

THE  
DOCTRINE,

Which is according to

GODLINESS.

Grounded upon the HOLY SCRIPTURES of Truth, and agreeable to the doctrinal Part of the *English* Protestant Articles and Confessions,

To which is annexed,

A brief Account of the Church Order of the Gospel according to the SCRIPTURES.

---

*Have fast the Form of wholesome Words which thou hast heard, in Faith and Love, which is in Christ Jesus. 2 Tim. i. 13.*

*If any Man teach otherwise, and consent not to wholesome Words, even the Words of our Lord Jesus Christ, and to the Doctrine which is according to Godliness, he is proud, knowing nothing, &c. 1 Tim. vi. 3, 4.*

---

By ISAAC CHAUNCY, M.A.

---

LONDON:

Printed for JAMES BUCKLAND, at the  
Golden Buck in Pater-noster-row.

MDCCXXXVII.

---

---

T H E  
E P I S T L E  
T O T H E  
R E A D E R.

Christain Reader,

**T**HAT great and comprehensive Enquiry, What is Truth? was scornfully made by P. Pilate, to the greatest Prisoner that ever was, even to the Lord of Glory, as he stood at his Tribunal witnessing his good Confession, that he came into the World for this End, to resolve that Question. Therefore it is not to be wondered at, that the same Noble Enquiry hath by some or other ever since met with the like dishonourable and contemptible Treatment, even in the most serious Truths attested and left upon Record as the true Sayings of God, by that faithful and infallible Witness; which comes to pass thro' the inveterate Malice of the Prince of Darknes, and thro' the Instrumentality of such who from Ignorance, Prejudice, or carnal Interest,

A 2

## The Epistle to the Reader.

Interest, in whole or in Part, directly or indirectly, in an open Opposition, or more absconded and masked, under high Pretensions of Love to, and Zeal for Truth and Peace, do promote his malicious Stratagems, and Designs against the Prince of Life, his Glory, Kingdom, and Interest in the World; these last by what Names, Titles, or Reputation soever known to Men, by specious Appearances of Learning, natural Endowments, or Piety itself, have always proved the most pernicious to Truth, and the most successful Propagators of Error, God in his Judgments, which are a great Deep, permitting it, and no less over-ruling to the Accomplishment of his own most glorious Ends and Purposes.

Hence all Doctrines professed to be published for Truth, are still to be stript naked from the gay Apparel of humane Authority, and the most applauded Qualifications of such who bring them, and laid singly, and by themselves in the Ballance of the Sanctuary, as we expect to have a right discerning what Spirit they proceed from, whether of Truth or of Error.

This undoubted Rule only (how little Place soever it finds in the partial Minds and corrupt Practices of Men) may be enough with them that are wise unto Salvation, to plead Excuse for the Nakedness, and Plainness of this small ensuing Treatise, it being in a Catechetical Way, both ancient, and best suited to meanner Capacities  
(for

## The Epistle to the Reader.

(for whose Sake especially it was written) devoid also of the common and affected ostentatious Gaieties of Quotations of the Names of many Learned, and Pious Authors (from whom it may be many of the sound, and wholesome Words and Expressions of Truth herein contained are taken) that the Faith of the Reader might not stand, in the Wisdom, Authority, or Learning of the best Men, but in the Power of God, and the Demonstration of the Spirit in the Scriptures of Truth; which are profitable enough for Doctrine, Reproof, Correction, and Instruction, to perfect the Man of God, and furnish him unto all good Works without humane Additaments, or Ornaments. The great Things therefore which are the Subjects of this Discourse, are laid before the Candid, Pious, and enquiring Reader, without the least Design of imposing upon his Mind and Conscience; but are held before him to be seen meerly by the Light of the Word of God, applied thereto according to the Measure of the Manifestation of the Spirit given to the Author to profit withal; neither is any particular Person, or Self singled out by Name for an Adversary: Tho' it is not to be doubted, but that divers will look upon themselves as concerned therein, as such. The Method whereby the Analogy of Faith, and Coherence of Fundamental Truths is proposed to thee, is mostly Amesian, or Richersonian so far as might be conformable to the Path the Assembly trod, in their shorter Catechism;  
for

## The Epistle to the Reader.

for which Cause, you will find some Things standing a little out of the Place of a strict Logical Method; as the not treating of God's Communicable Attributes, and his Decrees under his Efficiency, to which they properly belong, and therefore under Execution they are only pointed at by some small touches, having been spoken to before under the general Heads of Attributes, and Decrees according to the Assembly. The Author also concurs so far with the Richersonians, that the Catholick Church is the Subject of Application, and so belongs to the first Part of Theology: But differs in this, that he apprehends that a particular Church, the Ordinances, and Officers thereof, belong to the second Part of Theology, viz. Observance. The Doctrine according to Godliness, being divided by the Spirit of God itself into Faith and Order. It's well known how Systematick Divinity (as some call it) hath been spoken of by Men of late Times, sed canant suis musis.

The general, main, and sincere Design of the Author hath been the Glory of God, and the Advantage of Souls, the enlightning the Ignorant, the strengthening of the Weak, and the so furnishing of the ordinary Christian (tho' unskilled in Languages, and Arts) that thro' the Blessing of God upon his sanctified Labour and Industry in searching the Scriptures, as in our Translation, and making a distinct Application of Texts to those Truths most naturally concerned in  
them,

## The Epistle to the Reader.

them, he may become competently skilled in the Faith, and Order of the Gospel, and have the Sword of the Spirit in some measure of Readiness at least for his own Defence. Hence it is to be hoped, notwithstanding the daily Shipwrecks that are now made of Faith, and Order, thro' the Carelessness of some, and the carnal Designs of others, That yet a Time will ere long come, when the Careless, Lukewarm, Implicite, Thesalonican, and Laodicean Spirit will be banished more out of our Congregations, and a more noble Berean Disposition raised up, which will be at the more abundant Effusion of the Spirit, promised when Knowledge shall abound as Waters cover the Sea; yea it's to be hop'd, there will be much of that laudable Spirit that was in Aquila and Prescilla of instructing Divines themselves (partially only acquainted with the Ways of God) more perfectly, which Practice would undoubtedly prove of marvellous Service to Christ, his Churches, and the Souls of Sinners, were but the respective Minds of Men suited to do and receive accordingly in this kind as they ought, especially seeing there is no small Ground to believe, that the noisome Smoak of false Doctrine, that hath now filled the Temple from the Glory of God's present Providential Dispensations, and will continue during the Times of pouring forth of the Vials, the last Plagues (now about to begin) shall and must be scattered, that the Temple may be opened in Heaven  
(i. e. the

## The Epistle to the Reader.

(i. e. the Gospel Churches appear in a higher degree of Purity, and Order) and the Ark of the Testimony be seen. (i. e. The Lord Jesus Christ in his New-Covenant Mediatorial Glory perfectly freed from all these New-Law-Fogs, &c.) That the Top-stone of Reformation to the Churches in Faith, and Order of the Gospel shall arise, and be introduced chiefly by the Instrumentality of the People of God that fear his Name. One Reason of this Apprehension, among many, seems very sensible to considering Men. That there is at present so general a Defection in the Doctrines, and Practices of so many whose Duties, and Places are to be zealous Defenders of the Truth, and Convincers of Gain-sayers; insomuch that quite contrary they are become Defenders of Error, and vigorous Opposers of Truth, calling Light Darknes, and Darknes Light, so that in an ordinary Way (unless God wonderfully appear in changing the Minds of those Men, which there is as yet little Prospect of, tho' it's very desirable) He will glorify himself in giving forth unto the People a greater Measure of a distinct Knowledge of, and a more zealous Spirit of Adherence to the Truth, that his Churches shall not be bereft of these two great Pillars of his Temple Worship, Faith and Order, but both shall flourish in much more Establishment and Glory than before.

CHAP.




## CHAP. I.

Concerning GODLINESS.

### PRINCIPLE I.

Man's chief End is to glorify God,  
and enjoy him for ever. Rom. xi. 36.  
Psal. lxxiii. 24. John xvii. 21.

#### QUESTIONS Explanatory.

- I.  **W**HAT is meant by the chief End of Man?  
A. The great End and Reason for which Man was made by God, which is God's Glory. Isa. xliii. 7. Prov. xvi. 4. Rom. xi. 36.
- II. How doth Man answer that great End?  
A. By choosing and enjoying God as his chiefest Good. Psal. lxxiii. 25. and xvi. 5. and lxiii. 1, 2, 8.

B

III. What

III. *What is it to glorify God?*

*A.* The Creature cannot add to God's Glory, but it glorifies God by ascribing Glory to him, and living to him. *Job xxxv. 7. Psal. l. 23. and xxix. 2. and xcvi. 8. 1 Cor. x. 31. 1 Cor. vi. 20.*

IV *What is it to enjoy God?*

*A.* It is to have his Acceptance and Presence in Communion with him in Grace and Glory. *Psal. lxxiii. 25, 26, 28. Zech. ii. 5. Ezek. xx. 40, 41. Eph. i. 6. 2 Cor. v. 8, 9. 1 Job. iii. 2. Job. xvii. 24.*

V. *What Creatures are capable of glorifying and enjoying God?*

*A.* Only reasonable Creatures, Angels and Men. The Creatures without Reason shew forth God's Glory in their Kind, but cannot intelligibly glorify or enjoy him. *Psal. xix. 1, 2, 3. Job xxxviii. 34, 35, 36.*

VI. *What Obligation lies upon the reasonable Creature to glorify and enjoy God?*

*A.* Religion, which is from the Sense of a Deity, and a Worship due to him, imprest upon his Heart. *Rom. i. 19, 20. Mich. iv. 5.*

VII. *How is Religion distinguished?*

*A.* Into false and true. *Jer. x. 6, 7, 8, 11, 12, 14.*

VIII. *What is a false Religion?*

*A.* When Men glorify not the true God, or glorify him not as God. *Rom. i. 19, 21, 23, 25.*

IX. *What is true Religion?*

*A.* It is the glorifying and enjoying the true God, as God. *Isa. xliii. 7, 8, 9, 10, 11. Jobn iv. 23, 24. 1 Cor. vi. 20. Rev. xv. 4.*

X. *By what Names, especially, is true Religion distinguished from false Religions?*

*A.* By three, especially, in the Scripture. The Fear of God, Godliness, and Christianity.

XI. *What doth the Fear of God import?*

*A.* A Life

*A.* A Life of reverential glorifying and enjoying God in Faith and Love. *Job xxviii. 28. Psal. xix. 9. and 2 Tim. i. 13.*

XII. *What doth Godliness import?*

*A.* Godliness is a Life according to God. *Eph. iv. 24. Heb. xii. 28. Phil. i. 20. Eph. v. 1.*

XIII. *What doth Christianity import?*

*A.* A Life of Godliness in Christ Jesus. *Acts xi. 26. 2 Tim. iii. 5, 12. 1 Tim. iii. 16. Gal. ii. 19, 20. Rom. vi. 11.*

XIV. *Why do you say Religion, Godliness and Christianity, is a Life?*

*A.* Because God is a living God, and cannot be glorified and enjoyed as such, but by Creatures which have a suitable Life to act from. *Jer. x. 10. Rom. xiv. 7, 8. Isa. xxxviii. 19.*



## C H A P. II.

## Of the Scriptures.

ART. 6. *Of the Sufficiency of the Holy Scriptures for Salvation.*

Holy Scripture containeth all Things necessary to Salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any Man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation. In the Name of the Holy Scriptures we do understand those Canonical Books of the *Old* and *New Testament*, of whose Authority was never any Doubt in the Church, *viz.* All the Books of the *Old* and *New Testament* only, we apply not the other [*viz.* Apochryphal Writings] to establish any Doctrine by.

## P R I N C I P L E II.

*The Word of God (which is contained in the Scriptures of the Old and New Testament) is the only Rule to direct us, how we may glorify and enjoy him.* 2 Tim. iii. 16. 1 John i. 3, 4. 2 Pet. i. 19, 21. Eph. ii. 20.

## Q U E S T I O N S Explanatory.

I. **W**HAT need is there of a Rule to direct us how to glorify and enjoy God?

A. The

A. The Creator will be glorified by the reasonable Creature, and nothing can be a Rule perfect enough but his revealed Will. *Rom.* xii. 2. *Eph.* v. 9, 10. *Gal.* vi. 16. *Phil.* iii. 16. *Rom.* ii. 18. *Col.* i. 9. *Heb.* xiii. 21.

II. *What is the Reason of this?*

A. Because it is meet the Creature should be at the Appointment of the Creator, neither can the Creature glorify Him, so as to enjoy Him, without it be revealed, especially since the Fall. *Isa.* xlii. 8. *Rom.* i. 21. *Matt.* xv. 9. *Jer.* viii. 8, 9. *Isa.* viii. 16, 20.

Q. *How is this Revelation made?*

A. By the Doctrine which is according to Godliness. 1 Tim. vi. 3. 1 Tim. iv. 6.

IV. *Where is this Doctrine according to Godliness to be found?*

A. In the Holy Scriptures of Truth given by Inspiration of God. 2 Tim. iii. 16.

V. *Doth not the Light of Nature and God's Works sufficiently acquaint us how to glorify and enjoy God?*

A. They do declare that there is a God, and that he is to be glorified, but what he is, and how this is to be done agreeably to his Nature, by the reasonable Creature, so as to enjoy him, cannot be known thereby only, without further Manifestation. *Rom.* i. 17, 18, 19, 20, 21, 22, 23. and ii. 14, 15. *Psal.* xix. 1, 2, 3. *Deut.* xxix. 29. *Mat.* xi. 27. 1 Cor. ii. 9, 10, 11. *Isa.* lxiv. 4, 8. *Mat.* xvi. 17. *Eph.* iii. 5. and i. 17.

VI. *How doth it appear that God hath given to Man a Rule for the glorifying and enjoying of him?*

A. First, Because he gave a Rule to Angels. *Psal.* ciii. 21. 1 Chron. xxi. 15, 27. *Gen.* xxiv. 7. 1 Kings xiii. 18. *Heb.* i. 1.

Secondly, Because he made Man for himself, therefore would guide him to himself. *Prov.* xvi. 4. *Isa.* xliii. 7. and lxvi. 18, 19.

Thirdly,

*Thirdly*, He hath made Man a reasonable Creature, and free Agent, capable of acting by a Rule. *Job xxxviii.* 36. *Prov.* i. 2. and ii. 2, 3, 6. and iii. 5. and xvii. 24. and xv. 14. *2 Tim.* ii. 7.

*Fourthly*, He that made the Creature must be the first Teacher of it. *Deut.* iv. 5. *Psal.* lxxi. 17, and cxix. 102, 171. *Psal.* xxv. 8, 9. and xxxiv. 11. *Isa.* xxviii. 9, 10. *John* vi. 45. *Psal.* xxvii. 4, 5. and cxix. 12.

*Fifthly*, If God give not Man a Rule to guide him by, he should not act by Counsel; for Wisdom always provides a good Means to accomplish a right End. *Isa.* xl. 13, 14. *Isa.* xxviii. 29.

*Sixthly*, Without this, God could not judge the World. *Rom.* v. 13. and iv. 15. *1 John* iii. 4. *Rom.* ii. 16. and iii. 6. *Heb.* x. 30. *Psal.* lxxii. 2.

VII. *How doth it appear the Scripture is the Rule?*

*A.* If God hath given a Rule, it is either in the Scripture or some where else. If some where else, it's most likely to be in that Book which vies with the Scripture, and lays claim to Divine Authority, *viz.* the *Alchabaron*, which doth plainly appear to any considering Person to be given forth by a Lying Spirit, and to be hardly so much as a cunningly devised Fable. *2 Pet.* i. 16. *2dly*, It's not rational to argue the Authority of the Scriptures with one that hath not read them, or at least that knows not the Contents of them. *1 John* ii. 8. *Prov.* vi. 23. *3dly*, The great Miracles and Light that shines in them, argues their divine Authority. *Mat.* xiii. 11. *Col.* i. 26, 27. *2 Pet.* i. 19, 21. *Mat.* xix. 4. and xxi. 16. *Mark* xii. 10. *Luke* x. 26. *Mat.* xxiv. 15. *Rev.* i. 3. *Jer.* xxxvi. 8. *1 Tim.* iv. 13. *Acts* viii. 28, 32. *1 Thes.* v. 27. *Eph.* iii. 4. *4thly*, The Majesty and Power that appeareth in them. *Hosea* xiv. 9. *Psal.* cxlv. 10, 12. *Isa.* xxvi. 10. *Rom.* i. 16. *1 Cor.* ii. 4. *5thly*, The great Harmony and Consent that is in them. *Acts* x. 43. *John*

*John* v. 39. *Luke* xiv. 27. *6thly*, The Witnesses that the Hearts and Consciences of Men gives unto them. *2 Cor.* iv. 2. *Rom.* ii. 15. *2 Cor.* v. 11. *Heb.* iv. 12. *Psal.* xix. 8, 9. *7thly*, Their Efficacy thro' the Spirit to convert Sinners. *Acts* xviii. 28. *Psal.* xix. 7. and li. 13. *Mat.* xviii. 3. *8thly*, The Holiness and Purity of them. *Psal.* cxix. 130. and xii. 6. *Prov.* xxx. 5. *1 Tim.* iii. 9. *Heb.* x. 22. *Phil.* iv. 8. *James* i. 27. and iii. 17. *2 Pet.* iii. 1. *1 John* iii. 3. God needs no Witnesses to his Word, his Witnesses by his Spirit by which they speak, is sufficient, and whereby the Heart is fully persuaded and enabled to close with the Truths contained in the Scriptures as the Word of God. *John* xvi. 13. and v. 37. *Rom.* i. 9. *Heb.* ii. 4. and x. 15. *1 John* v. 9. *Rev.* i. 5. and iii. 14. *1 John* v. 6. *Rev.* ii. 7, 11, 17, 29. *1 Pet.* i. 11. *1 Tim.* iv. 1. *Acts* ii. 4. *2 Pet.* i. 21.

VIII. *Why is the Word of God called the Scriptures?*

*A.* It's called the Scriptures by the Spirit of God, and is so because it's the best Writing in the World. Called Scriptures: *1 Cor.* xv. 3. *2 Tim.* iii. 15. *2 Pet.* iii. 16. 'Tis the best Book, and the choicest Writing in the World. *Josua* i. 8. and xxiii. 6. *Rev.* xxii. 7, 18, 19.

IX. *Was the Word of God always a written Rule to the Church?*

*A.* No; the Rule of Religion was always one, but variously administered according to God's wise Dispensation and Distinction of Times. *Jer.* vi. 16. *Acts* xv. 1. *Heb.* i. 1. *1 Pet.* i. 10, 11, 12. *Heb.* xiii. 8.

X. *Was not the Church before the Scriptures?*

*A.* The Church was before the Writing of the Word of God; but the Church was built upon the Word as its Foundation, which was in all Ages, even when not written. *Isa.* xl. 8. *Eph.* ii. 20. *2 Pet.* ii.

2 *Pet.* ii. 5. 1 *Pet.* iii. 18, 19. *Mat.* xvi. 18. *Pfal.* cxix. 160.

XI. *How was the Word of God dispensed to the Church before the Writing of the Scriptures?*

*A.* By frequent Revelations, the Ministry of the Angels and of the Patriarchs. *Gen.* iii. 15. and v. 22. and vi. 3, 7, 8, 13, 14. and xii. 1, 2, 3. and xvii. 2. and xxviii. 15. *Gal.* iii. 19.

XII. *Is not the Word built upon the Authority of the Church?* 1 *Tim.* iii. 15.

*A.* No, the true Church hath been in all Ages entrusted with it, held forth the Truth as a Candlestick, maintained and defended its divine Authority; and in that Sense, as the Church is built upon it, so it's the Pillar and Support of its Ministry in Subserviency to its great End. *Iſa.* ii. 3. *Rev.* i. 20. 1 *Cor.* xii. 28. *Eph.* iii. 9, 10. *Mat.* xiii. 19. *John* xvii. 6, 14, 19. *Iſa.* viii. 20. *Zec.* viii. 3. 3 *John* viii. *Col.* i. 5, 6. *Iſa.* xxxviii. 19. *Mal.* ii. 6, 7.

XIII. *What doth the Word of God contain?*

*A.* The whole revealed Mind and Will of God appertaining to his Glory, in the eternal State of Man, both Law and Gospel. 2 *Pet.* i. 19. *Heb.* iv. 2. *Col.* i. 5. 2 *Cor.* v. 19. *Rom.* x. 8. *Acts* xx. 32. 2 *Tim.* iii. 15, 16. *Gal.* i. viii. 9.

XIV. *How are the Scriptures ordinarily divided?*

*A.* Into the Books of the Old and New Testament? 2 *Cor.* iii. 6, 14.

XV. *What are the Books of the Old Testament?*

*A.* The Books of the Law and the Prophets, from the first of *Genesis* to the End of *Malachi*, excluding the *Apocrypha* as no Canonical Scripture. *Rom.* iii. 21. *Luke* xvi. 16. and xxiv. 14, 27, 44. *Acts* xxviii. 23. *Mat.* xi. 13. 2 *Cor.* iii. 14.

XVI. *What are the Books of the New Testament?*

*A.* The

*A.* The Writings of the Evangelists and Apostles of our Blessed Lord from the Beginning of *Matthew* to the End of the *Revelation.* *Eph.* iv. 11. *Heb.* i. 1.

XVII. *What means a Testament?*

*A.* The declared Will of a Testator unalterably confirmed by his Death. *Gal.* iii. 15.

XVIII. *Why are the Writings of Moses and the Prophets called the Old Testament?*

*A.* Because they chiefly contained a veiled Gospel, legally dispensed and typically sealed by dying Sacrifices, whence also it was faulty comparatively. 2 *Cor.* iii. 14. *Col.* i. 26. *Heb.* vii. 11, 12, 16. and viii. 6, 7. *Heb.* ix. 17, 18, 19, 20.

XIX. *Why are the Writings of the Evangelists and Apostles called the New Testament?*

*A.* Because it's the full and clear Revelation of the actual Ratification of the Covenant of Promise by the Death of Christ the Testator, who is the living Executor thereof. *Heb.* ix. 13, 14, 15, 16, 17. *Rom.* xvi. 25, 26. *Mat.* xxvi. 28. *Mark* xiv. 24. *Luke* xxii. 20. 1 *Cor.* xi. 25. *Heb.* vii. 22. *John* xiv. 27. *Rev.* i. 18.

XX. *Is it necessary to Salvation that every one understand all Scripture?*

*A.* There is a Promise of Blessedness to the reading and understanding all Scripture, in that Measure of understanding Men attain to, even of the most misterious Part. *Rev.* i. 3. but it contains Milk for Babes sufficient to Salvation, as well as Meat for strong Men. 1 *Pet.* ii. 2, 3. *Heb.* v. 13, 14. *John* xvi. 12. 1 *Pet.* iii. 15, 16. *John* xx. 30, 31.

XXI. *What's the best Means to use for the Interpretation of Scripture?*

*A.* Next to earnest Prayer unto God for the Illumination of his Spirit, the best way to come to the understanding of Scripture is, to compare Scripture with Scripture. *Pſal.* xviii. 28. and cxix. 18.

C

*Eph.* i.

## 10 Of the Parts of Godliness.

*Eph.* i. 17, 18. *1 Cor.* ii. 11, 13, 15. *Dan.* x. 21.  
*Mark* xii. 10. *Luke* iv. 21. *Mat.* iv. 3, 4, 6, 7.  
*John* xix. 24.

XXII. *Why was the Word of God committed to Writing?*

*A.* For a standing Record of divine Mysteries unto the Church for Admonition, Instruction, and Consolation, and that Men should believe, and believing have everlasting Life. *Exod.* xvii. 14. and xxxii. 16. *Hab.* ii. 2. *Luke* i. 3. *Rom.* xv. 4. *2 Tim.* iii. 16, 17. *Tit.* i. 9. *1 John* v. 10, 11.

---

---

## CHAP. III.

### Of the Parts of Godliness.

#### PRINCIPLE III.

*The Scriptures principally teach what we are to believe concerning God, and what Duty God requires of Man.* *2 Tim.* i. 13. and iii. 16.

---

#### QUESTIONS Explanatory.

I. **W**herein doth the Life of Godliness consist, as 'tis held forth in the Doctrine of the Old and New Testament?

*A.* It doth consist in Faith and Obedience. *Tit.* iii. 8. *2 Tim.* i. 13. *Eccle.* xii. 13. *Psal.* xxxvii. 3. *Acts* xxiv. 14, 15, 16. *1 Tim.* i. 19.

II. *What is the Reason that the Life of Godliness comes under this twofold Consideration?*

*A.* Because

## Of the Parts of Godliness. 11

*A.* Because the Life of Godliness is conformable to the Doctrine of it, which hath those two Parts. *1 Tim.* vi. 1. *Tit.* ii. 10. *2 Job.* ix. *1 Tim.* vi. 10, 14. *Eccle.* xii. 13. *2 Tim.* iii. 16, 17.

III. *From whence do these Parts of Godliness flow?*

*A.* From one and the same Spring; the Grace of God in the Promise. *Tit.* ii. 11, 12, 13, 14. *2 Pet.* i. 3.

IV. *Why say you the Things which the Scriptures principally teach?*

*A.* Because though all Things in the Canonical Scriptures have their great Weight, and ought to be improv'd to growth in spiritual Understanding; yet the Knowledge of some is of such Concern, that without them we cannot be saved. *Hos.* iv. 6. *Rom.* i. 18. and ii. 20. and x. 2. *1 Tim.* ii. 4. *Col.* iii. 10. *1 Cor.* viii. 7. *2 Cor.* iv. 6. *2 Tim.* iii. 3. *2 Chron.* xxx. 22.

V. *What is Faith in God?*

*A.* It is Confidence grounded upon Knowledge, whereby God is trusted in for Life. *Psal.* ix. 10. *Isa.* x. 20. and l. 10. *Gal.* ii. 19, 20. *Psal.* xxxvii. 5. *Jer.* xvii. 7. *Job.* v. 40. and vi. 68.

VI. *Upon what is a divine Faith grounded?*

*A.* Upon the Authority of God only, and his Infallible Truth and Faithfulness in his Word. *Job.* iii. 33. *Rom.* iv. 20. *Hab.* ii. 3. *Tit.* i. 2. *Heb.* vi. 18.

