

THE THREE FORMS OF BAPTIST UNITY
THE LONDON STANDARDS



1ST LONDON CONFSSION OF FAITH
2ND LONDON CONFSSION OF FAITH
THE BAPTIST CATECHISM

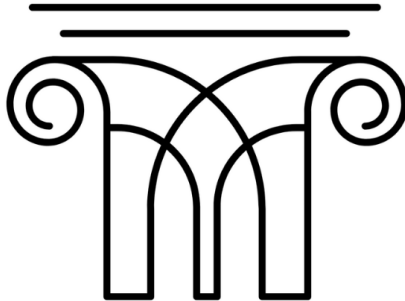
edited by
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To my only begotten and beloved son,

Benaiah

May you win a name beside the gibborim.

The London Standards: Three Forms of Baptist Unity

The First London Confession of Faith (1646)

The Second London Confession of Faith (1677/1689)

The Baptist Catechism (1693)

First Edition 2023

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This book retains some of the original scripture quotations from the King James Version of the Bible originally published in 1611.

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Dear Reader,

The London Standards seek to combine the three doctrinal standards that were commissioned, published, and adopted by the English Particular Baptists of the 17th century. The First London Confession of Faith (1LCF) was first published in 1644 and revised in 1646. This confession was first published by the Calvinistic Baptists to demonstrate their orthodoxy and distinguish themselves from the Anabaptists of which they were commonly but falsely accused of being.

The Second London Confession of Faith (2LCF) was first published in 1677 — most likely at London’s Petty France church pastored by William Collins and Nehemiah Coxe — and then adopted by the London Baptist Association in 1689. The 2LCF was published for two major reasons: First, access to the 1LCF was scarce and many in the London Baptist Association had never read or even seen this particular confession. Secondly, the 2LCF is an edited baptistic form of the Westminster Confession of Faith and the Savoy Declaration; therefore, the Particular Baptists published and adopted this confession to show their catholicity within the English Reformation movement, specifically with the Presbyterians and Congregationalists.

Lastly, the Baptist Catechism was commissioned by the London General Assembly in June of 1693. The baptist minister and historian Joseph Ivimey described the commission as follows: “That a Catechism be drawn up, containing the substance of the Christian religion, for the instruction of children and servants, and that brother William Collins be desired to draw it up.”

Therefore, this volume contains these three documents which faithfully express the faith and beliefs of the 17th century Particular Baptists and those who still profess this faith today. Likewise, I have included the appendix to the 1LCF written by Benjamin Coxe, and the appendix to the 2LCF written most likely by Nehemiah Coxe, Benjamin’s son.

The name of this work is inspired by the teachings of Dr. James Renihan. These three historical documents can rightfully be called — *The London Standards: The Three Forms of Baptist Unity* — because they were commissioned and adopted by the Particular Baptist churches of London and express their common faith and practice.

As for us, I hope that this volume will help you better understand the baptist faith, both in our catholicity and our distinctives. This edition is meant to be used by churches, pastors, church members, professors, or anyone who wants to better understand the faith and roots of the Particular Baptists.

These documents have been updated to reflect modern English (US) spellings of words. It is not my intention to rewrite any of the historic baptist documents, but rather make them more accessible and readable to you the reader. With that said, I attempted to stay as true as possible to the original documents. This edition has also changed the King James Language in the Catechism to reflect more of the ESV readings, which itself is an heir to the KJV.

As a final note, I have taken some liberties in both the signatories of the 2LCF and the 2LCF appendix on baptism. I have included the name of Nehemiah Coxe on both documents. This is not historically accurate, but I owe much of my theology to the works of Nehemiah Coxe; therefore, I found it appropriate to add his name to these documents for two reasons.

First, the 2LCF is first mentioned in the church records of the Petty France church in 1677. At that time, the church was pastored by Nehemiah Coxe and William Collins. It's quite reasonable to suggest that Nehemiah Coxe and William Collins were the compilers and editors of the 2LCF, which is further evidenced by William Collins being commissioned to compile the Baptist Catechism in 1693. However, Nehemiah Coxe died in 1689 before having a chance to be a signatory at the adoption of this confession during the London General Assmby of 1689. I have added his name in purple under signatories, distinguishing it from the rest, for I believe he deserves the recognition.

Likewise, I have added his name as the (probable) author of the 2LCF Appendix on baptism. Again, this may not be historically accurate, but I believe we can accurately deduce that it was written by Nehemiah Coxe. First, he was likely one of the compilers to the 2LCF in 1677 at the Petty France church. Secondly, in his work, *A Discourse of the Covenants*, Nehemiah Coxe cites Dr. John Lightfoot's translation and interpretation of Romans 4:11. The only other place that reference appears in Particular Baptist writings is in the 2LCF appendix on baptism. Therefore, I believe it appropriate to include Nehemiah Coxe as the author of the appendix.

In Christ,

Corey M. Bailey

Pastor of Preaching, New Testament Baptist Church (Biloxi, MS)

Editor, The London Standards

A
CONFESSION OF FAITH
OF SEVEN CONGREGATIONS
OR CHURCHES OF CHRIST IN LONDON,
WHICH ARE COMMONLY (BUT UNJUSTLY)
CALLED ANABAPTISTS

PUBLISHED

For The Vindication Of The Truth,

And Information
Of The Ignorant;
Likewise For The Taking Off
Of Aspersions Which Are Frequently
Both In Pulpit And Print Unjustly
Cast Upon Them.

But this I confess unto thee, that after the way which they call heresy, so worship I the God of my Fathers, believing all things that are written in the Law and the Prophets, and have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead both of the just and unjust.

—Acts 24:14-15

For we cannot but speak about the things that we have seen and heard.

—Acts 4:20

If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?

—John 18:23.

Blessed are you when men revile you, and say all manner of evil against you falsely for my sake. Rejoice, etc.

—Matthew 5:11, 12, & 19:29.

**TO THE RIGHT HONORABLE — THE LORDS, KNIGHTS,
CITIZENS AND BURGESSES IN PARLIAMENT ASSEMBLED.**

RIGHT HONORABLE AND MOST NOBLE PATRIOTS,

Inasmuch as there has been a book lately presented unto you, in whose dedicatory epistle there are many heinous accusations unjustly and falsely laid against us, we conceived it necessary to make some declaration of our innocency, and (to that end) humbly to present unto your view this our Confession of Faith. Here we unfeignedly declare, what in our hearts we judge, and what we teach, and according to this rule we desire and endeavor, through the grace of God, to lead our lives. This Confession of our Faith we send forth to speak the truth for us, and so to make our innocency to appear; desiring that the same light may guide others also to the same way of truth and of obedience both to God and to the Magistrate, who is the Minister of God to us for good. We hope your Honors will permit us to speak with modesty in our just defense. And when any shall provoke you to lift up a hand against us, we desire you may seriously consider Gamaliel's counsel in Acts 5. We take no thought for ourselves, for the Lord our God is all-sufficient; but we desire and pray that you may do nothing against Christ, neither in his members, nor in his ordinances, that there may be no wrath upon you from the Lord, but that you knowing the innocent, and protecting them according to the will of God, may for the same be famous unto all generations, and the memorial of your names may be precious among the saints till the coming of King Jesus.

TO THE JUDICIOUS AND IMPARTIAL READER,

COURTEOUS READER;

It is no wonder if it seem strange to you, that we should publish a confession of our faith, who are frequently termed to be heretics and schismatics, and whatnot, though unjustly; neither is it any discouragement unto us, though this sect (as they call the Anabaptists) is everywhere spoken against,¹ and in that we are charged (for Christ's name sake) with the same things our Lord Jesus Christ and his apostles were accused of; it's a mercy, an honor, and a comfort unto us, when we remember what our Lord has said unto us, *Blessed are you when men shall revile you, and persecute you, and say all manner of evil falsely, for my sake; rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets that were before you.*² *The disciple is not above his master, nor the servant above his Lord; it is enough for the disciple that he be as his master, and the servant as his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?*³ *If the world hates you, you know that it hated me before it hated you: if you were of the world, the world would love her own, but because you are not of the world, but I have chosen you out of the world, therefore, the world hates you. The servant is not greater than the Lord: if they have persecuted me, they will also persecute you, etc. All these things will they do unto you for my name's sake, because they know not him that sent me;*⁴ *yea, and all that will live godly in Christ Jesus shall suffer persecution;*⁵ *but rejoice, inasmuch as you are partakers of Christ's sufferings, that when his glory shall be revealed, you may be glad also with exceeding joy.*⁶

Our Lord Jesus was accused to be a seditious and mutinous fellow.⁷ Paul was called a pestilent fellow, and a mover of sedition, and a ringleader of the sect of Nazarenes; saying, Away with such a fellow, for it is not fit he should live; saying, This fellow persuades men to worship God contrary to the law.⁸ And our Lord Jesus Christ was accused of perverting the people, and forbidding to give tribute to Ceaser; and that He and His disciples did teach novelties, and break

¹ Acts 28:22

² Matt. 5:11-12

³ Matt. 10:24-25

⁴ John 15:18-21; see Acts 21:28, 30-31; 14:22

⁵ 2 Tim. 3:12

⁶ 1 Pet. 4:13

⁷ Luke 23:25

⁸ Acts 24:1, 5-6, 8; 18:13

the traditions of the elders.⁹ Christ was accused to have a devil, and to be mad; saying to the people, Why do you hear him?¹⁰ Paul was esteemed to be mad; also they said, What will this babler say and that he taught a new doctrine.¹¹ And Christ was accused to speak blasphemy, and they all condemned him to be guilty of death.¹² So some are offended at us for meeting in houses to preach, and would have us punished for it; notwithstanding, it was Christ's and His apostles' practice to do so, whose example we are to follow. Christ taught upon a mountain, and in a ship. Paul preached from house to house. Also the church met together in an upper room, where Peter preached; and Paul preached, and converted Lydia by the river side; the disciples met together in the night in an upper room; Paul preached two years in an hired house, and received all that came unto him.¹³ If he had lived in these days and done so, it is to be feared some would have petitioned against him. So some accuse us to be disturbers of the peace of the commonwealth; yet all that know us can testify for us, that we meet together and depart in a peaceable manner. And from Acts 17:5-7, it will appear, what person they were that disturbed the public peace; it is fit such persons should be taken notice of and accordingly punished.

So we are blamed, because we frequent not their temples. We dare not trust in lying words, saying, The temple of the Lord, the temple of the Lord, are these. We know the Most High dwells not in temples made with hands; and that we are the temple of the living God; and that our bodies are the temples of the Holy Ghost; and that Christ's church is not built with dead stones.¹⁴ And because there are but a few of us, some conceive we are in an error, and that the least number should yield to the greater; then it seems, if the number of the papists or atheists exceed the number of the protestants, they must forsake their religion. God in times past suffered all nations to walk in their own ways; and there was but one true prophet to four hundred false.¹⁵ After three years' preaching and working miracles by Christ, there was but a small number. Christ calls His, a little flock: the scripture declares the greatest number followed after the beast.¹⁶ Also those that preach amongst us are esteemed, as the apostles were, to be unlearned and ignorant men. Apollos was instructed more perfectly in the way of God by Aquila, a tradesman, and Priscilla his wife:¹⁷ But the scripture says —

⁹ Luke 23:2, 14; Matt. 15:1-9

¹⁰ John 10:20

¹¹ Acts 26:24-25; 17:18-19

¹² Mark 14:64

¹³ Matt. 5:1-2; 13:2; Acts 20:20; 1:13, 15-16; 2:2; 16:13-14; 20:7-9; 28:30-31

¹⁴ Acts 7:48; 17:24-25; 1 Cor. 3:16; 6:3, 19; 1 Pet. 2:4-5; John 4:20

¹⁵ Acts 14:16; Exod. 23:2; 1 Kings 22:6-7

¹⁶ Acts 1:14-15; Luke 12:32; Matt. 17:13-14; Rev. 13:7, 16-17

¹⁷ Acts 4:13; 18:1-3, 26

As every man has received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.¹⁸ Also some say of us, that we be of several sects, and that we cannot agree among ourselves. Pilate and Herod agreed together to crucify Christ; we dare not agree as the Jews did, that if any did confess that Jesus was the Christ, he should be put out of the synagogue.¹⁹ The union Christ prayed for, we desire: for such an agreement as agrees not with the truth, we may not agree unto; therefore we desire it not.²⁰ Yet the paedobaptists differ more among themselves than we do, and if this their reason have any strength in it, it is against themselves: the several sects of paedobaptists be papists, Arians, Nestorians, Pelagians, Donatists, Eutychians, Grecians, Lutherans, Arminians, Episcopalians, Nicolaites, Calvinists, Zuinglians, Hussites, and above twenty other several sects, which are all baptizers of infants: and notwithstanding, for other points, are all asunder, and have all rent one from another; therefore we send them to follow the counsel of Christ.²¹

As the watchman dealt with the spouse of Christ, in her seeking her beloved,²² so they deal with us. They finding us out of that common and broad way themselves walk in, they smite us, and take away our veil, and veil us with reproaches and odious names: to incense all, both good and bad, against us, that we may appear vile in the eyes and ears of all that behold us, or shall hear of us,²³ which they endeavor to do, both in pulpit and print, not fearing to charge us with holding free-will, falling from grace, denying election, original sin, children's salvation, the Old Testament, and men's property in their estates, and censuring all to be damned that are not of our judgment and practice; all which we disclaim, because they are untrue. And as for the other things where of we are accused, we refer those who desire further satisfaction to the answers of them:²⁴ yet by reason of the many accusations that are cast upon us, although they cannot prove the things where of we are accused, yet the generality of the people are incensed against us, and are encouraged, and set on by such, to seek out the peace of our meetings, which are the more private, not because they are private, but because we have not any more public places; but if any shall please to procure us more larger places to meet in, we are willing to embrace them with thankfulness and joy, although no man should speak for us to those in

¹⁸ 1 Pet. 4:10-11; see 1 Cor. 14:3, 26, 31

¹⁹ Luke 23:12; John 9:22; see 1 Cor. 1:10-11

²⁰ John 17:21; Eph. 4:3-17

²¹ Matt. 7:3-5

²² Song of Sol. 3:2, 5; 5:6-7

²³ Acts 16:19

²⁴ In a small treatise, entitled, *Brief Considerations on Dr. Featley's Book, entitled, The Dipper Dipt*, by Samuel Richardson.

authority, from whom one word were enough to protect us from the violence we should be subject unto. But as it was then,²⁵ so it is now; yet must we bear all the blame. But our God will in His time clear our innocency, although now many stand looking upon us as a people (holding such things) not worthy to live, and are in danger by the rude multitude gathering together to stone us. And had it been against our persons only, we would have held our peace, and committed our cause to God; but considering it is the truth that we profess that suffers, we may not, nor dare not be neuters in matters of so high a nature, but come in and speak to the help of the Lord against the mighty.

Therefore, to free ourselves and the truth we profess from such unjust aspersions, that it may be at liberty, though we be in bonds, we have published a brief confession of our faith (which we conceive most void of contention in these sad and troublesome times). The thoughts of our hearts as in the presence of God we here declare, that it may appear to the consciences of them that fear God, what wrong we suffer from some who have ability to cast mists, and dark clouds, which overshadow the glory of the truth, and them that profess it.²⁶ And although they acknowledge with us that the truth is not fully discovered, yet they will tie all future discovery to a former light, and conceive they do well in so doing. But God will by His truth show their error, and exalt Jesus Christ, the chief cornerstone, which the builders so much reject. And lest this should be thought to be the judgment of some particular persons, this is done by the consent and appointment of seven congregations or churches in London, with the names of some of each of them subscribed in the behalf of the whole. And although we be distinct in our meetings, for convenience; yet are we one in faith, fellowship, and communion, holding Jesus Christ for our head and lawgiver, under whose rule and government we desire to walk, and to follow the Lamb wheresoever he goes, that when our Lord and King shall call us to account, we may be found ready and worthy to be received into our Master's joy. Until which time we desire to spend these few days we have here to remain, to the glory of God, the honor of the gospel, the saints' comfort, and our country's good, to our own account at the great day when Christ shall come in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.²⁷

²⁵ Acts 17:5-7

²⁶ Jude 14-15

²⁷ 2 Thes. 1:8

Subscribed by us in the behalf of seven congregations or churches of Christ in London. And also by a French congregation of the same judgment.

THOMAS GUNNE
JOHN MABBIT
JOHN SPILSBERY
SAMUEL RICHARDSON
PAUL HOBSON
THOMAS GOARE
BENJAMIN COXE
THOMAS KILIKOP

THOMAS MUNDEN
GEORGE TIPPING
WILLIAM KIFFIN
THOMAS PATIENT
HANSERD KNOLLYS
THOMAS HOLMS
DENIS LE BARBIER
CRISTOPH LE DURET

THE LONDON CONFESSION OF FAITH

Originally Published in 1644

The Second Impression Corrected and Enlarged in 1646

A CONFESSION OF FAITH of seven congregations or churches of Christ in London, which are commonly, but unjustly, called Anabaptists; published for the vindication of the truth and information of the ignorant; likewise for the taking off those aspersions which are frequently, both in pulpit and print, unjustly cast upon them.

Printed in London, Anno 1646.

1. God

The Lord our God is but one God,¹ whose subsistence is in himself;² whose essence cannot be comprehended by any but himself, who only has immortality, dwelling in the light, which no man can approach unto;³ who is in himself most holy,⁴ every way infinite,⁵ in greatness,⁶ wisdom,⁷ power,⁸ love, merciful and gracious,⁹ long-suffering, and abundant in goodness and truth; who gives being, moving, and preservation to all creatures.¹⁰

¹ *1 Cor. 8:6; Isa. 44:6; Isa. 46:9*

² *Exod. 3:14*

³ *1 Tim. 6:16*

⁴ *Isa. 43:15*

⁵ *Ps. 147:5*

⁶ *Deut. 32:3*

⁷ *Job 36:5*

⁸ *Jer. 10:12*

⁹ *Exod. 34:6-7*

¹⁰ *Acts 17:28; Rom. 11:36*

2. The Trinity

In this divine and infinite being there is the Father,¹ the Word,² and the Holy Spirit;³ each having the whole divine essence,⁴ yet the essence undivided; all infinite without any beginning, therefore but one God;⁵ who is not to be divided in nature, and being, but distinguished by several peculiar relative properties.

¹ *1 Cor. 1:3*

² *John 1:1*

³ *John 15:26*

⁴ *Exod. 3:14*

⁵ *1 Cor. 8:6*

3. God's Decree

God had decreed in himself, before the world was, concerning all things,¹ whether necessary,² accidental or voluntary, with all the circumstances of them, to work, dispose, and bring about all things according to the counsel of his own will, to his glory: (yet without being the author of sin, or having fellowship with any therein) in which appears his wisdom in disposing all things, unchangeableness, power, and faithfulness in accomplishing his decree: And God has before the foundation of the world, foreordained some men to eternal life through Jesus Christ, to the praise and glory of His grace; leaving the rest in their sin to their just condemnation, to the praise of His justice.³

¹ *Isa. 46:10; Eph. 1:11; Rom. 11:33*

² *Ps. 115:3; 135:6*

³ *Ps. 33:15; 1 Sam. 10:9, 26; Prov. 21:6; Exod. 21:13; Prov. 16:33; Ps. 144; Isa. 45:7; Jer. 14:22; Matt. 6:28, 30; Col. 1:16-17; Num. 23:19-20; Rom. 3:4; Jer. 10:10; Eph. 1:4-5; Jude 4, 6; Prov. 16:4*

4. The Fall

In the beginning God made all things very good;¹ created man after his own image,² filled with all meet perfection of nature, and free from all sin; but long he abode not in this honor,³ Satan using the subtlety of the serpent to seduce first Eve,⁴ then by her seducing Adam; who without any compulsion, in eating the forbidden fruit, transgressed the command of God,⁵ and fell, whereby death came upon all his posterity,⁶ who now are conceived in sin, and by nature the children of wrath, the servants of sin, the subject of death, and other miseries in this world, and forever, unless the Lord Jesus Christ set them free.⁷

¹ *Gen. 1:1; Col. 1:16; Isa. 45:12*

² *1 Cor. 15:45-46*

³ *Eccles. 7:29*

⁴ *Gen. 3:1, 4-5; 2 Cor. 11:3*

⁵ *1 Tim. 2:14*

⁶ *Gal. 3:22*

⁷ *Rom. 5:12, 18-19; 6:22; Eph. 2:3*

5. Divine Providence

God in his infinite power and wisdom,¹ does dispose all things to the end for which they were created,² that neither good nor evil befalls any by chance, or without his providence;³ and that whatsoever befalls the elect, is by his appointment, for his glory, and their good.⁴

¹ *Job 38:11*

² *Isa. 46:10-11; Eccles. 3:14*

³ *Mark 10:29-30; Exod. 21:13; Prov. 16:33*

⁴ *Rom. 8:28*

6. Sovereign Grace

All the elect being loved of God with an everlasting love,¹ are redeemed, quickened, and saved, not by themselves, nor their own works, lest any man should boast, but, only and wholly by God,² of his own free grace and mercy, through Jesus Christ,³ who is made unto us by God, wisdom, righteousness, sanctification, and redemption, and all in all, that he that rejoices, might rejoice in the Lord.⁴

¹ *Jer. 31:2*

² *Eph. 1:3, 7; 2:4-9; 1 Thes. 5:9*

³ *Acts 13:38; 2 Cor. 5:21; Jer. 9:23-24*

⁴ *1 Cor. 1:30-31; Jer. 23:6; Acts 13:48*

7. Life Eternal

And this is life eternal, that we might know him the only true God, and Jesus Christ whom he has sent.¹ And on the contrary, the Lord will render vengeance, in flaming fire, to them that know not God, and obey not the gospel of Jesus Christ.²

¹ *John 17:3; Heb. 5:9*

² *2 Thes. 1:8; John 6:36*

8. Scriptural Authority

The rule of this knowledge, faith, and obedience, concerning the worship of God, in which is contained the whole duty of man, is (not men's laws, or unwritten traditions,¹ but) only the word of God contained in the holy Scriptures, in which is plainly recorded whatsoever is needful for us to know, believe, and practice, which are the only rule of holiness and obedience for all saints, at all times, in all places to be observed.²

¹ *Col. 2:23; Matt. 15:6, 9*

² *John 5:39; 2 Tim. 3:15-17; Isa. 8:20; Gal. 1:8-9; Acts 3:22-23*

9. Nature of Jesus Christ

The Lord Jesus Christ, of whom Moses and the Prophets wrote,¹ the Apostles preached, he is the Son of God, the brightness of his glory, etc. by whom he made the world, who upholds and governs all things that he has made;² who also when the fullness of time was come, was made of a woman, of the tribe of Judah, of the seed of Abraham and David; to wit, of the virgin Mary, the Holy Spirit coming down upon her, the power of the most High overshadowing her; and he was also tempted as we are, yet without sin.³

¹ *Gen. 3:15; 22:18; 49:10; Dan. 7:13; 9:24-26*

² *Prov. 8:23; John 1:1-3; Heb. 1:8*

³ *Gal. 4:4; Heb. 7:14; Rev. 5:5; Gen. 49:9-10; Rom. 1:3; 9:10; Matt. 1:16; Luke 3:23, 26; Heb. 2:16; Isa. 53:3-5; Heb. 4:15*

10. Mediator of the Covenant of Grace

Jesus Christ is made the mediator of the new and everlasting covenant of grace between God and man,¹ ever to be perfectly and fully the prophet, priest, and king of the Church of God forevermore.²

¹ *1 Tim. 2:5; Heb. 9:15; John 14:6*

² *Isa. 9:6-7*

11. Character of Mediator

Unto this office he was appointed by God from everlasting;¹ and in respect of his manhood, from the womb called, separated,² and anointed most fully and abundantly with all gifts necessary, God having without measure poured out his Spirit upon him.³

¹ *Prov. 8:23*

² *Isa. 42:6; 49:15*

³ *Isa. 11:2-5; 61:1-2; Luke 4:17, 22; John 1:14, 16; 3:34*

12. Sacrificial Mediator

Concerning his mediatorship, the Scripture holds forth Christ's call to his office: For none takes this honor upon him, but he that is called of God as was Aaron, it being an action of God, whereby a special promise being made, he ordains his Son to this office;¹ which promise is, that Christ should be made a sacrifice for sin; that he should see his seed, and prolong his days, and the pleasure of the Lord shall prosper in his hand;² all of mere free and absolute grace towards God's elect, and without any condition foreseen in them to procure it.³

¹ *Heb. 5:4-6*

² *Isa. 53:10-11*

³ *John 3:16; Rom. 8:32*

13. Exclusive Mediator

This office to be mediator, that is, to be Prophet, Priest, and King of the Church of God, is so proper to Christ, that neither in whole, or any part thereof, it cannot be transferred from him to any other.¹

¹ *1 Tim. 2:5; Heb. 7:24; Dan. 7:14; Acts 4:12; Luke 1:33; John 14:6*

14. Necessary Mediator

This office to which Christ is called, is threefold, a Prophet,¹ Priest,² and King;³ This number and order of offices is necessary, for in respect of our ignorance, we stand in need of his prophetic office;⁴ in respect of our great alienation from God, we need his priestly office to reconcile us;⁵ and in respect of our averseness and utter inability to return to God, we need his kingly office, to convince,⁶ subdue,⁷ draw,⁸ uphold⁹ and preserve us to his heavenly kingdom.¹⁰

¹ *Deut. 18:15; Acts 3:22-23*

² *Heb. 3:1; 4:14-15*

³ *Ps. 2:6*

⁴ *2 Cor. 5:20; Acts 26:18*

⁵ *Col. 1:21*

⁶ *John 16:8*

⁷ *Ps. 110:3*

⁸ *Song of Sol. 1:3; John 6:44*

⁹ *Phil. 4:13*

¹⁰ *2 Tim. 4:18*

15. As the Wisdom of God

Concerning the prophecy of Christ, it is that whereby he has revealed the will of God,¹ whatsoever is needful for his servants to know and obey;² and therefore he is called not only a prophet and doctor, and the apostle of our profession,³ and the angel of the covenant,⁴ but also the very wisdom of God, in whom are hid all the treasures of wisdom and knowledge, who forever continues revealing the same truth of the gospel to his people.⁵

¹ *John 1:18; 12:49-50; 15:1; 17:8; Deut. 18:15*

² *Matt. 23:10*

³ *Heb. 3:1*

⁴ *Mal. 3:1*

⁵ *1 Cor. 1:24; Col. 2:3*

16. As Complete Prophet

That he might be a prophet every way complete, it was necessary he should be God, and also that he should be man: For unless he had been God, he could never have perfectly understood the will of God; and unless he had been man, he could not suitably have unfolded it in his own person to men.¹

¹ *John 1:18; Acts 3:22; Deut. 18:15; Heb. 1:1*

Original Note:

That Jesus Christ is God is wonderfully and clearly expressed in the Scriptures: He is called the mighty God (*Isa. 9:6*). That Word was God (*John 1:1*). Christ, who is God over all (*Rom 9:5*). God manifested in the flesh (*1 Tim. 3:16*). The same is very God (*1 John 5:20*). He is the first (*Rev. 1:8*). He gives being to all things, and without him was nothing made (*John 1:2*). He forgives sins (*Matt. 9:6*). He is before Abraham (*John 8:58*). He was and is, and ever will be the same (*Heb. 13:8*). He is always with his to the end of the world (*Matt. 28:20*). Which could not be said of Jesus Christ, if he were not God. And to the Son he says, Thy throne, O God, is forever and ever (*Heb. 1:8; John 1:18*).

Also, Christ is not only perfectly God, but perfect man, made of a woman (*Gal. 4:4*). Made of the seed of David (*Rom 1:3*). Coming out of the loins of David (*Acts 2:30*). Of Jesse and Judah (*Acts 13:23*). In that the children were partakers of flesh and blood He Himself likewise took part with them (*Heb. 2:14*). He took not on Him the nature of angels, but the seed of Abraham, *verse 16*. So that we are bone of His bone, and flesh of His flesh (*Eph. 5:30*). So that He that sanctifies, and they that are sanctified are all of one (*Heb.2:11. see Acts 3:22, Deut. 18:15; Heb. 1:1*).

17. As Priest

Concerning his priesthood, Christ having sanctified himself, has appeared once to put away sin by that one offering of himself a sacrifice for sin, by which he has fully finished and suffered all things God required for the salvation of His elect, and removed all rites and shadows, etc. and is now entered within the veil into the holy of holies, which is the presence of God. Also, he makes his people a spiritual house, a holy priesthood, to offer up spiritual sacrifice acceptable to God through him. Neither does the Father accept, nor Christ offer to the Father, any other worship or worshipers.¹

¹ *John 17:19; Heb. 5:7-10; 10:10-12; Rom. 5:19; Eph. 5:2; Col. 1:20; Eph. 2:14-16; Rom. 8:34; Heb. 9:24; 8:1; 1 Pet. 2:5; John 4:23-24*

18. Nature of His Priesthood

This priesthood was not legal or temporary, but according to the order of Melchizedek,¹ and is stable and perfect, not for a time, but forever, which is suitable to Jesus Christ, as to him that ever lives:² Christ was the priest, sacrifice, and altar: he was a priest according to both natures;³ he was a sacrifice according to his human nature; from where in Scripture it is attributed to his body, to his blood: yet the effectualness of this sacrifice did depend upon his divine nature; therefore it is called the blood of God.⁴ He was the altar according to his divine nature,⁵ it belonging to the altar to sanctify that which is offered upon it, and so it ought to be of greater dignity than the sacrifice itself.⁶

¹ Heb. 7:17

² Heb. 7:16, 18-21, 24-25

³ Heb. 5:6

⁴ Heb. 10:10; 1 Pet. 1:18-19; Col. 1:20, 22

⁵ Heb. 9:13; Acts 20:28

⁶ Heb. 9:14; 13:10, 12, 15; Matt. 23:17; John 17:19

19. As King

Concerning his kingly office, Christ being risen from the dead, and ascended into heaven, and having all power in heaven and earth, he does spiritually govern his church, and does exercise his power over all, angels and men, good and bad, to the preservation and salvation of the elect, and to the overruling and destruction of his enemies. By this kingly power he applies the benefits, virtue, and fruits of his prophecy and priesthood to his elect, subduing their sins, preserving and strengthening them in all their conflicts against Satan, the world, and the flesh, keeping their hearts in faith and filial fear by his Spirit: By this his mighty power he rules the vessels of wrath, using, limiting and restraining them, as it seems good to his infinite wisdom.¹

¹ 1 Cor. 15:4; 1 Pet. 3:21-22; Matt. 28:18-20; Luke 24:51; Acts 1:1; Acts 5:30-31; John 19:36; Rom. 14:9; John 5:26-27; Rom. 5:6-8; Rom. 14:17; Gal. 5:22-23; Mark 1:27; Heb. 1:14; John 16:15; Job 1:8; Rom. 1:21; Rom. 9:17-18; Eph. 4:17-18; 2 Pet. 2:9

20. As King All Glorious

This his kingly power shall be more fully manifested when he shall come in glory to reign among his saints, when he shall put down all rule and authority under his feet, that the glory of the Father may be perfectly manifested in his Son, and the glory of the Father and the Son in all his members.¹

¹ *1 Cor. 15:24, 28; Heb. 9:28; 2 Thes. 1:9-10; 1 Thes. 4:15-17; John 17:21, 26*

21. Election

Jesus Christ by his death did purchase salvation for the elect that God gave unto him: These only have interest in him, and fellowship with him, for whom he makes intercession to his Father in the behalf of, and to them alone does God by his Spirit apply this redemption unto; as also the free gift of eternal life is given to them, and none else.¹

¹ *Eph. 1:14; Heb. 5:9; Matt. 1:21; John 17:6; Heb. 7:25; 1 Cor. 2:12; Rom. 8:29-30; 1 John 5:12; John 15:13; 3:16*

22. Saving Faith

Faith is the gift of God, wrought in the hearts of the elect by the Spirit of God;¹ by which faith they come to know and believe the truth of the Scriptures, and the excellency of them above all other writings, and all things in the world, as they hold forth the glory of God in his attributes, the excellency of Christ in his nature and offices, and of the power and fullness of the Spirit in his workings and operations; and so are enabled to cast their souls upon his truth thus believed.²

¹ *Eph. 2:8; John 6:29; 4:10; Phil. 1:29; Gal. 5:22*

² *John 17:17; Heb. 4:11-12; John 6:63*

23. Preserving Faith

All those that have this precious faith wrought in them by the Spirit, can never finally nor totally fall away; seeing the gifts of God are without repentance; so that He still begets and nourishes in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality; and though many storms and floods arise, and beat against them, yet they shall never be able to take them off that foundation and rock, which by faith they are fastened upon; notwithstanding, through unbelief, and the temptations of Satan, the sensible sight of this light and love, be clouded and overwhelmed for a time; yet God is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palms of his hands, and their names having been written in the book of life from all eternity.¹

¹ *Matt. 7:24-25; John 13:10; 10:28-29; 1 Pet. 1:4-6; Isa. 49:13-16*

24. Cause of Faith

Faith is ordinarily begotten by the preaching of the gospel, or word of Christ,¹ without respect to any power or agency in the creature;² but it being wholly passive, and dead in trespasses and sins,³ does believe and is converted by no less power than that which raised Christ from the dead.⁴

¹ *Rom. 10:17; 1 Cor. 1:28*

² *Rom. 9:16*

³ *Ezek. 16:16; Rom. 3:12*

⁴ *Rom. 1:16; Eph. 1:19; Col. 2:12*

25. Preaching of the Gospel

The preaching of the gospel to the conversion of sinners, is absolutely free;¹ no way requiring as absolutely necessary, any qualifications, preparations, or terrors of the law, or preceding ministry of the law, but only and alone the naked soul, a sinner and ungodly, to receive Christ crucified, dead and buried, and risen again; who is made a prince and a Savior for such sinners as through the gospel shall be brought to believe on him.²

¹ *John 3:14-15; 1:12; Isa. 55:1; John 7:37*

² *1 Tim. 1:15; Rom. 4:5; 5:8; Acts 5:30-31; 2:36; 1 Cor. 1:22, 24*

26. Gospel Endurance

The same power that converts to faith in Christ, carries on the soul through all duties, temptations, conflicts, sufferings;¹ and whatsoever a believer is, he is by grace,² and is carried on in all obedience and temptations by the same.³

¹ *1 Pet. 1:5; 2 Cor. 12:9*

² *1 Cor. 15:10*

³ *Phil. 2:12-13; John 15:5; Gal. 2:19-20*

27. Union with God

All believers are by Christ united to God; by which union, God is one with them, and they are one with him; and that all believers are the sons of God, and joint heirs with Christ,¹ to whom belong all the promises of this life, and that which is to come.²

¹ *1 Thes. 1:1; John 17:21; 20:17; Heb. 2:11*

² *1 John 4:16; Gal. 2:19-20*

28. Justification

Those that have union with Christ, are justified from all their sins by the blood of Christ, which justification is a gracious and full acquittance of a guilty sinner from all sin, by God, through the satisfaction that Christ has made by his death for all their sins, and this applied (in manifestation of it) through faith.¹

¹ *1 John 1:7; Heb. 10:14; 9:26; 2 Cor. 5:19; Rom. 3:23; Acts 13:38-39; Rom. 5:1; 3:25, 30*

29. Sanctification

All believers are a holy and sanctified people,¹ and that sanctification is a spiritual grace of the new covenant,² and an effect of the love of God manifested in the soul, whereby the believer presses after a heavenly and evangelical obedience to all the commands, which Christ as head and king in his new covenant has prescribed to them.³

¹ *1 Cor. 6:11; 1 Pet. 2:9*

² *Eph. 1:4*

³ *1 John 4:16; Matt. 28:20*

30. Reconciliation

All believers through the knowledge of that justification of life given by the Father and brought forth by the blood of Christ,¹ have as their great privilege of that new covenant, peace with God,² reconciliation, whereby they that were far off are made near by that blood,³ and have peace surpassing all understanding;⁴ yea, joy in God through our Lord Jesus Christ, by whom we have received atonement.⁵

¹ *2 Cor. 5:19; Rom. 5:9-10*

² *Isa. 54:10; 26:12*

³ *Eph. 2:13-14*

⁴ *Eph. 4:7*

⁵ *Rom. 5:10-11*

31. The Believer's Warfare

All believers in the time of this life, are in a continual warfare and combat against sin, self, the world, and the devil;¹ and are liable to all manner of afflictions, tribulations and persecutions,² being predestined and appointed thereunto, and whatsoever the saints possess or enjoy of God spiritually, is by faith;³ and outward and temporal things are lawfully enjoyed by a civil right by them who have no faith.⁴

¹ *Rom. 7:23-24; Eph. 6:10-13*

² *Heb. 2:9-10; 2 Tim. 3:12*

³ *Rom. 8:29; 1 Thes. 3:3; Gal. 2:19-20; 2 Cor. 5:7*

⁴ *Deut. 2:5*

32. The Believer's Strength

The only strength by which the saints are enabled to encounter with all oppositions and trials, is only by Jesus Christ,¹ who is the captain of their salvation,² being made perfect through sufferings; who has engaged his faithfulness and strength to assist them in all their afflictions, and to uphold them in all their temptations, and to preserve them by his power to his everlasting kingdom.³

¹ *John 16:33*

² *John 15:5; Phil. 4:11; Heb. 2:9-10*

³ *2 Tim. 4:18*

33. The Church

Jesus Christ has here on earth a spiritual kingdom, which is his Church, whom he has purchased and redeemed to himself as a peculiar inheritance; which Church is a company of visible saints,¹ called and separated from the world by the Word² and Spirit of God, to the visible profession of faith of the gospel, being baptized into that faith, and joined to the Lord, and each other,³ by mutual agreement in the practical enjoyment of the ordinances commanded by Christ their Head and King.⁴

¹ *Matt. 11:11; 2 Thes. 1:1-5; 1 Cor. 1:2; Eph. 1:1; Rom. 1:7*

² *Acts 19:8-9; 26:18; 2 Cor. 6:17; Rev. 18:4;*

³ *Acts 2:37; 10:37; Rom. 10:10*

⁴ *Matt. 18:19-20; Acts 2:42; 9:26; 1 Pet. 2:5*

34. Blessings to the Church

To this Church he has made his promises, and gives the signs of his covenant,¹ presence, acceptance, love,² blessing,³ and protection.⁴ Here are the fountains and springs of his heavenly graces flowing forth to refresh and strengthen them.⁵

¹ *Matt. 28:18-20*

² *1 Cor. 11:24; 3:21; 2 Cor. 6:18; Rom. 9:4-5*

³ *Ps. 133:3*

⁴ *Rom. 3:7, 10*

⁵ *Ezek. 47:2*

35. Communion of the Saints

And all his servants of all estates (are to acknowledge him to be their Prophet, Priest and King;) and called there to be enrolled among His household servants, to present their bodies and souls, and to bring their gifts God has given them,¹ to be under his heavenly conduct and government, to lead their lives in this walled sheepfold, and watered garden, to have communion here with his saints,² that they may be assured that they are made meet to be partakers of their inheritance in the kingdom of God;³ and to supply each others wants, inward and outward; (and although each person has a propriety in his own estate,⁴ yet they are to supply each others wants, according as their necessities shall require,⁵ that the name of Jesus Christ may not be blasphemed through the necessity of any in the Church⁶) and also being come, they are here by himself to be bestowed in their several order, due place, peculiar use, being fitly compact and knit together according to the effectual working of every part, to the edifying of itself in love.⁷

¹ Acts 2:41, 47; Isa. 4:3; 1 Cor. 12:6-7, 12, 18; Ezek. 20:37, 40

² Song of Sol. 4:12; Eph. 2:19; Rom. 12:4-6; Col. 1:12; 2:5-6, 19

³ Acts 20:32

⁴ Acts 5:4

⁵ Acts 2:44-45; 4:34-35

⁶ Luke 14:26; 1 Tim. 6:1

⁷ Eph. 4:16

36. Appointing Church Officers

Being thus joined, every church has power given them from Christ, for their well-being,¹ to choose among themselves meet persons for elders and deacons,² being qualified according to the Word, as those which Christ has appointed in his testament, for the feeding, governing, serving, and building up of his Church;³ and that none have any power to impose on them either these or any other.⁴

¹ Acts 1:23, 26; 6:3; 15:22, 25

² Rom. 12:7-8

³ 1 Tim. 3:2, 6-8; 1 Cor. 12:8, 28; Heb. 13:7, 17; 1 Pet. 5:1-3

⁴ 1 Pet. 4:15

37. Qualifications of Ministers

That the ministers lawfully called, as aforesaid, ought to continue in their calling and place according to God's ordinance, and carefully to feed the flock of God committed to them, not for filthy lucre, but of a ready mind.¹

¹ *Heb. 5:4; John 10:3-4; Acts 20:28-29; Rom. 12:7-8; Heb. 13:7, 17; 1 Pet. 5:1-3*

38. Care of Ministers

The ministers of Christ ought to have whatsoever they shall need, supplied freely by the church,¹ that according to Christ's ordinance they that preach the Gospel should live of the gospel by the law of Christ.²

¹ *1 Cor. 9:7, 14; Gal. 6:8; Phil. 4:15-16*

² *2 Cor. 10:4; 1 Tim. 1:12; Ps. 110:3*

39. Subjects of Baptism

Baptism is an ordinance of the New Testament, given by Christ, to be dispensed upon persons professing faith, or that are made disciples; who upon profession of faith, ought to be baptized, and after to partake of the Lord's Supper.¹

¹ *Matt. 28:18-19; John 4:1; Mark 16:15-16; Acts 2:37-38; 8:36-38; 18:8*

40. Mode of Baptism

That the way and manner of dispensing this ordinance, is dipping or plunging the body under water;¹ it being a sign, must answer the things signified, which is, that interest the saints have in the death, burial, and resurrection of Christ:² And that as certainly as the body is buried under water, and risen again, so certainly shall the bodies of the saints be raised by the power of Christ, in the day of the resurrection, to reign with Christ.³

¹ *Matt. 3:6, 16; Mark 1:9 reads "into Jordan" in Greek; John 3:23; Acts 8:38*

² *Rev. 1:5; 7:14; Heb. 10:22*

³ *Rom. 6:3-6; 1 Cor. 15:28-29*

Original Note:

The word *baptizo* signifies to dip or plunge (yet so as convenient garments be both upon the administrator and subject with all modesty).

41. Administrators of Baptism

The person designed by Christ to dispense baptism, the Scripture holds forth to be a disciple; it being nowhere tied to a particular church officer, or person extraordinarily sent the commission enjoining the administration, being given to them as considered disciples, being men able to preach the gospel.¹

¹ *Isa. 8:16; Eph. 2:7; Matt. 28:19; John 4:2; Acts 20:7; 11:10; 1 Cor. 11:2; 10:16-17*

42. Church Discipline

Christ has likewise given power to his Church to receive in, and cast out, any member that deserves it; and this power is given to every congregation, and not to one particular person, either member or officer, but in relation to the whole body, in reference to their faith and fellowship.¹

¹ *Rom. 16:2; Matt. 18:17; 1 Cor. 5:4-13; 6:2-3; 2 Cor. 2:6-7*

43. Great Care in Discipline

And every particular member of each church, how excellent, great, or learned soever, is subject to this censure and judgment; and that the church ought not without great care and tenderness, and due advice, but by the rule of faith, to proceed against her members.¹

¹ *Matt. 18:16-18; Acts 11:2-3; 1 Tim. 5:19-21; Col. 4:17; Acts 15:1-3*

44. Oversight Responsibility

Christ for the keeping of this church in holy and orderly communion, places some special men over the church; who by their office, are to govern, oversee, visit, watch; so likewise for the better keeping thereof, in all places by the members, he has given authority, and laid duty upon all to watch over one another.¹

¹ *Acts 20:27-28; Heb. 13:17, 24; Matt. 24:45; 1 Thes. 5:2, 14; Jude 3, 20; Heb. 10:34-35; 12:15*

45. Gifted Brethren

Also such to whom God has given gifts in the church, may and ought to prophesy according to the proportion of faith, and to teach publicly the word of God, for the edification, exhortation, and comfort of the church.¹

¹ *1 Cor. 14:3; Rom 12:6; 1 Pet. 4:10-11; 1 Cor. 12:7; 1 Thes. 5:19-21*

46. Congregational Unity

Thus being rightly gathered, and continuing in the obedience of the gospel of Christ, none are to separate for faults and corruptions (for as long as the church consists of men subject to failings, there will be difference in the true constituted church) until they have in due order, and tenderness, sought redress thereof.¹

¹ *Rev. 2:2-3; Acts 15:12; 1 Cor. 1:10; Heb. 10:25; Jude 19; Rev. 2:20-21, 24; Acts 15:1-2; Rom. 14:1; 15:1-3*

47. Inter-Church Dependency

And although the particular congregations be distinct, and several bodies,¹ every one as a compact and knit city within itself;² yet are they all to walk by one rule of truth;³ so also they (by all means convenient) are to have the counsel and help one of another, if necessity require it, as members of one body, in the common faith, under Christ their head.⁴

¹ *1 Cor. 4:17; 14:33, 36; 16:1*

² *Ps. 122:3; Eph. 2:12, 19; Rev. 21:3*

³ *1 Tim. 3:15; 6:13-14; 1 Cor. 4:17*

⁴ *Acts 15:2-3; Song of Sol. 8:8-9; 2 Cor. 8:1-4; 13:14*

48. Obedience to Government

A civil magistracy is an ordinance of God, set up by him for the punishment of evil doers, and for the praise of them that do well; and that in all lawful things, commanded by them, subjection ought to be given by us in the Lord, not only for wrath, but for conscience sake; and that we are to make supplications and prayers for kings, and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.¹

¹ *Rom. 13:1-4; 1 Pet. 2:13-14; 1 Tim. 2:1-3*

Original Note:

The supreme magistracy of this kingdom we acknowledge to be the king and parliament (now established) freely chosen by the kingdom, and that we are to maintain and defend all civil laws and civil officers made by them, which are for the good of the commonwealth. And we acknowledge with thankfulness, that God has made this present king and parliament honorable in throwing down the prelatial hierarchy, because of their tyranny and oppression over us, under which this kingdom long groaned, for which we are ever engaged to bless God, and honor them for the same. And concerning the worship of God; there is but one lawgiver, which is able to save and destroy (*James 4:12*); which is Jesus Christ, who has given laws and rules sufficient in his word for his worship; and for any to make more, were to charge Christ with want of wisdom, or faithfulness, or both, in not making laws enough, or not good enough for his house: Surely it is our wisdom, duty, and privilege, to observe Christ's laws only, (*Ps 2:6, 9-10, 12*).

So it is the magistrates duty to tender the liberty of mens' consciences (*Eccles. 8:8*) — which is the tenderest thing unto all conscientious men, and most dear unto them, and without which all other liberties will not be worth the naming, much less enjoying — and to protect all under them from all wrong, injury, oppression and molestation; so it is our duty not to be wanting in nothing which is for their honor and comfort, and whatsoever is for the wellbeing of the commonwealth wherein we live; it is our duty to do, and we believe it to be our express duty, especially in matters of religion, to be fully persuaded in our minds of the lawfulness of what we do, as knowing whatsoever is not of faith is sin. And as we cannot do anything contrary to our understandings and consciences, so neither can we forebear the doing of that which our understandings and consciences bind us to do. And if the magistrate should require us to do otherwise, we are to yield our persons in a passive way to their power, as the saints of old have done (*James 5:4*). And thrice happy shall he be, that shall lose his life for witnessing (though but for the least title) of the truth of the Lord Jesus Christ (*1 Pet. 5; Gal. 5*).

49. Obedience to Christ

But in case we find not the magistrate to favor us herein; yet we dare not suspend our practice, because we believe we ought to go in obedience to Christ, in professing the faith which was once delivered to the saints, which faith is declared in the holy Scriptures, and this our confession of faith a part of them, and that we are to witness to the truth of the Old and New Testaments unto the death, if necessity require, in the midst of all trials and afflictions, as His saints of old have done; not accounting our goods, lands, wives, children, fathers, mothers, brethren, sisters; yea and our own lives dear unto us, so we may finish our course with joy;¹ remembering always, that we ought to obey God rather than men,² who will when we have finished our course, and kept the faith, give us the crown of righteousness;³ to whom we must give an account of all our actions, and no man being able to discharge us of the same.⁴

¹ Acts 2:40-41; 4:19; 5:28-29, 41; 20:23; 1 Thes. 3:3; Phil. 1:28-29; Dan. 3:16-17; 6:7, 10, 22-23

² 1 Tim. 6:13-15; Rom. 12:1, 8; 1 Cor. 14:37

³ Rev. 2:20

⁴ 2 Tim. 4:6-8; Rom. 14:10, 12; 2 Cor. 5:10; Ps. 49:7; 50:22

50. On Christians Being Magistrates

It is lawful for a Christian to be a magistrate or civil officer; and also it is lawful to take an oath, so it be in truth, and in judgment, and in righteousness, for confirmation of truth, and ending of all strife; and that by wrath and vain oaths the Lord is provoked and this land mourns.¹

¹ Acts 8:38; 10:1-2, 35, 44; Rom. 16:23; Deut. 6:13; Rom. 1:9; 2 Cor. 10:11; Jer. 4:2; Heb. 6:16

51. Regard Unto All Men

We are to give unto all men whatsoever is their due, as their place, age, estate, requires; and that we defraud no man of anything, but to do unto all men, as we would they should do unto us.¹

¹ *1 Thes. 4:6; Rom. 13:5-7; Matt. 22:21; 1 Pet. 2:15, 17; 5:5; Eph. 5:21, 23; 6:1, 9; Titus 3:1-3*

52. The Final Resurrection

There shall be a resurrection of the dead, both of the just and unjust, and everyone shall give an account of himself to God, that every one may receive the things done in his body, according to that he had done, whether it be good or bad.¹

¹ *Acts 24:15; 2 Cor. 5:10; Rom. 14:12*

The Conclusion

Thus we desire to give unto Christ that which is his; and unto all lawful authority that which is their due; and to owe nothing to any man but love; to live quietly and peaceably, as it becomes saints, endeavoring in all things to keep a good conscience, and to do unto every man (of what judgment soever) as we would they should do unto us, that as our practice is, so it may prove us to be a conscionable, quiet, and harmless people (no ways dangerous or troublesome to human society) and to labor and work with our hands that we may not be chargeable to any, but to give to him that needs, both friends and enemies, accounting it more excellent to give than to receive. Also we confess, that we know but in part, and that we are ignorant of many things which we desire and seek to know; and if any shall do us that friendly part to show us from the word of God that which we see not, we shall have cause to be thankful to God and them; but if any man shall impose upon us anything that we see not to be commanded by our Lord Jesus Christ, we should in his strength rather embrace all reproaches and tortures of men, to be stripped of all outward comforts, and if it were possible, to die a thousand deaths, rather than to do anything against the least tittle of the truth of God or against the light of our own consciences. And if any shall call what we have said heresy, then do we with the Apostle acknowledge, that after the way they call heresy, worship we the God of our fathers, disclaiming all heresies (rightly so called) because they are against Christ, and to be steadfast and unmovable, always abounding in obedience to Christ, as knowing our labor shall not be in vain in the Lord.

Psalm 74:21-22

*Arise, O God, plead thine own cause;
remember how the foolish man blasphemes Thee daily.
O let not the oppressed return ashamed,
but let the poor and needy praise Thy name.*

Come, Lord Jesus, come quickly.

FINIS

A
CONFESSION
OF

FAITH

Put forth by the
ELDERS and BRETHREN
of many
CONGREGATIONS
OF

Christians (baptized upon profession of their faith)
in London and the Country.

Romans 10:10 & John 5:39

London, Printed for Benjamin Harris, and are to be sold at his
shop at Stationers Arm in Sweetings Rents, in Cornhill, near the
Royal Exchange, 1677.

TO THE JUDICIOUS AND IMPARTIAL READER,

Courteous Reader: It is now many years since divers of us (with other sober Christians then living, and walking in the way of the Lord, that we profess) did conceive ourselves to be under a necessity of publishing a Confession, of our Faith, for the information and satisfaction of those that did not thoroughly understand what our principles were, or had entertained prejudices against our profession, by reason of the strange representation of them by some men of note who had taken very wrong measures, and accordingly led others into misapprehension of us and them. And this was first put forth about the year 1643, in the name of seven congregations then gathered in London; since which time divers impressions thereof have been dispersed abroad, and our end proposed in good measure answered, inasmuch as many (and some of those men eminent both for piety and learning) were thereby satisfied that we were no way guilty of those heterodoxies and fundamental errors which had too frequently been charged upon us without ground or occasion given on our part.

And forasmuch as that Confession is not now commonly to be had, and also that many others have since embraced the same truth which is owned therein, it was judged necessary by us to join together in giving a testimony to the world of our firm adhering to those wholesome principles by the publication of this which is now in your hand. And forasmuch as our method and manner of expressing our sentiments in this does vary from the former (although the substance of this matter is the same), we shall freely impart to you the reason and occasion thereof. One thing that greatly prevailed with us to undertake this work was (not only to give a full account of ourselves to those Christians that differ from us about the subject of baptism, but also) the profit that might from thence arise unto those that have any account of our labors in their instruction and establishment in the great truths of the Gospel, in the clear understanding and steady belief of which our comfortable walking with God, and fruitfulness before him in all our ways, is most nearly concerned; and therefore we did conclude it necessary to express ourselves the more fully and distinctly; and also to fix on such a method as might be most comprehensive of those things we designed to explain our sense and belief of; and finding no defect in this regard in that fixed on by the Assembly, and, after them by those of the congregational way, we did readily conclude it best to retain the same order in our present Confession; and also when we observed that those last mentioned did in their Confessions (for reasons which seemed of weight both to themselves and others) choose not only to express their mind in words concurrent with the former in sense concerning all those articles wherein they were agreed, but also for the most part without

any variation of the terms, we did in like manner conclude it best to follow their example in making use of the very same words with them both in these articles (which are very many) wherein our faith and doctrine are the same with theirs; and this we did the more abundantly to manifest our consent with both in all the fundamental articles of the Christian religion, as also with many others whose orthodox Confessions have been published to the world on the behalf of the Protestant in diverse nations and cities. And also to convince all that we have no itch to clog religion with new words, but do readily acquiesce in that form of sound words which has been, in consent with the Holy Scriptures, used by others before us; hereby declaring, before God, angels, and men, our hearty agreement with them in that wholesome Protestant doctrine which, with so clear evidence of Scriptures, they have asserted. Some things, indeed, are in some places added, some terms omitted, and some few changed; but these alterations are of that nature as that we need not doubt any charge or suspicion of unsoundness in the faith from any of our brethren upon the account of them.

In those things wherein we differ from others we have expressed ourselves with all candor and plainness that none might entertain jealousy of ought secretly lodged in our breasts that we would not the world should be acquainted with; yet we hope we have also observed those rules of modesty and humility as will render our freedom in this respect inoffensive, even to those whose sentiments are different from ours.

We have also taken care to affix texts of Scripture at the bottom, for the confirmation of each article in our Confession; in which work we have studiously endeavored to select such as are most clear and pertinent for the proof of what is asserted by us; and our earnest desire is that all into whose hands this may come would follow that (never enough commended) example of the noble Bereans, who searched the Scriptures daily that they might find out whether the things preached to them were so or not.

There is one thing more which we sincerely profess and earnestly desire credence in - viz., that contention is most remote from our design in all that we have done in this matter; and we hope that the liberty of an ingenuous unfolding our principles and opening our hearts unto our brethren, with the Scripture grounds of our faith and practice will by none of them be either denied to us, or taken ill from us. Our whole design is accomplished if we may have attained that justice as to be measured in our principles and practice, and the judgment of both by others, according to what we have now published, which the Lord (whose eyes are as a flame of fire) knows to be the doctrine which with our hearts we most firmly believe and sincerely endeavor to conform our lives to.

And oh that other contentions being laid asleep, the only care and contention of all upon whom the name of our blessed Redeemer is called might for the future be to walk humbly with their God in the exercise of all love and meekness toward each other, to perfect holiness in the fear of the Lord, each one endeavoring to have his conversation such as becomes the gospel; and also, suitable to his place and capacity, vigorously to promote in others the practice of true religion and undefiled in the sight of God our Father! And that in this backsliding day we might not spend our breath in fruitless complaints of the evils of others, but may every one begin at home, to reform in the first place our own hearts and ways, and then to quicken all that we may have influence upon to the same work, that if the will of God were so, none might deceive themselves by resting in and trusting to a form of godliness without the power of it, and inward experience of the efficacy of those truths that are professed by them.

And verily there is one spring and cause of the decay of religion in our day which we cannot but touch upon and earnestly urge a redress of, and that is the neglect of the worship of God in families by those to whom the charge and conduct of them is committed. May not the gross ignorance and instability of many, with the profaneness of others, be justly charged upon their parents and masters, who have not trained them up in the way wherein they ought to walk when they were young, but have neglected those frequent and solemn commands which the Lord has laid upon them, so to catechize and instruct them that their tender years might be seasoned with the knowledge of the truth of God as revealed in the Scriptures; and also by their own omission of prayer and other duties of religion of their families, together with the ill example of their loose conversation, having, inured them first to a neglect and the contempt of all piety and religion? We know this will not excuse the blindness and wickedness of any, but certainly it will fall heavy upon those that have been thus the occasion thereof; they indeed die in their sins, but will not their blood be required of those under whose care they were, who yet permitted them to go on without warning - yea, led them into the paths of destruction? And will not the diligence of Christians with respect to the discharge of these duties in ages past rise up in judgment against and condemn many of those who would be esteemed such now?

We shall conclude with our earnest prayer that the God of all grace will pour out those measures of his Holy Spirit upon us, that the profession of truth may be accompanied with the sound belief and diligent practice of it by us, that his name may in all things be glorified through Jesus Christ our Lord. Amen.

1. Of the Holy Scriptures

1. The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience;¹ Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and his will which is necessary unto salvation.² Therefore it pleased the Lord at sundry times and in divers manners to reveal himself, and to declare that his will unto his church;³ and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which makes the Holy Scriptures to be most necessary, those former ways of God's revealing his will unto his people being now ceased.⁴

¹ *2 Tim. 3:15-17; Isa. 8:20; Luke 16:29, 31; Eph. 2:20*

² *Rom. 1:19-21; 2:14-15; Ps. 19:1-3*

³ *Heb. 1:1*

⁴ *Prov. 22:19-21; Rom. 15:4; 2 Pet. 1:19-20*

2. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these:

OF THE OLD TESTAMENT:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

OF THE NEW TESTAMENT:

Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, The Epistle to the Hebrews, Epistle of James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, The Revelation.

All of which are given by the inspiration of God, to be the rule of faith and life.¹

¹ *2 Tim. 3:16*

3. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings.¹

¹ *Luke 24:27, 44; Rom. 3:2*

4. The authority of the Holy Scripture, for which it ought to be believed, depends not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; therefore it is to be received because it is the Word of God.¹

¹ *2 Pet. 1:19-21; 2 Tim. 3:16; 2 Thes. 2:13; 1 John 5:9*

5. We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it does abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.¹

¹ *John 16:13-14; 1 Cor. 2:10-12; 1 John 2:20, 27*

6. The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.¹ Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word,² and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.³

¹ *2 Tim. 3:15-17; Gal. 1:8-9*

² *John 6:45; 1 Cor. 2:9-12*

³ *1 Cor. 11:13-14; 1 Cor. 14:26, 40*

7. All things in Scripture are not alike plain in themselves, nor alike clear unto all;¹ yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.²

¹ *2 Pet. 3:16*

² *Ps. 19:7; 119:130*

8. The Old Testament in Hebrew (which was the native language of the people of God of old),¹ and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal unto them.² But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read³ and search them,⁴ therefore they are to be translated into the vulgar language of every nation unto which they come,⁵ that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the Scriptures may have hope.⁶

¹ *Rom. 3:2*

² *Isa. 8:20*

³ *Acts 15:15*

⁴ *John 5:39*

⁵ *1 Cor. 14:6, 9, 11-12, 24, 28*

⁶ *Col. 3:16*

9. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched by other places that speak more clearly.¹

¹ *2 Pet. 1:20-21; Acts 15:15-16*

10. The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.¹

¹ *Matt. 22:29, 31; Eph. 2:20; Acts 28:23*

2. Of God and of the Holy Trinity

1. The Lord our God is but one only living and true God;¹ whose subsistence is in and of himself;² infinite in being and perfection; whose essence cannot be comprehended by any but himself;³ a most pure spirit,⁴ invisible, without body, parts, or passions, who only has immortality, dwelling in the light which no man can approach unto;⁵ who is immutable,⁶ immense,⁷ eternal,⁸ incomprehensible, almighty,⁹ every way infinite, most holy,¹⁰ most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will¹¹ for his own glory;¹² most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him,¹³ and withal most just and terrible in his judgments,¹⁴ hating all sin,¹⁵ and who will by no means clear the guilty.¹⁶

¹ *1 Cor. 8:4, 6; Deut. 6:4*

² *Jer. 10:10; Isa. 48:12*

³ *Exod. 3:14*

⁴ *John 4:24*

⁵ *1 Tim. 1:17; Deut. 4:15-16*

⁶ *Mal. 3:6*

⁷ *1 Kings 8:27; Jer. 23:23*

⁸ *Ps. 90:2*

⁹ *Gen. 17:1*

¹⁰ *Isa. 6:3*

¹¹ *Ps. 115:3; Isa. 46:10*

¹² *Prov. 16:4; Rom. 11:36*

¹³ *Exod. 34:6-7; Heb. 11:6*

¹⁴ *Neh. 9:32-33*

¹⁵ *Ps. 5:5-6*

¹⁶ *Exod. 34:7; Nah. 1:2-3*

2. God, having all life,¹ glory,² goodness,³ blessedness, in and of himself, is alone in and unto himself all-sufficient, not standing in need of any creature which he has made, nor deriving any glory from them,⁴ but only manifesting his own glory in, by, unto, and upon them; he is the alone fountain of all being, of whom, through whom, and to whom are all things,⁵ and he has most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever himself pleases;⁶ in his sight all things are open and manifest,⁷ his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent or uncertain;⁸ he is most holy in all his counsels, in all his works,⁹ and in all his commands; to him is due from angels and men, whatsoever worship,¹⁰ service, or obedience, as creatures they owe unto the Creator, and whatever he is further pleased to require of them.

¹ *John 5:26*

² *Ps. 148:13*

³ *Ps. 119:68*

⁴ *Job 22:2-3*

⁵ *Rom. 11:34-36*

⁶ *Dan. 4:25, 34-35*

⁷ *Heb. 4:13*

⁸ *Ezek. 11:5; Acts 15:18*

⁹ *Ps. 145:17*

¹⁰ *Rev. 5:12-14*

3. In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,¹ of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided;² the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;³ the Holy Spirit proceeding from the Father and the Son;⁴ all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on him.

¹ *1 John 5:7; Matt. 28:19; 2 Cor. 13:14*

² *Exod. 3:14; John 14:11; 1 Cor. 8:6*

³ *John 1:14, 18*

⁴ *John 15:26; Gal. 4:6*

3. Of God's Decree

1. God has decreed in himself, from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things, whatsoever comes to pass;¹ yet so as thereby is God neither the author of sin nor has fellowship with any therein;² nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;³ in which appears his wisdom in disposing all things, and power and faithfulness in accomplishing his decree.⁴

¹ *Isa. 46:10; Eph. 1:11; Heb. 6:17; Rom. 9:15, 18*

² *James 1:13; 1 John 1:5*

³ *Acts 4:27-28; John 19:11*

⁴ *Num. 23:19; Eph. 1:3-5*

2. Although God knows whatsoever may or can come to pass, upon all supposed conditions,¹ yet has he not decreed anything, because he foresaw it as future, or as that which would come to pass upon such conditions.²

¹ *Acts 15:18*

² *Rom. 9:11, 13, 16, 18*

3. By the decree of God, for the manifestation of his glory, some men and angels are predestinated, or foreordained to eternal life through Jesus Christ,¹ to the praise of his glorious grace;² others being left to act in their sin to their just condemnation, to the praise of his glorious justice.³

¹ *1 Tim. 5:21; Matt. 25:34*

² *Eph. 1:5-6*

³ *Rom. 9:22-23; Jude 4*

4. These angels and men thus predestined and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.¹

¹ *2 Tim. 2:19; John 13:18*

5. Those of mankind that are predestined to life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, has chosen in Christ unto everlasting glory, out of his mere free grace and love,¹ without any other thing in the creature as a condition or cause moving him thereunto.²

¹ *Eph. 1:4, 9, 11; Rom. 8:30; 2 Tim. 1:9; 1 Thes. 5:9*

² *Rom. 9:13, 16; Eph. 2:5, 12*

6. As God has appointed the elect unto glory, so he has, by the eternal and most free purpose of his will, foreordained all the means thereunto;¹ wherefore they who are elected, being fallen in Adam, are redeemed by Christ,² are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified,³ and kept by his power through faith unto salvation;⁴ neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.⁵

¹ *1 Pet. 1:2; 2 Thes. 2:13*

² *1 Thes. 5:9-10*

³ *Rom. 8:30; 2 Thes. 2:13*

⁴ *1 Pet. 1:5*

⁵ *John 10:26; John 17:9; John 6:64*

7. The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;¹ so shall this doctrine afford matter of praise,² reverence, and admiration of God, and of humility,³ diligence, and abundant consolation to all that sincerely obey the gospel.⁴

¹ *1 Thes. 1:4, 5; 2 Pet. 1:10*

² *Eph. 1:6; Rom. 11:33*

³ *Rom. 11:5-6, 20*

⁴ *Luke 10:20*

4. Of Creation

1. In the beginning it pleased God the Father, Son, and Holy Spirit,¹ for the manifestation of the glory of his eternal power,² wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.³

¹ *John 1:2-3; Heb. 1:2; Job 26:13*

² *Rom. 1:20*

³ *Col. 1:16; Gen. 1:31*

2. After God had made all other creatures, he created man, male and female,¹ with reasonable and immortal souls,² rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;³ having the law of God written in their hearts,⁴ and power to fulfill it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.⁵

¹ *Gen. 1:27*

² *Gen. 2:7*

³ *Eccles. 7:29; Gen. 1:26*

⁴ *Rom. 2:14-15*

⁵ *Gen. 3:6*

3. Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil,¹ which while they kept, they were happy in their communion with God, and had dominion over the creatures.²

¹ *Gen. 2:17*

² *Gen. 1:26, 28*

5. Of Divine Providence

1. God the good Creator of all things, in his infinite power and wisdom does uphold, direct, dispose, and govern all creatures and things,¹ from the greatest even to the least,² by his most wise and holy providence, to the end for the which they were created, according unto his infallible foreknowledge, and the free and immutable counsel of his own will; to the praise of the glory of his wisdom, power, justice, infinite goodness, and mercy.³

¹ *Heb. 1:3; Job 38:11; Isa. 46:10, 11; Ps. 135:6*

² *Matt. 10:29-31*

³ *Eph. 1:11*

2. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;¹ so that there is not anything befalls any by chance, or without his providence;² yet by the same providence he orders them to fall out according to the nature of second causes, either necessarily, freely, or contingently.³

¹ *Acts 2:23*

² *Prov. 16:33*

³ *Gen. 8:22*

3. God, in his ordinary providence makes use of means,¹ yet is free to work without,² above,³ and against them⁴ at his pleasure.

¹ *Acts 27:31, 44; Isa. 55:10-11; Hosea 1:7*

² *Rom. 4:19-21*

³ *Dan. 3:27*

4. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that his determinate counsel extends itself even to the first fall, and all other sinful actions both of angels and men;¹ and that not by a bare permission, which also he most wisely and powerfully bounds, and otherwise orders and governs;² in a manifold dispensation to his most holy ends;³ yet so, as the sinfulness of their acts proceeds only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.⁴

¹ *Rom. 11:32-34; 2 Sam. 24:1; 1 Chron. 21:1*

² *2 Kings 19:28; Ps. 76:10*

³ *Gen. 1:20; Isa. 10:6-7, 12*

⁴ *Ps. 1; Ps. 21; 1 John 2:16*

5. The most wise, righteous, and gracious God does oftentimes leave for a season his own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.¹ So that whatsoever befalls any of his elect is by his appointment, for his glory, and their good.²

¹ *2 Chron. 32:25-26, 31; 2 Cor. 12:7-9*

² *Rom. 8:28*

6. As for those wicked and ungodly men whom God, as the righteous judge, for former sin does blind and harden;¹ from them he not only withholds his grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;² but sometimes also withdraws the gifts which they had,³ and exposes them to such objects as their corruption makes occasion of sin;⁴ and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,⁵ whereby it comes to pass that they harden themselves, under those means which God uses for the softening of others.⁶

¹ *Rom. 1:24-26, 28; Rom. 11:7-8*

² *Deut. 29:4*

³ *Matt. 13:12*

⁴ *Deut. 2:30; 2 Kings 8:12-13*

⁵ *Ps. 81:11-12; 2 Thes. 2:10-12*

⁶ *Exod. 8:15, 32; Isa. 6:9-10; 1 Pet. 2:7-8*

7. As the providence of God does in general reach to all creatures, so after a more special manner it takes care of his church, and disposes of all things to the good thereof.¹

¹ *1 Tim. 4:10; Amos 9:8-9; Isa. 43:3-5*

6. Of the Fall of Man, Of Sin, And of the Punishment Thereof

1. Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,¹ yet he did not long abide in this honor; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,² which God was pleased, according to his wise and holy counsel to permit, having purposed to order it to his own glory.

¹ *Gen. 2:16-17*

² *Gen. 3:12-13; 2 Cor. 11:3*

2. Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all:¹ all becoming dead in sin,² and wholly defiled in all the faculties and parts of soul and body.³

¹ *Rom. 3:23*

² *Rom. 5:12, etc.*

³ *Titus 1:15; Gen. 6:5; Jer. 17:9; Rom. 3:10-19*

3. They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,¹ being now conceived in sin,² and by nature children of wrath,³ the servants of sin, the subjects of death,⁴ and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.⁵

¹ *Rom. 5:12-19; 1 Cor. 15:21-22, 45, 49*

² *Ps. 51:5; Job 14:4*

³ *Eph. 2:3*

⁴ *Rom. 6:20; 5:12*

⁵ *Heb. 2:14-15; 1 Thes. 1:10*

4. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil,¹ do proceed all actual transgressions.²

¹ *Rom. 8:7; Col. 1:21*

² *James 1:14-15; Matt. 15:19*

5. The corruption of nature, during this life, does remain in those that are regenerated;¹ and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin.²

¹ *Rom. 7:18, 23; Eccles. 7:20; 1 John 1:8*

² *Rom. 7:23-25; Gal. 5:17*

7. Of God's Covenant

1. The distance between God and the creature is so great, that although reasonable creatures do owe obedience to him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which he has been pleased to express by way of covenant.¹

¹ *Luke 17:10; Job 35:7-8*

2. Moreover, man having brought himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace,¹ wherein he freely offers unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved;² and promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.³

¹ *Gen. 2:17; Gal. 3:10; Rom. 3:20-21*

² *Rom. 8:3; Mark 16:15-16; John 3:16*

³ *Ezek. 36:26-27; John 6:44-45; Ps. 110:3*

3. This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,¹ and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;² and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;³ and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.⁴

¹ *Gen. 3:15*

² *Heb. 1:1*

³ *2 Tim. 1:9; Titus 1:2*

⁴ *Heb. 11:6, 13; Rom. 4:1-2; Acts 4:12; John 8:56*

8. Of Christ the Mediator

1. It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man;¹ the prophet,² priest,³ and king;⁴ head and savior of the church,⁵ the heir of all things,⁶ and judge of the world;⁷ unto whom he did from all eternity give a people to be his seed and to be by him in time redeemed, called, justified, sanctified, and glorified.⁸

¹ *Isa. 42:1; 1 Pet. 1:19-20*

² *Acts 3:22*

³ *Heb. 5:5-6*

⁴ *Ps. 2:6; Luke 1:33*

⁵ *Eph. 1:22-23*

⁶ *Heb. 1:2*

⁷ *Acts 17:31*

⁸ *Isa. 53:10; John 17:6; Rom. 8:30*

2. The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with him who made the world, who upholds and governs all things he has made, did, when the fullness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof,¹ yet without sin;² being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;³ so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.⁴

¹ *John 1:14; Gal. 4:4*

² *Rom. 8:3; Heb. 2:14, 16-17; 4:15*

³ *Matt. 1:22-23*

⁴ *Luke 1:27, 31, 35; Rom. 9:5; 1 Tim. 2:5*

3. The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,¹ having in him all the treasures of wisdom and knowledge;² in whom it pleased the Father that all fullness should dwell,³ to the end that being holy, harmless, undefiled,⁴ and full of grace and truth,⁵ he might be thoroughly furnished to execute the office of mediator and surety;⁶ which office he took not upon himself, but was thereunto called by his Father;⁷ who also put all power and judgment in his hand, and gave him commandment to execute the same.⁸

¹ *Ps. 45:7; Acts 10:38; John 3:34*

² *Col. 2:3*

³ *Col. 1:19*

⁴ *Heb. 7:26*

⁵ *John 1:14*

⁶ *Heb. 7:22*

⁷ *Heb. 5:5*

⁸ *John 5:22, 27; Matt. 28:18; Acts 2:36*

4. This office the Lord Jesus did most willingly undertake,¹ which that he might discharge he was made under the law,² and did perfectly fulfill it, and underwent the punishment due to us, which we should have borne and suffered,³ being made sin and a curse for us;⁴ enduring most grievous sorrows in his soul, and most painful sufferings in his body;⁵ was crucified, and died, and remained in the state of the dead, yet saw no corruption:⁶ on the third day he arose from the dead⁷ with the same body in which he suffered,⁸ with which he also ascended into heaven,⁹ and there sits at the right hand of his Father making intercession,¹⁰ and shall return to judge men and angels at the end of the world.¹¹

¹ *Ps. 40:7-8; Heb. 10:5-10; John 10:18*

² *Gal 4:4; Matt. 3:15*

³ *Gal. 3:13; Isa. 53:6; 1 Pet. 3:18*

⁴ *2 Cor. 5:21*

⁵ *Matt. 26:37-38; Luke 22:44; Matt. 27:46*

⁶ *Acts 13:37*

⁷ *1 Cor. 15:3-4*

⁸ *John 20:25, 27*

⁹ *Mark 16:19; Acts 1:9-11*

¹⁰ *Rom. 8:34; Heb. 9:24*

¹¹ *Acts 10:42; Rom. 14:9-10; Acts 1:11; 2 Pet. 2:4*

5. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, has fully satisfied the justice of God,¹ procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father has given unto him.²

¹ *Heb. 9:14; 10:14; Rom. 3:25-26*

² *John 17:2; Heb. 9:15*

6. Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein he was revealed, and signified to be the seed which should bruise the serpent's head;¹ and the Lamb slain from the foundation of the world,² being the same yesterday, and today and forever.³

¹ *1 Cor. 4:10; Heb. 4:2; 1 Pet. 1:10-11*

² *Rev. 13:8*

³ *Heb. 13:8*

7. Christ, in the work of mediation, acts according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture, attributed to the person denominated by the other nature.¹

¹ *John 3:13; Acts 20:28*

8. To all those for whom Christ has obtained eternal redemption, he does certainly and effectually apply and communicate the same, making intercession for them;¹ uniting them to himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey,² governing their hearts by his Word and Spirit,³ and overcoming all their enemies by his almighty power and wisdom,⁴ in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.⁵

¹ *John 6:37; 10:15-16; 17:9; Rom. 5:10*

² *John 17:6; Eph. 1:9; 1 John 5:20*

³ *Rom. 8:9, 14*

⁴ *Ps. 110:1; 1 Cor. 15:25-26*

⁵ *John 3:8; Eph. 1:8*

9. This office of mediator between God and man is proper only to Christ, who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof, transferred from him to any other.¹

¹ *1 Tim. 2:5*

10. This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetic office;¹ and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God;² and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.³

¹ *John 1:18*

² *Col. 1:21; Gal. 5:17*

³ *John 16:8; Ps. 110:3; Luke 1:74-75*

9. Of Free Will

1. God has endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil.¹

¹ *Matt. 17:12; James 1:14; Deut. 30:19*

2. Man, in his state of innocency, had freedom and power to will and to do that which was good and well-pleasing to God,¹ but yet was unstable, so that he might fall from it.²

¹ *Eccles. 7:29*

² *Gen. 3:6*

3. Man, by his fall into a state of sin, has wholly lost all ability of will to any spiritual good accompanying salvation;¹ so as a natural man, being altogether averse from that good, and dead in sin,² is not able by his own strength to convert himself, or to prepare himself thereunto.³

¹ *Rom. 5:6; 8:7*

² *Eph. 2:1, 5*

³ *Titus 3:3-5; John 6:44*

4. When God converts a sinner, and translates him into the state of grace, he frees him from his natural bondage under sin,¹ and by his grace alone enables him freely to will and to do that which is spiritually good;² yet so as that by reason of his remaining corruptions, he does not perfectly, nor only will, that which is good, but does also will that which is evil.³

¹ *Col. 1:13; John 8:36*

² *Phil. 2:13*

³ *Rom. 7:15, 18-19, 21, 23*

5. This will of man is made perfectly and immutably free to good alone in the state of glory only.¹

¹ *Eph. 4:13*

10. Of Effectual Calling

1. Those whom God has predestinated unto life, he is pleased in his appointed, and accepted time, effectually to call,¹ by his Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ;² enlightening their minds spiritually and savingly to understand the things of God;³ taking away their heart of stone, and giving unto them a heart of flesh;⁴ renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;⁵ yet so as they come most freely, being made willing by his grace.⁶

¹ *Rom. 8:30; 11:7; Eph. 1:10-11; 2 Thes. 2:13-14*

² *Eph. 2:1-6*

³ *Acts 26:18; Eph. 1:17-18*

⁴ *Ezek. 36:26*

⁵ *Deut. 30:6; Ezek. 36:27; Eph. 1:19*

⁶ *Psalm 110:3; Song of Sol. 1:4*

2. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature,¹ being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;² he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.³

¹ *2 Tim. 1:9; Eph. 2:8*

² *1 Cor. 2:14; Eph. 2:5; John 5:25*

³ *Eph. 1:19-20*

3. Elect infants dying in infancy are regenerated and saved by Christ through the Spirit;¹ who works when, and where, and how he pleases;² so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word.

¹ *John 3:3, 5-6*

² *John 3:8*

4. Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,¹ yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:² much less can men that receive not the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.³

¹ *Matt. 22:14; 13:20-21; Heb. 6:4-5*

² *John 6:44-45, 65; 1 John 2:24-25*

³ *Acts 4:12; John 4:22; 17:3*

11. Of Justification

1. Those whom God effectually calls, he also freely justifies,¹ not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;² not for anything wrought in them, or done by them, but for Christ's sake alone;³ not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in his death for their whole and sole righteousness by faith,⁴ which faith they have not of themselves; it is the gift of God.⁵

¹ *Rom. 3:24; 8:30*

² *Rom. 4:5-8; Eph. 1:7*

³ *1 Cor. 1:30-31; Rom. 5:17-19*

⁴ *Phil. 3:8-9; Eph. 2:8-10*

⁵ *John 1:12; Rom. 5:17*

2. Faith thus receiving and resting on Christ and his righteousness, is the alone instrument of justification;¹ yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but works by love.²

¹ *Rom. 3:28*

² *Gal. 5:6; James 2:17, 22, 26*

3. Christ, by his obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of himself in the blood of his cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;¹ yet, inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for anything in them,² their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners.³

¹ *Heb. 10:14; 1 Pet. 1:18-19; Isa. 53:5-6*

² *Rom. 8:32; 2 Cor. 5:21*

³ *Rom. 3:26; Eph. 1:6-7; Eph. 2:7*

4. God did from all eternity decree to justify all the elect,¹ and Christ did in the fullness of time die for their sins, and rise again for their justification;² nevertheless, they are not justified personally, until the Holy Spirit does in time due actually apply Christ unto them.³

¹ *Gal. 3:8; 1 Pet. 1:2; 1 Tim. 2:6*

² *Rom. 4:25*

³ *Col. 1:21-22; Titus 3:4-7*

5. God does continue to forgive the sins of those that are justified,¹ and although they can never fall from the state of justification,² yet they may, by their sins, fall under God's fatherly displeasure;³ and in that condition they have not usually the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.⁴

¹ *Matt. 6:12; 1 John 1:7, 9*

² *John 10:28*

³ *Ps. 89:31-33*

⁴ *Ps. 32:5; Ps. 51; Matt. 26:75*

6. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.¹

¹ *Gal. 3:9; Rom. 4:22-24*

12. Of Adoption

1. All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,¹ by which they are taken into the number, and enjoy the liberties and privileges of the children of God,² have his name put upon them,³ receive the spirit of adoption,⁴ have access to the throne of grace with boldness, are enabled to cry Abba, Father,⁵ are pitied,⁶ protected,⁷ provided for,⁸ and chastened by him as by a Father,⁹ yet never cast off,¹⁰ but sealed to the day of redemption,¹¹ and inherit the promises as heirs of everlasting salvation.¹²

¹ *Eph. 1:5; Gal. 4:4-5*

² *John 1:12; Rom. 8:17*

³ *2 Cor. 6:18; Rev. 3:12*

⁴ *Rom. 8:15*

⁵ *Gal. 4:6; Eph. 2:18*

⁶ *Ps. 103:13*

⁷ *Prov. 14:26; 1 Pet. 5:7*

⁸ *Heb. 12:6*

⁹ *Isa. 54:8-9*

¹⁰ *Lament. 3:31*

¹¹ *Eph. 4:30*

¹² *Heb. 1:14; 6:12*

13. Of Sanctification

1. They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,¹ through the same virtue, by His Word and Spirit dwelling in them;² the dominion of the whole body of sin is destroyed,³ and the several lusts thereof are more and more weakened and mortified,⁴ and they more and more quickened and strengthened in all saving graces,⁵ to the practice of all true holiness, without which no man shall see the Lord.⁶

¹ Acts 20:32; Rom. 6:5-6

² John 17:17; Eph. 3:16-19; 1 Thes. 5:21-23

³ Rom. 6:14

⁴ Gal. 5:24

⁵ Col. 1:11

⁶ 2 Cor. 7:1; Heb. 12:14

2. This sanctification is throughout the whole man,¹ yet imperfect in this life; there abides still some remnants of corruption in every part,² wherefrom arises a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.³

¹ 1 Thes. 5:23

² Rom. 7:18, 23

³ Gal. 5:17; 1 Pet. 2:11

3. In which war, although the remaining corruption for a time may much prevail,¹ yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part does overcome;² and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word has prescribed them.³

¹ Rom. 7:23

² Rom. 6:14

³ Eph. 4:15-16; 2 Cor. 3:18; 7:1

14. Of Saving Faith

1. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts,¹ and is ordinarily wrought by the ministry of the Word;² by which also, and by the administration of baptism and the Lord's Supper, prayer, and other means appointed of God, it is increased and strengthened.³

¹ *2 Cor. 4:13; Eph. 2:8*

² *Rom. 10:14, 17*

³ *Luke 17:5; 1 Pet. 2:2; Acts 20:32*

2. By this faith a Christian believes to be true whatsoever is revealed in the Word for the authority of God himself,¹ and also apprehends an excellency therein above all other writings and all things in the world,² as it bears forth the glory of God in his attributes, the excellency of Christ in his nature and offices, and the power and fullness of the Holy Spirit in his workings and operations: and so is enabled to cast his soul upon the truth thus believed;³ and also acts differently upon that which each particular passage thereof contains; yielding obedience to the commands,⁴ trembling at the threatenings,⁵ and embracing the promises of God for this life and that which is to come;⁶ but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.⁷

¹ *Acts 24:14*

² *Ps. 19:7-10; Ps. 119:72*

³ *2 Tim. 1:12*

⁴ *John 15:14*

⁵ *Isa. 66:2*

⁶ *Heb. 11:13*

⁷ *John 1:12; Acts 16:31; Gal. 2:20; Acts 15:11*

3. This faith, although it be different in degrees, and may be weak or strong,¹ yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;² and therefore, though it may be many times assailed and weakened, yet it gets the victory,³ growing up in many to the attainment of a full assurance through Christ,⁴ who is both the author and finisher of our faith.⁵

¹ *Heb. 5:13-14; Matt. 6:30; Rom. 4:19-20*

² *2 Pet. 1:1*

³ *Eph. 6:16; 1 John 5:4-5*

⁴ *Heb. 6:11-12; Col. 2:2*

⁵ *Heb. 12:2*

15. Of Repentance Unto Life and Salvation

1. Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling gives them repentance unto life.¹

¹ *Titus 3:2-5*

2. Whereas there is none that does good and sins not,¹ and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God has, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.²

¹ *Eccles. 7:20*

² *Luke 22:31-32*

3. This saving repentance is an evangelical grace,¹ whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, does, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-aborrenency,² praying for pardon and strength of grace, with a purpose and endeavor, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.³

¹ *Zech. 12:10; Acts 11:18*

² *Ezek. 36:31; 2 Cor. 7:11*

³ *Ps. 119:6, 128*

4. As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man's duty to repent of his particular known sins particularly.¹

¹ *Luke 19:8; 1 Tim. 1:13, 15*

5. Such is the provision which God has made through Christ in the covenant of grace for the preservation of believers unto salvation; that although there is no sin so small but it deserves damnation;¹ yet there is no sin so great that it shall bring damnation on them that repent;² which makes the constant preaching of repentance necessary.

¹ *Rom. 6:23*

² *Isa. 1:16-18; 55:7*

16. Of Good Works

1. Good works are only such as God has commanded in his Holy Word,¹ and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretense of good intentions.²

¹ *Micah 6:8; Heb. 13:21*

² *Matt. 15:9; Isa. 29:13*

2. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;¹ and by them believers manifest their thankfulness,² strengthen their assurance,³ edify their brethren, adorn the profession of the gospel,⁴ stop the mouths of the adversaries, and glorify God,⁵ whose workmanship they are, created in Christ Jesus thereunto,⁶ that having their fruit unto holiness they may have the end eternal life.⁷

¹ *James 2:18, 22*

² *Ps. 116:12-13*

³ *1 John 2:3, 5; 2 Pet. 1:5-11*

⁴ *Matt. 5:16*

⁵ *1 Tim. 6:1; 1 Pet. 2:15; Phil. 1:11*

⁶ *Eph. 2:10*

⁷ *Rom. 6:22*

3. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ;¹ and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of his good pleasure;² yet they are not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them.³

¹ *John 15:4-5*

² *2 Cor. 3:5; Phil. 2:13*

³ *Phil. 2:12; Heb. 6:11-12; Isa. 64:7*

4. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do.¹

¹ *Job 9:2, 3; Gal. 5:17; Luke 17:10*

5. We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;¹ but when we have done all we can, we have done but our duty, and are unprofitable servants; and because as they are good they proceed from his Spirit,² and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.³

¹ *Rom. 3:20; Eph. 2:8-9; Rom. 4:6*

² *Gal. 5:22-23*

³ *Isa. 64:6; Ps. 143:2*

6. Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in him;¹ not as though they were in this life wholly unblameable and unreprieveable in God's sight, but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.²

¹ *Eph. 1:6; 1 Pet. 2:5;*

² *Matt. 25:21, 23; Heb. 6:10*

7. Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others;¹ yet because they proceed not from a heart purified by faith,² nor are done in a right manner according to the Word,³ nor to a right end, the glory of God,⁴ they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God,⁵ and yet their neglect of them is more sinful and displeasing to God.⁶

¹ *2 Kings 10:30; 1 Kings 21:27, 29*

² *Gen. 4:5; Heb. 11:4, 6*

³ *1 Cor. 13:1*

⁴ *Matt. 6:2, 5*

⁵ *Amos 5:21-22; Rom. 9:16; Titus 3:5*

⁶ *Job 21:14-15; Matt. 25:41-43*

17. Of The Perseverance of the Saints

1. Those whom God has accepted in the beloved, effectually called and sanctified by his Spirit, and given the precious faith of his elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence he still begets and nourishes in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;¹ and though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,² yet he is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of his hands, and their names having been written in the book of life from all eternity.³

¹ *John 10:28-29; Phil. 1:6; 2 Tim. 2:19; 1 John 2:19*

² *Ps. 89:31-32; 1 Cor. 11:32*

³ *Mal. 3:6*

2. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election,¹ flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with him,² the oath of God,³ the abiding of his Spirit, and the seed of God within them,⁴ and the nature of the covenant of grace;⁵ from all which arises also the certainty and infallibility thereof.

¹ *Rom. 8:30; Rom. 9:11, 16*

² *Rom. 5:9-10; John 14:19*

³ *Heb. 6:17-18*

⁴ *1 John 3:9*

⁵ *Jer. 32:40*

3. And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,¹ whereby they incur God's displeasure and grieve his Holy Spirit,² come to have their graces and comforts impaired,³ have their hearts hardened, and their consciences wounded,⁴ hurt and scandalize others, and bring temporal judgments upon themselves,⁵ yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.⁶

¹ *Matt. 26:70, 72, 74*

² *Isa. 64:5, 9; Eph. 4:30*

³ *Ps. 51:10, 12*

⁴ *Ps. 32:3-4*

⁵ *2 Sam. 12:14*

⁶ *Luke 22:32, 61-62*

18. Of the Assurance of Grace and Salvation

1. Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God and state of salvation, which hope of theirs shall perish;¹ yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,² which hope shall never make them ashamed.³

¹ *Job 8:13-14; Matt. 7:22-23*

² *1 John 2:3; 3:14, 18-19, 21, 24; 5:13*

³ *Rom. 5:2, 5*

2. This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,¹ founded on the blood and righteousness of Christ revealed in the Gospel;² and also upon the inward evidence of those graces of the Spirit unto which promises are made,³ and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;⁴ and, as a fruit thereof, keeping the heart both humble and holy.⁵

¹ *Heb. 6:11, 19*

² *Heb. 6:17-18*

³ *2 Pet. 1:4-5, 10-11*

⁴ *Rom. 8:15-16*

⁵ *1 John 3:1-3*

3. This infallible assurance does not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker of it;¹ yet being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of means, attain thereunto;² and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;³ —so far is it from inclining men to looseness.⁴

¹ *Isa. 50:10; Ps. 88; Ps. 77:1-12*

² *1 John 4:13; Heb. 6:11-12*

³ *Rom. 5:1-2, 5; 14:17; Ps. 119:32*

⁴ *Rom. 6:1-2; Titus 2:11-12, 14*

4. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,¹ by falling into some special sin which wounds the conscience and grieves the Spirit;² by some sudden or vehement temptation,³ by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness and to have no light,⁴ yet are they never destitute of the seed of God⁵ and life of faith,⁶ that love of Christ and the brethren, that sincerity of heart and conscience of duty out of which, by the operation of the Spirit, this assurance may in due time be revived,⁷ and by the which, in the meantime, they are preserved from utter despair.⁸

¹ *Song of Sol. 5:2-3, 6*

² *Ps. 51:8, 12, 14*

³ *Ps. 116:11; Ps. 77:7-8; Ps. 31:22*

⁴ *Ps. 30:7*

⁵ *1 John 3:9*

⁶ *Luke 22:32*

⁷ *Ps. 42:5, 11*

⁸ *Lament. 3:26-31*

19. Of the Law of God

1. God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;¹ by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience;² promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.³

¹ *Gen. 1:27; Eccles. 7:29*

² *Rom. 10:5*

³ *Gal. 3:10, 12*

2. The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall,¹ and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.²

¹ *Rom. 2:14-15*

² *Deut. 10:4*

3. Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;¹ and partly holding forth divers instructions of moral duties,² all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.³

¹ *Heb. 10:1; Col. 2:17*

² *1 Cor. 5:7*

³ *Col. 2:14, 16-17; Eph. 2:14, 16*

4. To them also he gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being of moral use.¹

¹ *1 Cor. 9:8-10*

5. The moral law does for ever bind all, as well justified persons as others, to the obedience thereof,¹ and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it;² neither does Christ in the Gospel any way dissolve, but much strengthen this obligation.³

¹ *Rom. 13:8-10; James 2:8, 10-12*

² *James 2:10-11;*

³ *Matt. 5:17-19; Rom. 3:31*

6. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned,¹ yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;² together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigor thereof. The promises of it likewise show them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourages to the one and deters from the other, is no evidence of his being under the law and not under grace.³

¹ *Rom. 6:14; Gal. 2:16; Rom. 8:1; 10:4*

² *Rom. 3:20; 7:7, etc.*

³ *Rom. 6:12-14; 1 Pet. 3:8-13*

7. Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it,¹ the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requires to be done.²

¹ *Gal. 3:21*

² *Ezek. 36:27*

20. Of the Gospel, and of the Extent of the Grace Thereof

1. The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;¹ in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.²

¹ *Gen. 3:15*

² *Rev. 13:8*

2. This promise of Christ, and salvation by him, is revealed only by the Word of God;¹ neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by him, so much as in a general or obscure way;² much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.³

¹ *Rom. 1:17*

² *Rom. 10:14-15, 17*

³ *Prov. 29:18; Isa. 25:7; 60:2-3*

3. The revelation of the gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;¹ not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so;² and therefore in all ages, the preaching of the gospel has been granted unto persons and nations, as to the extent or straightening of it, in great variety, according to the counsel of the will of God.

¹ *Ps. 147:20; Acts 16:7*

² *Rom. 1:18-32*

4. Although the gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;¹ without which no other means will effect their conversion unto God.²

¹ *Ps. 110:3; 1 Cor. 2:14; Eph. 1:19-20*

² *John 6:44; 2 Cor. 4:4, 6*

21. Of Christian Liberty and Liberty of Conscience

1. The liberty which Christ has purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigor and curse of the law,¹ and in their being delivered from this present evil world,² bondage to Satan,³ and dominion of sin,⁴ from the evil of afflictions,⁵ the fear and sting of death, the victory of the grave,⁶ and everlasting damnation:⁷ as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,⁸ but a child-like love and willing mind.⁹ All which were common also to believers under the law for the substance of them;¹⁰ but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.¹¹

¹ Gal. 3:13

² Gal. 1:4

³ Acts 26:18

⁴ Rom. 8:3

⁵ Rom. 8:28

⁶ 1 Cor. 15:54-57

⁷ 2 Thes. 1:10

⁸ Rom. 8:15

⁹ Luke 1:73-75; 1 John 4:18

¹⁰ Gal. 3:9, 14

¹¹ John 7:38-39; Heb. 10:19-21

2. God alone is Lord of the conscience,¹ and has left it free from the doctrines and commandments of men which are in any thing contrary to his word, or not contained in it.² So that to believe such doctrines, or obey such commands out of conscience, is to betray true liberty of conscience;³ and the requiring of an implicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also.⁴

¹ James 4:12; Rom. 14:4

² Acts 4:19, 29; 1 Cor. 7:23; Matt. 15:9

³ Col. 2:20, 22-23

⁴ 1 Cor. 3:5; 2 Cor. 1:24

3. They who upon pretense of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,¹ so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our lives.²

¹ *Rom. 6:1-2*

² *Gal. 5:13; 2 Pet. 2:18, 21*

22. Of Religious Worship and the Sabbath Day

1. The light of nature shows that there is a God, who has lordship and sovereignty over all; is just, good and does good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might.¹ But the acceptable way of worshiping the true God, is instituted by himself,² and so limited by his own revealed will, that he may not be worshiped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.³

¹ *Jer. 10:7; Mark 12:33*

² *Deut. 12:32*

³ *Exod. 20:4-6*

2. Religious worship is to be given to God the Father, Son, and Holy Spirit, and to him alone;¹ not to angels, saints, or any other creatures;² and since the fall, not without a mediator,³ nor in the mediation of any other but Christ alone.⁴

¹ *Matt. 4:9-10; John 6:23; Matt. 28:19*

² *Rom. 1:25; Col. 2:18; Rev. 19:10*

³ *John 14:6*

⁴ *1 Tim. 2:5*

3. Prayer, with thanksgiving, being one part of natural worship, is by God required of all men.¹ But that it may be accepted, it is to be made in the name of the Son,² by the help of the Spirit,³ according to his will;⁴ with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a known tongue.⁵

¹ *Ps. 95:1-7; Ps. 65:2*

² *John 14:13-14*

³ *Rom. 8:26*

⁴ *1 John 5:14*

⁵ *1 Cor. 14:16-17*

4. Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter;¹ but not for the dead,² nor for those of whom it may be known that they have sinned the sin unto death.³

¹ *1 Tim. 2:1-2; 2 Sam. 7:29*

² *2 Sam. 12:21-23*

³ *1 John 5:16*

5. The reading of the Scriptures,¹ preaching, and hearing the Word of God,² teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;³ as also the administration of baptism,⁴ and the Lord's supper,⁵ are all parts of religious worship of God, to be performed in obedience to him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,⁶ and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.⁷

¹ *1 Tim. 4:13*

² *2 Tim. 4:2; Luke 8:18*

³ *Col. 3:16; Eph. 5:19*

⁴ *Matt. 28:19-20*

⁵ *1 Cor. 11:26*

⁶ *Esther 4:16; Joel 2:12*

⁷ *Exod. 15:1-19, Ps. 107*

6. Neither prayer nor any other part of religious worship, is now under the gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshiped everywhere in spirit and in truth;¹ as in private families² daily,³ and in secret each one by himself;⁴ so more solemnly in the public assemblies, which are not carelessly nor willfully to be neglected or forsaken, when God by his word or providence calls thereunto.⁵

¹ *John 4:21; Mal. 1:11; 1 Tim. 2:8*

² *Acts 10:2*

³ *Matt. 6:11; Ps. 55:17*

⁴ *Matt. 6:6*

⁵ *Heb. 10:25; Acts 2:42*

7. As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by his Word, in a positive moral, and perpetual commandment, binding all men, in all ages, he has particularly appointed one day in seven for a sabbath to be kept holy unto him,¹ which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:² and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

¹ *Exod. 20:8*

² *1 Cor. 16:1-2; Acts 20:7; Rev. 1:10*

8. The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe a holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,¹ but are also taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy.²

¹ *Isa. 58:13; Neh. 13:15-22*

² *Matt. 12:1-13*

23. Of Lawful Oaths and Vows

1. A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgment, solemnly calls God to witness what he swears,¹ and to judge him according to the truth or falseness thereof.²

¹ *Exod. 20:7; Deut. 10:20; Jer. 4:2*

² *2 Chron. 6:22, 23*

2. The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;¹ yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the word of God;² so a lawful oath being imposed by lawful authority in such matters, ought to be taken.³

¹ *Matt. 5:34, 37; James 5:12*

² *Heb. 6:16; 2 Cor. 1:23*

³ *Neh. 13:25*

3. Whosoever takes an oath warranted by the word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knows to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.¹

¹ *Lev. 19:12; Jer. 23:10*

4. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.¹

¹ *Ps. 24:4*

5. A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;¹ but popish monastical vows of perpetual single life,² professed poverty,³ and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.⁴

¹ *Ps. 76:11; Gen. 28:20-22*

² *1 Cor. 7:2, 9*

³ *Eph. 4:28*

⁴ *Matt. 19:11*

24. Of the Civil Magistrate

1. God, the supreme Lord and King of all the world, has ordained civil magistrates to be under him, over the people, for his own glory and the public good; and to this end has armed them with the power of the sword, for defense and encouragement of them that do good, and for the punishment of evil doers.¹

¹ *Rom. 13:1-4*

2. It is lawful for Christians to accept and execute the office of a magistrate when called thereunto; in the management whereof, as they ought especially to maintain justice and peace,¹ according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament wage war upon just and necessary occasions.²

¹ *2 Sam. 23:3; Ps. 82:3-4*

² *Luke 3:14*

3. Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience sake;¹ and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.²

¹ *Rom. 13:5-7; 1 Pet. 2:17*

² *1 Tim. 2:1-2*

25. Of Marriage

1. Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.¹

¹ *Gen. 2:24; Mal. 2:15; Matt. 19:5-6*

2. Marriage was ordained for the mutual help of husband and wife,¹ for the increase of mankind with a legitimate issue,² and the preventing of uncleanness.³

¹ *Gen. 2:18*

² *Gen. 1:28*

³ *1 Cor. 7:2, 9*

3. It is lawful for all sorts of people to marry, who are able with judgment to give their consent;¹ yet it is the duty of Christians to marry in the Lord;² and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.³

¹ *Heb. 13:4; 1 Tim. 4:3*

² *1 Cor. 7:39*

³ *Neh. 13:25-27*

4. Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the Word;¹ nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.²

¹ *Lev. 18*

² *Mark 6:18; 1 Cor. 5:1*

26: Of the Church

1. The catholic or universal church, which (with respect to the internal work of the Spirit and truth of grace) may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fullness of him that fills all in all.¹

¹ *Heb. 12:23; Col. 1:18; Eph. 1:10, 22-23; 5:23, 27, 32*

2. All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, are and may be called visible saints;¹ and of such ought all particular congregations to be constituted.²

¹ *1 Cor. 1:2; Acts 11:26*

² *Rom. 1:7; Eph. 1:20-22*

3. The purest churches under heaven are subject to mixture and error;¹ and some have so degenerated as to become no churches of Christ, but synagogues of Satan;² nevertheless Christ always has had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in him, and make profession of his name.³

¹ *1 Cor. 5; Rev. 2-3*

² *Rev. 18:2; 2 Thes. 2:11-12*

³ *Matt. 16:18; Ps. 72:17; 102:28; Rev. 12:17*

4. The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner;¹ neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalts himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.²

¹ *Col. 1:18; Matt. 28:18-20; Eph. 4:11-12*

² *2 Thes. 2:2-9*

5. In the execution of this power wherewith he is so intrusted, the Lord Jesus calls out of the world unto himself, through the ministry of his word, by his Spirit, those that are given unto him by his Father,¹ that they may walk before him in all the ways of obedience, which he prescribes to them in his word.² Those thus called, he commands to walk together in particular societies, or churches, for their mutual edification, and the due performance of that public worship, which he requires of them in the world.³

¹ *John 10:16; 12:32*

² *Matt. 28:20*

³ *Matt. 18:15-20*

6. The members of these churches are saints by calling, visibly manifesting and evidencing (in and by their profession and walking) their obedience unto that call of Christ;¹ and do willingly consent to walk together, according to the appointment of Christ; giving up themselves to the Lord, and one to another, by the will of God, in professed subjection to the ordinances of the Gospel.²

¹ *Rom.. 1:7; 1 Cor. 1:2*

² *Acts 2:41-42; 5:13-14; 2 Cor. 9:13*

7. To each of these churches thus gathered, according to his mind declared in his word, he has given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which he has instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.¹

¹ *Matt. 18:17-18; 1 Cor. 5:4-5; 5:13; 2 Cor. 2:6-8*

8. A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered), for the peculiar administration of ordinances, and execution of power or duty, which he intrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons.¹

¹ *Acts 20:17, 28; Phil. 1:1*

9. The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;¹ and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;² and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.³

¹ *Acts 14:23*

² *1 Tim. 4:14*

³ *Acts 6:3, 5-6*

10. The work of pastors being constantly to attend the service of Christ, in his churches, in the ministry of the word and prayer, with watching for their souls, as they that must give an account to him;¹ it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,² so as they may have a comfortable supply, without being themselves entangled in secular affairs;³ and may also be capable of exercising hospitality towards others;⁴ and this is required by the law of nature, and by the express order of our Lord Jesus, who has ordained that they that preach the Gospel should live of the Gospel.⁵

¹ *Acts 6:4; Heb. 13:17*

² *1 Tim. 5:17-18; Gal. 6:6-7*

³ *2 Tim. 2:4*

⁴ *1 Tim. 3:2*

⁵ *1 Cor. 9:6-14*

11. Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the word, by way of office, yet the work of preaching the word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.¹

¹ Acts 11:19-21; 1 Pet. 4:10-11

12. As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also under the censures and government thereof, according to the rule of Christ.¹

¹ 1 Thes. 5:14; 2 Thes. 3:6, 14-15

13. No church members, upon any offense taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offense at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.¹

¹ Matt. 18:15-17; Eph. 4:2, 3

14. As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ,¹ in all places, and upon all occasions to further every one within the bounds of their places and callings, in the exercise of their gifts and graces, so the churches, when planted by the providence of God, so as they may enjoy opportunity and advantage for it, ought to hold communion among themselves, for their peace, increase of love, and mutual edification.²

¹ Eph. 6:18; Ps. 122:6

² Rom. 16:1-2; 3 John 8-10

15. In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;¹ howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.²

¹ *Acts 15:2, 4, 6, 22-23, 25*

² *2 Cor. 1:24; 1 John 4:1*

27. Of the Communion of Saints

1. All saints that are united to Jesus Christ, their head, by his Spirit, and faith, although they are not made thereby one person with him, have fellowship in his graces, sufferings, death, resurrection, and glory;¹ and, being united to one another in love, they have communion in each others gifts and graces,² and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.³

¹ *1 John 1:3; John 1:16; Phil. 3:10; Rom. 6:5-6*

² *Eph. 4:15-16; 1 Cor. 12:7; 1 Cor. 3:21-23*

³ *1 Thes. 5:11, 14; Rom. 1:12; 1 John 3:17-18; Gal. 6:10*

2. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;¹ as also in relieving each other in outward things according to their several abilities, and necessities;² which communion, according to the rule of the gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,³ or churches,⁴ yet, as God offers opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, does not take away or infringe the title or propriety which each man has in his goods and possessions.⁵

¹ *Heb. 10:24-25; Heb. 3:12-13*

² *Acts 11:29-30*

³ *Eph. 6:4*

⁴ *1 Cor. 12:14-27*

⁵ *Acts 5:4; Eph. 4:28*

28. Of Baptism and the Lord's Supper

1. Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only lawgiver, to be continued in his church to the end of the world.¹

¹ *Matt. 28:19-20; 1 Cor. 11:26*

2. These holy appointments are to be administered by those only who are qualified and thereunto called, according to the commission of Christ.¹

¹ *Matt. 28:19; 1 Cor. 4:1*

29. Of Baptism

1. Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with him, in his death and resurrection; of his being engrafted into him;¹ of remission of sins;² and of giving up into God, through Jesus Christ, to live and walk in newness of life.³

¹ *Rom. 6:3-5; Col. 2:12; Gal. 3:27*

² *Mark 1:4; Acts 22:16*

³ *Rom. 6:4*

2. Those who do actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects of this ordinance.¹

¹ *Mark 16:16; Acts 8:36-37; 2:41; 8:12; 18:8*

3. The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit.¹

¹ *Matt. 28:19-20; Acts 8:38*

4. Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance.¹

¹ *Matt. 3:16; John 3:23*

30. Of the Lord's Supper

1. The supper of the Lord Jesus was instituted by him the same night wherein he was betrayed, to be observed in his churches, unto the end of the world, for the perpetual remembrance, and showing forth the sacrifice of himself in his death,¹ confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in him, their further engagement in, and to all duties which they owe to him; and to be a bond and pledge of their communion with him, and with each other.²

¹ *1 Cor. 11:23-26*

² *1 Cor. 10:16-17, 21*

2. In this ordinance Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of himself by himself upon the cross, once for all;¹ and a spiritual oblation of all possible praise unto God for the same.² So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own sacrifice, the alone propitiation for all the sins of the elect.

¹ *Heb. 9:25-26, 28*

² *1 Cor. 11:24; Matt. 26:26-27*

3. The Lord Jesus has, in this ordinance, appointed his ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.¹

¹ *1 Cor. 11:23-26, etc.*

4. The denial of the cup to the people, worshiping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.¹

¹ *Matt. 26:26-28; Matt. 15:9; Exod. 20:4-5*

5. The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, in other words, the body and blood of Christ,¹ albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.²

¹ *1 Cor. 11:27*

² *1 Cor. 11:26-28*

6. That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,¹ but even to common sense and reason, overthrows the nature of the ordinance, and has been, and is, the cause of manifold superstitions, yea, of gross idolatries.²

¹ *Acts 3:21; Luke 14:6, 39*

² *1 Cor. 11:24-25*

7. Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.¹

¹ *1 Cor. 10:16; 11:23-26*

8. All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's table, and cannot, without great sin against him, while they remain such, partake of these holy mysteries, or be admitted thereunto;¹ yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.²

¹ *2 Cor. 6:14-15*

² *1 Cor. 11:29; Matt. 7:6*

31. Of the State of Man after Death and Of the Resurrection of the Dead

1. The bodies of men after death return to dust, and see corruption;¹ but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them.² The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;³ and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;⁴ besides these two places, for souls separated from their bodies, the Scripture acknowledges none.

¹ *Gen. 3:19; Acts 13:36*

² *Eccles. 12:7*

³ *Luke 23:43; 2 Cor. 5:1, 6, 8; Phil. 1:23; Heb. 12:23*

⁴ *Jude 6-7; 1 Pet. 3:19; Luke 16:23-24*

2. At the last day, such of the saints as are found alive, shall not sleep, but be changed;¹ and all the dead shall be raised up with the selfsame bodies, and none other;² although with different qualities, which shall be united again to their souls forever.³

¹ *1 Cor. 15:51-52; 1 Thes. 4:17*

² *Job 19:26-27*

³ *1 Cor. 15:42-43*

3. The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of the just, by his Spirit, unto honor, and be made conformable to his own glorious body.¹

¹ *Acts 24:15; John 5:28-29; Phil. 3:21*

32. Of the Last Judgment

1. God has appointed a day wherein he will judge the world in righteousness, by Jesus Christ;¹ to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,² but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.³

¹ Acts 17:31; John 5:22-27

² 1 Cor. 6:3; Jude 6

³ 2 Cor. 5:10; Eccles. 12:14; Matt. 12:36; Rom. 14:10, 12; Matt. 25:32-46

2. The end of God's appointing this day, is for the manifestation of the glory of his mercy, in the eternal salvation of the elect; and of his justice, in the eternal damnation of the reprobate, who are wicked and disobedient;¹ for then shall the righteous go into everlasting life, and receive that fullness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast aside into everlasting torments,² and punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.³

¹ Rom. 9:22-23

² Matt. 25:21, 34; 2 Tim. 4:8

³ Matt. 25:46; Mark 9:48; 2 Thes. 1:7-10

3. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin,¹ and for the greater consolation of the godly in their adversity,² so will he have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,³ and may ever be prepared to say, Come Lord Jesus; come quickly.⁴ Amen.

¹ 2 Cor. 5:10-11

² 2 Thes. 1:5-7

³ Mark 13:35-37; Luke 12:35-40

⁴ Rev. 22:20

Closing Statement & Signatories

We the MINISTERS, and MESSENGERS of, and concerned for upwards of, one hundred BAPTIZED CHURCHES, in England and Wales (denying Arminianism), being met together in London, from the third of the seventh month to the eleventh of the same, 1689, to consider of some things that might be for the glory of God, and the good of these congregations, have thought meet (for the satisfaction of all other Christians that differ from us in the point of Baptism) to recommend to their perusal the confession of our faith, which confession we own, as containing the doctrine of our faith and practice, and do desire that the members of our churches respectively do furnish themselves therewith.

Hansard Knollys

Pastor, Broken Wharf, London

Benjamin Keach

Pastor, Horse-lie-down, Southwark

William Kiffin

Pastor, Devonshire-square, London

Andrew Gifford

Pastor, Bristol, Fryars, Som. & Glouc.

John Harris

Pastor, Joiner's Hall, London

Thomas Vaux

Pastor, Broadmead, Som. & Glouc.

William Collins

Pastor, Petty France, London

Thomas Winnel

Pastor, Taunton, Som. & Glouc.

Hurcules Collins

Pastor, Wapping, London

James Hitt

Preacher, Dalwood, Dorset

Robert Steed

Pastor, Broken Wharf, London

Richard Tidmarsh

Minister, Oxford City, Oxon

Leonard Harrison

Pastor, Limehouse, London

William Facey

Pastor, Reading, Berks

George Barret

Pastor, Mile End Green, London

Samuel Buttall

Minister, Plymouth, Devon

Isaac Lamb

Pastor, Pennington-street, London

Christopher Price

Minister, Abergayenny, Monmouth

Richard Adams

Minister, Shad Thames, Southwark

Daniel Finch

Minister, Kingsworth, Herts

John Ball

Minister, Tiverton, Devon

Richard Sutton

Pastor, Tring, Herts

Edmond White

Pastor, Evershall, Bedford

Robert Knight

Pastor, Stukeley, Bucks

William Prichard

Pastor, Blaenau, Monmouth

Edward Price

Pastor, Hereford City, Hereford

Paul Fruin

Minister, Warwick, Warwick

William Phipps

Pastor, Exon, Devon

Richard Ring

Pastor, Southampton, Hants

William Hawkins

Pastor, Dimmock, Gloucester

John Tomkins

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Samuel Ewer

Pastor, Hemstead, Herts

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Pastor, Bridgewater, Somerset

Edward Man

Pastor, Houndsditch, London

John Carter

Pastor, Steventon, Bedford

Charles Archer

Pastor, Hock-Norton, Oxon

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FINIS

A
BRIEF INSTRUCTION
in the
PRINCIPLES
of
CHRISTIAN RELIGION

Agreeable to the Confession of Faith, but forth by the ELDERS and BRETHREN on many Congesgations of Christians (baptized upon profession of their faith) in London and the Country; owning the Doctrine of Personal Election and Final Persecerance.

And these Words which I command thee this Day, shall be in thine Heart. And thou shalt teach them diligently unto thy Children, and shalt talk of them whn thou sittith in thine House, & c.

— Deuteronomy 6:6-7

The Fifth Edition

London, Printed in the Year 1695.

Questions 1 - 6 — Humanity & the Bible

Q. 1: *Who is the first and chiefest being?*

A: God is the first and chiefest being.¹

¹ *Isa. 44:6; 48:12; Ps. 97:9*

Q. 2: *Ought everyone to believe there is a God?*

A: Everyone ought to believe there is a God;¹ and it is their great sin and folly who do not.²

¹ *Heb. 11:6*

² *Ps. 14:1*

Q. 3: *How may we know there is a God?*

A: The light of nature in man and the works of God plainly declare there is a God;¹ but his Word and Spirit only do it fully and effectually for the salvation of sinners.²

¹ *Rom. 1:19-20; Ps. 19:1-3; Acts 17:24*

² *1 Cor. 2:10; 2 Tim. 3:15-16*

Q. 4: *What is the Word of God?*

A: The Holy Scriptures of the Old and New Testament are the Word of God, and the only certain rule of faith and obedience.¹

¹ *2 Tim. 3:16; Eph. 2:20*

Q. 5: *May all men make use of the Holy Scriptures?*

A: All men are not only permitted, but commanded and exhorted to read, hear, and understand the Holy Scriptures.¹

¹ *John 5:39; Luke 16:29; Acts 8:28-30; 17:11; Rev 1:3*

Q. 6: *What things are chiefly contained in the Holy Scriptures?*

A: The Holy Scriptures chiefly contain what man ought to believe concerning God, and what duty God requires of man.¹

¹ *2 Tim. 1:13; 3:15-16*

Questions 7 - 9 — God

Q. 7: *What is God?*

A: God is a Spirit,¹ infinite,² eternal,³ and unchangeable⁴ in his being,⁵ wisdom,⁶ power, holiness,⁷ justice,⁸ goodness, and truth.⁹

¹ *John 4:24*

² *Job 11:7-9*

³ *Ps. 90:2*

⁴ *James 1:17*

⁵ *Exod. 3:14*

⁶ *Ps. 147:5*

⁷ *Rev. 4:8*

⁸ *Rev. 15:4*

⁹ *Exod. 34:6-7*

Q. 8: *Are there more gods than one?*

A: There is but one only, the living and true God.¹

¹ *Deut. 6:4; Jer. 10:10*

Q. 9: *How many persons are there in the Godhead?*

A: There are three persons in the Godhead: the Father, the Son, and the Holy Spirit; and these three are one God, the same in essence, equal in power and glory.¹

¹ *1 John 5:7; Matt. 28:19*

Questions 10 - 11 — God's Decrees

Q. 10: *What are the decrees of God?*

A: The decrees of God are his eternal purpose according to the counsel of his will, whereby, for his own glory, he has foreordained whatsoever comes to pass.¹

¹ *Eph. 1:4, 11; Rom. 9:22-23; Isa. 46:10; Lam. 3:37*

Q. 11: *How does God execute his decrees?*

A: God executes his decrees in the works of creation and providence.¹

¹ *Gen. 1:1; Rev. 4:11; Matt. 6:26; Acts 14:17*

Questions 12 - 13 — Creation

Q. 12: *What is the work of creation?*

A: The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good.¹

¹ *Gen. 1; Heb. 11:3*

Q. 13: *How did God create man?*

A: God created man, male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.¹

¹ *Gen. 1:26-28; Col. 3:10, Eph. 4:24*

Questions 14 - 15 — Providence

Q. 14: *What are God's works of providence?*

A: God's works of providence are his most holy,¹ wise,² and powerful preserving³ and governing all his creatures, and all their actions.⁴

¹ Ps. 145:17

² Isa. 28:29; Ps. 104:24

³ Heb. 1:3

⁴ Ps. 103:19; Matt. 10:29-31

Q. 15: *What special act of providence did God exercise towards man in the estate wherein he was created?*

A: When God had created man, he entered into a covenant of life with him upon condition of perfect obedience: forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.¹

¹ Gal. 3:12; Gen. 2:17

Questions 16 - 19 — The Fall of Man

Q. 16: *Did our first parents continue in the state wherein they were created?*

A: Our first parents, being left to the freedom of their own will, fell from the state wherein they were created, by sinning against God.¹

¹ *Gen. 3:6-8, 13; Eccles. 7:29*

Q. 17: *What is sin?*

A: Sin is any lack of conformity unto, or transgression of, the law of God.¹

¹ *1 John 3:4*

Q. 18: *What was the sin whereby our first parents fell from the state wherein they were created?*

A: The sin whereby our first parents fell from the state wherein they were created, was their eating the forbidden fruit.¹

¹ *Gen. 3:6, 12, 16-17*

Q. 19: *Did all mankind fall in Adam's first transgression?*

A: The covenant being made with Adam, not only for himself but for his posterity, all mankind descending from him by ordinary generation sinned in him, and fell with him in his first transgression.¹

¹ *Gen. 2:16-17; Rom. 5:12; 1 Cor. 15:21-22*

Questions 20 - 22 — Sin & Misery

Q. 20: *Into what state did the fall bring mankind?*

A: The fall brought mankind into an state of sin and misery.¹

¹ Rom. 5:12

Q. 21: *Wherein consists the sinfulness of that state whereinto man fell?*

A: The sinfulness of that state whereinto man fell, consists in the guilt of Adam's first sin, the lack of original righteousness, and the corruption of his whole nature, which is commonly called original sin; together with all actual transgressions which proceed from it.¹

¹ Rom. 5:12-21; Eph. 2:1-3; James. 1:14-15; Matt. 15:19; 1 Cor. 15:21-22

Q. 22: *What is the misery of that state whereinto man fell?*

A: All mankind by their fall lost communion with God,¹ are under his wrath and curse,² and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.³

¹ Gen. 3:8, 10, 24

² Eph. 2:2-3; Gal. 3:10

³ Lam. 3:39; Rom. 6:23; Matt. 25:41, 46

Questions 23 - 26 — Jesus Christ the Redeemer

Q. 23: *Did God leave all mankind to perish in the state of sin and misery?*

A: God, having out of his mere good pleasure, from all eternity, elected some to everlasting life,¹ did enter into a covenant of grace, to deliver them out of the state of sin and misery, and to bring them into an state of salvation by a Redeemer.²

¹ Eph. 1:4-5

² Rom. 3:20-22; Gal. 3:21-22

Q. 24: *Who is the Redeemer of God's elect?*

A: The only Redeemer of God's elect is the Lord Jesus Christ,¹ who, being the eternal Son of God, became man,² and so was and continues to be God and man, in two distinct natures and one person, forever.³

¹ 1 Tim. 2:5-6

² John 1:14; Gal. 4:4

³ Rom. 9:5; Luke 1:35; Col. 2:9; Heb. 7:24-25

Q. 25: *How did Christ, being the Son of God, become man?*

A: Christ, the Son of God, became man by taking to himself a true body¹ and a reasonable soul;² being conceived by the power of the Holy Spirit in the womb of the Virgin Mary and born of her,³ yet without sin.⁴

¹ Heb. 2:14, 16; 10:5

² Matt. 26:38

³ Luke 1:27, 31, 34-35, 42; Gal. 4:4

⁴ Heb. 4:15; 7:26

Q. 26: *What offices does Christ execute as our Redeemer?*

A: Christ, as our Redeemer, executes the offices of a prophet, of a priest, and of a king, both in his state of humiliation and exaltation.¹

¹ Acts 3:22; Heb. 12:25; 2 Cor. 13:3; Heb. 5:5-7; 7:25; Ps. 2:6; Ps. 122:5; Isa. 9:6-7; Matt. 21:5; Ps. 2:8-11

Questions 27 - 29 — Christ: Prophet, Priest, & King

Q. 27: *How does Christ execute the office of a prophet?*

A: Christ executes the office of a prophet in revealing to us, by his Word and Spirit, the will of God for our salvation.¹

¹ *John 1:18; 1 Pet. 1:10-12; John 15:15; 20:31*

Q. 28: *How does Christ execute the office of a priest?*

A: Christ executes the office of a priest in his once offering up of himself a sacrifice to satisfy divine justice,¹ and reconcile us to God,² and in making continual intercession for us.³

¹ *Heb. 9:14, 28*

² *Heb. 2:17*

³ *Heb. 7:24-25*

Q. 29: *How does Christ execute the office of a king?*

A: Christ executes the office of a king, in subduing us to himself,¹ in ruling² and defending us,³ and in restraining and conquering all his and our enemies.⁴

¹ *Acts 15:14-16*

² *Isa. 33:22*

³ *Isa. 32:1-2*

⁴ *1 Cor. 15:25; Ps. 110*

Questions 30 - 31 — Christ: His Humiliation & Exaltation

Q. 30: *Wherein did Christ's humiliation consist?*

A: Christ's humiliation consisted in his being born, and that in a low condition,¹ made under the law,² undergoing the miseries of this life,³ the wrath of God,⁴ and the cursed death of the cross;⁵ in being buried,⁶ and continuing under the power of death for a time.⁷

¹ Luke 2:7

² Gal. 4:4

³ Heb. 12:2-3; Isa. 53:2-3

⁴ Luke 22:44; Matt. 27:46

⁵ Phil. 2:8

⁶ 1 Cor. 15:3-4

⁷ Acts 2:24-27, 31; Matt. 12:40

Q. 31: *Wherein consists Christ's exaltation?*

A: Christ's exaltation consists in his rising again from the dead on the third day,¹ in ascending up into heaven,² in sitting at the right hand of God the Father,³ and in coming to judge the world at the last day.⁴

¹ 1 Cor. 15:4

² Mark 16:19

³ Eph. 1:20

⁴ Acts 1:11; Acts 17:31

Questions 32 - 33 — Redemption

Q. 32: *How are we made partakers of the redemption purchased by Christ?*

A: We are made partakers of the redemption purchased by Christ, by the effectual application of it to us,¹ by his Holy Spirit.²

¹ *John 1:11-12*

² *Titus 3:5-6*

Q. 33: *How does the Spirit apply to us the redemption purchased by Christ?*

A: The Spirit applies to us the redemption purchased by Christ, by working faith in us,¹ and thereby uniting us to Christ, in our effectual calling.²

¹ *Eph. 1:13-14; John 6:37, 39; Eph. 2:8-9*

² *Eph. 3:17; 1 Cor. 1:9*

Questions 34 - 35 — Effectual Calling

Q. 34: *What is effectual calling?*

A: Effectual calling is the work of God's Spirit,¹ whereby convincing us of our sin and misery,² enlightening our minds in the knowledge of Christ,³ and renewing our wills,⁴ he does persuade and enable us to embrace Jesus Christ freely offered to us in the gospel.⁵

¹ 2 Tim. 1:9; 2 Thes. 2:13-14

² Acts 2:37

³ Acts 26:18

⁴ Ezek. 36:26-27

⁵ John 6:44-45; Phil. 2:13

Q. 35: *What benefits do they that are effectually called partake of in this life?*

A: They that are effectually called do in this life partake of justification,¹ adoption,² sanctification, and the several benefits which in this life do either accompany or flow from them.³

¹ Rom. 8:30

² Eph. 1:5

³ 1 Cor. 1:30

Questions 36 - 39 — Justification, Adoption, & Sanctification

Q. 36: *What is justification?*

A: Justification is an act of God's free grace, wherein he pardons all our sins,¹ and accepts us as righteous in his sight,² only for the righteousness of Christ imputed to us,³ and received by faith alone.⁴

¹ Rom. 3:24-25; 4:6-8

² 2 Cor. 5:19, 21

³ Rom. 5:17-19

⁴ Gal. 2:16; Phil. 3:9

Q. 37: *What is adoption?*

A: Adoption is an act of God's free grace,¹ whereby we are received into the number and have a right to all the privileges of the sons of God.²

¹ 1 John 3:1

² John 1:12; Rom. 8:14-17

Q. 38: *What is sanctification?*

A: Sanctification is the work of God's free grace¹ whereby we are renewed in the whole man after the image of God,² and are enabled more and more to die unto sin, and live unto righteousness.³

¹ 2 Thes. 2:13

² Eph. 4:23-24

³ Rom. 6:4, 6; 8:1

Q. 39: *What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?*

A: The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are assurance of God's love, peace of conscience,¹ joy in the Holy Spirit,² increase of grace,³ and perseverance therein to the end.⁴

¹ Rom. 5:1-2, 5

² Rom. 14:17

³ Prov. 4:18

⁴ 1 John 5:13; 1 Pet. 1:5

Questions 40 - 41 — Benefits to Believers of Christ's Work

Q. 40: *What benefits do believers receive from Christ at their death?*

A: The souls of believers are at their death made perfect in holiness,¹ and do immediately pass into glory,² and their bodies, being still united to Christ,³ do rest in their graves⁴ till the resurrection.⁵

¹ *Heb. 12:23*

² *2 Cor. 5:1, 6, 8; Phil. 1:23; Luke 23:43*

³ *1 Thes. 4:14*

⁴ *Isa. 57:2*

⁵ *Job 19:26-27*

Q. 41: *What benefits do believers receive from Christ at the resurrection?*

A: At the resurrection believers, being raised up in glory,¹ shall be openly acknowledged, and acquitted in the day of judgment,² and made perfectly blessed, both in soul and body, in the full enjoyment of God³ to all eternity.⁴

¹ *1 Cor. 15:43*

² *Matt. 25:23; Matt. 10:32*

³ *1 John 3:2; 1 Cor. 13:12*

⁴ *1 Thes. 4:17-18*

Questions 42 - 43 — Fate of the Wicked

Q. 42: *But what shall be done to the wicked at their death?*

A: The souls of the wicked shall, at their death, be cast into the torments of hell, and their bodies lie in their graves, till the resurrection and judgment of the great day.¹

¹ *Luke 16:23-24; Acts 1:25; Jude 5, 7; 1 Pet. 3:19; Ps. 49:14*

Q. 43: *What shall be done to the wicked, at the day of judgment?*

A: At the day of judgment the bodies of the wicked, being raised out of their graves, shall be sentenced, together with their souls, to unspeakable torments with the devil and his angels forever.¹

¹ *John 5:28-29; Matt. 25:41, 46; 2 Thes. 1:8-9*

Questions 44 - 45 — Moral Law

Q. 44: *What is the duty which God requires of man?*

A: The duty which God requires of man is, obedience to his revealed will.¹

¹ *Mic. 6:8; 1 Sam. 15:22*

Q. 45: *What did God at first reveal to man for the rule of his obedience?*

A: The rule which God at first revealed to man for his obedience, was the moral law.¹

¹ *Rom. 2; Rom. 2:14-15; 10:5*

Questions 46 - 47 — Ten Commandments

Q. 46: *Where is the moral law summarily comprehended?*

A: The moral law is summarily comprehended in the Ten Commandments.¹

¹ *Deut. 10:4; Matt. 19:17*

Q. 47: *What is the sum of the Ten Commandments?*

A: The sum of the Ten Commandments is, to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves.¹

¹ *Matt. 22:37-40; Deut. 6:5; Lev. 19:18, 34*

Questions 48 - 49 — Preface to the Ten Commandments

Q. 48: *What is the preface to the Ten Commandments?*

A: The preface to the Ten Commandments is in these words; *I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.*¹

¹ *Exod. 20:2*

Q. 49: *What does the preface to the Ten Commandments teach us?*

A: The preface to the Ten Commandments teaches us that because God is the Lord, and our God and redeemer, therefore we are bound to keep all his commandments.¹

¹ *Luke 1:74-75; 1 Pet. 1:15-19*

Questions 50 - 53 — 1st Commandment

Q. 50: Which is the first commandment?

A: The first commandment is, *You shall have no other gods before me.*¹

¹ *Exod. 20:3*

Q. 51: What is required in the first commandment?

A: The first commandment requires us to know and acknowledge God to be the only true God and our God,¹ and to worship and glorify him accordingly.²

¹ *1 Chron. 28:9; Deut. 26:17*

² *Matt. 4:10; Ps. 29:2*

Q. 52: What is forbidden in the first commandment?

A: The first commandment forbids the denying,¹ or not worshipping and glorifying the true God, as God² and our God;³ and the giving of that worship and glory to any other, which is due unto him alone.⁴

¹ *Ps. 14:1*

² *Rom. 1:21*

³ *Ps. 81:10-11*

⁴ *Rom. 1:25-26*

Q. 53: What are we especially taught by these words, *before me*, in the first commandment?

A: These words, *before me*, in the first commandment, teach us, that God, who sees all things, takes notice of, and is much displeased with, the sin of having any other god.¹

¹ *Ezek. 8:17-18*

Questions 54 - 57 — 2nd Commandment

Q. 54: *Which is the second commandment?*

A: The second commandment is, *You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments.*¹

¹ *Exod. 20:4-6*

Q. 55: *What is required in the second commandment?*

A: The second commandment requires the receiving, observing, and keeping pure and entire, all such religious worship and ordinances, as God has appointed in his word.¹

¹ *Deut. 32:46; Matt. 28:20; Acts 2:42*

Q. 56: *What is forbidden in the second commandment?*

A: The second commandment forbids the worshiping of God by images,¹ or any other way not appointed in his word.²

¹ *Deut. 4:15-19; Exod. 32:5, 8*

² *Deut. 12:31-32*

Q. 57: *What are the reasons added to the second commandment?*

A: The reasons added to the second commandment are, God's sovereignty over us,¹ his propriety in us,² and the zeal he has to his own worship.³

¹ *Ps. 95:2-3, 6*

² *Ps. 45:11*

³ *Exod. 34:13-14*

Questions 58 - 61 — 3rd Commandment

Q. 58: *Which is the third commandment?*

A: The third commandment is, *You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain.*¹

¹ *Exod. 20:7*

Q. 59: *What is required in the third commandment?*

A: The third commandment requires the holy and reverent use of God's names,¹ titles,² attributes,³ ordinances,⁴ word,⁵ and works.⁶

¹ *Matt. 6:9; Deut. 23:58*

² *Ps. 68:4*

³ *Rev. 15:3-4*

⁴ *Mal. 1:11, 14*

⁵ *Ps. 138:1-2*

⁶ *Job 37:14*

Q. 60: *What is forbidden in the third commandment?*

A: The third commandment forbids all profaning and abusing of anything whereby God makes himself known.¹

¹ *Mal. 1:6-7, 12; 2:2; 3:14*

Q. 61: *What is the reason added to the third commandment?*

A: The reason added to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.¹

¹ *1 Sam. 2:12, 17, 22, 24, 29; 3:13; Deut. 28:58-59*

Questions 62 - 67 — 4th Commandment

Q. 62: *What is the fourth commandment?*

A: The fourth commandment is, *Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.*¹

¹ *Exod. 20:8-11*

Q. 63: *What is required in the fourth commandment?*

A: The fourth commandment requires the keeping holy to God such set times as he has appointed in his word, expressly, one whole day in seven to be a holy sabbath to himself.¹

¹ *Exod. 20:8-11; Deut. 5:12-14*

Q. 64: *Which day of the seven has God appointed to be the weekly Sabbath?*

A: Before the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath;¹ and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.²

¹ *Exod. 20:8-11; Deut. 5:12-14*

² *Ps. 118:24; Matt. 28:1; Mark 2:27-28; 16:2; Luke 24:1, 30-36; John. 20:1, 19-21, 26; Acts 1:3; 2:1-2; 20:7; 1 Cor. 16:1-2; Rev. 1:10*

Q. 65: *How is the Sabbath to be sanctified?*

A: The Sabbath is to be sanctified by a holy resting all that day,¹ even from such worldly employments and recreations as are lawful on other days,² and spending the whole time in the public and private exercises of God's worship,³ except so much as is to be taken up in the works of necessity and mercy.⁴

¹ *Exod. 20:8, 10*

² *Exod. 16:25-28; Neh. 13:15-22*

³ *Luke 4:16; Acts 20:7; Ps. 92:title; Isa. 66:23*

⁴ *Matt. 12:1-13*

Q. 66: *What is forbidden in the fourth commandment?*

A: The fourth commandment forbids the omission or careless performance of the duties required,¹ and the profaning the day by idleness,² or doing that which is in itself sinful,³ or by unnecessary thoughts, words, or works, about worldly employments or recreations.⁴

¹ *Ez. 22:26; Amos 8:5; Mal. 1:13*

² *Acts 20:7, 9*

³ *Ez. 23:38*

⁴ *Jer. 17:24-27; Isa. 58:13*

Q. 67: *What are the reasons added to the fourth commandment?*

A: The reasons added to the fourth commandment, are God's allowing us six days of the week for our own lawful employments,¹ his challenging a special propriety in a seventh, his own example, and his blessing the Sabbath day.²

¹ *Exod. 20:9*

² *Exod. 20:11*

Questions 68 - 71 — 5th Commandment

Q. 68: *Which is the fifth commandment?*

A: The fifth commandment is, *Honor your father and your mother, that your days may be long in the land that the LORD your God is giving you.*¹

¹ *Exod. 20:12*

Q. 69: *What is required in the fifth commandment?*

A: The fifth commandment requires the preserving the honor and performing the duties, belonging to everyone in their several places and relations, as superiors,¹ inferiors,² or equals.³

¹ *Eph. 5:21*

² *1 Pet. 2:17*

³ *Rom. 12:10*

Q. 70: *What is forbidden in the fifth commandment?*

A: The fifth commandment forbids the neglect of, or doing anything against the honor and duty which belongs to everyone in their several places and relations.¹

¹ *Matt. 15:4-6; Ezek. 34:2-4; Rom. 13:8*

Q. 71: *What is the reason added to the fifth commandment?*

A: The reason added to the fifth commandment is a promise of long life and prosperity (as far as it shall serve for God's glory, and their own good) to all such as keep this commandment.¹

¹ *Deut. 5:16; Eph. 6:2-3*

Questions 72 - 74 — 6th Commandment

Q. 72: *What is the sixth commandment?*

A: The sixth commandment is, *You shall not murder.*¹

¹ *Exod. 20:13*

Q. 73: *What is required in the sixth commandment?*

A: The sixth commandment requires all lawful endeavors to preserve our own life¹ and the life of others.²

¹ *Eph. 5:28-29*

² *1 Kings 18:4*

Q. 74: *What is forbidden in the sixth commandment?*

A: The sixth commandment absolutely forbids the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tends thereunto.¹

¹ *Acts 26:28; Gen. 9:6*

Questions 75 - 77 — 7th Commandment

Q. 75: *Which is the seventh commandment?*

A: The seventh commandment is, *You shall not commit adultery.*¹

¹ *Exod. 20:14*

Q. 76: *What is required in the seventh commandment?*

A: The seventh commandment requires the preservation of our own and our neighbors' chastity, in heart, speech, and behavior.¹

¹ *1 Cor. 7:2-3, 5, 34, 36; Col. 4:6; 1 Pet. 3:2*

Q. 77: *What is forbidden in the seventh commandment?*

A: The seventh commandment forbids all unchaste thoughts, words, and actions.¹

¹ *Matt. 15:19; 5:28; Eph. 5:3-4*

Questions 78 - 80 — 8th Commandment

Q. 78: *Which is the eighth commandment?*

A: The eighth commandment is, *You shall not steal.*¹

¹ *Exod. 20:15*

Q. 79: *What is required in the eighth commandment?*

A: The eighth commandment requires the lawful procuring and furthering the wealth and outward estate of ourselves and others.¹

¹ *Gen. 30:30; 1 Tim. 5:8; Lev. 25:35; Deut. 22:1-5; Exod. 23:4-5; Gen. 47:14, 20*

Q. 80: *What is forbidden in the eighth commandment?*

A: The eighth commandment forbids whatsoever does or may unjustly hinder our own or our neighbor's wealth or outward estate.¹

¹ *1 Tim. 5:8; Prov. 21:17; 23:20-21; 28:19; Eph. 4:28*

Questions 81 - 83 — 9th Commandment

Q. 81: *Which is the ninth commandment?*

A: The ninth commandment is, *You shall not bear false witness against your neighbor.*¹

¹ *Exod. 20:16*

Q. 82: *What is required in the ninth commandment?*

A: The ninth commandment requires the maintaining and promoting of truth between man and man,¹ and of our own neighbor's good name,² especially in witness bearing.³

¹ *Zech. 8:16*

² *3 John 12*

³ *Prov. 14:5, 25*

Q. 83: *What is forbidden in the ninth commandment?*

A: The ninth commandment forbids whatsoever is prejudicial to the truth, or injurious to our own or our neighbor's good name.¹

¹ *1 Sam. 17:28; Lev. 19:16; Ps. 15:2-3*

Questions 84 - 86 — 10th Commandment

Q. 84: *Which is the tenth commandment?*

A: The tenth commandment is, *You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor's.*¹

¹ *Exod. 20:17*

Q. 85: *What is required in the tenth commandment?*

A: The tenth commandment requires full contentment with our own condition,¹ with a right and charitable frame of spirit toward our neighbor, and all that is his.²

¹ *Heb. 13:5; 1 Tim. 6:6*

² *Job 31:29; Rom. 12:15; 1 Tim. 1:5; 1 Cor. 13:4-7*

Q. 86: *What is forbidden in the tenth commandment?*

A: The tenth commandment forbids all discontentment with our own estate,¹ envying or grieving at the good of our neighbor,² and all inordinate motions and affections to anything that is his.³

¹ *1 Kings 21:4; Esther 5:13; 1 Cor. 10:10*

² *Gal. 5:26; James 3:14, 16*

³ *Rom. 7:7-8; 13:9; Deut. 5:21*

Questions 87 - 92 — Sin

Q. 87: *Is any man able perfectly to keep the commandments of God?*

A: No mere man since the fall is able in this life perfectly to keep the commandments of God,¹ but does daily break them in thought, word, or deed.²

¹ *Eccles. 7:20; 1 John 1:8, 10; Gal. 5:17*

² *Gen. 6:5; 8:21; Rom. 3:2-21; James 3:2-13*

Q. 88: *Are all transgressions of the law equally heinous?*

A: Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.¹

¹ *Ezek. 8:6, 13, 15; 1 John 5:16; Ps. 78:17, 32, 56*

Q. 89: *What does every sin deserve?*

A: Every sin deserves God's wrath and curse, both in this life and that which is to come.¹

¹ *Eph. 5:6; Gal. 3:10; Lam. 3:39; Matt. 25:41; Rom. 6:23*

Q. 90: *What does God require of us that we may escape his wrath and curse, due to us for sin?*

A: To escape the wrath and curse of God due to us for sin, God requires of us faith in Jesus Christ, repentance unto life,¹ with the diligent use of all the outward means whereby Christ communicates to us the benefits of redemption.²

¹ *Acts 20:21*

² *Prov. 2:1-6; 8:33-36; Isa. 55:2-3*

Q. 91: *What is faith in Jesus Christ?*

A: Faith in Jesus Christ is a saving grace,¹ whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.²

¹ *Heb. 10:39*

² *John 1:12; Isa. 26:3-4; Phil. 3:9; Gal. 2:16*

Q. 92: *What is repentance unto life?*

A: Repentance unto life is a saving grace,¹ whereby a sinner, out of a true sense of his sin,² and apprehension of the mercy of God in Christ,³ does, with grief and hatred of his sin, turn from it unto God,⁴ with full purpose of and endeavor after new obedience.⁵

¹ *Acts 11:28*

² *Acts 2:37-38*

³ *Joel 2:12; Jer. 3:22*

⁴ *Jer 31:18-19; Ezek. 36:31*

⁵ *2 Cor. 7:11; Isa. 1:16-17*

Questions 93 - 95 — Word

Q. 93: *What are the outward means whereby Christ communicates to us the benefits of redemption?*

A: The outward and ordinary means whereby Christ communicates to us the benefits of redemption are his ordinances, especially the Word, baptism, the Lord's Supper, and prayer; all which means are made effectual to the elect for salvation.¹

¹ *Matt. 28:19-20; Acts 2:42, 46-47*

Q. 94: *How is the word made effectual to salvation?*

A: The Spirit of God makes the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation.¹

¹ *Neh. 8:8; Acts 26:18; Ps. 19:8; Acts 20:32; Rom. 1:15-16; 10:13-17; 15:4; 1 Cor. 14:24-25;*
2 Tim. 3:15-17

Q. 95: *How is the Word to be read and heard, that it may become effectual to salvation?*

A: That the Word may become effectual to salvation, we must attend thereunto with diligence,¹ preparation,² and prayer,³ receive it with faith and love,⁴ lay it up in our hearts,⁵ and practice it in our lives.⁶

¹ *Prov. 8:34*

² *1 Pet. 2:1-2*

³ *Ps. 119:18*

⁴ *Heb. 4:2; 2 Thes. 2:10*

⁵ *Ps. 119:11*

⁶ *Luke 8:15; James 1:25*

Question 96 — Ordinances

Q. 96: *How do baptism and the Lord's Supper become effectual means of salvation?*

A: Baptism and the Lord's Supper become effectual means of salvation, not for any virtue in them, or in him that does administer them, but only by the blessing of Christ¹ and the working of the Spirit in those that by faith receive them.²

¹ 1 Pet. 3:21; Matt. 3:11; 1 Cor. 3:6-7

² 1 Cor. 12:13; Matt. 28:19

Questions 97 - 101 — Baptism

Q. 97: *What is baptism?*

A: Baptism is an ordinance of the New Testament instituted by Jesus Christ,¹ to be unto the party baptized a sign of his fellowship with him, in his death, burial, and resurrection; of his being ingrafted into him;² of remission of sins;³ and of his giving up himself unto God through Jesus Christ, to live and walk in newness of life.⁴

¹ *Matt. 28:19*

² *Rom. 6:3-5; Col. 2:12; Gal. 3:27*

³ *Mark 1:4; Acts 2:38; 22:16*

⁴ *Rom. 6:3-4*

Q. 98: *To whom is baptism to be administered?*

A: Baptism is to be administered to all those who actually profess repentance towards God, faith in and obedience to our Lord Jesus Christ, and to none other.¹

¹ *Matt. 3:6; 28:19; Acts 2:37-38, 8:12, 36-38; 10:47-48; Mark 16:16*

Q. 99: *Are the infants of such as are professing believers to be baptized?*

A: The infants of such as are professing believers are not to be baptized, because there is neither command or example in the holy scriptures, or certain consequence from them to baptize such.¹

¹ *Exod. 23:13; Prov. 30:6; Luke 3:7-8*

Q. 100: *How is Baptism rightly administered?*

A: Baptism is rightly administered by immersion, or dipping the whole body of the party in water, into the name of the Father, and of the Son, and of the Holy Spirit, according to Christ's institution, and the practice of the apostles,¹ and not by sprinkling or pouring of water, or dipping some part of the body, after the tradition of men.

¹ *Matt. 3:16; John 3:23; 4:1-2; Matt. 28:19-20; Acts 8:38; 10:48; Rom. 6:4; Col. 2:12*

Q. 101: *What is the duty of such who are rightly baptized?*

A: It is the duty of such who are rightly baptized to give up themselves to some particular and orderly church of Jesus Christ, that they may walk in all the commandments and ordinances of the Lord blameless.¹

¹ *Acts 2:41-42; 5:13-14; 9:26; 1 Pet. 2:5; Luke 1:6*

Questions 102 - 104 — Lord's Supper

Q. 102: *What is the Lord's Supper?*

A: The Lord's Supper is an ordinance of the New Testament, instituted by Jesus Christ; wherein by giving and receiving bread and wine, according to his appointment, his death is shown forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.¹

¹ *Matt. 26:26-28; 1 Cor. 11:23-26; 10:16*

Q. 103: *Who are the proper subjects of this ordinance?*

A: They who have been baptized upon a personal profession of their faith in Jesus Christ, and repentance from dead works.¹

¹ *Acts 2:41-42*

Q. 104: *What is required to the worthy receiving of the Lord's Supper?*

A: It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their knowledge to discern the Lord's body,¹ of their faith to feed upon him,² of their repentance,³ love,⁴ and new obedience,⁵ lest coming unworthily they eat and drink judgment to themselves.⁶

¹ *1 Cor. 11:28-29*

² *2 Cor. 13:5*

³ *1 Cor. 11:31*

⁴ *1 Cor. 10:16-17*

⁵ *1 Cor. 5:7-8*

⁶ *1 Cor. 11:28-29*

Questions 105 - 107 — Prayer & The Lord's Prayer Preface

Q. 105: *What is prayer?*

A: Prayer is an offering up our desires to God,¹ by the assistance of the Holy Spirit,² for things agreeable to his will,³ in the name of Christ,⁴ believing,⁵ with confession of our sins,⁶ and thankful acknowledgments of his mercies.⁷

¹ Ps. 62:8

² Rom. 8:26

³ 1 John 5:14

⁴ John 16:23

⁵ Matt. 21:22; James 1:6

⁶ Ps. 32:5-6; Dan. 9:4

⁷ Phil. 4:6

Q. 106: *What rule has God given for our direction in prayer?*

A: The whole Word of God is of use to direct us in prayer;¹ but the special rule of direction is that prayer which Christ taught his disciples, commonly called the Lord's Prayer.²

¹ 1 John 5:14

² Matt. 6:9-13; Luke 11:2-4

Q. 107: *What does the preface of the Lord's Prayer teach us?*

A: The preface of the Lord's Prayer, which is, *Our Father in heaven*,¹ teaches us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us,² and that we should pray with and for others.³

¹ Matt. 6:9

² Rom. 8:15; Luke 11:13

³ Acts 12:5; 1 Tim. 2:1-2

Questions 108 - 110 — Lord's Prayer: 1st - 3rd Petitions

Q. 108: *What do we pray for in the first petition?*

A: In the first petition, which is, *Hallowed be your name,*¹ we pray that God would enable us and others to glorify him in all that whereby he makes himself known,² and that he would dispose all things to his own glory.³

¹ *Matt. 6:9*

² *Ps. 67:2-3*

³ *Ps. 83:16-18; Rom. 11:36*

Q. 109: *What do we pray for in the second petition?*

A: In the second petition, which is, *Your kingdom come,*¹ we pray that Satan's kingdom may be destroyed,² and that the kingdom of grace may be advanced,³ ourselves and others brought into it and kept in it,⁴ and that the kingdom of glory may be hastened.⁵

¹ *Matt. 6:10;*

² *Ps. 68:1-18*

³ *Rev. 12:10-11*

⁴ *2 Thes. 3:1; Rom. 10:1; John 17:19-20*

⁵ *Rev. 22:10, 20*

Q. 110: *What do we pray for in the third petition?*

A: In the third petition, which is, *Your will be done on earth as it is in heaven,*¹ we pray that God by his grace would make us able and willing to know, obey, and submit to his will in all things,² as the angels do in heaven.³

¹ *Matt. 6:10*

² *Ps. 67; Ps. 119:36; Matt. 26:39; 2 Sam. 15:25; Job 1:21*

³ *Ps. 103:20-21*

Questions 111 - 112 — Lord's Prayer: 4th - 5th Petitions

Q. 111: *What do we pray for in the fourth petition?*

A: In the fourth petition, which is, *Give us this day our daily bread,*¹ we pray that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.²

¹ *Matt. 6:11*

² *Prov. 30:8; Gen. 28:20; 1 Tim. 4:4-5*

Q. 112: *What do we pray for in the fifth petition?*

A: In the fifth petition, which is, *And forgive us our debts, as we also have forgiven our debtors,*¹ we pray that God, for Christ's sake, would freely pardon all our sins;² which we are rather encouraged to ask because of his grace we are enabled from the heart to forgive others.³

¹ *Matt. 6:12*

² *Ps. 51:1-2, 7, 9; Dan. 9:17-19*

³ *Luke 11:4; Matt. 18:35*

Questions 113 - 114 — Lord's Prayer: 6th Petition & Conclusion

Q. 113: *What do we pray for in the sixth petition?*

A: In the sixth petition, which is, *And lead us not into temptation, but deliver us from evil,*¹ we pray that God would either keep us from being tempted to sin,² or support and deliver us when we are tempted.³

¹ *Matt. 6:13*

² *Matt. 26:41*

³ *2 Cor. 12:8*

Q. 114: *What does the conclusion of the Lord's Prayer teach?*

A: The conclusion of the Lord's Prayer, which is, *For yours is the kingdom and the power and the glory, forever, Amen,*¹ teaches us to take our encouragement in prayer from God only,² and in our prayers to praise Him, ascribing kingdom, power, and glory, to Him.³ And in testimony of our desire and assurance to be heard, we say, Amen.⁴

¹ *Matt. 6:13*

² *Dan. 9:4, 7-9, 16-19*

³ *1 Chron. 29:10-13*

⁴ *1 Cor. 14:16; Rev. 22:20-21*

FINIS

AN APPENDIX TO A CONFESSION OF FAITH, 1646

or,

A more full Declaration of the Faith and
Judgment of Baptized Believers

Occasioned by the inquiry of some
wo-affected and godly persons in the Country.

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Published for the further clearing of Truth, and discovery of their mistake
who have imagined a dissent in fundamentals when there is none.

Matthew 10:27-28

*What I tell you in the dark, say in the light, and what you hear
whispered, proclaim on the housetops. And do not fear those who kill
the body but cannot kill the soul. Rather fear him who can destroy both
soul and body in hell.*

LONDON, Printed in the year 1646.

Be ready always, says the Apostolic Peter, to give an answer to every man that asks you a reason for the hope that is in you, with meekness and fear, 1 Pet. 3:15. It is therefore our duty in meekness and love to give an answer to those godly persons, which desire to be fully informed of our judgment concerning religion and the ways of our God: To those therefore that have expressed a desire to be so informed, I thus answer.

In a book lately reprinted, entitled, *A Confession of Faith of Several Congregations or Churches of Christ in London*, etc. is a plain and sincere expression of our judgment in the things therein spoken of, in 52 Articles: And if our judgment touching some particulars, wherein we seem, or are supposed, to dissent from some others, do not appear clearly enough in that confession, I hope that same shall somewhat more clearly appear in this ensuing Appendix.

1. Divine Wrath

We believe that the punishment due to Adam for his first rebellion, and due to all men for their sin in Adam, and for all their sins against the law, was not a lying of the whole person of man in the dust, or grave, eternally without life or sense; for then the punishment of man that sinned, should not have differed from the punishment to the brute beast that sinned not. But the punishment due to man, as aforesaid, was “indignation and wrath, tribulation and anguish,” and that eternal: And consequently the redemption which we have by Christ from the curse of the law, is a redemption from eternal misery and torment: this we learn from these places of Scripture compared together: *Rom. 2:8-9; Jude 7; Gal. 3:13; Heb. 9:12.*

[See [1LCF 7](#)]

2. Eternal Punishment

We believe that the eternity of the punishment of the vessels of wrath, is an absolute eternity, knowing no end; as well as the eternity of the life of the saints, *Matt. 25:46.* This we maintain against those that affirm *that all men shall be saved at the last.*

[See [1LCF 7](#)]

3. Depravity of Man’s Nature

Although all the power of the creature to act be from the Creator, and there is a providence of God always extended to every creature, and to every action of the creature; yet we judge that the final corruption of the creature, and the sinfulness of the creature’s action, is from the creature, and not from God: and that it is a great sin to say that God is the author of sin: *Eccles. 7:29; Hab. 1:13; Jas. 1:13-15; 1 Cor. 14:33; 1 John 2:16.* As touching that place which is here objected against us, viz.: *Amos 3:6, Shall there be evil in a city, etc.* We conceive that it is either to be rendered according to the last translation in the margin, *Shall there be evil in a city, and shall not the Lord do somewhat?* or else that it is to be understood only of the evil of punishment, and not of the evil of sin.

[See [1LCF 4](#)]

4. Effectual Calling

We teach that they only do, or can believe in Jesus Christ, to whom it is given to believe in him by a special, gracious and powerful work of His Spirit: And that this is (and shall be) given to the elect in the time appointed of God for their effectual calling; and to none but the elect, *John 6:64-65; Phil. 1:29; Jer. 31:33-34; Ezek.36:26; Rom. 8:29-30; John 10:26*. This we hold against those that do maintain a freewill and sufficient ability in a man to believe; and do deny election.

[See [1LCF 21](#)]

5. Particular Redemption

We affirm, that as Jesus Christ never intended to give remission of sins and eternal life unto any but his sheep (*John 10:15, 17:2; Eph.5:25-27; Rev.5:9*); so these sheep only have their sins washed away in the blood of Christ: The vessels of wrath, as they are none of Christ's sheep, nor ever believe in him, so they have not the blood of Christ sprinkled upon them, neither are partakers of him: And therefore have all their sins remaining upon them, and are not saved by Christ from any of them under any consideration whatsoever; but must lie under the intolerable burden of them eternally. The truth of this appears unto us by the light of these Scriptures compared together: *Heb.12:24; 1 Pet. 1:2; Heb. 3:14; Matt. 7:23; Eph. 5:6; 1 Tim. 1:9; John 8:24*.

[See [1LCF 21](#)]

6. Necessity of Gospel Preaching

Though some of our opponents do affirm, that by this doctrine we leave no gospel to be preached to sinners for their conversion; yet through the goodness of God we know and preach to sinners this precious gospel: *God so loved the world, (that is, has been so loving to mankind) that he gave his only begotten Son, that whosoever believes in him, should not perish, but have everlasting life (John 3:16);* and this faithful saying, worthy of all acceptation, *that Jesus Christ came into the world to save sinners (1 Tim. 1:15); viz., all those sinners (how vile and grievous soever) not only which already do, but also which hereafter shall believe on him to everlasting, 1 Tim.1:16, and that to Christ all the Prophets give witness, that through His name, whosoever believes in Him shall receive remission of sins (Acts 10:43).* And this is called *The Word of the gospel (Acts 15:7).* This is the Gospel which Christ and his Apostles preached, which we have received, and by which we have been converted unto Christ. And we desire to mind what Paul says in *Gal. 1:9. If any man preach any other Gospel unto you than that you have received, let him be accursed.*

[See 1LCF 25]

7. Salvific Faith

Though we confess that no man does attain unto faith by his own good will; *John 1:13,* yet we judge and know that the Spirit of God does not compel a man to believe against his will, but does powerfully and sweetly create in a man a new heart, and so make him to believe and obey willingly, *Ezek.36:26-27; Ps.110:3.* God thus working in us both to will and to do, of His good pleasure, *Phil. 2:13.*

[See 1LCF 21 & 22]

8. Good Works

Though all our workings for life be in vain, irregular, and not accepted of God, (Jesus Christ being our life, who is freely given to us of God) yet we believe and know that being made partakers of Jesus Christ, we do, and shall, and must, through him, and walking in him, bring forth the fruit of good works, serving God (in true obedience, and love, and thankfulness unto him) in holiness and righteousness, being *his workmanship, created in Christ Jesus unto good works, which he has before ordained that we should walk in them. Eph. 2:10; Luke 1:74-75.*

[See 1LCF 35]

9. The Law

Though we that believe in Christ, be not under the law, but under grace, *Rom. 6:14*; yet we know that we are not lawless, or left to live without a rule; *not without law to God, but under law to Christ (1 Cor. 9:21)*. The gospel of Jesus Christ is a law, or commanding rule unto us; whereby, and in obedience whereunto, we are taught to live soberly, righteously, and godly in this present world, *Titus 2:11-12*; the directions of Christ in his evangelical word guiding us unto, and in this sober, righteous, and godly walking, *1 Tim.1:10-11*.

Though we be not now sent to the law as it was in the hand of Moses, to be commanded thereby, yet Christ in his gospel teaches and commands us to walk in the same way of righteousness and holiness that God by Moses did command the Israelites to walk in, all the commandments of the Second Table being still delivered unto us by Christ, and all the commandments of the First Table also (as touching the life and spirit of them) in this epitome or brief sum, *Thou shalt love the Lord thy God with all thine heart, etc., Matt. 22:37-40; Rom. 13:8-10*. [See [1LCF 29](#)]

10. Remaining Sin

Though no sin be imputed to those that believe in Christ, nor any sins do totally or fully reign over them, or in them, yet in them *the flesh lusts against the spirit (Gal. 5:17)*; and *in many things they all offend (James 3:2)*, where the Apostle speaks of offenses that one believer may take notice of in another. Thus *there is not a just man upon earth, that does good, and sins not (Eccles.7:20)*, and *if we say that we have no sin, we deceive ourselves, and the truth is not in us (1 John 1:8)*.

[See [1LCF 29](#)]

11. Personal Examination

Though there be no condemnation to them that are in Christ Jesus, yet they are taught, and that effectually, to be ashamed of their sins, *Rom. 6:21*, and to be sorry for them after a godly sort, *2 Cor. 7:9-11*. Yea to loath themselves for them, *Ezek.36:31*. Because that sin is an evil and a filthy thing, and in its own nature tends to the provoking and dishonoring of God, being disobedience against God, and a thing which the most holy God declares himself to loath and abhor; so that nothing but the blood of Christ could purge us from our sins, and reconcile us to God, whom by sin we had offended. Therefore the saints both are, and must be grieved, and must judge themselves, because they have sinned against their holy and glorious God, and merciful and loving Father, *1 Cor. 11:31*.

[See [1LCF 29](#)]

12. Confession of Sin

Though nothing be hid from God, and God imputes not iniquity to any believer, yet ought we to confess our sins unto God, and to beseech him to deal with us according to his own promise; viz., to be still gracious and merciful unto us though we have sinned against him, not being wroth with us, nor rebuking us, nor ceasing to do good unto us because we have sinned, *Isa. 54:9; Heb. 8:12; Dan. 9:18-20; Ps.32:5; 25:7; Ezek.36:37; James 5:1*. Thus according to Christ's direction, we pray unto God to forgive us our sins, *Luke 11:4*; yet still we are to look upon God as our Father, *Luke 11:2*; and consequently upon ourselves as his children; and so not short of justification, or under wrath, but washed in Christ's blood from all our sins. In such confession and petitions we show obedience to God, and do also exercise faith towards God, and repentance or godly sorrow for sin by which we see and confess that we for our parts have deserved wrath.

[See [1LCF 29](#)]

13. Growth in Grace

Though they which are once really engrafted into Christ shall certainly *be kept by the power of God through faith unto salvation (1 Pet. 1:5)*; yet ought they to beware, lest being led away with the error of the wicked they fall from their own steadfastness (*2 Pet.3:17*). They ought therefore to seek continual support from God. Yea they ought to seek at God's hand (in prayer, and in the right use and study of his Word, and in the right use of his ordinances) not only continuance, but also growth in grace; *2 Pet.3:18*. First, because this is God's command. Secondly, because God who will establish them, will do it in this way; viz., giving them grace to be obedient to this His command, and blessing them in this obedience.

[See 1LCF 29]

14. God's Free Love

As we mind that our whole salvation is given unto us of the Father by Jesus Christ, and for his sake; so we likewise mind, that the Father's giving Jesus Christ for us, and to us, and so saving us in him, and for his sake, is the acting and manifesting of that free love of his towards us, which was in himself from all eternity. *John 17:23; Eph. 1:4-5*.

[See 1LCF 6]

15. Obedience in Baptism

Although a true believer, whether baptized, or unbaptized, be in the state of salvation, and shall certainly be saved: Yet in obedience to the command of Christ every believer ought to desire baptism, and to yield himself to be baptized according to the rule of Christ in his Word: And where this obedience is in faith performed, there Christ makes this His ordinance a means of unspeakable benefit to the believing soul, *Acts 2:38; 22:16; Rom. 6:3-4; 1 Pet. 3:21*. And a true believer that here sees the command of Christ lying upon him, cannot allow himself in disobedience thereunto, *Acts 24:16*.

[See 1LCF 39]

16. Church Membership

Believers baptized ought to agree and join together in a constant profession of the same doctrine of the gospel, and in professed obedience thereunto, and also in fellowship, and in breaking of bread, and in prayers. *Acts 2:42*. And a company of baptized believers so agreeing and joining together, are a church or congregation of Christ. *Acts 2:47*.

[See **1LCF 34**]

17. Perpetuity of the Ordinances

As the preaching of the gospel, both for the conversion of sinners, and the edifying of those that are converted; so also the right use of baptism, and of the Lord's Supper, ought to be till the end of the world, *Matt. 28:19-20*; *1 Cor. 11:26*.

[See **1LCF 34**]

18. The New Covenant Ministry

A disciple gifted and enabled by the Spirit of Christ to preach the gospel, and stirred up to this service by the same Spirit, bringing home to his soul the command of Christ in his word for the doing of this work, is a man authorized and sent by Christ to preach the gospel, see *Luke 19:12*; *Mark 16:15*; and *Matt. 28:19* compared with *Acts 8:4*; *Phil. 1:14-15*; *John 17:20*. And those gifted disciples which thus preach Jesus Christ who came in the flesh, are to be looked upon as men sent and given of the Lord, *1 John 4:2*; *Rom. 10:15*; *Eph. 4:11-13*. And they which are converted from unbelief and false worship, and so brought into church fellowship by such preachers according to the will of Christ, are a seal of their ministry, *1 Cor. 9:2*. And such preachers of the gospel may not only lawfully administer baptism unto believers, and guide the action of the church in the use of the Supper (*Matt. 28:19*; *Acts 8:5-12*; *1 Cor. 10:16*), but may also call upon the churches, and advise them to choose fit men for officers, and may settle such officers so chosen by a church, in the places or offices (of elder or deacon) to which they are chosen by imposition of hands and prayer. *Acts 6:3-6*; *14:23*; *Titus 1:5*.

[See **1LCF 36**]

19. Communion Participants

Though a believer's right to the use of the Lord's Supper does immediately flow from Jesus Christ apprehended and received by faith, yet in as much as all things ought to be done not only decently, but also in order, *1 Cor. 14:40*; and the Word holds forth this order, that disciples should be baptized, *Matt.28:19*; *Acts 2:38*, and then be taught to observe all things (that is to say, all other things) that Christ commanded the Apostles, *Matt. 28:20*, and accordingly the Apostles first baptized disciples, and then admitted them to the use of the Supper, *Acts 2:41-42*; we therefore do not admit any in the use of the Supper, nor communicate with any in the use of this ordinance, but disciples having once been Scripturally baptized, less we should have fellowship with them in their doing contrary to order.

[See **1LCF 34**]

20. Obedience to God

Although we know that in some things we are yet very dark, and in all things as yet we know but in part, and do therefore wait upon God for further light, yet we believe that we ought in our practice to obey, and serve, and glorify God in the use of that light which he has given us; and not neglect the good using of that light which God has already given us, under pretense of waiting for more, *1 Cor. 13:9*; *Acts 18:25*.

[See **1LCF 35**]

21. Domestic Duties

As Christ does not teach, nor allow that we should be without natural affection, or unsociable (see *Rom. 1:31*); so our being made partakers of Christ, does not discharge us from the duties of our relations. Believing servants must perform the duties of servants toward their masters though unbelieving, *1 Tim. 6:1*. So believing children must perform the duties of children toward their parents, *Col. 3:20*; believing wives, the duties of wives toward their husbands, *1 Pet. 3:1*; and believing subjects must be subject to principalities and powers, and obey magistrates, *Rom. 13:1*; *Titus 3:1*; *1 Pet. 2:13-15*. But still they must remember that their fear toward God must not be taught by the precept of men, *Isa. 29:13*; that these ought to obey God rather than men, *Acts 5:29*; and that the submission that must be given to men, must be given to them for the Lord's sake.

1 Pet. 2: 14.

[See [1LCF 51](#)]

Thus I conclude with the Apostle's words in *2 Tim. 2:7* a little varied, but not misapplied: *Consider what we teach, and the Lord give you understanding in all things.*

FINIS

**AN APPENDIX TO
THE SECOND LONDON CONFSSION OF FAITH
1677 & 1689**

ON BAPTISM

or,

Why the Baptist authors of the Confession advocated baptism of
believers and rejected infant baptism

(Probably) Written by **NEHEMIAH COXE**,
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Introduction

Whosoever reads and impartially considers what we have in our foregoing confession declared may readily perceive that we do not only concenter with all other true Christians on the Word of God (revealed in the Scriptures of truth) as the foundation and rule of our faith and worship, but that we have also industriously endeavored to manifest that, in the fundamental articles of Christianity, we mind the same things—and have therefore expressed our belief in the same words that have on the like occasion been spoken by other societies of Christians before us.

This we have done that those who are desirous to know the principles of religion which we hold and practice may take an estimate from ourselves (who jointly concur in this work) and may not be misguided, either by undue reports or by the ignorance or errors of particular persons, who, going under the same name with ourselves, may give an occasion of scandalizing the truth we profess.

And although we do differ from our brethren who are paedobaptists in the subject and administration of baptism, and such other circumstances as have a necessary dependence on our observance of that ordinance, and do frequent our own assemblies for our mutual edification and discharge of those duties and services which we owe unto God, and in His fear to each other—yet we would not be from hence misconstrued, as if the discharge of our own consciences herein did any ways disoblige or alienate our affections or conversation from any others that fear the Lord; but that we may and do, as we have opportunity, participate of the labors of those whom God has endued with abilities above ourselves, and qualified and called to the ministry of the Word, earnestly desiring to approve ourselves to be such as follow after peace with holiness, and therefore we always keep that blessed Irenicum, or healing Word of the apostle before our eyes: “If in anything you be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.”¹

Let it not therefore be judged of us (because much has been written on this subject, and yet we continue this our practice different from others) that it is out of obstinacy, but rather as the truth is: that we do herein according to the best of our understandings worship God, out of a pure mind yielding obedience to His precept in that method which we take to be most agreeable to the Scriptures of truth and primitive practice.

It would not become us to give any such intimation as should carry a semblance

¹ Phil. 3:15-16

that what we do in the service of God is with a doubting conscience, or with any such temper of mind that we do thus for the present, with a reservation that we will do otherwise hereafter upon more mature deliberation. Nor have we any cause so to do, being fully persuaded that what we do is agreeable to the will of God. Yet we do heartily propose this, that if any of the servants of our Lord Jesus shall, in the spirit of meekness, attempt to convince us of any mistake either in judgment or practice, we shall diligently ponder his arguments and account him our chiefest friend that shall be an instrument to convert us from any error that is in our ways—for we cannot wittingly do anything against the truth, but all things for the truth.

And therefore we have endeavored seriously to consider what has been already offered for our satisfaction in this point, and are loath to say any more lest we should be esteemed desirous of renewed contests thereabout. Yet forasmuch as it may justly be expected that we show some reason why we cannot acquiesce in what has been urged against us, we shall with as much brevity as may consist with plainness, endeavor to satisfy the expectation of those that shall peruse what we now publish in this matter also.

1. Tradition

As to those Christians who consent with us that repentance from dead works, and faith towards God and our Lord Jesus Christ, is required in persons to be baptized, and do therefore supply the defect of the infant (being incapable of making confession of either) by others who do undertake these things for it—although we do find by Church history that this has been a very ancient practice—yet considering that the same Scripture which does caution us against censuring our brother, with whom we shall all stand before the judgment seat of Christ, does also instruct us that every one of us shall give an account of himself to God, and whatsoever is not of faith is sin:² therefore we cannot, for our own parts, be persuaded in our own minds to build such a practice as this upon an unwritten tradition; but do rather choose in all points of faith and worship to have recourse to the holy Scriptures for the information of our judgment and regulation of our practice—being well assured that a conscientious attending thereto is the best way to prevent and rectify our defects and errors.³ And if any such case happen to be debated between Christians, which is not plainly determinable by the Scriptures, we think it safest to leave such things undecided until the second coming of our Lord Jesus—as they did in the Church of old until there should arise a priest with Urim and Thummim, that might certainly inform them of the mind of God thereabout.⁴

² Rom. 14:4, 10, 12, 23

³ 2 Tim. 3:16-17

⁴ Ezra 2:62-63

2. Covenant

As for those our Christian brethren who do ground their arguments for infants' baptism upon a presumed federal holiness or church membership, we conceive they are deficient in this: that albeit this covenant-holiness and membership should be as is supposed in reference unto the infants of believers, yet no command for infant baptism does immediately and directly result from such a quality or relation.

All instituted worship receives its sanction from the precept, and is to be thereby governed in all the necessary circumstances thereof.

So it was in the covenant that God made with Abraham and his seed, the sign whereof was appropriated only to the male, notwithstanding that the female seed as well as the male were comprehended in the covenant and part of the Church of God; neither was this sign to be affixed to any male infant till he was eight days old, albeit he was within the covenant from the first moment of his life; nor could the danger of death, or any other supposed necessity, warrant the circumcising of him before the set time, nor was there any cause for it; the commination of being cut off from his people being only upon the neglect or contempt of the precept.

Righteous Lot was nearly related to Abraham in the flesh, and contemporary with him, when this covenant was made;⁵ yet inasmuch as he did not descend from his loins, nor was of his household family (although he was of the same household of faith with Abraham), yet neither Lot himself nor any of his posterity (because of their descent from him) were signed with the signature of this covenant that was made with Abraham and his seed.

This may suffice to show that where there was both an express covenant and a sign thereof ⁶ – such a covenant as did separate the persons with whom it was made and all their offspring from all the rest of the world as a people holy unto the Lord, and did constitute them the visible Church of God (though not comprehensive of all the faithful in the world)—yet the sign of this covenant was not affixed to all the persons that were within this covenant, nor to any of them till the prefixed season, nor to other faithful servants of God that were not of descent from Abraham. And consequently, that it depends purely upon the will of the Lawgiver to determine what shall be the sign of His covenant: unto whom, at what season, and upon what terms it shall be affixed.

⁵ Gen. 17:10

⁶ Gen. 17:4, 10

If our brethren do suppose baptism to be the seal of the covenant which God makes with every believer (of which the Scriptures are altogether silent), it is not our concern to contend with them herein. Yet, we conceive the seal of that covenant is the indwelling of the Spirit of Christ in the particular and individual persons in whom He resides, and nothing else. Neither do they or we suppose that baptism is in any such manner substituted in the place of circumcision, as to have the same (and no other) latitude, extent, or terms than circumcision had, for that was suited only for the male children; baptism is an ordinance suited for every believer, whether male or female. That extended to all the males that were born in Abraham's house, or bought with his money, equally with the males that proceeded from his own loins; but baptism is not so far extended in any true Christian church that we know of, as to be administered to all the poor infidel servants that the members thereof purchase for their service and introduce into their families, nor to the children born of them in their house.

But we conceive the same parity of reasoning may hold for the ordinance of baptism as for that of circumcision;⁷ viz., one law for the stranger as for the home born. If any desire to be admitted to all the ordinances and privileges of God's house, the door is open. Upon the same terms that any one person was ever admitted to all or any of those privileges that belong to the Christian Church, may all persons of right challenge the like admission.

As for that text of Scripture, "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised,"⁸ we conceive if the apostle's scope in that place be duly attended to, it will appear that no argument can be taken from thence to enforce infant baptism. Forasmuch as we find a full and fair account of those words given by the learned Dr. Lightfoot⁹ (a man not to be suspected of partiality in this controversy) in his *Hor. Hebrai*,¹⁰ on 1 Corinthians 7:19 (p. 42-43), we shall transcribe his words at large, without any comment of our own upon them:

Circumcision is nothing, if we respect the time, for now it was without use, that end of it being especially fulfilled for which it had been instituted. This end the apostle declares in these words: "And he received the sign of circumcision, a seal [σφραγιδα] of the righteousness of the faith which he had yet being uncircumcised" (Rom 4:11), etc. But I fear that by most

⁷ Exod. 12:49

⁸ Rom. 4:11

⁹ John Lightfoot (1602-1675) — English churchman, rabbinical scholar, Master of St. Catharine's College, Cambridge, minister of St. Bartholomew's Church, London, and Vice-Chancellor of the University of Cambridge. He was one of the Westminster Assembly divines.

¹⁰ *Horae Hebraicae et Talmudicae*, a commentary on Matthew, Mark, Luke, John, and 1 Corinthians.

translations they are not sufficiently suited to the end of circumcision and the scope of the apostle, whilst something of their own is by them inserted.

And after the doctor has represented diverse versions of the words agreeing for the most part in sense with that which we have in our Bibles, he thus proceeds:

Other versions are to the same purpose; as if circumcision was given to Abraham for a seal of that righteousness which he had being yet uncircumcised, which we will not deny to be in some sense true, but we believe that circumcision had chiefly a far different respect.

Give me leave thus to render the words: “And he received the sign of circumcision, a seal of the righteousness of faith, which was to be in the uncircumcision” — “which *was to be*,” I say, not “which *had been*”— not that which Abraham had while he was yet uncircumcised, but that which his uncircumcised seed should have; that is, the Gentiles, who in time to come should imitate the faith of Abraham.

Now consider well on what occasion circumcision was instituted unto Abraham, setting before thine eyes the history thereof in Genesis 17.

This promise is first made unto him: “Thou shalt be the father of many nations” (17:4)—in what sense the apostle explains in that chapter—and then there is subjoined a double seal for the confirmation of the thing—to wit, the change of the name Abram into Abraham, and the institution of circumcision. “Behold, as for me, my covenant is with thee, and thou shalt be the father of many nations” (v. 4). Wherefore was his name called Abraham? For the sealing of this promise: “Thou shalt be the father of many nations.” And wherefore was circumcision instituted to him? For the sealing of the same promise: “Thou shalt be the father of many nations.” So that this is the sense of the apostle, most agreeable to the institution of circumcision: he received the sign of circumcision, a seal of the righteousness of faith which in time to come the uncircumcision (or the Gentiles) should have and obtain.

Abraham had a twofold seed: natural, of the Jews; and faithful, of the believing Gentiles. His natural seed was signed with the sign of circumcision, first indeed for the distinguishing of them from all other nations whilst they as yet were not the seed of Abraham, but especially for the memorial of the justification of the Gentiles by faith, when at length they should become his seed. Therefore, circumcision was of right to cease when the Gentiles were brought in to the faith, forasmuch as then it had obtained its last and chief end, and thenceforth circumcision is nothing.

Thus far he, which we earnestly desire may be seriously weighed; for we plead not his authority, but the evidence of truth in his words.

3. Holiness

Of whatsoever nature the holiness of the children mentioned be,¹¹ yet they who do conclude that all such children (whether infants or of riper years) have from hence an immediate right to baptism, do as we conceive put more into the conclusion than will be found in the premises.

For although we do not determine positively concerning the apostle's scope in the holiness here mentioned, so as to say it is this or that and no other thing; yet it is evident that the apostle does by it determine not only the lawfulness, but the expedience also, of a believer's cohabitation with an unbeliever in the state of marriage.

And we do think that—although the apostle's asserting of the unbelieving yokefellow to be sanctified by the believer should carry in it somewhat more than is in the bare marriage of two infidels, because although the marriage covenant has a divine sanction so as to make the wedlock of two unbelievers a lawful action, and their conjunction and cohabitation in that respect undefiled, yet there might be no ground to suppose from thence that both or either of their persons are thereby sanctified; and the apostle urges the cohabitation of a believer with an infidel in the state of wedlock from this ground: that the unbelieving husband is sanctified by the believing wife—nevertheless, here you have the influence of a believer's faith ascending from an inferior to a superior relation; from the wife to the husband who is her head, before it can descend to their offspring. And therefore we say, whatever be the nature or extent of the holiness here intended, we conceive it cannot convey to the children an immediate right to baptism, because it would then be of another nature, and of a larger extent, than the root and original from whence it is derived — for it is clear by the apostle's argument that holiness cannot be derived to the child from the sanctity of one parent only. If either father or mother be (in the sense intended by the apostle) unholy or unclean, so will the child be also. Therefore, for the production of an holy seed it is necessary that both the parents be sanctified; and this the apostle positively asserts, in the first place, to be done by the believing parent, although the other be an unbeliever—and then, consequentially from thence, argues the holiness of their children. Hence it follows that, as the children have no other holiness than what they derive from both their parents, so neither can they have any right by this holiness to any spiritual privilege but such as both their parents did also partake of: and

¹¹ 1 Cor. 7:12

therefore, if the unbelieving parent (though sanctified by the believing parent) have not thereby a right to baptism, neither can we conceive that there is any such privilege derived to the children by their birth holiness.

Besides, if it had been the usual practice in the apostles' days for the father or mother that did believe to bring all their children with them to be baptised, then the holiness of the believing Corinthians' children would not at all have been in question when this epistle was written; but might have been argued from their passing under that ordinance which represented their new birth, although they had derived no holiness from their parents by their first birth; and would have laid as an exception against the apostle's inference, "else were your children unclean," etc. But of the sanctification of all the children of every believer by this ordinance, or any other way than what is before mentioned, the Scripture is altogether silent.

This may also be added: that if this birth holiness do qualify all the children of every believer for the ordinance of baptism, why not for all other ordinances—for the Lord's Supper as was practiced for a long time together? For if recourse be had to what the Scriptures speak generally of this subject, it will be found that the same qualities which do entitle any person to baptism, do so also for the participation of all the ordinances and privileges of the house of God that are common to all believers.

Whosoever can and does interrogate his good conscience towards God when he is baptized (as everyone must do that makes it to himself a sign of salvation), is capable of doing the same thing in every other act of worship that he performs.

4. Whole Families

The arguments and inferences that are usually brought for or against infant baptism from those few instances which the Scriptures afford us of whole families being baptized, are only conjectural, and therefore cannot of themselves be conclusive on either hand. Yet, in regard, most that treat on this subject for infant baptism do (as they conceive) improve these instances to the advantage of their argument; [therefore,] we think it meet (in like manner as in the cases before mentioned, so in this) to show the invalidity of such inferences.

Cornelius worshiped God with all his house;¹² the jailor and Crispus, the chief ruler of the synagogue, believed God with each of their house.¹³ The household of Stephanus addicted themselves to the ministry of the saints¹⁴ — so that, thus

¹² Acts 10:44

¹³ Act 16:34; 18:8

¹⁴ 1 Cor. 1:16; 16:15

far, worshiping and believing run parallel with baptism. And, if Lydia had been a married person when she believed, it is probable her husband would also have been named by the apostle, as in like cases, inasmuch as he would have been not only a part, but the head of that baptized household.¹⁵

Who can assign any probable reason why the apostle should make mention of four or five households being baptized, and no more? Or why he does so often vary in the method of his salutations,¹⁶ sometimes mentioning only particular persons of great note, other times such and the church in their house, [or] the saints that were with them; and them belonging to Narcissus who were in the Lord;¹⁷ thus saluting either whole families, or part of families, or only particular persons in families considered as they were in the Lord? For if it had been an usual practice to baptize all children with their parents, there were then many thousands of the Jews which believed, and a great number of the Gentiles, in most of the principle cities in the world. And among so many thousands, it is more than probable there would have been some thousands of households baptized; why then should the apostle in this respect signalize one family of the Jews, and three or four of the Gentiles, as particular instances in a case that was common?

Whoever supposes that we do willfully debar our children from the benefit of any promise or privilege that of right belongs to the children of believing parents, they do entertain over-severe thoughts of us: to be without natural affections is one of the characters of the worst of persons in the worst of times. We do freely confess ourselves guilty before the Lord, in that we have not with more circumspection and diligence trained up those that relate to us in the fear of the Lord; and do humbly and earnestly pray that our omissions herein may be remitted, and that they may not redound to the prejudice of ourselves or any of ours. But with respect to that duty that is incumbent on us, we acknowledge ourselves obliged by the precepts of God to bring up our children in the nurture and admonition of the Lord, to teach them His fear, both by instruction and example. And should we set light by this precept, it would demonstrate that we are more vile than the unnatural heathen that like not to retain God in their knowledge—our baptism might then be justly accounted as no baptism to us.

There are many special promises that do encourage us, as well as precepts that do oblige us, to the close pursuit of our duty herein: that God, whom we serve, being jealous of His worship, threatens the visiting of the father's transgression upon the children to the third and fourth generation of them that hate Him;¹⁸

¹⁵ Acts 16:14-15

¹⁶ Rom. 1:6

¹⁷ Rom. 16:11

¹⁸ Exod. 20:5

yet does more abundantly extend His mercy even to thousands (respecting the offspring and succeeding generations) of them that love Him and keep His commands.

When our Lord rebuked His disciples for prohibiting the access of little children that were brought to Him—that He might pray over them, lay His hands upon them, and bless them—[He] does declare that of such is the kingdom of God.¹⁹ And the Apostle Peter, in answer to their inquiry that desired to know what they must do to be saved, does not only instruct them in the necessary duty of repentance and baptism; but does also thereto encourage them by that promise which had reference both to them and their children.²⁰ If our Lord Jesus, in the aforementioned place, does not respect the qualities of children (as elsewhere) as to their meekness, humility, and sincerity, and the like, but intends also that those very persons and such like appertain to the kingdom of God; and if the apostle Peter, in mentioning the aforesaid promise, does respect not only the present and succeeding generations of those Jews that heard him (in which sense the same phrase doth occur in Scripture), but also the immediate offspring of his auditors, whether the promise relates to the gift of the Holy Spirit, or of eternal life, or any grace or privilege tending to the obtaining thereof—it is neither our concern nor our interest to confine the mercies and promises of God to a more narrow or less compass than He is pleased graciously to offer and intend them; nor to have a light esteem of them; but are obliged in duty to God, and affection to our children, to plead earnestly with God and use our utmost endeavors, that both ourselves and our offspring may be partakers of His mercies and gracious promises. Yet we cannot from either of these texts collect a sufficient warrant for us to baptize our children before they are instructed in the principles of the Christian religion.

For as to the instance in little children, it seems, by the disciples forbidding them, that they were brought upon some other account, not so frequent as baptism must be supposed to have been, if from the beginning believers' children had been admitted thereto; and no account is given whether their parents were baptized believers or not. And as to the instance of the apostle, if the following words and practice may be taken as an interpretation of the scope of that promise, we cannot conceive it does refer to infant baptism, because the text does presently subjoin: "Then they that gladly received the word were baptized."²¹

That there were some believing children of believing parents in the apostles'

¹⁹ Mark 10:14

²⁰ Acts 2:38-39

²¹ Acts 2:41

days is evident from the Scriptures, even such as were then in their fathers' family, and under their parents' tuition and education—to whom the apostle, in several of his epistles to the churches, gives commands to obey their parents in the Lord, and does allure their tender years to hearken to this precept, by reminding them that it is the first command with promise.²²

And it is recorded by him for the praise of Timothy, and encouragement of parents betimes to instruct, and children early to attend to godly instruction, that from a child he had known the holy Scriptures.²³

The apostle John rejoiced greatly when he found the children of the elect lady walking in the truth; and the children of her elect sister join with the apostle in his salutation.²⁴

But...this was not generally so, that all the children of believers were accounted for believers (as they would have been if they had been all baptized). [This] may be collected from the character which the apostle gives of persons fit to be chosen to eldership in the church, which was not common to all believers: among others this is expressly one, viz., if there be any “having faithful [or believing] children not accused of riot or unruly.”²⁵ And we may from the apostle's writings on the same subject collect the reason of this qualification, viz., that in case the person designed for this office, to teach and rule in the house of God, had children capable of it, there might be first a proof of his ability, industry, and success in this work in his own family and private capacity, before he was ordained to the exercise of this authority in the church, in a public capacity as a bishop in the house of God.

5. Unity of Spirit

These things we have mentioned as having a direct reference unto the controversy between our brethren and us. Other things that are more abstruse and prolix, which are frequently introduced into this controversy but do not necessarily concern it, we have purposely avoided, [so] that the distance between us and our brethren may not be by us made more wide—for it is our duty and concern, so far as is possible for us (retaining a good conscience towards God), to seek a more entire agreement and reconciliation with them.

We are not insensible that, as to the order of God's house and entire communion therein, there are some things wherein we (as well as others) are not at a full

²² Eph. 6:2

²³ 2 Tim. 3:15

²⁴ 2 John 1:1-4

²⁵ Titus 1:6

accord among ourselves; as for instance the known principle, and state of the consciences of diverse of us that have agreed in this confession is such, that we cannot hold church communion with any other than baptized believers and churches constituted of such; yet some others of us have a greater liberty and freedom in our spirits that way. And therefore we have purposely omitted the mention of things of that nature, that we might concur in giving this evidence of our agreement, both among ourselves and with other good Christians, in those important articles of the Christian religion mainly insisted on by us. And this notwithstanding, we all esteem it our chief concern—both among ourselves and all others that in every place call upon the name of the Lord Jesus Christ our Lord, both theirs and ours, and love Him in sincerity—to endeavor “to keep the unity of the Spirit in the bond of peace,”²⁶ and in order thereunto, to exercise “all lowliness and meekness, with long-suffering, forbearing one another in love.”²⁷

And we are persuaded, if the same method were introduced into frequent practice between us and our Christian friends who agree with us in all the fundamental articles of the Christian faith (though they do not so in the subject and administration of baptism), it would soon beget a better understanding and brotherly affection between us.

6. Conclusion

In the beginning of the Christian Church, when the doctrine of the baptism of Christ was not universally understood, yet those that knew only the baptism of John were the disciples of the Lord Jesus, and Apollos, an eminent minister of the gospel of Jesus.²⁸

In the beginning of the reformation of the Christian Church—and recovery from that Egyptian darkness wherein our forefathers for many generations were held in bondage—upon recourse had to the Scriptures of truth, different apprehensions were conceived, which are to this time continued, concerning the practice of this ordinance.

Let not our zeal herein be misinterpreted: that God Whom we serve is jealous of His worship.²⁹ By His gracious providence, the law thereof is continued amongst us. And we are forewarned by what happened in the Church of the Jews, that it is necessary for every generation, and that frequently in every generation, to consult the divine oracle, compare our worship with the rule, and take heed to

²⁶ Eph. 4:3

²⁷ Eph. 4:2

²⁸ Acts 18:24-19:5

²⁹ Exod. 34:14

what doctrines we receive and practice.

If the ten commands exhibited in the popish idolatrous service books had been received as the entire law of God because they agree in number with His Ten Commands, and also in the substance of nine of them, the second Commandment forbidding idolatry had been utterly lost.

If Ezra and Nehemiah had not made a diligent search into the particular parts of God's Law and His worship, the Feast of Tabernacles (which for many centuries of years had not been duly observed according to the institution, though it was retained in the general notion) would not have been kept in due order.³⁰

So may it be now as to many things relating to the service of God, which do retain the names proper to them in their first institution, but yet, through inadvertency (where there is no sinister design), may vary in their circumstances from their first institution. And if by means of any ancient defection—or of that general corruption of the service of God, and interruption of His true worship, and persecution of His servants by the anti-christian bishop of Rome for many generations—those who do consult the Word of God cannot yet arrive at a full and mutual satisfaction among themselves [regarding] what was the practice of the primitive Christian Church in some points relating to the worship of God. Yet inasmuch as these things are not of the essence of Christianity, but that we agree in the fundamental doctrines thereof, we do apprehend there is sufficient ground to lay aside all bitterness and prejudice, and in the spirit of love and meekness to embrace and own each other therein; leaving each other at liberty to perform such other services (wherein we cannot concur) apart unto God, according to the best of our understanding.

FINIS

³⁰ Ezra 3:4

The Apostles' Creed

I believe in God, the Father almighty,
Maker of heaven and earth.

I believe in Jesus Christ, his only begotten Son, our Lord;
who was conceived by the Holy Spirit;
born of the Virgin Mary;
suffered under Pontius Pilate;
was crucified, dead, and buried;
he descended into hell;
the third day he rose again from the dead;
he ascended into heaven,
and sits at the right hand of God the Father Almighty;
from there he will come again to judge the living and the dead.

I believe in the Holy Spirit;
the holy catholic church;
the communion of saints;
the forgiveness of sins;
the resurrection of the body;
and the life everlasting.

Amen.

The Nicene Creed

I believe in one God, the Father Almighty,
maker of heaven and earth,
and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God,
begotten from the Father before all ages;
God of God,
Light of Light,
very God of very God,
begotten, not made, being of one substance with the Father,
through him all things were made.

For us and for our salvation,
he came down from heaven;
he became incarnate by the Holy Spirit of the virgin Mary,
and was made man.

He was crucified for us under Pontius Pilate;
he suffered and was buried;
and third day he rose again, according to the Scriptures;
and ascended to heaven, and sits at the right hand of the Father;
He will come again with glory to judge the living and the dead;
his kingdom shall have no end.

And I believe in the Holy Spirit, the Lord, the giver of life;
he proceeds from the Father and the Son;
and with the Father and the Son is worshiped and glorified.
He spoke through the prophets.

I believe in one holy catholic and apostolic church.
I acknowledge one baptism for the forgiveness of sins.
I look forward to the resurrection of the dead,
and the life in the world to come.

Amen.

The Athanasian Creed

Whoever desires to be saved should above all hold to the catholic faith.

Anyone who does not keep it whole and unbroken will doubtless perish eternally.

Now this is the catholic faith:

That we worship one God in trinity and the trinity in unity,
neither blending their persons
nor dividing their essence.

For the person of the Father is a distinct person,
the person of the Son is another,
and that of the Holy Spirit still another.

But the divinity of the Father, Son, and Holy Spirit is one,
their glory equal, their majesty co-eternal.

What quality the Father has, the Son has, and the Holy Spirit has.

The Father is uncreated,
the Son is uncreated,
the Holy Spirit is uncreated.

The Father is immeasurable,
the Son is immeasurable,
the Holy Spirit is immeasurable.

The Father is eternal,
the Son is eternal,
the Holy Spirit is eternal.

And yet there are not three eternal beings;
there is but one eternal being.
So too there are not three uncreated or immeasurable beings;
there is but one uncreated and immeasurable being.

Similarly, the Father is almighty,
the Son is almighty,
the Holy Spirit is almighty.
Yet there are not three almighty beings;
there is but one almighty being.

Thus the Father is God,
the Son is God,
the Holy Spirit is God.
Yet there are not three gods;
there is but one God.

Thus the Father is Lord,
the Son is Lord,
the Holy Spirit is Lord.
Yet there are not three lords;
there is but one Lord.

Just as Christian truth compels us
to confess each person individually
as both God and Lord,
so catholic religion forbids us
to say that there are three gods or lords.

The Father was neither made nor created nor begotten from anyone.
The Son was neither made nor created;
he was begotten from the Father alone.
The Holy Spirit was neither made nor created nor begotten;
he proceeds from the Father and the Son.

Accordingly there is one Father, not three fathers;
there is one Son, not three sons;
there is one Holy Spirit, not three holy spirits.

Nothing in this trinity is before or after,
nothing is greater or smaller;
in their entirety the three persons
are co-eternal and coequal with each other.

So in everything, as was said earlier,
we must worship their trinity in their unity
and their unity in their trinity.

Anyone then who desires to be saved
should think thus about the trinity.

But it is necessary for eternal salvation
that one also believe in the incarnation
of our Lord Jesus Christ faithfully.

Now this is the true faith:

That we believe and confess
that our Lord Jesus Christ, God's Son,
is both God and man, equally.

He is God from the essence of the Father,
begotten before time;
and he is man from the essence of his mother,
born in time;
completely God, completely man,
with a rational soul and human flesh;
equal to the Father as regards divinity,
less than the Father as regards humanity.

Although he is God and man,
yet Christ is not two, but one.
He is one, however,
not by his divinity being turned into flesh,
but by God's taking humanity to himself.
He is one,
certainly not by the blending of his essence,
but by the unity of his person.
For just as one man is both rational soul and flesh,
so too the one Christ is both God and man.

He suffered for our salvation;
he descended to hell;
he arose from the dead;
he ascended to heaven;
he is seated at the Father's right hand;
from there he will come to judge the living and the dead.
At his coming all people will arise bodily
and give an accounting of their own deeds.
Those who have done good will enter eternal life,
and those who have done evil will enter eternal fire.

This is the catholic faith:
one cannot be saved without believing it firmly and faithfully.

The Chalcedonian Definition

Therefore, following the holy fathers, we all unite in teaching that we should confess one and the same Son, our Lord Jesus Christ. This same one is perfect in deity, and the same one is perfect in humanity; the same one is true God and true man, comprising a rational soul and a body.

He is of the same essence as the Father according to his deity, and the same one is of the same essence with us according to his humanity, like us in all things except sin.

He was begotten before the ages from the Father according to his deity, but in the last days for us and our salvation, the same one was born of the Virgin Mary, the bearer of God, according to his humanity.

He is one and the same Christ, Son, Lord, and Only Begotten, who is made known in two natures united unconfusedly, unchangeably, indivisibly, inseparably.

The distinction between the natures is not at all destroyed because of the union, but rather the property of each nature is preserved and concurs together into one person and subsistence. He is not separated or divided into two persons, but he is one and the same Son, the Only Begotten, God the Logos, the Lord Jesus Christ.

This is the way the prophets spoke of him from the beginning, and Jesus Christ himself instructed us, and the Council of the fathers has handed the faith down to us.