

C H A P. IV.

Of God's ATTRIBUTES.

ART. I. *There is but one living and true God, everlasting, without bodily Parts or Passions; of infinite Power, Wisdom and Goodness.*

PRINCIPLE IV.

God is a Spirit, Infinite, Eternal, Unchangeable in his Being, Wisdom, Power, Holiness, Justice, Goodness and Truth, Joh. iv. 24. Joh. xi. 8, 9. Psal. xc. 2. Jam. i. 17. Exod. iii. 14. Psal. cxlvii. 5. Rev. iv. 8. and xv. 5. Exod. xxxiv. 6, 7. Deut. vi. 4.

Q. I. *How doth it appear that there is a God?*

A. The very Light of Nature in Man, and the Works of God declare plainly that there is a God; but his Word and Spirit only do sufficiently, and effectually reveal him unto Men for their Salvation. *Rom. i. 19. 1 Cor. ii. 9.*

QUESTIONS Explanatory.

I. **H**OW doth it appear from the Light of Nature that there is a God?

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A. *First*, In that all Nations of the World do own, and acknowledge, some supposed God or other. *Mich. iv. 5. 2 King. xvii. 27, 28, 29, 30, 31. and xviii. 33. 2 Chron. xxxii. 13, 14. Psal. xcvi. 5.*

Secondly, Natural Conscience is a Light that doth witness to a divine Authority, by accusing or excusing us as before a Judge of the Heart, and of all the World. *Rom. ii. 14, 15. Prov. xx. 27. 1 Job. iii. 20. Rom. i. 19.*

II. *How do the Works of God prove there is a God?*

First, All Effects prove an efficient Cause, for its manifest, the Creature could not make itself. *Psal. c. 1, 2. Prov. xxvi. 10. Isa. xlv. 7, 18. Att. xvii. 26, 28. Jer. i. 5.*

Secondly, All successive Beings must have a First to begin, or else the Succession should be eternal and destroy it self; if there be not a First there cannot be a Second; and the first is God, *Isa. xli. 4. and xliv. 6. and xlii. 9. Rev. i. 11, 17. Isa. xliii. 10, 13.*

Thirdly, The Order, Beauty, Harmony of the Creature, and a Law of Nature impress upon it, do all evidently shew, that there is a God of Nature, and that the Creature's Nature is not God. *Psal. xix. 1, and viii. 1. Isa. xliii. 18. Job xxxi. 27, 29, 30. and xxxvii. 3, 5, 6, 9, 10, 13, 16, 17, 19, 23. and xxxviii. 7, 12, 16, 17, 19, 21, 22, 24, 25, 28, 29, 31, 34, 36, &c. and xxxix. and xl. per tot. Psal. lxiv. 9. and lxvi. 5. and lxxviii. 4, 5, 7. Eccl. vii. 13. and viii. 17. and xi. 5. Jer. xxxi. 34, 35, 36. Rom. i. 20.*

Fourthly, It's manifest the Creatures serve an End that they never contrived to do, even those that act by Counsel. *Rom. xi. 34, 35, 36. Prov. xvi. 4. Psal. ciii. 21. Isa. xlv. 28. and xlvi. 9, 10. and xlvi. 13, 14, 15. Psal. lxxxvi. 9.*

III. *May the true God then be known by the Creature?*

A. It

A. It is most knowable to reasonable Beings that there is a God; but what God is, is most hard to understand; some little glimmering of this only we have according to the Beams of his Glory that shines forth in his Word and Works, and according to our Manner and Measure of Understanding (especially) when enlightned by the Spirit, *Exod.* xxxiii. 20, 23. *Acts* xvii. 27, 28. *Job* xxvi. 14. and xi. 7, 8. *1 Tim.* vi. 16. *Deut.* xxix. 29. *Job.* i. 18. and xvii. 1. *1 Cor.* ii. 11.

IV. *What of God is it, that we know in our Measure?*

A. It is his Sufficiency and Efficiency. *Rom.* iv. 17, 21. *Gen.* xxviii. 3. and xliii. 14. *Exod.* ix. 3. *Rev.* xv. 3.

V. *What is God's Sufficiency?*

A. It is that whereby he is enough in Himself, and for Himself, and over above a rich Supply of the Creature. *1 Tim.* vi. 15. *Gen.* xvii. 1. *Eph.* iii. 20. *2 Cor.* ix. 8. *Acts* xvii. 24, 25. *2 Chron.* xxv. 9. *Dan.* iii. 17. *Heb.* ii. 18. and v. 7. and vii. 25. and xi. 19. *Phil.* iii. 21.

VI. *Wherein consists God's Sufficiency.*

A. In his Divine *Essence and Subsistence.* *1 Job.* v. 7.

VII. *What is the Divine Essence?*

A. It is the glorious transcendent Being of God, whereby he is what he is, infinitely blessed in Himself, and conceiveable by none but Himself. *Exod.* iii. 14. *1 Tim.* vi. 16. *Isa.* xl. 14, 18, 25. and xlv. 5, 6, 14, 18, 22. and xlvi. 9. *Jer.* x. 6.

VIII. *What is that glorious Name of God, whereby He hath graciously manifested Himself to his Church?*

A. It is his Name *J E H O V A H*, whereby He is shewed to be whatever He is, and in a peculiar Manner unto his People. *Exod.* vi. 3. *Psal.* lxxxiii. 18. *Gen.* xxii. 14. *Exod.* xvii. 15. and xxxiv. 6.

IX.

IX. *What must be thought and concluded concerning the Essence of God, whatever it be in it self?*

A. First, That He is absolutely the first Being. *Isa.* xli. 4. and xlv. 6. and xlviii. 12. *Rev.* i. 11. 17.

X. *What follows necessarily from hence?*

A. That there is no other Being before Him, or equal or co-ordinate to Him, that He receives from none, and that He is the most glorious and supreme Being. *Isa.* xliii. 10. *Deut.* xxxii. 39. *Rom.* xi. 35. *Isa.* xl. 17. and xli. 4. *Psal.* xciii. 4. and cxiii. 5. *Isa.* xxxiii. 5. *Deut.* xxxii. 8. *Gen.* xiv. 20, 22. *Psal.* vii. 17. and lxxxiii. 18. and xcii. 1, 9. *Dan.* v. 18. and vii. 18. *Acts* vii. 48. *Heb.* i. 3. *Neb.* ix. 5. *Exod.* xv. 11.

XI. *What must be further concluded concerning the Essence of God?*

Secondly, That God, and whatever is in God, or ascribed to Him, is but one most pure Act. *Exod.* iii. 14. *Gen.* xvii. 1. and xxxv. 11. and xxvi. 24. *Exod.* xxii. 27. *Jer.* xxiii. 23, 24. *Isa.* xlviii. 12. *Rev.* xviii. 11. *Exod.* vi. 2, 6, 7, 8, 29. and xii. 12. *Lev.* xviii. 5, 6. and xi. 45. *Isa.* xlii. 8. *Jer.* ix. 24. and xxxii. 27. *Ezek.* xii. 25. *Mat.* iii. 6. *Prov.* viii. 14.

XII. *What follows more from the Essence of God?*

Thirdly, That God receives not from any other, nor is moved by it, but moves all. *Isa.* xl. 14, 17. *Rom.* xi. 35. 36. *Psal.* xciv. 7, 8, 9, 10. *1 Job.* i. 5. *2 Tim.* ii. 13. *Job* xxxviii. 4, 8, 10, 12, 17, 26, 31, 32, 33, 36. *Psal.* lxvi. 7. *Dan.* iv. 17. *Phil.* ii. 13.

XIII. *What else is concluded?*

Fourthly, That God is the highest Perfection, and the chiefest Good.

XIV. *What is the highest Perfection of Being?*

A. That to which nothing can be added, and from which nothing can be taken, and is independent

dent on all Things else. *Job. xi. 7. and xxxv. 6, 7.*

XV. *What is the chiefest Good?*

A. That which is the first Cause and last End, without which nothing can be, or be good and happy. *Psal. iv. 6. Rom. xi. 36.*

XVI. *What follows from these Considerations of the Being of God?*

A. That the Knowledge we have of the Essence of God, is mostly Negative; from the Understanding we have of the Creature, we are forced by sound Reason, to deny unto God an Existence made up of Causes, that He is no Effect, Subject or Adjunct, neither whole, or made up of Parts, &c. *Neb. ix. 5. Isa. xl. 25. Numb. xxiii. 19. Isa. lv. 8, 9. 1 King. viii. 27. Psal. cii. 27.*

XVII. *How then is God's Essence made known to our Understanding according to our Manner and Measure?*

A. By divine Attributes which are various, and glorious Perfections according to our Understanding, which we ascribe to that One most pure, ineffable, essential Act, and whereby God manifests Himself to us, as it were, in His back Parts. *Exod. xxxiii. 23. and xxxiv. 6. Deut. xxxii. 3, 4. Psal. xxix. 2. Job xxxvi. 3. Psal. lxxviii. 34. 1 Chron. xvi. 28. Psal. xcvi. 7, 8.*

XVIII. *Why must that one most pure Act be diversly apprehended by us?*

A. Because our Understandings are finite, and cannot act upon any Object but after the Manner of Proportion to them, and though by Faith we see that which Reason cannot measure or divide, yet the Knowledge which we have from Reason ariseth from Arguments distinct from Things; hence God cannot be seen immediately, but as represented in the Glass of other Things, wherein is some Footstep of, or Likeness to the first Being. *1 Cor. xiii. 12. Rom. i. 20. Psal. xix. 1. and viii. 1.*

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XIX. *Give an Instance for our better Understanding?*

A. We say, God is great, holy and wise, &c. these are Adjuncts in the Creature, and our Understanding conceives naturally of God as a Subject having these Adjuncts, and He appears to us as the same Face in divers sorts of Glasses appears variously. *Eph. iii. 10. Psal. lxxxiv. 11. Isa. x. 16, 17. Dan. ii. 20, 21, 22. Psal. cxviii. 27.*

XX. *Are the Attributes to be distinguished from the divine Essence?*

A. Whatever our rational Manner of Conception is, our Faith is to soar above our Conception, and we are to apprehend each Attribute in God to be God, and therefore all alike and equally the same one God. God cannot be many, nor greater or lesser than Himself. *Exod. iii. 14. Rom. i. 0. Job. viii. 58. 1 Sam. ii. 2. Psal. xxxvi. 5, 6. and lxxi. 19. Deut. v. 24. 1 Chron. xxix. 11. Deut. xxxii. 3. Psal. cxlv. 3. Eph. i. 19. Psal. lxxvii. 13. Deut. x. 17. 2 Sam. vii. 22. Psal. cxlv. 3. and l. 2.*

XXI. *How do you distinguish concerning God's Attributes?*

A. They are they whereby we in some Measure conceive what God is, and are *Incommunicable*; or those that impress themselves in some Likeness on the Creature, and therefore called *Communicable*, whereby we see what God doth; these most properly belong to his Efficiency, the former to his officency. *Psal. cxlv. 3, 9, 17. Job xxxvi. 24, 25, 26, 27, 30, 32.*

XXII. *How is God described to us?*

A. As a Spirit or spiritual Substance, having Life in Himself. *Job. iv. 24. and v. 26. 2 Cor. iii. 17. Deut. v. 26. Jos. iii. 10. Dan. vi. 20, 26. Mat. xvi. 16. Job. vi. 69. Heb. iii. 12.*

XXIII. *What kind of Spirit or spiritual Substance is God?*

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A. An increated Spirit, the Father of Spirits, Creator of Angels, and Souls of Men which are Creatures. *Col.* i. 16. *Rev.* iv. 11. and x. 6. *Heb.* xii. 9. *Jam.* i. 17. *Numb.* xvi. 22. and xxvii. 16.

XXIV. *What doth it import to say, that God is a Spirit?*

A. It imports that God is incorporeal, a most subtle, mighty Being, infinitely beyond all Ages or any created Being. *Luk.* xxiv. 39. *Psal.* ciii. 19. 20, 21. and cxlviii. 13. and civ. 4. *Prov.* xvi. 2. *1 Pet.* iii. 22. *Job* iv. 18. *Isa.* vi. 1, 2, 3. 4.

XXV. *What is the Life of God?*

A. That whereby God in Himself and of Himself hath the greatest Spring of acting with the highest Light and Delight. *Fer.* x. 10. *1 Tim.* vi. 16. *Dan.* iv. 34. *Psal.* xlii. 2. *Dan.* vi. 20, 26. *1 Sam.* xvii. 26. *Acts* xiv. 15. *Mat.* xvi. 16. *2 Sam.* ii. 27. and xxii. 47. *Fer.* iv. 2. *Rev.* iv. 9, 10. and v. 14. *Psal.* xxxvi. 9. *Hab.* iii. 4. *Job.* i. 9. *1 Job.* i. 5. *Prov.* viii. 30. *Psal.* cxxxvi. 4, 5. *Fer.* x. 24.

XXVI. *What are God's incommunicable Properties?*

A. They whereby the divine Life is what it is, and which God cannot communicate to, or bestow on any other Being without denying his own. *Exod.* iii. 14. *2 Tim.* ii. 13. *1 Chron.* xxix. 11. *Psal.* xciii. 1, 2. and lxxxiii. 18. and cxlviii. 13. *Isa.* xlv. 5. and xlvi. 9. *Psal.* lxxxix. 6.

XXVII. *Which are these peculiar divine Properties whereby God is distinguished from all other Beings?*

A. Infiniteness, Eternity, Unchangeableness. *Job* xxxvi. 26. *Psal.* lv. 19.

XXVIII. *What is the Infiniteness of God?*

A. That whereby He is without all Bounds and Limits of Being. *Psal.* lxxviii. 41. *Job* xi. 7, 8, 9. *1 King.* viii. 27. *Psal.* cxlv. 3. and cxlvii. 5. *Isa.* xl. 17.

XXIX.

XXIX. *What follows from God's Infiniteness?*

A. First, God's Immensity, that He is without Dimensions or Measure, Increase or Diminution, but gives Bounds and Measure to all other Beings. *Job* xi. 7, 8, 9. and xxxvi. 6, 7, 8. *Psal.* cxlvii. 4. and cxxxix. 18. *Job* xxxviii. 5. *Isa.* xl. 12.

XXX. *How do you prove God's Immensity?*

A. If God was measurable by the Creature, some Creature should be equal to Him. *Isa.* xl. 18, 25. *Job.* xxxviii. 5. *Isa.* xlvi. 5. *Phil.* ii. 6.

XXXI. *What is the second Thing that follows from God's Infiniteness?*

Secondly, His Incomprehensibility, whereby He cannot be contained in any Place, nor have any Form or Figure, but sets Bounds to all other Beings. *1 King.* viii. 27. *Job* xiv. 5. and xxvi. 10. *Prov.* xxx. 4. *Job* xxviii. 24, 25, 26. *Acts* xvii. 26. *Psal.* civ. 3, 8, 9.

XXXII. *What is the third Thing in Infiniteness?*

Thirdly, It's God's Ubiquity or Omnipresence, whereby He is excluded from no Place, but present every where. *Psal.* cxxxix. 8. *Amos* ix. 1, 2, 3, 4. *Fer.* xxiii. 23, 24.

XXXIII. *What is God's Eternity?*

A. It is God's Duration, whereby He is without Possibility of Beginning, Succession, or End. *Psal.* xc. 1, 2, 4. and cii. 12, 27. *Isa.* lvii. 15. *2 Pet.* iii. 8. *Prov.* viii. 23, 24, 25, 26, 27. *Rev.* i. 4, 8. *Hab.* i. 12.

XXXIV. *What is the eternal Life that any Creature hath?*

A. It is given to them by the eternal God, and it's not properly eternal, but eviternal, because it hath Beginning, and hath a Possibility of End; but the Life of God hath neither. *Job.* x. 28. *Numb.* xvi. 22. *Heb.* xii. 9. *Isa.* xlvi. 12, 13, 16. *Job* xxiv. 1. *Psal.* xv. and xx. 5. *Isa.* xlvi. 10.

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XXXV.

XXXV. *Why cannot God make a Creature so eternal as to be without Beginning?*

A. Because then he must make a first Being, and the Effect would be before the Efficient, which would deny God's Eternity. *Ecl. iii. 11. Isa. xl. 21, 22. and xlv. 10. and xlviii. 3, 5, 7.*

XXXVI. *What is God's Immutability, or Unchangeableness?*

A. It is that whereby He is always the same in Himself without the least Alteration. *Psal. cii. 27. Heb. i. 12. and vi. 17. and xiii. 8. Mal. iii. 6. Jam. i. 17.*

XXXVII. *What are the second sort of divine Properties which God impresseth in some Measure and Likeness upon the Creature, and therefore called Communicable, and shine manifestly in his Efficiency?*

A. Those glorious Excellencies whereby He is richly furnished for the best and noblest Action. *Psal. civ. 24. Rom. x. 12. Eph. ii. 4. Exod. xxxiv. 6. Job xxxvi. 31. Eph. iii. 20.*

XXXVIII. *Which are they?*

A. They are of primary and secondary Considerations.

XXXIX. *Which are of primary Considerations?*

A. The divine Understanding and Will. *1 Chron. xxviii. 9. Psal. cxlvii. 5. Prov. viii. 14. Eph. i. 5. Rom. ix. 18. 1 Cor. xii. 11. Jam. iv. 15. Psal. cxv. 3.*

XL. *What is the divine Understanding?*

A. It is that whereby he clearly knows, sees and discerns every Truth. *Heb. iv. 13. Psal. xciv. 9. Isa. lix. 1. Acts xv. 18.*

XLI. *What is the Will of God?*

A. That whereby he most freely chuseth and approveth of all that is good. *Psal. cxv. 3. Eph. i. 5. Rom. ix. 18, 19.*

XLII. *What follows upon the Understanding and Will of God?*

A. His

A. His glorious Blessedness and Happiness whereby he comprehends the highest Truths, and rests in the Fruition of the chiefest Good. *1 Tim. i. 11. and vi. 15. 1 Cor. ii. 11. 1 Job. iv. 8. Rom. i. 25. and ix. 5. 2 Cor. xi. 31.*

XLIII. *What further is to be gathered from the Consideration of a divine Understanding and Will?*

A. The glorious Attributes or Properties which we call in their Communication to the Creature, intellectual or moral Virtues. *Job xxviii. 12, 20, 23, 25, 27, 28. Isa. xxix. 15, 16. and xl. 28, 29. Jer. li. 15, 16.*

XLIV. *How come we to ascribe Virtue to God?*

A. Whatever Excellency we behold in the Creature that argues Perfection according to its Manner and Measure by Derivation, we conclude to be in God originally, transcendently, and immensly, after a divine Manner. *Job xxxviii. 36. Psal. lxxxiv. 11. Job xxxvi. 5, 6. Jer. x. 6, 7.*

XLV. *May any Virtues that we find in Man, be so ascribed unto God as hath been spoken?*

A. No such Virtues as argue Imperfection in the Creature may be ascribed to God, as Humility, Reverence, Modesty, &c. *2 Tim. ii. 13. 1 Job. i. 5. Jam. i. 17. Job xxxvi. 3, 4. and xxxvii. 16, 19. Job xxv. 4. and xxi. 22.*

XLVI. *Which are those divine Attributes that refer to intellectual Virtues?*

A. The divine Intelligence, Science, Sapience, Prudence, Art, comprehended usually under the two divine Attributes, Knowledge and Wisdom. *1 Sam. ii. 3. Job xxi. 22. Isa. xl. 14. Job xxxvi. 5. Ps. civ. 24. Job ix. 4. 1 Tim. i. 17.*

XLVII. *What is the Science or Knowledge of God?*

A. It is that whereby he sees and knows infinitely, eternally, unchangeably, all Things and their Actions, either possible, future, or present, and it's called Omniscience. *Psal. xciv. 11. and xlv. 21.*

Job

Job xi. 11. *Psal.* cxxxix. 2. *1 Job.* iii. 20. *Acts* xv. 18. *Isa.* lxvi. 18. *1 Cor.* iii. 20. *Jer.* xviii. 23. *Job* xxxiv. 21, 22.

XLVIII. *What is God's Knowledge of Things possible?*

A. This is founded in the Power of God, that He is able to do many Things that He never will do, and it's called simple Intelligence, because it's the Understanding of Principles. *Psal.* lxxviii. 19, 20. *Mat.* iii. 9. *Luk.* iii. 8. *Jer.* xxxii. 17, 27.

XLIX. *What is God's Knowledge of Things that are or shall be?*

A. It is God's Knowledge founded on his determinate Counsel and Will, whereby Things are brought from a meer State of Possibility, into Futurition, and it's called the Knowledge of Vision. *Acts* xv. 18. *Psal.* cxxxix. 2. and xi. 4. and lxvi. 7. and xxxiii. 13. *Prov.* xv. 3. *Psal.* xciv. 9. *1 Sam.* xvi. 7. *Mat.* vi. 4. *Job* xxii. 12, 13.

L. *Is there any middle Knowledge in God between that of simple Intelligence and that of Vision?*

A. Some will have a middle Knowledge whereby God knows certain Effects that will arise from such and such contingent Causes, though the said Effects be never absolutely determined of God, but depends upon Man's free Will only; and they call it *Scientia Media*; which is a Doctrine contrary to the Word of God and sound Reason. *Phil.* ii. 13. *Rom.* ix. 16. *Job.* v. 21. *Jam.* iv. 15. and i. 18.

LI. *How do you prove God's Omniscience?*

A. He that made all Things, and is omnipresent to sustain them, must needs be omniscient. *Prov.* xxii. 2. *Psal.* xciv. 9. *Acts* xvii. 25, 27, 28. and xv. 18.

LII. *How doth God communicate this Attribute of his Knowledge?*

A. By making a Creature endowed with finite Knowledge in Manner and Measure as He pleaseth. *Job* xxxii. 8. and xxxviii. 36. *Psal.* lxxiii. 11. *2 Tim.*

2 Tim. ii. 7. *1 Job.* v. 20. *Col.* iii. 10. *Psal.* xciv. 10. *Prov.* xxii. 20. *Jer.* x. 6, 7.

LIII. *What is the Wisdom of God?*

A. That whereby he layeth the Platform of doing, and doth for the best-End, and by the best Means. *Prov.* viii. 22, 26, 27. and iii. 19. *Job* xii. 12, 13. and xxviii. 5, 12. and xxxvi. 5. *Psal.* civ. 24. and cxxxvi. 5. *Jer.* x. 12. *Rev.* i. 1. *Eph.* i. 5, 6, 9. and iii. 10.

LIV. *How doth God lay this Platform?*

A. By his glorious Counsel whereby He consults his Order and Manner of working, for the Accomplishing the great End of his own Glory. *Psal.* xxxiii. 10, 11. and xcii. 5. *Isa.* xxv. 1. and xlvi. 10, 11. *Prov.* viii. 13, 14, 15, 29. *Jer.* xxxii. 19.

LIV. *What is the great End of all God's Counsels?*

A. God being the chiefest Good to Himself, as well as to the Creature, the Manifestation of Himself in a glorious Manner, according to the Pleasure of his Will, must needs be the great End. *Psal.* civ. 31. *Exod.* xxxiii. 18, 19. *Psal.* cxxxviii. 5. *Isa.* xxxv. 2. and xl. 5. and lx. 1. *Eze.* iii. 12. and x. 4. *Hab.* ii. 14. *Jer.* xiv. 21. *Rev.* xv. 4. *Eph.* i. 6, 9, 11, 12, 14.

LVI. *How doth God communicate his Attribute of Wisdom?*

A. By giving Wisdom to some Creatures in Time, Measure and Manner as He pleaseth. *Prov.* ii. 6. *Job* xxxii. 8. and xxxviii. 36. and iv. 18. *Psal.* li. 6. *Eccl.* ii. 26. *1 King.* iv. 29, 30, 31. *Job* xxxv. 22. *Psal.* cxix. 98. *1 Cor.* i. 25. *Dan.* ii. 21. *Jer.* ix. 23. *Luke* xxi. 15. *Acts* vi. 3. *2 Pet.* iii. 15.

LVII. *What follows upon the Wisdom of God?*

A. His wonderful Prudence and glorious Art. *Isa.* xxviii. 29.

LVIII. *What is divine Prudence?*

A. It

A. It is his most judicious and regular putting his Counsels into Practice, called also Judgment. *2 Chron.* ii. 12. *Prov.* viii. 12. *Eph.* i. 8. *1 Sam.* xvi. 18. *Prov.* xiii. 16. and xiv. 8, 15, 18. *Isa.* lii. 13. *Prov.* viii. 14, 20. *Isa.* xxx. 18. *Psal.* cxi. 7. and cxix. 66, 149. *Zeph.* iii. 5. *Mal.* ii. 17.

LIX. What is the glorious Art of God?

A. That whereby he maketh all Things beautiful in their Season, Use, Order and Manner, subservient to his glorious Ends and Designs, which is his Excellency in working. *Isa.* xxviii. 29. *Ecc.* iii. 11. *Psal.* xlviii. 2. and xxviii. 4. *Zech.* ix. 17. *Psal.* viii. 1. *Psal.* cl. 2. *Isa.* iv. 2. *Deut.* xxxiii. 26. *Exod.* xv. 7. *Psal.* cxxxix. 14. *Job* xxxvii. 14, 16. *Psal.* xxvi. 7. and lxxi. 17. and cxix. 27. and cxlv. 5. *Jer.* xxi. 2. *Isa.* xlviii. 13. *Psal.* cxviii. 15, 16. *Psal.* civ. 3.

LX. What are those divine Attributes that come under a moral-Consideration?

A. They are such as come more directly under that Consideration, or respectively so only.

LXI. Which are they that are more directly considered as moral?

A. They are the Faithfulness and Goodness of God. *Rom.* xi. 22.

LXII. What is the Faithfulness of God?

A. It is that whereby He is sincerely true to Himself, and to all his Creatures. *Psal.* xxxvi. 5. and xl. 10. and xxxix. 1, 2, 5, 8, 24, 33. and xcii. 2. and cxix. 75, 90. and cxliii. 1. *Isa.* xi. 5. *Lam.* iii. 23. *Hof.* ii. 20. *Psal.* cxlv. 7.

LXIII. Wherein consists the Faithfulness of God?

A. In his Justice and his Truth. *1 Sam.* xxvi. 23. *Deut.* vii. 9. *Prov.* xiv. 5.

LXIV. What is the Justice of God?

A. It is that whereby He gives to Himself His Due, and to all His Creatures according to His covenant

venant Constitutions. *Deut.* vii. 9. *Psal.* lxxxix. 24, 37. *Isa.* xlix. 7. and xi. 5. *Job* iv. 17. *Prov.* xvii. 15. *Isa.* xxvi. 7. and xlv. 21. *Zeph.* iii. 5. *John* v. 30. *Rev.* xv. 3. *1 John* i. 9.

LXV. How doth God by Justice give Himself His Due?

A. In making his own Glory the unalterable Rule of all his Proceedings in a Way of Justice. *Psal.* lxxxix. 14. *Job* xxxvii. 23. *Isa.* ix. 7. *Jer.* xl. 7. *Psal.* li. 4. and lxxxvi. 9. *Rom.* iii. 23.

LXVI. What follows from hence?

A. That in Dispensation of divine Justice, God magnifies his Law and Covenants. *Rom.* vii. 12. *2 Cor.* iii. 9. *Isa.* xlii. 21. *Exod.* xx. 7. *Rom.* iii. 25.

LXVII. How doth God dispense Justice?

A. In Legislation, or in making Laws or Covenants, and in Execution of those Laws; in doing of both, He doth right to himself and the Creature. *Isa.* xxxiii. 22. *Jam.* iv. 12. *Exod.* xvi. 4. *Amos* ii. 4. *Exod.* xii. 12. *Deut.* x. 17, 18. *Hof.* xi. 9. *Psal.* ix. 16. and ciii. 6. *Joel* ii. 11. *Ezek.* v. 8. *Mich.* v. 16.

LXVIII. How doth God do Justice to Himself in Legislation?

A. In taking to Himself that sovereign Power over the Creature which by natural Right belongs to Him. *Rom.* ix. 21. *Isa.* xiv. 10, 14. And therefore to put him under a Law, and what Law he pleaseth, is just. *Job* xxxiv. 23.

LXIX. How doth God dispense Justice to the Creature?

A. In dealing with it according to His Law in a faithful Distribution of Rewards, or Punishments, as they become due. *Psal.* lviii. 11. and xci. 8. *Rom.* iv. 4. *2 Pet.* ii. 13. *Job* xxi. 19, 20. *Lam.* iii. 39. 22. *Job* xxxi. 3. *Isa.* xxvi. 21. *Amos* xiii. 2.

xiii. 2. *Psal.* xxviii. 4. and lxii. 12. *Ezek.* xxxix. 24. *Matt.* xvi. 27. *Rom.* ii. 6. *Rev.* ii. 23.

LXX. *What is God's Truth or Veracity?*

A. It is the Faithfulness of God whereby He is always perfectly agreeable to Himself in His Purposes, Word and Works, and they among themselves. *Isa.* xlvi. 11. and xlvi. 15. *Jer.* iv. 28. *Ezek.* xii. 28. *Isa.* xiv. 24. *Prov.* xiv. 5. *Heb.* x. 23. *Tit.* i. 9. *1 Tim.* i. 15. *John* v. 21. *2 Cor.* i. 18. *1 Pet.* v. 12. *1 John* ii. 8. and v. 20. *Rev.* iii. 14. and vi. 10. and xv. 3. and xvi. 7. and xix. 2, 9, 11. and xxi. 5. and xxii. 6. *Deut.* xxxii. 4. *Psal.* lxxxv. 10. and lxxxvi. 15. and c. 5. and cxvii. 2. and cxix. 142, 151. *Isa.* xxv. 1. *Jer.* v. 3. *Mich.* vii. 20. *Mal.* ii. 6. *John* i. 17. xiv. 6. *Rom.* i. 25. and ix. 1. *1 John* v. 6. *Num.* xxxiii. 19. *Isa.* lv. 11. *Psal.* xix. 9. and cxix. 160. and cxxxviii. 2.

LXXI. *How doth God communicate his Faithfulness in his Justice and Truth?*

A. By making some of his Creatures just and true, in the Manner and Measure that He pleaseth. *Neb.* vii. 2. *Psal.* xii. 1. *Prov.* xx. 6. *Prov.* xxviii. 20. *Matt.* xxiv. 45. *1 Cor.* iv. 2. *Luk.* i. 7. *Isa.* xxvi. 2. *Jam.* iii. 14.

LXXII. *What is the Goodness of God?*

A. It is that whereby He commends Himself unto Himself, and to all his Creatures, and thereby is most lovely and desirable. *2 Chron.* v. 13. and vii. 3. *Ezr.* iii. 11. *Psal.* cvi. 1. and xxxiv. 8. *Exod.* xxxiv. 6. *2 Chron.* vi. 41. *Neb.* ix. 25. *Psal.* xvi. 2. and lli. 1. *Hof.* iii. 5. *Zech.* ix. 17. *Rom.* ii. 4. and xi. 22. *2 Thes.* i. 11. *Luke* xviii. 19.

LXXIII. *What is that Goodness of God whereby He is most amiable and desirable to Himself?*

A. His most beautiful Holiness whereby He excels in the greatest Splendour of Purity, and whereby He

He is conformable to Himself in all that He is or doth. *Isa.* vi. 3. *Psal.* cv. 3. and cxi. 9. *Isa.* xlv. 15. and i. 4. and v. 24. and xliii. 13, 14. *Amos* iv. 2. *Exod.* v. 11. *Psal.* lx. 6. and xlvii. 8. and lxxxix. 35. and xcvi. 12. *Jer.* xxiii. 9. *1 Pet.* i. 16. *Hab.* i. 12, 13.

LXXIV. *How doth God communicate His Holiness?*

A. By making his Creature conformable to Himself, in Manner and Measure as He pleaseth. *Luk.* i. 74, 75. *Eph.* iv. 24. *1 Thes.* iv. 17. *1 Pet.* i. 16. *Heb.* xii. 10. *2 Cor.* iii. 6.

LXXV. *What is that Goodness of God whereby He is most amiable and desirable to the Creature?*

A. His Bounty and Loveliness.

LXXVI. *What is the Bounty of God?*

A. It is that whereby He lets forth Himself richly and abundantly to the Creature, as a Fountain that filleth all. *Psal.* cvii. 9. and cxlvii. 14. *Eph.* i. 23. *Job* xxii. 18. *Psal.* civ. 27, 28. *Job* xii. 6. *Eph.* iii. 20. *1 Chron.* xxix. 14, 16. *Psal.* xxiv. 1. and xxxiii. 5. and lxxv. 9. *Acts* xvii. 28.

LXXVII. *How is this bountiful Goodness of God to be distinguished?*

A. Into that which is common to all the Creatures, and that which is of a special Nature. *Psal.* cxlv. 6, 7, 8, 9, 10, 11. *Job.* i. 4, 9, 10, 14, 16.

LXXVIII. *What is that bountiful Goodness which is common to all Creatures?*

A. That whereby God liberally bestows on the Creature a natural Being, and a wise ordered Well-being, in kind respectively, and all Things fall alike to all. *Eccl.* ix. 1, 6. *Job* xxxviii. 26, 41. *Psal.* cxxxvi. 6, 7, 8. and cxlvii. 8, 9. *Acts* xiv. 16, 17. *Psal.* cxlv. 9. *1 Tim.* iv. 4. *Psal.* xxxiii. 5. *Jam.* i. 5.

LXXIX. *What is the special Bountiful Goodness of God?*

A. It is his Grace and special Favour, whereby He freely makes any of his reasonable Creatures happy, and to differ from others. *Pfal.* xcvi. 16. and lxxiii. 1. *Ecll.* ii. 26. *Pfal.* xxxi. 19. *Jer.* xxxi. 14, 33, 34. *Rom.* ii. 4. *2 Thef.* i. 11. *Exod.* xxxiii. 19. and xxxiv. 6. *Lam.* iii. 25. *Pfal.* cvii. 8, 9. *Isa.* lxiii. 7. *Hof.* iii. 5. *Eph.* v. 9. *Pfal.* lxxxiv. 11. *John* i. 16. *Prov.* iii. 34. *Zech.* xii. 10. *2 Cor.* ix. 8. *1 Cor.* iv. 7.

LXXX. *How do you distinguish of special Grace?*

A. It is that whereby God gives the Creature more than the intrinsic Value of what it is or can do, or that whereby He is bountiful with Compassion to a miserable Creature. *Exod.* xxxiv. 6. *1 Pet.* v. 10. *2 Chron.* xxx. 9. *2 Cor.* ix. 8.

LXXXI. *To what Creatures doth God's special Grace shine forth in the first Sense?*

A. To good Angels which are saved by distinguishing Grace in a Way of a Covenant of Works, and on whom God bestows more than the intrinsic Value of their Works a thousand fold. *Job* iv. 18. *Pfal.* civ. 4. *Jud.* vi. *1 Tim.* v. 21.

LXXXII. *To what Creatures did God's special Grace shine forth in the second Sense?*

A. To fallen miserable Man, and it's Grace in a Way of Mercy, called rich Grace, carrying infinite Pity and Compassion with it in our Salvation. *Gen.* iii. 5. *Eph.* ii. 8. *Exod.* xxxiii. 19. and xxxiv. 6, 7. *Heb.* v. 2. *Pfal.* ciii. 13.

LXXXIII. *How doth God communicate his bountiful Grace?*

A. By making noble bountiful Creatures in that Manner and Measure as pleaseth Him. *Pfal.* xxxiv. 7. and xci. 11. and ciii. 20. *Acts* v. 19. *Heb.* i. 1. *Prov.* xi. 17. *Luk.* vi. 36. *Pfal.* xxxvii. 26. *Isa.* lvii. 1. *Isa.* xxxii. 8. *2 Cor.* viii. 2. and ix. 6, 13. *Deut.* xv. 14.

LXXXIV.

LXXXIV. *What is the Loveliness of God?*

A. It is not only the Beauty of God in his Works, but that whereby God is Love, and shines forth as such in all his glorious Perfections to them that are beloved by Him. *1 John* iv. 8, 16. *Jer.* xxxi. 3. *Mal.* i. 2. *Prov.* viii. 17. *Isa.* xxxviii. 17. *2 Cor.* v. 14. *Pfal.* cxix. 133. *Rom.* viii. 38. *John* iii. 16. and xvii. 23. *Eph.* ii. 4. *2 Thef.* ii. 16. *Rev.* i. 5. *Rev.* i. 16.

LXXXV. *Which are the Attributes of God which come under a moral Consideration more respectively and immediately?*

A. They are his Power and his Majesty. *Job* xxxvii. 23, 24. *Nab.* i. 3. *Ecll.* viii. 4. *Job* xxvi. 12, 14. *Pfal.* iv. 10. and cxlv. 5. *1 Chron.* xxix. 11.

LXXXVI. *Why are these but respectively belonging to the Attributes of moral Consideration?*

A. Because the Power and Majesty of God doth inseparably belong to his divine Glory, that must always shine forth in the said Attributes, the exerting and shewing forth whereof is according to his Will. *Pfal.* xxxv. 3, 4. and xciii. *per tot.* and xcvi. 6, 10, 13. *Isa.* xxiv. 14, 15. *Matt.* vi. 13. *Isa.* l. 2, 3. *Pfal.* lxvi. 2, 3. and lxiii. 2. and lxxxix. 11.

LXXXVII. *What is the Power of God?*

A. It is that whereby He is able to do whatever is possible by Agreeableness in its Nature to his Perfection; and doth do whatever He will, and is called his Almightyness, or Omnipotency. *Gen.* xlix. 25. *Job* xi. 7. *Pfal.* lxii. 11. *Gen.* xvii. 1. and xxxv. 11. and xliii. 14. and xlvi. 3. *Exod.* vi. 3. *Rev.* iv. 8.

LXXXVIII. *How do you distinguish of the Power of God?*

A. Under his Power I consider his Ability, and his Sovereignty

LXXXIX. *What is the Ability of God?*

A. That whereby He is strong and wise enough to do all possible Things. *Jer.* xxxii. 17, 27. *Job* ix. 4. *Psal.* lxxv. 6. *Isa.* lxii. 8. and lxxviii. 34. *Isa.* xxvii. 4. *Psal.* lxxxix. 8, 10, 13. *Isa.* xl. 10. *Rev.* xviii. 2, 8. *Job* xxxvi. 5.

XC. *What follows from hence?*

A. The Irresistibleness of God. *Isa.* xl. 15, 16, 17. *Job* xxxiv. 11, 12, 17. and xl. 9. and xli. 10. *1 Cor.* x. 22. and i. 25. *Luke* xi. 20. *Psal.* xxxiii. 11. *Deut.* xxxii. 3, 4. *Job* ix. 12, 13. *Isa.* xlvi. 2.

XCI. *What is the Sovereignty of God?*

A. It is that whereby He can do what He will, and is not accountable to the Creature for any of all his Matters. *Psal.* cxv. 3. and cxxxv. 6. *Job* xxxiii. 13. *Psal.* cxliv. 3. *Rom.* ix. 21, 22. *Job* xi. 6, 7. and xiii. 11. *Job* x. 8. *Dan.* iv. 35.

XCII. *Is there any Thing that God cannot do?*

A. Whatever is contrary to any of his Perfections God cannot do, and there are many Things which are possible in respect of his Perfections, which He will not do, for His Will determines His Power as to act. *Numb.* xxiii. 19. *1 Sam.* xv. 29. *Psal.* lxxxix. 35. *Tit.* i. 2. *2 Tim.* ii. 13. *Job* viii. 3. and xxxiv. 10. *Rom.* iii. 4. *Jam.* i. 13.

XCIII. *How doth God communicate His Power and Sovereignty?*

A. By making powerful Creatures, and giving them limited sovereign Dominion according to the Manner and Measure that pleaseth him. *Job* xl. 15, 16, 17. *Psal.* ciii. 20. *Psal.* viii. 6, 7, 8. *Prov.* viii. 15.

XCIV. *What is the Majesty of God?*

A. It is that transcendent kingly Glory that shines forth

forth in the Administration of his Rule and Government. *Psal.* xciii. 1. *Job* xxxvii. 22. *Psal.* civ. 1. and cxlv. 12. *Isa.* x. 2, 19, 21. and xxiv. 14. and xxvi. 10. *Mich.* v. 4. *Heb.* i. 3.

XCV. *How is God's Majesty communicated?*

A. By giving kingly Majesty unto his Creatures in Manner and Measure as He pleaseth. *Dan.* iv. 30, 36, 37. and vii. 27. and v. 21.

XCVI. *How are we to distinguish concerning these communicable Properties in Respect of God and the Creature?*

A. When we ascribe any of them unto God, as Holiness, Wisdom, Power, &c. We must annex at least in our Minds all his incommunicable Properties; as when we say God is holy, it is that He is infinitely, eternally, and unchangeably holy; and so of the rest: But if we speak of the Creature's Holiness, we understand that it is so infinitely, changeably, and in Time only.

