

blindness of mind, hardness of heart, sacredness of conscience, weakness of memory, & the like.

Q. What are the eternal miseries we are liable unto?

A. The pains of hell hereafter, which never have an end.

Q. Is there not a remedy for lost man under the breach of the first covenant? A. Yes.

Q. Did God enter into another covenant with us? A. Yes.

Q. What is it called?

A. The covenant of grace.

Q. Why is it so called?

A. Because all things promised in it are of God's free gift, and so even is faith itself, which is the condition required of us, for interesting us in Christ, and the benefits of this covenant.

Q. Is not this covenant more excellent than the first? A. Yes.

Q. Did the first covenant allow of a Mediator? A. No.

Q. Did it admit of repentance, or promise forgiveness of sins?

A. No.

Q. Did it admit of sincere, though imperfect endeavours after obedience? A. No.

Q. Doth the covenant of grace admit of all these? A. Yes.

Q. Can the covenant of grace be broken or dissolved by our sins as the covenant of works was? A. No.

Q. Is this any encouragement to us in sinning?

A. No, but rather to holiness; for we must not sin because grace doth abound.

Q. Why is the covenant of grace so sure and stedfast?

A. Because it hath a divine mediator and surety to answer for us.

Q. Who provided this noble remedy for us? A. God.

Q. What moved him to do it?

A. His own free will.

Q. Did man merit nothing at God's hand in his fallen state?

A. Nothing but wrath for his sins.

Q. How think you to get your sins pardoned? A. By Jesus Christ, the surety of lost sinners.

Q. Will God pardon your sin without satisfaction to his justice? A. No.

Q. Are you then able to satisfy God's justice for your own sin?

A. No.

Q. Is God content to take satisfaction from another in your stead? A. Yes.

Q. But who is able and willing to give that satisfaction for us?

A. Jesus Christ is both able and willing.

Q. Was none able to do it but he? A. None.

Q. Why so?

A. Because none but he could bear infinite wrath.

Q. Who is this Jesus Christ?

A. He is the eternal Son of God, and the second person of the glorious Trinity.

Q. Hath God any other who are called his sons, besides our Lord Jesus Christ? A. Yes.

Q. Who are these?

A. Angels and believers.

Q. Is there not a great difference betwixt these and Christ?

A. Yes.

Q. How are angels the sons of God?

A. By immediate creation. In this sense Adam is called the son of God.

Q. How are believers the sons of God? A. By regeneration and adoption?

Q. How is Christ the Son of God?

A. By eternal generation, and therefore is called his only Son.

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