All their Life-time. ver. 15

516 Q. Who helps this forward?

A. Their Husband. *Rom.* vii

517 Q. Who is *that*?

A. The Law of Sin. ver. 4, 23. The Old Man.

518 Q. Cannot Men get loose from him?

A. He hath Dominion over them as long as he liveth. ver. 1

519 Q. But if a Soul goes about to free herself?

A.

520 A. So she is called an Adulteress. ver. 3

520 Q. What keeps up this Marriage?

A. The Motions of Sin which are by the Law, and which work in our Members to bring forth Fruit unto Death. ver. 5

521 Q. What springs from this Marriage?

A. Shameful Fruits. *Rom. vi. 21*

522 Q. What is here the Process of Things?

A. Man is drawn away of his own Lust, and enticed: Then when Lust hath conceived, it bringeth forth Sin, and Sin when it is finished, bringeth forth Death. *Jam. i.*

14, 15

523 Q. And how do Men *behave* themselves?

A. They yield their Members Instruments of Unrighteousness, Servants to Uncleaness, and to Iniquity, unto Iniquity. *Rom. vi. 13, 19*

524 Q. How do they behave with regard to their Body?

A. They dishonour their own Bodies between themselves. *Rom. i. 24*

525 Q. In what Instances?

A. They are Fornicators, Adulterers, Effeminate, Abusers of themselves with Mankind. *i Cor. vi. 9*

Having

Having Eyes full of Adultery. *2 Pet. ii. 14*

526 Q. Can one trust them in the least?

A. They are full of Wickedness, Deceit, Malignity, Whisperers, Backbiters, Inventers of evil things, Covenant-breakers, Unmerciful. *Rom. i 29, 30, 31*

527 Q. One need only take care to be upon good Terms with them?

A. They are implacable. ver. 31

528 Q. But they will be thus only to their Enemies?

A. They are often without natural Affection. ver. 31

529 Q. How do they behave towards Parents?

A. They are disobedient to Parents. ver. 30

530 Q. How are they in common Conversation?

A. Full of Hatred, Variance, Emulations, Envy, Wrath, Strife. *Rom. i. 19. Gal. v. 20*

531 Q. How do they use the Conveniences of Life?

A. They waste them in riotous living, and wax fat, and kick. *Luke xv. 13. Deut. xxxii. 15*

532 Q. What Use do they make of their Tongues?

A.

A. Their Mouths are full of Cursing, Deceit and Fraud; under their Tongue is Mischief and Vanity. *Psf. x. 7. 2 Pct. ii. 12. Jer. xviii. 18*

533 Q. But if some do not behave thus?

A. Yet corrupt Communication proceeds out of their Mouth, Filthiness, and foolish talking and jesting. *Eph. iv. 29. ch. v. 4*

534 Q. Do they covet a great deal?

A. Every one is given to Covetousness. *Jer. vi. 13*

535 Q. What Means do they sometimes use?

A. They steal, and kill, and destroy. (*John x. 10*)

536 Q. How are they inwardly?

A. Even their Mind and Conscience are defiled. *Tit. i. 15*

537 Q. Who is their God?

A. Their Belly. *Phil. iii. 19*

538 Q. Wherein do they place their Glory?

A. In their Shame. *ver. 19*

539 Q. What is their Disposition in general?

A. Earthly, Sensual, Devilish. *Jam. iii. 15*

540 Q. How are they minded towards Magistrates?

A.

A. They despise Government. *2 Pet. ii. 10. Jude ver. 8*

541 Q. How stands it with Teachers of this Rank?

A. They give Heed to seducing Spirits, and Doctrines of Devils. *1 Tim. iv. 1*

542 Q. Do some go farther yet?

A. They privily bring in damnable Heresies. *2 Pet. ii. 1*

543 Q. What Notion have they of Religion?

A. They look upon it as a Trade. *1 Tim. vi. 5*

544 Q. What do they chiefly amuse themselves with?

A. Doting about Questions and Strifes of Words. *1 Tim. vi. 4*

545 Q. Have some a fine Shew of Religion?

A. Yes, but they deny the Power thereof. *2 Tim. iii. 5*

546 Q. Do they otherwise let the Truth have free Course?

A. They resist the Truth. *ver. 8*

547 Q. But such as are not Teachers, do they lend a willing Ear?

A. Some turn away their Ears from the Truth, unto Fables. *2 Tim. iv. 4*

Some do many Things, and hear gladly.
Mark vi. 20

548 Q. But if one touches upon the home Points of Righteousness, Temperance, &c. :

A. Then 'tis; Go thy Way for this Time, when I have a convenient Season, I will call for thee. *Act. xiv. 25*

549 Q. Are they much set against the Children of God?

A. They speak Evil of them, and falsely accuse their good Conversation. *1 Pet. iii. 16*

550 Q. How do the Devil's Saints appear?

A. They have a Shew of Wisdom in Will-Worship; and in a voluntary Humility, and worshipping of Angels; they intrude into those things which they have not seen, vainly puffed up by their fleshly Mind. *Col. ii. 18, 23*

551 Q. Doth Satan know how to imitate even good Things?

A. He can transform himself into an Angel of Light *2 Cor. xi. 14*

552 Q. What doth he teach People to pray for?

A. For something to consume upon their Lulls. *Jam. iv. 3*

553 Q. How doth he teach them to give Alms?

A

A. That they may have Glory of Men.
Mat. vi. 2

554 Q. How does he teach them to fast?

A. As Hypocrites, who disfigure their Faces, that they may appear unto Men to fast. *Mat. vi. 16*

555 Q. How does he teach them to honour others?

A. With respect of Persons. *Jam. ii. 1.*
Jude ver. 16

556 Q. What other chief Oeconomy has the Devil in the World?

A. Abominable Idolatries, where Men worship and serve the Creature, more than the Creator; and change the Glory of the uncorruptible God into an Image made like to corruptible Man, and to Birds and four-footed Beasts, and creeping things. *1 Pet. iv. 3.* *Rom. i. 23, 25*

557 Q. Of all his Slaves, which are the worst?

A. Such as after they have escaped the Pollutions of the World, are again intangled therein, and overcome; with these the latter End is worse than the Beginning. *2 Pet. ii. 20*

558 Q. Which are the surest?

I

A.

A. Such as have never Forgiveness.
Mark iii. 29

559 Q. Who are they?

A. Such as blaspheme against the Holy Ghost. ver. 29

560 Q. What is the Character of the hardened Men?

A. God is not in all their Thoughts: Their Ways are always grievous, and God's Judgments are far above out of their Sight.
Pf. x. 4, 5

561 Q. What may one frequently observe of such People?

A. They spend their Days in Wealth (or Mirth) and in a Moment go down to the Grave. *Job xxi. 13*

562 Q. How do they die?

A. They are like the Beasts that perish.
Pf. xlix. 20

563 Q. Whence comes it that often they live so at Ease?

A. God, willing to shew his Wrath, and to make his Power known, endured with much Long-suffering the Vessels of Wrath fitted for Destruction. *Rom. ix. 22*

564 Q. Sure the Consciences of such must be past all feeling?

A.

A. They have their Conscience fear'd with a hot Iron. *1 Tim. iv. 2*

565 Q. But if there be Natural Men, who do not much Harm, in the main?

A. Then are they dead in their Sins. *Col. ii. 13*

They are unto every good Work reprobate. *Tit. i. 16*

566 Q. What have they all to expect?

A. A fiery Indignation which shall devour the Adversaries. *Heb. x. 27*

567 Q. In what Relation stand the good moral People with Satan?

A. They also are taken Captive by him at his Will. (*2 Tim. ii. 26*)

568 Q. How are they called?

A. Children of Wrath, fulfilling the Desires of the Mind, (*Thoughts, or Reason.*) *Eph. ii 3*

569 Q. How doth the Devil lead natural Men?

A. By his Snares, till they can recover from them. *2 Tim. ii. 26*

570 Q. For Instance?

A. They that will be rich, fall into Temptation, and a Snare, and into many foolish and hurtful Lusts. *1 Tim. vi. 9*

571 Q. Who else?

A. Such as count it Pleasure to riot. *1 Pet. ii. 13*

572 Q. And who beside?

A. Such as love the Praise of Men more than the Praise of God. *John xii. 43*

573 Q. And who lastly?

A. The slow Bellies. *Tit. i. 12*

574 Q. How do Souls who have once had something, fall off from Good?

A. Partly, the Devil taketh away the Word out of their Hearts, when they have heard; partly, they go forth and are choaked with Cares, and Riches, and Pleasures of this Life; partly, the Word cannot get Root in them, and those in time of Temptation fall away. *Luke viii. 12, 13, 14*

575 Q. But what, if a Man is awakened time after time, and still lets things lie?

A. The Fearful have their Part in the Lake. *Rev. xxi. 8*

576 Q. How is it generally with them that are under the Power of Satan?

A. In their Ways are Destruction and Misery; they sit in Darknes, and in the Shadow of Death; in Sorrow of the World, which worketh Death. *Rom. iii. 16. Luke i. 79. 2 Cor. vii. 10*

577 Q. Don't they think at all of escaping from him?

A.

A. They don't know the Way of Peace.
Rom. iii. 17

578 Q. What doth the Saviour seek to do with such People?

A. To guide their Feet into the Way of Peace. *Luke i. 79.* (*vid. Q. 983*)

579 Q. And when is it that the Devil must deliver them up?

A. When a stronger than he cometh upon him. *Luke xi. 22*

580 Q. What must he do then?

A. He must go out of the Man. *ver. 24*

581 Q. Does he let them alone ever after?

A. He saith, I will return unto mine House whence I came out. *ver. 24*

582 Q. And then does he prevail sometimes?

A. When he cometh, he findeth it swept and garnished: Then goeth he and taketh to him seven other Spirits more wicked than himself, and they enter in, and dwell there. *ver. 25, 26*

583 Q. Doth he use outward Force, when he cannot succeed inwardly?

A. He casteth some into Prison. *Rev. ii. 10.* And all that will live godly in Christ Jesus, must suffer Persecution. (*vid. Q. 1172*)

584 Q. When is it, that one does not

mind either outward or inward Power of Satan?

A. When Christ dwelleth in the Heart by Faith, and one is rooted and grounded in Love.

585 Q. How is *Satan* to be overcome in general?

A. Thro' the Hand of the **Mediator**. For this Purpose the Son of God was manifested, that he might destroy the Works of the Devil. 1 *John* iii. 8

He thro' Death hath destroyed him that had the Power of Death, that is, the Devil; and delivered them, who thro' Fear of Death were all their Life-time subject to Bondage. *Heb.* ii. 14, 15

586 Q. Is that the very *Son* of God, who was eternally with his Father?

A. We beheld his Glory, saith *John*, the Glory as of the only begotten of the Father. *John* i. 14

587 Q. But did he undertake and accomplish the Work in this glorious Form?

A. Altho' he was in the Form of God, yet he made himself of no Reputation, and took upon him the Form of a Servant. *Phil.* ii. 6, 7

588 Q. How doth the Scripture call this?

A

A. Dealing prudently. *Iſa. lii. 13*

589 Q. What is the Name of him who hath done ſo?

A. *Jeſus Chriſt. Rom. i. 3*

590 Q. What doth *CHRIST* ſignify?

A. Meſſias, that is, Anointed. *John i. 41*

591 Q. What is the Meaning of *JESUS*?

A. A Saviour. *Mat. i. 21*

592 Q. What Relation hath he to us?

A. We have no other Lord but Jeſus Chriſt, by whom are all things. *1 Cor. viii. 6*

593 Q. What hath he done for us?

A. He hath redeemed us from the Curſe of the Law, being made a Curſe for us. *Gal. iii. 13*

594 Q. Hath this Matter been foretold?

A. To this Jeſus give all the Prophets Witneſs, that through his Name, whoſoever believeth in him, ſhall receive Remiſſion of Sins. *Acts x. 43*

595 Q. Who firſt witneſſed concerning him?

A. God ſaid to the Serpent: The Seed of the Woman ſhall bruife thy Head, and thou ſhalt bruife his Heel. *Gen. iii. 15*

596 Q. Where is that explained of our Lord?

A. Death is ſwallowed up in Victory. O Death, where is thy Sting? O Grave where

where is thy Victory? But Thanks be to God, which giveth us the Victory thro' our Lord Jesus Christ. 1 Cor. xv. 54, 55, 56, 57

597 Q. What was promised to *Abraham* concerning This Seed?

A. In thy Seed shall all the Nations of the Earth be blessed. *Gen. xxii. 18*

598 Q. To what Time did *Jacob* fix his Coming?

A. The Scepter shall not depart from *Judah*, nor a Lawgiver from between his feet, until *Sibiloh* come. *Gen. xlix. 10*

599 Q. What did God institute in Honour of his Son?

A. The Paschal Lamb. *Exod. xii*

And the Blood which was a Token, that the Destroyer should pass over the Door, and not come in to smite. *Exod. xii. 22, 23*

600 Q. Was it not strange that God so early thought of this Feast?

A. No; since even the Book of Life, wherein all the Names of the Blessed were written from the Foundation of the World, was then already stiled the Lamb's Book. *Rev. xiii. 8*

601 Q. Whereto therefore did all the Sacrifices point?

A. The Holy Ghost signified hereby, that

the Way into the Holiest of all, was not yet made manifest, while as the first Tabernacle was yet standing; which was a Figure for the Time then present, in which were offered both Gifts and Sacrifices, imposed until the time of Reformation. *Heb. ix. 8, 9, 10*

602 Q. How then did *Moses* keep the Passover?

A. Through Faith he kept the Passover, and the sprinkling of Blood. *Heb. xi. 28*

603 Q. And what did the Rock signify, out of which Water was given to the People?

A. The spiritual Rock that followed them, that Rock was Christ. *1 Cor. x. 4*

604 Q. What Type doth our Saviour himself apply to himself?

A. That as *Moses* lifted up the Serpent in the Wilderness, even so was the Son of Man to be lifted up: That whosoever believeth in him, should not perish, but have everlasting Life. *John iii. 14, 15*

605 Q. Why were the People at that Time destroyed of Serpents?

A. Because they tempted Him. *1 Cor. x. 9*

606 Q. But what was the Remedy?

A. Looking unto Him. (*Heb. xii. 2*)

607 Q. What was promised to *Moses*?

A. That the Lord would raise up a Prophet

phet from the midst of their Brethren, like unto *Moses*; and every Soul which would not hear that Prophet, should be destroyed from among the People. *Deut. xviii. 15.*

Acts iii. 23

608 Q. What Conception did *Moses* form to himself of this *Prophet*?

A. Yea, he loved the People, all his Saints are in thy Hand; and they sat down at thy Feet, every one shall receive of thy Words. *Deut. xxxiii. 3*

609 Q. How has this been literally fulfilled?

A. When *Mary* sat at Jesus's Feet. *Luke x. 39*

610 Q. And how was this Prophetical-Office of his explained to *Moses*?

A. In the holy Mount, when Jesus received from the Father Honour and Glory, through the Voice which came to him from the excellent Glory; This is my beloved Son, in whom I am well pleased. *2 Pet. i. 17, 18*

611 Q. What was *David*?

A. His Father and Servant. *Mat. xxii. 45*

612 Q. How did he see before-hand his Humiliation?

A.

A. He said : Thou hast made Him a little lower than the Angels. *Pf. viii. 5*

613 Q. Who do the Apostles tell us this is ?

A. Jesus. *Heb. ii. 9*

614 Q. How does he (according to *David's* Description) look upon his Saints which are on the Earth ?

A. All his Delight is in them. *Pf. xvi. 3*

615 Q. How is he called in this Behalf ?

A. The Saviour of the Body ; the special Saviour of those that believe. *Eph. v. 23. 1 Tim. iv. 10*

616 Q. But what must they observe at the same Time ?

A. That he is the Propitiation not for their Sins only, but also for the Sins of the whole World. *1 John ii. 2*

617 Q. How came there to be any Elect ?

A. He hath redeemed them out of every People and Nation, and washed them from their Sins in his own Blood. *Rev. v. 9. ch. i. 5*

618 Q. Was it long since determined in the Old Testament, that he should *die* ?

A. He died, and was buried, according to the Scriptures. *1 Cor. xv. 3, 4*

All this was done, that the Scriptures of the

the Prophets might be fulfilled: *Mat. xxvi.*

56

619 Q. But what did prove a Comfort to him?

A. His-Flesh rested in Hope, that God would not leave his Soul in Hell, (1. *Pat. iii. 19.*) nor suffer his holy One to see Corruption. *Pf. xvi. 9, 10. Acts ii. 26, 27.*

620 Q. May not *David* himself be meant here?

A. *Paul* saith; *David* saw Corruption: And *Peter*, that he is both dead and buried, and his Sepulchre is with us unto this Day. *Acts xiii. 36. ch. ii. 29*

621 Q. What *Words* did *David* speak prophetically, as in the Person of this his Son?

A. They hate me without a Cause. *Pf. xxxv. 19. & lxxix. 4. John xv. 25*

Sacrifice and Offering thou didst not desire, Burnt-Offering and Sin-Offering hast thou not required: Then said I, Lo, I come: In the Volume of the Book it is written of me. *Pf. xl. 6, 7. Heb. x. 5, 6, 7*

My God! My God! why hast thou forsaken me? *Pf. xxii. 1. Mat. xxvii. 46*

622 Q. What Particulars hath he described, which happened to him?

A.

A. All they that see him, laugh him to Scorn; they shoot out the Lip, they shake the Head, saying, He trusted in the Lord. *Pf.* xxii. 7, 8. *Mat.* xxvii. 39, &c.

623. Q. Concerning his Garments?

A. They part his Garments among them, and cast Lots upon his Vesture. *Pf.* xxii 18. *John* xix. 23, 24.

624. Q. Concerning his Disciples?

A. His Lovers and Friends stand aloof from his Sore, and his Kinsmen stand afar off. *Pf.* xxxviii. 11. *Mat.* xxvi. 56

625. Q. Concerning his answering for himself?

A. He was as a dumb Man that openeth not his Mouth; as a Man that heareth not, and in whose Mouth are no Reproofs. *Pf.* xxxviii. 13, 14. *Mat.* xxvi. 63. ch. xxvii. 12, 14. *Luke* xxiii. 9

626. Q. Concerning his Thirst?

A. They gave him also Gall for his Meat, and in his Thirst they gave him Vinegar to drink. *Pf.* lxix. 21. *Mat.* xxvii, 34, 48.

627. Q. Concerning his Betrayer?

A. His own familiar Friend, in whom he trusted, which did eat of his Bread, lifted up his Heel against him. *Pf.* xli. 9. *John* xiii. 18

628 Q. Concerning his Cross?

A. They have pierced his Hands and his Feet; He may tell all his Bones. *Pf.* xxii. 16, 17. *John* xix. 18.

629 Q. Concerning his Cup?

A. He shall drink of the Brook in the Way. *Pf.* cx. 7. *Mat.* xxvi. 39

630 Q. What Prospect had he of his Victory?

A. Thou hast ascended on high; Thou hast led Captivity Captive. *Pf.* lxviii. 18. *Eph.* iv. 8, 9, 10

631 Q. Of his Ascension into Heaven?

A. God is gone up with a Shout, the Lord with the Sound of a Trumpet. *Pf.* xlvii. 5. *John* xx. 17

632 Q. Of his prophetical Office?

A. The Children shall be born to thee, like the Dew from the Womb of the Morning. *Pf.* cx. 3. (*Luther's Transl.*) *Heb.* ii. 10, 13

633 Q. Of his Priesthood?

A. The Lord hath sworn, and will not repent, Thou art a Priest for ever. *Pf.* cx. 4. *Heb.* vii. 17

634 Q. Of his Kingdom?

A. The Lord said unto my Lord, Sit thou at my right Hand, until I make thine Enemies

Enemies thy Footstool. *Pf. cx. 1. Mat. xxii. 44*

635 Q How do the * *Canticles* describe the Beauty of the crucified Bridegroom in his Passion?

A. He is white and ruddy, the chiefest among ten thousand. *Cant. v. 10*

636 Q How does *John* explain that?

A. This is he that came by Water and Blood. *1 John v. 6*

637 Q How do they describe his besweated Head, and matted Hair?

A. His Head is as the most fine Gold, his Locks are bushy, and black as a Raven. *Cant. v. 11*

638 Q His Eyes wan, and swoln?

A. His Eyes are as the Eyes of Doves, washed with Milk, and fitly set. *ver. 12*

639 Q His Cheeks mangled, and bathed with tears?

A. His Cheeks are as a Bed of Spices, as sweet Flowers. *ver. 13*

640 Q His pale Mouth discharging Moisture?

A. His Lips like Lillies, dropping sweet-smelling Myrrh. *ver. 13*

* The *Canticles* either were not written by a Prophet, or they must witness of Jesus.

641 Q. His swoln, pale, pierced Hands?

A. His Hands are as Gold Rings set with the Beryl. ver. 14. (Behold, I have graven thee upon the Palms of my Hands. *Isa.* xlix. 16)

642 Q. His black and blue, scourged, of blood exhausted Body?

A. His Belly is as bright Ivory, overlaid with Sapphires. ver. 14

643 Q. His besweated Legs fixed to the Cross's Wood?

A. His Legs are as Pillars of Marble, set upon Sockets of fine Gold. ver. 15

644 Q. His Posture upon the Tree?

A. As Lebanon, excellent as the Cedars. ver. 15

645 Q. His last Words?

A. His Mouth is most sweet, yea, altogether lovely. ver 16

646 Q. Forasmuch as *Isaiab* saw his Glory, (*Isa.* vi. *John* xii. 41.) what doth he say of his *Humiliation*?

A. Unto us a Child is born, unto us a Son is given; and the Government shall be upon his Shoulder: And his Name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. *Isa.* ix. 6

647 Q. What doth he say of the Land where Jesus went in and out?

A. The People that walked in Darknes, have seen a great Light; they that dwell in the Land of the Shadow of Death, upon them hath the Light shined. *Isa. ix. 2*

648 Q. Was he to be a gracious Lord?

A. A bruised Reed shall he not break; and the smoking Flax shall he not quench, *Isa. xlii. 3*

649 Q. Was he to proceed with all Meekness?

A. He shall not be morose, nor quarrelsome. ver. 4. (*Luth. Tr.*) *Mat. xi. 29*

650 Q. Was he to make much Noise?

A. He shall not cry, nor lift up, nor cause his Voice to be heard in the Street. *Isa. xlii. 2*

651 Q. How was he to rule and manage?

A. With Righteousness shall he judge the Poor. *Isa. xi. 4*

652 Q. Were the Nations also to look after him?

A. To him shall the Gentiles seek. ver. 10. *Gen. xlix. 10*

653 Q. What does *Isaiab* say of his Forerunner?

A. The Voice of him that crieth in the

Wilderness; Prepare ye the Way of the Lord, make strait in the Desert a Highway for our God. *Isa. xl. 3*

654 Q. Who applies that to himself?

A. *John* the Baptist saith: I am the Voice of one crying in the Wilderness, Make strait the Way of the Lord, as said the Prophet *Esaias*. *John i. 23*

He was not that Light, but was sent to bear Witness of that Light. ver. 8

655 Q. But who was the right Teacher?

A. I will give Thee ('tis spoken of the Messiah) for a Covenant of the People, for a Light of the Gentiles. *Isa. xlii. 6*

656 Q. What more is said of him?

A. Behold I have given him for a Witness to the People, a Leader and Commander to the People. *Isa. lv. 4*

657 Q. What Inference flowed from this for the People?

A. Seek ye the Lord while he may be found, call ye upon him while he is near: Let the Wicked forsake his Way, and the unrighteous Man his Thoughts, and let him return unto the Lord. ver. 6, 7

658 Q. How did Jesus use to express it?

A. Repent ye; the Kingdom of God is at Hand. *Mark i. 15*

659 Q. How doth *Ijaiab* describe his *Conflict* and *Victory*?

A. Who is this that cometh from *Edom*, with died Garments from *Bozra*? This that is glorious in his Apparel, travelling in the Greatness of his Strength? I that speak in Righteousness, mighty to save. *Ija* lxxiii. 1

660 Q. Why is he so red in his Apparel?

A. He trod the Wine-press alone, and of the People there was none with him; their Blood was sprinkled upon his Garments, and stained all his Raiment. ver. 3

661 Q. Was he, as it were, entirely left to himself?

A. He looked, and there was none to help, and he wondered that there was none to uphold; therefore his own Arm brought Salvation unto him. ver. 5

662 Q. But yet did he go thro' with it?

A. He trod down all to the Earth. ver. 6

663 Q. How doth *Jeremiab* call him?

A. *David*, the King of *Israel* and *Judah*, whom the Lord will raise up unto them. *Jer.* xxx. 4, 9

664 Q. What Testimony doth the Lord give of his Humanity?

A. Who is this that engaged his Heart to approach unto me? *Jer.* xxx. 21

Who

Who is blind, but my Servant? who is blind as he that is perfect? *Isa.* xlii. 19

665 Q. What saith the Saviour hereto?

A. My Meat is to do the Will of him that sent me, and to finish his Work. *John* iv. 34

Abide in my Love, even as I have kept my Father's Commandments, and abide in his Love. *John* xv. 10

666 Q. How is it said farther?

A. I will raise unto *David* a righteous Branch, and a King shall reign and prosper, and this is his name whereby he shall be called, The Lord our Righteousness. *Jer.* xxiii. 5, 6

667 Q. How is this expressed in the New Testament?

A. Christ is of God made unto us Righteousness. *1 Cor.* i. 30

668 Q. How doth *Ezekiel* prophesy?

A. The Lord will set up one Shepherd over them, even his Servant *David*; He shall feed them, and he shall be their Shepherd. *Ezek.* xxxiv. 23

669 Q. But how came the Son to be made a Servant?

A. Tho' he were a Son, yet learned he Obedience by the things which he suffered; for

for it became him, for whom are all things, and by whom are all things, in bringing many Sons unto Glory, to make the Captain of their Salvation perfect through Sufferings. *Heb. ii. 10. ch. v. 8*

670 Q. What did *Daniel* promise?

A. That in four hundred and ninety Years, the Transgression should be finished, an End should be made of Sins, Reconciliation made for Iniquity, everlasting Righteousness brought in, the Vision and Prophecy sealed up, and the most Holy should be anointed. *Dan. ix. 24*

671 Q. How doth he call him?

A. Messiah the Prince. ver. 25

672 Q. How hath *Daniel* seen him in Glory?

A. I saw one coming with the Clouds of Heaven, and he came to the Antient of Days, and there was given him Dominion and Glory, and a Kingdom, that all People, Nations, and Languages, should serve him. *ch. vii. 13, 14*

673 Q. What promiseth he by *Hosca*?

A. I will ransom them from the Power of the Grave: O Death! I will be thy Plagues; O Grave! I will be thy Destruction. *Hos. xiii. 14*

674 Q. Was this to be done without much Pomp?

A. He was to be fruitful among his Brethren. ver. 15.

675 Q. Why so?

A. The Kingdom of God cometh not with Observation. *Luke xvii. 20*

The Secret of the Lord is with them that fear him. *Pf. xxv. 14*

676 Q. How hath this been observed?

A. God shewed him openly, not to all the People, but unto Witnesses chosen before. *Acts x 41*

677 Q. Who mentions the Place of his Birth?

A. *Micah* saith: Thou *Bethlehem Ephrath*, tho' thou be little among the thousands of *Judah*, yet out of thee shall He come forth unto me, that is to be Ruler in *Israel*; whose Goings forth have been from of Old, from Everlasting. *Micah v. 2*

678 Q. Was this known to the Jews?

A. *Herod* gathered all the chief Priests and Scribes of the People together, and demanded of them, where Christ should be born: And they said unto him, in *Bethlehem of Judaea*: for thus it is written by the Prophet. *Mat. ii. 4, 5*

679 Q. How doth *Micah* describe the State under the Law?

A. Therefore will he give them up, until the Time that she which travaileth, hath brought forth. *Micah* v. 3

680 Q. Who was that?

A. The Virgin that was to conceive and bring forth a Son, whom they were to call *Immanuel*. *Isa.* vii. 14. *Mat.* i. 23

681 Q. What more did *Micah* prophesy of him?

A. He shall stand and feed in the Strength of the Lord, in the Majesty of the Name of the Lord his God: For now shall he be great unto the Ends of the Earth. *Micah* v. 4

682 Q. What Face of Things was there to be in *Judea* at that Time?

A. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with Joy, he will rest in his Love, he will joy over thee with singing. *Zeph.* iii. 17

683 Q. What saith *Haggai*?

A. I will shake all Nations, and the Desire of all Nations shall come. *Hag.* ii. 7

684 Q. What other Title has he in the New Testament?

A. The Consolation of *Israel*. *Luke* ii. 25

685 Q. What particular Circumstance hath *Zechariah*?

A. If ye think good, saith he, give me my Price; so they weighed thirty Pieces of Silver: And the Lord said, Cast it unto the Potter; a goodly Price that I was prized at of them! And I took the thirty Pieces of Silver, and cast them to the Potter in the House of the Lord. *Zech. xi. 12, 13. Mat. xxvii. 5, 9, 10*

686 Q. How describeth he the King's Entry?

A. Behold thy King cometh unto thee; he is just, and having Salvation, lowly, and riding upon an Ass, and upon a Colt the Fole of an Ass. *Zech. ix. 9*

687 Q. And the Mount of Olives?

A. And his Feet shall stand in that Day upon the Mount of Olives, which is before *Jerusalem*, and the Mount of Olives shall cleave in the midst. *Zech. xiv. 4*

688 Q. And the Crucifixion Day?

A. It shall be one Day which shall be known to the Lord, not Day nor Night; but at Evening-time it shall be light. ver. 7.

689 Q. What said *Zecharias* of the Contest with *Satan*?

A. There was shewed me *Joshua* the High-

High-Priest standing before the Angel of the Lord; and *Satan* standing at his right Hand to resist him. *Zech. iii. 1*

690 Q. What was *Joshua* clothed with?

A. With filthy Garments. ver. 3

691 Q. How came he by filthy Garments?

A. God made him to be Sin for us, who knew no Sin. *2 Cor. v. 21*

692 Q. How fared it with *Satan*?

A. The Lord said unto *Satan*, The Lord rebuke thee, O *Satan*, even the Lord that hath chosen *Jerusalem*, rebuke thee. *Zech. iii. 2*

693 Q. How with *Joshua*?

A. The Angel said: Take away the filthy Garments from him. ver. 4

694 Q. How is he called in this Respect?

A. A Brand plucked out of the Fire. ver. 2

695 Q. Have we all our Share herein?

A. Hear now, O *Joshua* the High-Priest, thou and thy Fellows. ver. 8

696 Q. Was our Saviour of a high Descent?

A. He was a Rod out of the Stem of *Jesse*, and a Branch out of his Roots. *Isa. xi. 1*

He grew up as a tender Plant, and as a Root out of a dry Ground. *Isa. liii. 2*

697 Q. Could one perceive from his outward *Appearance*, who he was?

A. He hath no Form nor Comeliness, saith *Isaiab*, and when we shall see him, there is no Beauty that we should desire him. *Isa. liii. 2*

698 Q. What Opinion therefore did his People entertain concerning him?

A. They esteemed him stricken, smitten of God, and afflicted. ver. 4

699 Q. Was there any Ground for it?

A. He was wounded for our Transgressions, he was bruised for our Iniquities, the Chastisement of our Peace was upon him. ver. 5

700 Q. And what was the Consequence of this?

A. With his Stripes we are healed. ver. 5

701 Q. In what Circumstances was the whole Race of Mankind?

A. All we like Sheep have gone astray. ver. 6

702 Q. But what did God?

A. The Lord laid on him the Iniquity of us all. ver. 6

703 Q. Was he willing to undergo this?

A. He gave his Back to the Smiters, and his Cheeks to them that plucked off the
Hair;

Hair; he hid not his Face from Shame and Spitting. *Isa.* l. 6

704 Q. Did he suffer all quite patiently?

A. He was oppressed, and he was afflicted, yet he opened not his Mouth: He is brought as a Lamb to the Slaughter, and as a Sheep before her Shearers is dumb, so he opened not his Mouth. *Isa.* liii. 7

705 Q. When all was now finished?

A. He was taken from Prison, and from Judgment; and who shall declare his Generation? ver. 8

706 Q. How is this expressed in the New Testament?

A. He became the Author of eternal Salvation unto all them that obey him. *Heb.* v. 9

He ever liveth to make Intercession for Us. *Heb.* vii. 25

Christ being raised from the Dead, dieth no more. *Rom.* vi. 9

He hath abolished Death, and brought Life and Immortality to Light through the Gospel. *2 Tim.* i. 10

707 Q. For whose Sake hath he died?

A. He was cut off out of the Land of the Living, for the Transgression of his People was he stricken. *Isa.* liii. 8

708 Q. And was this his Father's well-considered Decree?

A. He was delivered by the determinate Counsel and Fore-knowledge of God. *Acts* ii. 23

709 Q. Was there a *Recompence* assigned him for it?

A. When his Soul should be made an Offering for Sin, he was to see his Seed, to prolong his Days, and the Pleasure of the Lord was to prosper in his Hand. *Isa.* liii. 10

710 Q. Why was this no more than just?

A. He was to see of the Travel of his Soul, and be satisfied. ver. 11

711 Q. And wherein did it consist?

A. In the justifying of many, on account of having borne their Iniquities. ver. 11

712 Q. It is said elsewhere, (*Luke* xvii. 10.) When ye shall have done all those Things which are commanded you, say, we are unprofitable Servants?

A. Him the Father therefore loved, because he laid down his Life. *John* x. 17 (*vid.* Q. 207.)

713 Q. But why was His Work meritorious?

A. No Man took his Life from him, but he laid it down of himself: He had Power
to

to lay it down, and Power to take it again.
ver. 18

714 Q. Was he to have few or many?

A. A Portion with the Great, (a great many, *Germ. Tr.*) *Isa.* liii. 12

715 Q. How is it expressed in the *Revelations*?

A. A great Multitude which no Man could number. *Rev.* vii. 9

716 Q. All of them well-disposed pious People?

A. The Strong likewise, and the Transgressors. *Isa.* liii. 12

Yea, the Rebellious also. *Pf.* lxxviii. 18

717 Q. Why?

A. Because he hath poured out his Soul unto Death; because he was numbered with them; because he bare their Sins; because he made Intercession for them. *Isa.* liii. 12

718 Q. What was the first Fruit of this Intercession?

A. One of the Malefactors which were crucified with him, said, Lord, remember me: And Jesus said unto him, To Day shalt thou be with me in Paradise. *Luke* xxiii.

42, 43

719 Q. Were the Promises enough, or was

it necessary he should at last come himself?

A. How otherwise should the Scriptures be fulfilled? *Mat. xxvi. 54* *

720 Q. When **CAME** He?

A. When the Fulness of the Time was come, God sent forth his Son made of a Woman, made under the Law. *Gal. iv. 4*

721 Q. To what End?

A. To redeem them that were under the Law, that we might receive the Adoption of Sons. ver. 5

722 Q. In what Form came he into the World?

A. Forasmuch as the Children are Partakers of Flesh and Blood, he also himself likewise took Part of the same. *Heb. ii. 14*

723 Q. Who was his Mother?

A. A Virgin whose Name was *Mary*; of the House of *David*; espoused to a Man; but she knew not a Man. *Luke i. 27, 34*

724 Q. Who begat him?

A. That holy Thing which was born of her, was from the Holy Ghost. ver. 35

725 Q. Where did she bring him forth?

A. At *Bethlehem*. She brought him forth, and wrapped him in swaddling Cloths, and laid him in a Manger, because there was no

* Here ends the Parenthesis begun Q. 441.

Room

Room for them in the Inn. *Luke* ii. 4, 7

726 Q. Who received him first upon his coming into the World?

A. The Shepherds from the Field. ver. 8, 16

727 Q. Who did Homage to him in the Name of the Heathen?

A. The Wise-men. *Mat.* ii. 1

728 Q. Who welcomed him in the Name of the Faithful?

A. *Simeon* and *Anna*. *Luke* ii. 25, 36

729 Q. Did he continue in *Bethlehem*?

A. *Joseph* arose, and took the young Child and his Mother, and departed into *Egypt*, and was there until the Death of *Herod*. *Mat.* ii. 14, 15

730 Q. Who were his first Martyrs?

A. *Herod* sent forth and slew all the Children that were in *Bethlehem*, and in all the Coasts thereof, from two Years old and under. ver. 16

731 Q. How did he first manifest himself?

A. When he was twelve Years old, he held a Discourse with the Doctors in the Temple. *Luke* ii. 46

732 Q. What did he after this?

A. He went Home with his Parents, and was subject unto them. ver. 51

733 Q. How many Years did he live perfectly retired?

A. Thirty Years. *Luke* iii. 23

734 Q. Did he fulfil all Righteousness of the Law?

A. He came unto *John* to be baptized of him, and said: Thus it becometh us. *Mat.* iii. 13, 15

735 Q. What must he do, to retrieve the Honour of Mankind towards the *Devil*?

A. He was led up of the Spirit into the Wilderness, to be tempted of the Devil. *Mat.* iv. 1

736 Q. Was he first thoroughly faint and weak?

A. He was with the wild Beasts forty Days, and fasted. *Mark* i. 13. *Mat.* iv. 2

737 Q. What Feeling had He then that He was a Man?

A. He was an hungred. *Mat.* iv. 2

738 Q. What did the Devil here put him upon doing?

A. That he should command the Stones to be made Bread. ver. 3

739 Q. Was he indeed able to make Bread?

A. With five Loaves he fed five thousand; and with seven Loaves four thousand. *Mat.* xvi. 9, 10

740 Q. But why did he not make Bread now?

A. The Tempter suggested it to him.
Mat. iv. 3.

741 Q. How did he extricate himself?

A. He said: It is written, Man shall not live by Bread alone, but by every Word that proceedeth out of the Mouth of God.
ver. 4

742 Q. Since he had now overcome Hunger, what farther Course did the Tempter take?

A. He took him up into the holy City, and set him on a Pinnacle of the Temple, and said, Cast thy self down, for it is written, He shall give his Angels Charge concerning thee, and in their Hands they shall bear thee up, lest at any Time thou dash thy Foot against a Stone. ver. 5, 6

743 Q. Was he able to have come down?

A. When some would have cast him down headlong from the Brow of a Hill, he passed through the midst of them, and went his Way. *Luke iv. 29, 30*

744 Q. But how (through Humility) did he here waive his Power?

A. He said: Thou shalt not tempt the Lord thy God. *Mat. iv. 7*

745 Q. What was the third Temptation?

A. He shewed him all the Kingdoms of the World, and said; All these things will I give thee, if thou wilt fall down and worship me. ver. 8, 9

746 Q. Was he very indigent?

A. He had not where to lay his Head.
Mat. viii. 20

747 Q. Had he no Hankering after all these Treasures?

A. He said: Get thee hence, *Satan*; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
Mat. iv. 10

748 Q. How therefore did the Temptation end?

A. Then the Devil left him (for a Season) and behold Angels came and ministred unto him: Mat. iv. 11. *Luke* iv. 13

749 Q. Was this a seeming, or real Temptation?

A. He was in all Points tempted like as we are. *Heb.* iv. 15.

750 Q. On what was his Victory grounded?

A. He overcame through the Word of his Testimony, and he loved not his Life.
(*Rev.* xii. 11)

751 Q. What besides this, strengthens Believers when they are to enter the Lists?

A. The Blood of the Lamb. *Rev.* xii 11

752 Q. How did he live in the World for about thirty Years?

A. He was made in the Likeness of Men, and was found in Fashion as a Man. *Phil.* ii. 7, 8

In all things like unto his Brethren. *Heb.* ii. 17

753 Q. Was he nevertheless a King?

A. He said unto *Pilate*: Thou sayest that I am a King. *John* xviii. 37

754 Q. What was he besides?

A. A Prophet mighty in Deed and Word, before God, and all the People. *Luke* xxiv. 19

That Prophet. *John* i. 21

755 Q. What more?

A. The High-Priest and Apostle of our Profession. *Heb.* iii. 1

756 Q. How far did his *Kingly Power* as Man, extend?

A. He knew that the Father heard him always. *John* xi. 42

And that the Father had given all things into his Hands. *John* xiii. 3

That if he were to pray to the Father,
he

he would give him more than twelve Legions of Angels. *Mat. xxvi. 53*

757 Q. But did he want to be an earthly King?

A. When he perceived that they would make him a King, he departed. *John vi. 15*

758 Q. Wherein did he shew himself a King most?

A. He went about doing Good, and healing all that were oppressed of the Devil. *Acts x. 38*

The Devils knew him, and he suffered them not to speak. *Mark i. 34*

759 Q. Wherein did he daily exercise his Kingly Power?

A. In healing every Body. *Luke v. 15, 17*

760 Q. Could he multiply things as he would?

A. Do you not remember the five Loaves of the five thousand, neither the seven Loaves of the four thousand. *Mat. xvi. 9, 10*

761 Q. Could he procure Money when he would?

A. He said unto *Peter*: Go thou to the Sea, and cast an Hook, and take up the Fish that first cometh up; and when thou hast opened his Mouth, thou shalt find a Piece of Money. *Mat. xvii. 27*

hast thou forsaken me? *Mat.* xxvii. 46.
Mark xv. 34

768 Q. What royal Honours had he together with his Sufferings?

A. The Sun was darkned, and the Veil of the Temple was rent in the midst. *Luke* xxiii. 45

The Earth did quake, and the Rocks rent, and the Graves were opened, and many Bodies of Saints which slept, arose, and came out of the Graves after his Resurrection. *Mat.* xxvii. 51, 52, 53

769 Q. How did he exercise his *prophetic* Office?

A. He manifested his Father's Name. *John* xvii. 6

770 Q. Had he great Gifts?

A. Never Man spake like this Man. *John* vii. 46

771 Q. Could he see into the Heart?

A. He needed not that any should testify of Man: For he knew what was in Man. *John* ii. 25

772 Q. How was his prophetic Office made a Jest of?

A. The Soldiers said: Prophecy unto us, thou Christ, who is he that smote thee. *Mat.* xxvi. 68. *Luke* xxii. 64

773 Q. How was it magnified in the midst of his Sufferings?

A. The Lord looked upon *Peter*, and *Peter* remembered the Word of the Lord, and he went out and wept bitterly. *Luke* xxii. 61, 62

774 Q. And how after his Sufferings?

A. He said unto his Disciples, These are the Words which I spake unto you, while I was yet with you. *Luke* xxiv. 44

And to *Thomas*: Reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thrust it into my Side; and be not faithless, but believing. *John* xx. 27

775 Q. What was his *priest's* Employment?

A. He prayed. *Mat.* xiv. 23. ch. xix. 13. ch. xxv. 39, 42, 44

He offered up, in the Days of his Flesh, Prayers and Supplications with strong crying and Tears. *Heb.* v. 7

He prayed for his, who were in the World. *John* xvii. 9, 11

He prayed for the World. *Luke* xxii. 34

776 Q. What more?

A. He his own self bare our Sins in his own Body on the Tree. 1 *Pet.* ii. 24

777 Q. When was he most humbled in his priestly Office?

A. When he began to be sore amazed, and to be very heavy. *Mark xiv. 33*

And said to his Father: O my Father, if it be possible, let this Cup pass from me! *Mat. xxvi. 37, 39*

778 Q. When was his priestly Office despised?

A. When they cried out, His Blood be on us, and on our Children! *Mat. xxvii. 25*

779 Q. What priestly Part did he perform during his Sufferings?

A. He said: Father forgive them, for they know not what they do. *Luke xxiii. 34*

780 Q. When did he glorify this his Office?

A. When he cried out, and said, It is finished. *John xix. 30*

781 Q. Wherewith did he conclude it on Earth?

A. He lift up his Hands and blessed his Disciples. *Luke xxiv. 50, 51*

782 Q. Was he liable to all human Infirmities likewise?

A. He was a Man like as we are, yet without Sin. *Heb. iv. 15*

783 Q. But not without Temptation?

A.

A. He was in all Points tempted like as we are. *Heb. iv. 15*

784 Q. Was he subject to Hunger?

A. He hungered. *Mat. iv. 2. ch. xxi. 18*

He thirsted. *John xix. 28*

785 Q. Was he healthy?

A. A Man of Sorrows; and acquainted with Grief. *Isa. liii. 3*

He bore our Sickneses. *Mat. viii. 17*

786 Q. But how was he really looked upon by People?

A. He was so despised, that they hid as it were their Faces from him. *Isa. liii. 3*

787 Q. Perhaps as from any other common Man?

A. He was despised and rejected above all; his Visage was so marred more than any Man, and his Form more than the Sons of Men. *Isa. liii. 14*

788 Q. Was he ever moved to any Warmth?

A. He groaned in the Spirit, and was troubled. *John xi. 33*

789 Q. Even in such manner as People might discover it?

A. He looked round about on them with Anger. *Mark iii. 5*

790 Q. Could he be in great Anxiety?

A. He began to be sore amazed, and to be very heavy, and said, My Soul is exceeding sorrowful, unto Death. *Mark xiv. 33, 34*

791 Q. Could he weep?

A. Jesus wept. *John xi. 35*

792 Q. Did he know all Things at that Time?

A. Of one Day and Hour he knew not. *Mat. xxiv. 36*

793 Q. Was he weak likewise?

A. Being wearied, he sat himself down. *John iv. 6*

He slept. *Mat. viii. 24*

794 Q. When was he at the weakest?

A. When he could not get the Apostles to watch with him. (See *Mat. xxvi. 40*)

795 Q. Was he ever wavering?

A. He said: Father, if it be possible, let this Cup pass from me! nevertheless, not as I will, but as thou wilt. *Mat. xxvi. 39*

796 Q. What happened then; did he get Strength?

A. An Angel strengthened him. *Luke xxii. 43*

797 Q. What is to be learnt from all this?

A. That he is a faithful High-Priest, in things pertaining to God, to make Reconciliation

ciliation for the Sins of the People. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted. *Heb. ii. 17, 18*

798 Q. Did he continue a Man even after his Resurrection?

A. He said unto *Peter* and the other Disciples: Children, have ye any Meat? *John xxi. 5*

He was known of them in breaking of Bread. *Luke xxiv. 35*

799 Q. Whereas he was a Man as we are, did he never commit any Sin?

A. He did no Sin. *1 Pet. ii. 22*

Which of you, saith he; convinceth me of Sin? *John viii. 46*

800 Q. Was he *lowly-minded*?

A. Lowly in Heart. *Mat. xi. 29*

He sought not his own Glory. *John viii. 50*

801 Q. Was he chaste?

A. A Lamb without Blemish, and without Spot. (*1 Pet. i. 19*)

802 Q. Was he liberal?

A. He said: I will not send them away fasting. *Mat. xv. 32*

803 Q. Was he laborious?

A. By Day. *Mark iii. 20, 21. ch. vi. 31, 34, 35. ch. viii. 2*

And

And Night. *Luke vi. 12*

804 Q. Since he was so holy, probably he was very sharp and severe towards wicked People?

A. He said to the Woman taken in Adultery: Hath no Man condemned thee? Neither do I condemn thee: Go, and sin no more. *John viii. 10, 11*

805 Q. Did he ever meddle in other Men's Matters?

A. One said unto him: Master, speak to my Brother, that he divide the Inheritance with me: And he said unto him, Man, who made me a Judge, or a Divider over you. *Luke xii. 13, 14*

806 Q. How did he carry himself towards the Magistrate?

A. He said: Render to *Cæsar* the things that are *Cæsar's*, and to God the things that are God's. *Mark xii. 17. Luke xx. 25*

807 Q. Was he very wise?

A. So, that no Man was able to answer him a Word, neither durst any Man (at last) ask him any more Questions. *Mat. xxii. 46*

808 Q. What did he preach?

A. Repent and believe. *Mark i. 15*

809 Q. How did he behave toward Sinners?

A.

A. He concerned himself with them, and eat with them. *Mat.* ix. 9, 10. *Mark* ii. 5. ch. v. 34. *Luke* vii. 48. ch. xv. 1, 2. ch. xix. 5. *John* iv. 7, 9. ch. ix. 34, 35

810 Q. Why this?

A. He came to seek, and to save that which was lost. *Luke* xix. 10

811 Q. How then ought all his Witnesses to be?

A. As he was, so are they in this World. *John* iv. 17

812 Q. Was he obedient?

A. Unto Death: *Philip*. ii. 8

813 Q. Was he placable?

A. The Thieves which were crucified with him, railed on him. Afterwards, one of them said, Lord, remember me, when thou comest into thy Kingdom: And he answered him, To Day shalt thou be with me in Paradise. *Mat.* xxvii. 44. *Luke* xxiii. 42, 43

814 Q. Was he compassionate?

A. He saw a Woman weeping, and had Compassion on her, and said unto her, Weep not. *Luke* vii. 13

815 Q. Was he a true Friend?

A. The Jesus speaking of Lazarus, said: Behold how he loved him! *John* xi. 36.

816 Q. Did he love Order?

A. He said unto *Peter*: Of whom do the Kings of the Earth take Tribute? Of their own Children, or of Strangers? *Peter* saith unto him, Of Strangers. *Jesus* said, Then are the Children free: Notwithstanding, lest we should offend them, give for me and thee. *Mat.* xvii. 25, 26, 27

817 Q. Was he simple?

A. There came unto him a Woman having an Alabaster Box of very precious Ointment, and poured it on his Head. When his Disciples saw it, they had Indignation: But he said, Why trouble ye the Woman? She hath wrought a good Work upon me. *Mat.* xxvi. 7, 8, 10

818 Q. Had he Courage?

A. There came certain Men unto him, saying: Depart, for *Herod* will kill thee. And he answered; Go and tell that Fox, Behold I cast out Devils, and I do Cures to Day and to Morrow; and the third Day I shall be perfected. Nevertheless, I must walk to Day and to Morrow; and the Day following. *Luke* xiii. 31, 32, 33

819 Q. Yet did he not also withdraw upon another Occasion?

A. He hid himself. *John* viii. 59

820 Q. How was he in the Matter of Religion?

A. He feared God, was pious. *Heb. v. 7. See Margin.*

821 Q. How stood it with him in respect of Evil?

A. He knew no Sin. *2 Cor. v. 21*

822 Q. How in respect of Goodness?

A. Such an High-Priest became us, who is holy. *Heb. vii. 26*

823 Q. Was it happy to converse with him?

A. He said unto the Twelve, Will ye also go away? Then *Peter* answered, Lord, to whom shall we go? *John vi. 67, 68*

824 Q. How at last did he conclude his Life?

A. Bearing our Sins in his own Body on the Tree, that we being dead to Sin, should live unto Righteousness. *1 Pet. ii. 24*

825 Q. Was he acknowledged to be guiltless?

A. *Pilate* said: I find no Fault in him. Nor yet *Herod*. *John xix. 6. Lukexxiii. 14, 15*
For *Pilate* knew that for Envy they had delivered him. *Mat. xxvii. 18*

826 Q. Did he himself meet his Sufferings?

A. When *Jesus* knew that the Time was come,

come, he stedfastly set his Face to go to Jerusalem. *Luke ix. 51*

827 Q. What Testament did he make before his Death?

A. Father, I will, that they also whom thou hast given me, be with me where I am, that they may behold my Glory which thou hast given me. *John xvii. 24*

828 Q. What followed upon his Death?

A. That he was buried, according to the Scriptures. *1 Cor. xv. 4*

829 Q. What did he in the Interval before he rose?

A. He went by the Spirit, and preached to the Spirits in Prison. *1 Pet. iii. 19*

830 Q. When did he rise again?

A. On the third Day, according to the Scriptures. *1 Cor. xv. 4*

831 Q. How did he successively shew himself?

A. First he was seen of the Women; then of *Cephas*, then of the Twelve: After that, he was seen of above five hundred Brethren at once. *Mat. xxviii. 9. 1 Cor. xv. 5, 6*

832 Q. How did he employ himself?

A. He taught his Disciples the things pertaining to the Kingdom of God. *Acts i. 3*

833 Q. What did he command them?

A. That they should wait for the Promise of the Father. ver. 4

834 Q. What did he ordain them to be?

A. His Witnesses in all *Judea*, and in *Samaria*, and unto the uttermost Part of the Earth. ver. 8

835 Q. How did he confirm the Word?

A. With Signs following. *Mark* xvi. 20

836 Q. Whither did he send them?

A. Into all the World. To all Nations. To every Creature. *Mat.* xxviii. 19. *Mark* xvi. 15. *Luke* xxiv. 47

837 Q. After he had thus instructed his Disciples, what did become of him?

A. He was **received up** into Heaven, and sat on the right Hand of God. *Mark* xvi. 19

838 Q. Whereon doth he sit?

A. On his Father's Throne. *Rev.* iii. 21

839 Q. Wherefore?

A. Because he overcame. ver. 21

840 Q. Doth he sit there as God, or as Man?

A. Because he was made in the Likeness of Men, and humbled himself even unto Death; therefore hath God so exalted him,