

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.

*With the Heart man believes unto Righteousness, and with the
Mouth Confession is made unto Salvation, Rom. 10.10.
Search the Scriptures, John 5.39*

Printed in the Year, 1677
Facsimile Edition, 2000
Refreshed Edition, 2022



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A Confession of Faith, Refreshed Edition

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FOREWORD

The *Second London Baptist Confession of Faith* (commonly called the “1689”) has become the doctrinal standard for most of those Christians who denominate themselves with the term Reformed Baptist in this new millennium. It is the conviction of this editor that a “new” edition is needed. You have that “new” edition in your hand. It is likely that you have surmised that I mean “new” in the sense of reprint of the first edition in facsimile rather than “new” in the sense of reworking the wording or even the theology of the original. I am admittedly a bit of a historical purist especially when it comes to authoritative documents that summarize “those things most surely believed among us.” My preference is to move toward the future by looking to the past.

Many subtle changes have been made to the language of this *Confession* in the years since it was introduced. This first published edition should help to put those subtleties in historical and theological perspective. One of these slight changes was the omission of the single word “elect” at the start of Chapter 10, Paragraph 3.

Another subtle quirk is the name by which many know this *Confession*, the “1689.” Many find the following surprising, however, the *Confession* was never published that year. The General Assembly of Particular Baptist Churches adopted the Second London Baptist Confession in that year. That is how it came to be published with the signatures of the messengers of the church shown those things that were most surely believed among them. However, for the historical record and bibliophiles of that era, the record needs to be set straight. The first edition of the *Confession* was published in 1677 with a helpful introduction and appendix demonstrating the theological unanimity among the Westminster family of confessions and the Particular Baptist understanding of the Covenant of Grace. It saw subsequent editions in 1688 and 1699. Thus, the “1689” is an historical misnomer. The *Confession*, if it is to be named by its date of origin, should be known as the *1677 Baptist Confession*. Being a purist historically is moderated by being a realist practically. People would be confused by such a sudden change in the naming convention used for this document. Many of our sermons, our series teaching through this magnificent document and essays about its theology would need to be corrected in a consistent manner. That is not going to happen. But, what may happen is this—people can learn the origin of the document and use this edition as a rear view mirror to see where the heritage has been in or-

der to see where it needs to go in the future. In some ways, I believe, we need to go back into the past in order to move into the future. We need to recover the richness of our theology by looking to the bright lights of the past. And, the 1677/89 is such a luminary. May the Lord use it again to clear the truth from error. First with those who denominate themselves and profess adherence to the *Confession*. Then, from us, may it go out into the world to show one of the uses for which the Scriptures were given—to teach doctrine (II Tim 3:16). Amen.

Please pardon the appearance of some reproduced pages. The facsimile was made from a photocopy of a photocopy of a microfilm. Blemishes were enhanced as the process went along. It is not the beauty of copy the publishers we're after, it was the theological substance displaying these beautiful truths.

Yours by Grace,

Mike Renihan
December, 2000

Appreciation is due Dr. Mike Renihan for his assiduous labor in producing *A Confession of Faith, Facsimile Edition*. Used with permission, this volume leverages and reproduces the formatting of that work, preserving its historical heritage, while being minimally refreshed in its English use, intentionally limited in scope to archaic spelling (e.g. it self, ourselves), archaic verbal endings (e.g. -eth, -th), an archaic personal pronoun (e.g. ye), archaic spacing between text and semi-colons, colons, and question marks, and the archaic possessive case without apostrophes (e.g. Gods, Christs, Abrahams, mans), all in a guarded effort employing both deference and reserve.

Matt Jarka
February, 2022

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TO THE

Judicious and Impartial

READER

Courteous Reader,

IT is now many years since diverse 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 throughly 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 misapprehensions, 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, diverse 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 the 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

To the Reader.

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 which 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 confession (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 is 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 behalf of the Protestants 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, & 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, in the margin 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 the liberty of an ingenuous unfolding our principles, and opening our hearts unto our Brethren, with the Scripture grounds on which our faith and practice leans, will by none of them be either denied to us, or taken ill from us. Our whole design is accomplished, if we may obtain that Justice, as to be measured in our principles, and practice, and the judgement 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 must 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, and in the exercise of all Love and Meekness towards 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 and 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 in their families, together with the ill example of their loose conversation, have inured them first to a neglect, and then contempt of all Piety and Religion? we know this will not excuse the blindness, or wickedness of any; but certainly it will fall heavy upon those that have thus been the occasion thereof; they indeed did in their

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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*.

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A Confession of FAITH.

CHAP. I.

Of the Holy Scriptures.

1. **T**HE Holy Scripture is the only sufficient, certain, and infallible rule (*a*) of all saving Knowledge, Faith, and Obedience; Although the (*b*) 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. (*c*) Therefore it pleased the Lord at sundry times, and in diverse manners, to reveal himself, and to declare that His will unto his Church; 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 (*d*) 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.

a 2 Tim. 3.15,16,
17. Isa. 8.20. Luk.
16.29,31. Eph.
2.20.
b Rom. 1.19,20,21.
&c. ch 2.14,15.
Psal. 19.1,2,3.

c Heb. 1.1.

d Pro. 22.19,20,21.
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 Testament 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 Songs, 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, to Titus, to Philemon, the Epistle to the Hebrews, the Epistle of James, The first and second Epistles of Peter, The first, second, and third Epistles of John, the Epistle of Jude, the Revelation. All of which are given by the (*e*) inspiration of God, to be the rule of Faith and Life.

e 2 Tim. 3.16.

3. The Books commonly called Apocrypha not being of (*f*) 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, then other human writings.

f Luk. 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 (*g*) God (who is truth itself) the Author thereof; therefore it is to be received, because it is the Word of God.

g 2 Pet. 1.19,20,21.
2 Tim. 3.16. 2
Thes. 2.13. 1 Joh.
5.9.

5. We may be moved and induced by the testimony of the Church of God, to a 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 (*h*) 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.

h Joh. 16.13,14.
1 Cor. 2.10,11,12.
1 Joh. 2.2,20,27.

6. The whole Counsel of God concerning all things (*i*) necessary for his own Glory, Man's Salvation, Faith and Life, is either expressly set down or necessarily con-

i 2 Tim. 3.15,16,
17. Gal. 1.8,9.

tained 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.

Nevertheless we acknowledge the (*k*) inward illumination of the Spirit of God, to be necessary for the saving understanding of such things as are revealed in the Word, 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 (*l*) ordered by the light of nature, and Christian prudence according to the general rules of the Word, which are always to be observed.

k Joh. 6.45. 1 Cor. 2.9,10,11,12.

l 1 Cor. 11.13,14. & ch. 14.26,40.

7. All things in Scripture are not alike (*m*) plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed for Salvation, are so (*n*) 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.

m 2 Pet. 3.16.

n Ps. 19.7 and 119.130.

8. The Old Testament in (*o*) *Hebrew*, (which was the Native language of the people of God of old) 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 (*p*) authentic; so as in all controversies of Religion the Church is finally to appeal unto them (*q*). 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 read (*r*) and search them, therefore they are to be translated into the vulgar language of every Nation, unto which they (*s*) come, that the Word of God dwelling (*t*) plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the Scriptures may have hope.

o Rom. 3.2.

p Isa. 8.20.

q Act. 15.15.

r Joh. 5.39.

s 1 Cor. 14.6,9,11, 12,24,28.
t Col. 3.16.

9. The infallible rule of interpretation of Scripture is the (*u*) 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.

u 2 Pet. 1.20,21. Act. 15.15,16.

10. The supreme judge by which all controversies of Religion are to be determined, and all Decrees of Counsels, 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 (x) Scripture so delivered, our faith is finally resolved.

x Mat. 22.29,31,
32. Eph. 2.20. Act.
28.23.

CHAP. II.

Of God and of the Holy Trinity.

a 1 Cor. 8.4,6.
Deut. 6.4.
b Jer. 10.10. Isa.
48.12.
c Exo. 3.14.
Jer. 23.23
d Joh 4.24.
e 1 Tim. 1.17.
Deut. 4.15,16.
f Mal. 3.9
g 1 King. 8.27.
h Ps. 90.2
i Gen. 17.1
k Isa. 6.3.
l Ps. 115.3. Isa.
46.10.
m Pro. 16.4. Rom.
11.36.
n Exo. 34.6,7.
Hebr. 11.6.
o Neh. 9.32,33.
p Ps. 5.5,6.
q Exo. 34.7.
Nahum 1,2,3.
r Joh. 5.26.
s Ps. 148.13.
t Ps. 119.68.
u Job, 22.2,3.

x Rom. 11.34,35,
36.
y Dan. 4.25 and v.
34,35.
z Heb. 4.13.
a Ezek. 11.5. Act.
15.18.

1. **T**HE Lord our God is but (a) one only living, and true God; whose (b) subsistence is in and of himself, (c) infinite in being, and perfection, whose Essence cannot be comprehended by any but himself; (d) a most pure spirit, (e) invisible, without body, parts, or passions, who only has immortality, dwelling in the light, which no man can approach unto, who is (f) immutable, (g) immense, (h) eternal, incomprehensible, (i) Almighty, every way infinite, (k) most holy, most wise, most free, most absolute, (l) working all things according to the counsel of his own immutable, and most righteous will, (m) for his own glory, most loving, gracious, merciful, long suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin, (n) the rewarder of them that diligently seek him, and withal most just, (o) and terrible in his judgements, (p) hating all sin, and who will by no means clear the (q) guilty.

2. God having all (r) life, (s) glory, (t) goodness, blessedness, in and of himself: is alone in, and unto himself all-sufficient, not (u) standing in need of any Creature which he has made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them, he is the alone fountain of all Being, (x) of whom, through whom, and to whom are all things, and he has most sovereign (y) dominion over all creatures, to do by them, for them, or upon them, whatsoever himself pleases; in his sight (z) all things are open and manifest, his knowledge is (a) infinite, infallible, and independent upon the Creature, so as nothing is to him contingent, or uncertain; he is most holy in all his Coun-

sels, in (b) all his Works, and in all his Commands; to him is due (c) from Angels and men, whatsoever worship, service, or obedience as Creatures they owe unto the Creator, and whatever he is further pleased to require of them.

3. In this divine and infinite Being there are three subsistences, (d) the Father the Word (or Son) and Holy Spirit, of one substance, power, and Eternity, each having the whole Divine Essence, (e) yet the Essence undivided, the Father is of none neither begotten nor proceeding, the Son is (f) Eternally begotten of the Father, the holy Spirit (g) proceeding from the Father and the Son, 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.

b Ps. 145.17.

c Rev. 5.12,13,14.

d 1 Joh 5.7. Mat. 28.19. 2 Cor. 13.14.

e Exo. 3.14. Joh. 14.11. 1 Cor. 8.6. Gal. 4.6.

f Joh. 1.14,18.

g Joh. 15.26.

CHAP. III.

Of God's Decree.

1. **G**OD has (a) 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; yet so as thereby is God neither the author of sin, (b) nor has fellowship with any therein, nor is violence offered to the will of the Creature, nor yet is the liberty, or contingency of second causes taken away, but rather (c) established, in which appears his wisdom in disposing all things, and power, and faithfulness (d) in accomplishing his *Decree*.

a Isa. 46.10. Eph. 1.11. Heb. 6.17. Rom. 9.15,18.

b Jam. 1.13. 1 Joh. 1.5.

c Act 4.27,28. Joh. 19.11.

d Num. 23.19. Eph. 1.3,4,5.

2. Although God knows whatsoever may, or can come to pass upon all (e) supposed conditions; yet has he not *Decreed* anything, (f) because he foresaw it as future, or as that which would come to pass upon such conditions.

e Act. 15.18.

f Rom. 9.11,13,16, 18.

3. By the *decree* of God for the manifestation of his glory (g) some men and Angels, are predestinated, or foreordained to Eternal Life, through Jesus Christ to the

g 1 Tim. 5.21. Mat. 25.34.

Of God's Decree.

h Eph. 1.5,6.
i Rom. 9.22,23.
Jud. 4.

(*h*) praise of his glorious grace; others being left to act in their sin to their (*i*) just condemnation, to the praise of his glorious justice.

k 2 Tim. 2.19. Joh.
13.18.

4. These Angels and Men thus predestinated, and fore-ordained, are particularly, and unchangeably designed; and their (*k*) number so certain, and definite, that it cannot be either increased, or diminished.

l Eph. 1.4,9,11.
Rom. 8.30.
2 Tim. 1.9. 1 Thes.
5.9.

5. Those of mankind (*l*) that are predestinated 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; (*m*) without any other thing in the creature as a condition or cause moving him thereunto.

m 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, fore-ordained (*o*) all the means thereunto, wherefore they who are elected, being fallen in Adam, (*p*) are redeemed by Christ, are effectually (*q*) called unto faith in Christ, by his spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith (*r*) unto salvation; neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the Elect (*s*) only.

o 1 Pet. 1.2. 2
Thes. 2.13.
p 1 Thes. 5.9,10.
q Rom. 8.30. 2
Thes. 2.13.
r 1 Pet. 1.5.

s Joh. 10.26. Joh.
17.9. Joh. 6.64.

7. The Doctrine of this 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 (*t*) eternal election; so shall this doctrine afford matter (*u*) of praise, reverence, and admiration of God, and (*x*) of humility, diligence, and abundant (*y*) consolation, to all that sincerely obey the Gospel.

t 1 Thes. 1.4,5.
2 Pet. 1.10.
u Eph. 1.6. Rom.
11.33.
x Rom. 11.5,6,20.
y Luk. 10.20.

CHAP. IV.

Of Creation.

1. **I**N the beginning it pleased *God* the Father, (*a*) Son, and Holy Spirit, for the manifestation of the glory of (*b*) his eternal power, wisdom, and goodness, to *Create* or *make* the world, and all things therein, (*c*) whether visible or invisible, in the space of six days, and all very good.

a Joh. 1.2,3. Heb. 1.2. Job 26.13.

b Rom. 1.20.

c Col. 1.16. Gen. 1.31.

2. After *God* had made all other *Creatures*, he *Created* (*d*) man, male and female, with (*e*) reasonable and immortal souls, rendering them fit unto that life to *God*; for which they were *Created*; being (*f*) made after the image of *God*, in knowledge, righteousness, and true holiness; having the Law of *God* (*g*) written in their hearts, and power to fulfill it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was (*h*) subject to change.

d Gen. 1.27.

e Gen. 2.7.

f Eccles. 7.29. Gen. 1.26.

g Rom. 2.14,15.

h Gen. 3.6.

3. Besides the Law written in their hearts, they received (*i*) a command not to eat of the tree of knowledge of good and evil; which while they kept, they were happy in their Communion with *God*, and had dominion (*k*) over the *Creatures*.

i Gen. 2.17. & ch. 3.8,9,10.

k Gen. 1.26,28.

CHAP. V.

Of Divine Providence.

1. **G**OD the good *Creator* of all things, in *his* infinite power, and wisdom, does (*a*) uphold, direct, dispose, and govern all *Creatures*, and things, from the greatest even to the (*b*) least, 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* (*c*) own will; to the praise of the glory of *his* wisdom, power, justice, infinite goodness and mercy.

a Heb. 1.3. Job 38.11. Isa. 46.10, 11. Ps. 135.6. *b* Mat. 10.29-31.

c Eph. 1.11.

2. Although in relation to the foreknowledge and *Decree* of *God*, the first cause, all things come to pass (*d*) im-

d Act. 2.23.

Of Divine Providence.

e Pro. 16.33. mutably and infallibly; so that there is not any thing, befalls any (*e*) by chance, or without *his Providence*; yet by the same *Providence* he orders them to fall out, according to the nature of second causes, either (*f*) necessarily, freely, or contingently.

g Act. 27.31,44. 3. God in his ordinary *Providence* (*g*) makes use of
Isa. 55.10,11. means; yet is free (*h*) to work, without, (*i*) above, and (*k*)
h Hosea 1.7. against them at *his* pleasure.
i Rom. 4.19,20,21.
k Dan. 3.27.

l Rom. 11.32,33, 4. The Almighty power, unsearchable wisdom, and *in-*
34. 2 Sam. 24.1.1 *finite* goodness of *God*, so far manifest themselves in *his*
Chro. 21.1. *Providence*, that his determinate Counsel (*l*) extends itself
m 2 Kings 19.28. even to the first fall, and all other sinful actions both of
Ps. 76.10. Angels, and Men; (and that not by a bare permission)
n Gen. 50.20. *Isa.* 10.6,7,12. which also he most wisely and powerfully (*m*) bounds,
and otherwise orders, and governs, in a manifold dis-
o Ps. 50.21. 1 Joh. 2.16. pensation to *his* most holy (*n*) ends: yet so, as the sinful-
ness of their acts proceeds only from the Creatures, and
not from *God*; who being most holy and righteous, nei-
ther is nor can be, the author or (*o*) approver of sin.

5. The most wise, righteous, and gracious *God*, does of-
tentimes, leave for a season *his* own children to manifold
temptations, and the corruptions of their own heart, to
chastise them for their former sins, or to discover unto
them the hidden strength of corruption, and deceitful-
ness of their hearts, (*p*) 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.

So that whatsoever befalls any of his elect is by his ap-
pointment, for his glory, (*q*) and their good.

6. As for those wicked and ungodly men, whom *God*
as a righteous judge, for former sin does (*r*) blind and
harden; from them he not only withholds his (*s*) Grace,
whereby they might have been enlightened in their un-
derstanding, and wrought upon in their hearts: But
sometimes also withdraws (*t*) the gifts which they had,
and exposes them to such (*u*) objects as their *corruptions*
makes occasion of sin; and withal (*x*) gives them over to
their own lusts, the temptations of the world, and the

power of Satan, whereby it comes to pass, that they (*y*) harden themselves, even under those means which God uses for the softening of others.

y Exo. 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 most special manner it takes care of his (*z*) Church, and disposes of all things to the good thereof.

z 1 Tim. 4.10.
Amos 9.8,9. Isa. 43.3,4,5.

CHAP. VI.

Of the Fall of Man, of Sin, and of the Punishment thereof.

1. **A**lthough God *created Man* upright, and perfect, and gave him a righteous law, which had been unto life had he kept it, (*a*) and threatened death upon the breach thereof; yet he did not long abide in this honor; (*b*) Satan using the subtlety of the serpent to seduce *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; which *God* was pleased according to *his* wise and holy *Counsel* to permit, having purposed to order it, to *his* own glory.

a Gen. 2.16,17.

b Gen. 3.12,13.
2 Cor. 11.3.

2. Our first *Parents* by this *Sin*, fell from their (*c*) original righteousness and communion with *God*, and we in them, whereby death came upon all; (*d*) all becoming dead in *Sin*, and wholly defiled, (*e*) in all the faculties, and parts, of soul, and body.

c Rom. 3.23.

d Rom 5.12. &c.

e Titus 1.15. Gen. 6.5. Jer. 17.9, Rom. 3.10-19.

3. They being the (*f*) 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, being now (*g*) conceived in *Sin*, and by nature children (*h*) of wrath, the servants of *Sin*, the subjects (*i*) of *death* and all other miseries, spiritual, temporal and eternal, unless the *Lord Jesus* (*k*) set them free.

f Rom. 5.12-19.

1 Cor. 15.21,22,45, 49.

g Ps. 51.5. Job 14.4.

h Eph. 2.3.

i Rom. 6.20 & ch. 5.12.

k Heb. 2.14.

1 Thes. 1.10.

1 Rom. 8.7. Col. 1.21.

4. From this original *corruption*, whereby we are (*l*) ut-

Of the Fall of Man, of Sin, and of the Punishment thereof.

m Jam. 1.14,15.
Mat. 15.19.

terly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do (*m*) proceed all actual transgressions.

n Rom. 7.18,23.
Eccles. 7.20. 1
Joh. 1.8.

5. The *corruption* of nature, during this Life, does (*n*) remain in those that are regenerated: and although it be through *Christ* pardoned, and mortified, yet both itself, and the first motions thereof, are truly and properly (*o*) Sin.

o Rom. 7.24,25.
Gal. 5.17.

CHAP. VII.

Of God's Covenant.

a Luk 17.10. Job
35.7,8.

1. **T**HE distance between God and the *Creature* is so great, that although reasonable *Creatures* do owe obedience unto him as their *Creator*, yet they could never have attained the reward of Life, but by some (*a*) voluntary condescension on *God's part*, which he has been pleased to express, by way of *Covenant*.

b Gen. 2.17. Gal.
3.10. Rom.
3.20,21.

2. Moreover *Man* having brought himself (*b*) under the curse of the Law by his fall, it pleased the *Lord* to make a *Covenant* of Grace wherein he freely offers unto *Sinners*, (*c*) Life and Salvation by *Jesus Christ*, requiring of them Faith in him, that they may be saved; and (*d*) promising to give unto all those that are ordained unto eternal Life, his holy *Spirit*, to make them willing, and able to believe.

c Rom. 8.3. Mar.
16.15,16. Joh 3.16.
d Ezek. 36.26,27.
Joh. 6.44,45. Ps.
110.3.

e Gen. 3.15.

f Heb. 1.1.

* 2 Tim. 1.9. Titus
1.2.

3. This *Covenant* is revealed in the Gospel; first of all to *Adam* in the promise of Salvation by the (*e*) seed of the woman, and afterwards by farther steps, until the full (*f*) discovery thereof was completed in the new Testament; and it is founded in that (*) *Eternal Covenant* transaction, that was between the *Father* and the *Son*, about the Redemption of the *Elect*; and it is alone by the Grace of this *Covenant*, that all of the posterity of fallen *Adam*, that ever were (*g*) saved, did obtain life and a blessed immortality; *Man* being now utterly incapable of acceptance with *God* upon those terms, on which *Adam* stood in his state of innocence.

g Heb. 11.6,13.
Rom. 4.1,2. &c.
Act. 4.12. Joh.
8.56.

CHAP. VIII.

Of Christ the Mediator.

1. **I**T 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, (*a*) to be the *Mediator* between *God* and *Man*; the (*b*) *Prophet*, (*c*) *Priest* and (*d*) *King*; *Head* and *Savior* of his *Church*, the heir of all things, and judge of the world: Unto whom he did from all *Eternity* (*e*) give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

a Isa. 42.1. 1 Pet. 1.19,20.
b Act. 3.22.
c Heb. 5.5,6.
d Ps. 2.6. Luk. 1.33. Eph. 1.23. Heb. 1.2. Act. 17.31.
e Is. 53.10. Joh. 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 *Fathers* 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 unto him (*f*) man's nature, with all the *Essential* properties, and common infirmities thereof, (*g*) yet without sin: 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, (*h*) and so was made of a *Woman*, of the *Tribe of Judah*, of the *Seed of Abraham*, and *David* according to the *Scriptures*: 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 (*i*) *Christ*, the only *Mediator* between *God* and *Man*.

f Joh. 1.1,14. Gal. 4.4.
g Rom. 8.3. Heb. 2.14,16,17. ch. 4.15.

h Luk. 1.27,31,35.

i 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, & anointed (*k*) with the *Holy Spirit*, above measure; having in him (*l*) all the treasures of wisdom and knowledge; in whom it pleased the *Father* that (*m*) all fullness should dwell: To the end that being (*n*) holy, harmless, undefiled, and full (*o*) of *Grace*, and *Truth*, he might be throughly furnished to execute the office of a *Mediator*, and (*p*) *Surety*; which office he took not upon himself, but was thereunto (*q*) called by his *Father*; who also put (*r*) all power and judgement in his hand, and gave him Com-

k Ps. 45.7. Act. 10.38. Joh. 3.34.
l Col. 2.3.
m Col. 1.19.
n Heb. 7.26.
o Joh. 1.14.
p Heb. 7.22.
q Heb. 5.5.
r Joh. 5.22,27. Mat. 28.18. Act. 2.36.

mandment to execute the same.

s Ps. 40.7,8. Heb. 10.5-11. Joh. 10.18.

t Gal 4.4. Mat. 3.15.

u Gal. 3.13. Isa. 53.6. 1 Pet. 3.18. x 2 Cor. 5.21.

y Mat. 26.37,38. Luk. 22.44. Mat. 27.46.

z Act. 13.37.

a 1 Cor. 15.3,4.

b Joh. 20.25,27.

c Mar. 16.19. Act. 1.9,10,11.

d Rom. 8.34. Heb. 9.24.

e Act. 10.42. Rom. 14.9,10. Act. 1.11. 2 Pet. 2.4.

f Heb. 9.14. ch. 10.14. Rom. 3.25, 26.

g Joh. 17.2. Heb. 9.15.

* 1 Cor. 4.10. Heb. 4.2. 1 Pet. 1.10,11.

h Rev. 13.8.

i Heb. 13.8.

k Joh. 3.13. Act. 20.28.

l Joh. 6.37. ch. 10.15,16. 17.9. Rom. 5.10.

4. This office the *Lord Jesus* did most (s) willingly undertake, which that he might discharge he was made under the Law, (t) and did perfectly fulfill it, and underwent the (u) punishment due to us, which we should have born and suffered, being made (x) *Sin* and a *Curse* for us: enduring most grievous sorrows (y) in his Soul; and most painful sufferings in his body; was crucified, and died, and remained in the state of the dead; yet saw no (z) *corruption*: on the (a) third day he arose from the dead, with the same (b) body in which he suffered; with which he also (c) ascended into heaven: and there sits at the right hand of *his Father*, (d) making intercession; and shall (e) return to judge *Men* and *Angels*, at the end of the World.

5. The *Lord Jesus* by his perfect obedience and sacrifice of himself, which he through the *Eternal Spirit* once offered up unto *God*, (f) has fully satisfied the Justice of *God*, procured reconciliation, and purchased an Everlasting inheritance in the Kingdom of Heaven, (g) for all those whom the *Father* has given unto him.

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 of the *Woman*, which should bruise the Serpents head; (h) and the Lamb slain from the foundation of the World: (i) Being the *same yesterday, and to day, and forever*.

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 (k) denominated by the other nature.

8. To all those for whom Christ has obtained eternal redemption, he does certainly, and effectually (l) apply, and communicate the same; making intercession for

Of Christ the Mediator.

them, uniting them to himself by his spirit, (*m*) revealing unto them, in and by the word, the mystery of salvation; persuading them to believe, and obey; (*n*) governing their hearts by his word and spirit, and (*o*) overcoming all their enemies by his Almighty power, and wisdom; in such manner, and ways as are most consonant to his wonderful, and (*p*) unsearchable dispensation; and all of free, and absolute Grace, without any condition foreseen in them, to procure it.

m Joh. 17.6. Eph. 1.9. 1 Joh. 5.20.

n Rom. 8.9,14.

o Ps. 110.1. 1 Cor. 15.25,26.

p Joh. 3.8. Eph. 1.8.

9. This office of Mediator between God and Man, is proper (*q*) 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.

q 1 Tim. 2.5.

10. This number and order of Offices is necessary; for in respect of our (*r*) ignorance, we stand in need of his prophetic Office; and in respect of our alienation from God, (*s*) and imperfection of the best of our services, we need his Priestly office, to reconcile us, and present us acceptable unto God: and in respect of our averseness, and utter inability to return to God, and for our rescue, and security from our spiritual adversaries, we need his Kingly office, (*t*) to convince, subdue, draw, uphold, deliver, and preserve us to his Heavenly Kingdom.

r Joh. 1.18.

s Col. 1.21. Gal. 5.17.

t Joh. 16.8. Ps. 110.3. Luk. 1.74, 75.

CHAP. IX.

Of Free Will.

1. **G**OD has endued the Will of Man, with that natural liberty, and power of acting upon choice; that it is (*a*) neither forced, nor by any necessity of nature determined to do good or evil.

a Mat. 17.12. Jam. 1.14. Deut. 30.19.

2. Man in his state of innocency, had freedom, and power, to will, and to do that (*b*) which was good, and well-pleasing to God; but yet (*c*) was mutable, so that he might fall from it.

b Eccl. 7.29.

c Gen. 3.6.

3. Man by his fall into a state of sin has wholly lost (*d*) all ability of Will, to any spiritual good accompanying

d Rom. 5.6. ch. 8.7.

e Eph. 2.1,5.
f Tit. 3.3,4,5. Joh.
6.44.

salvation; so as a natural man, being altogether averse from that good, (*e*) and dead in *Sin*, is not able, by his own strength, to (*f*) convert himself; or to prepare himself thereunto.

g Col. 1.13. Joh.
8.36.
h Phil. 2.13.

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

i Rom. 7.15,18,19,
21,23.

k Eph. 4.13.

5. The Will of Man is made (*k*) perfectly, and immutably free to good alone, in the state of Glory only.

CHAP. X.

Of Effectual Calling.

a Rom. 8.30. 11.7.
Eph. 1.10,11. 2
Thes. 2.13,14.

b Eph. 2.1-6.

c Act. 26.18. Eph.
1.17,18.

d Ezek. 36.26.

e Deut. 30.6, Ezek.
36.27, Eph. 1.19.

f Ps. 110.3, Cant.
1.4.

1. **T**Hose whom God has predestinated unto Life, he is pleased in his appointed, and accepted time, (*a*) effectually to call by his word, and Spirit, out of that state of sin, and death, in which they are by nature, to grace and Salvation (*b*) by Jesus Christ; enlightening their minds, spiritually, and savingly to (*c*) understand the things of God; taking away their (*d*) heart of stone, and giving unto them a heart of flesh; renewing their wills, and by his Almighty power determining them (*e*) to that which is good, and effectually drawing them to Jesus Christ; yet so as they come (*f*) most freely, being made willing by his Grace.

g 2 Tim. 1.9. Eph.
2.8.

h 1 Cor. 2.14. Eph.
2.5. Joh. 5.25.

i Eph. 1.19,20.

2. This Effectual Call is of God's free, and special grace alone, (*g*) not from any thing at all foreseen in man, nor from any power, or agency in the Creature, co-working with his special Grace, (*h*) the Creature being wholly passive therein, being dead in sins and trespasses, until being quickened & renewed by the holy Spirit, he is thereby enabled to answer this call, and to embrace the Grace offered and conveyed in it; and that by no less (*i*) power, than that which raised up Christ from the dead.

3. Elect Infants dying in infancy, are (*k*) regenerated and saved by Christ through the Spirit; who works when, and where, and (*l*) how he pleases: so also are all other elect persons, who are incapable of being outwardly called by the Ministry of the Word.

k Joh. 3.3,5,6.

l Joh. 3.8.

4. Others not elected, although they may be called by the Ministry of the word, (*m*) and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither will, nor can truly (*n*) come to Christ; and therefore cannot be saved: much less can men that receive not the Christian Religion (*o*) 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.

m Mat. 22.14. ch. 13.20,21. Heb. 6.4,5.

n Joh. 6.44,45,65. *l* Joh. 2.24,25.

o Act. 4.12. Joh. 4.22. ch. 17.3.

CHAP. XI.

Of Justification.

1. **T**Hose whom God Effectually calls, he also freely (*a*) justifies, not by infusing Righteousness into them, but by (*b*) pardoning their sins, and by accounting, and accepting their Persons as (*c*) righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone, not by imputing faith itself, the act of believing, or any other (*d*) 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, they (*e*) receiving, and resting on him, and his Righteousness, by Faith, which faith they have not of themselves; it is the gift of God.

a Rom. 3.24. ch. 8.30.

b Rom. 4.5,6,7,8. Eph. 1.7.

c 1 Cor. 1.30,31. Rom. 5.17,18,19.

d Phil. 3.8,9. Eph. 2.8,9,10.

e Joh. 1.12, Rom. 5.17.

2. Faith thus receiving and resting on Christ and his Righteousness, is the (*f*) alone instrument of Justification: yet is not alone in the person justified, but is ever accompanied with all other saving Graces, and is no dead faith, (*g*) but works by love.

f Rom. 3.28.

g Gal. 5.6. Jam. 2.17.22.26.

3. Christ, by his obedience, and death, did fully discharge the debt of all those who are justified; and did, by the sacrifice of himself in the blood of his cross, undergo-

Of Justification.

h Heb. 10.14.
1 Pet. 1.18,19. Isa.
53.5,6.

i Rom. 8.32. 2 Cor.
5.21.

k Rom. 3.26. Eph.
1.5,7. ch. 2.7.

l Gal. 3.8. 1 Pet.
1.2. 1 Tim. 2.6.

m Rom. 4.25.

n Col. 1.21,22. Tit.
3.4,5,6,7.

o Mt. 6.12. 1 Joh.
1.7,9.

p Joh. 10.28.

q Ps. 89.31,32,33.

r Ps. 32.5. & 51.
Mt 26.75.

s Gal. 3.9. Rom.
4.22,23, 24.

ing in their stead, the penalty due unto them: make a proper, real, and full satisfaction (*h*) to *God's* justice in their behalf: yet inasmuch as he was given by the Father for them, and his Obedience and Satisfaction accepted in their stead, and both (*i*) freely, not for anything in them; their Justification is only of Free Grace, that both the exact justice and rich Grace of *God* might be (*k*) glorified in the Justification of sinners.

4. *God* did from all eternity decree to (*l*) justify all the Elect, and *Christ* did in the fulness of time die for their sins, and rise (*m*) again for their Justification; Nevertheless, they are not justified personally, until the *Holy Spirit* does in due time (*n*) actually apply *Christ* unto them.

5. *God* does continue to (*o*) Forgive the sins of those that are justified, and although they can never fall from the state of (*p*) justification; yet they may by their sins fall under *God's* (*q*) Fatherly displeasure; and in that condition, they have not usually the light of his Countenance restored unto them, until they (*r*) humble themselves, confess their sins, beg pardon, and renew their faith, and repentance.

6. The Justification of Believers under the Old Testament was in all these respects, (*s*) one and the same with the justification of Believers under the New Testament.

CHAP. XII.

Of Adoption.

a Eph. 1.5. Gal.
4.4,5.

b Joh. 1.12. Rom.
8.17.

c 2 Cor. 5.18. Rev.
3.12.

d Rom. 8.15.

e Gal. 4.6. Eph.
2.18.

f Ps. 103.13.

g Prov. 14.26.

i 1 Pet. 5.7.

k Heb. 12.6.

l Is. 54.8,9. Lam.
3.31.

m Eph. 4.30.

n Heb. 1.14.
ch.6.12.

1. **A**LL those that are justified, *God* vouchsafed, in and for the sake of his only *Son Jesus Christ*, to make partakers of the Grace (*a*) of *Adoption*, by which they are taken into the number, and enjoy the Liberties and (*b*) Privileges of Children of *God*; have his (*c*) name put upon them, (*d*) receive the *Spirit* of *Adoption*, (*e*) have access to the throne of Grace with boldness, are enabled to cry *Abba Father*, are (*f*) pitied, (*g*) protected, (*i*) provided for, and (*k*) chastened by him as by a Father; yet never (*l*) cast off; but sealed (*m*) to the day of Redemption, and inherit the promises, (*n*) as heirs of everlasting Salvation.

CHAP. XIII.

Of Sanctification.

1. **T**HEY 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 (*a*) farther sanctified, really and personally, through the same virtue, (*b*) by his word and *Spirit* dwelling in them; (*c*) the dominion of the whole body of sin is destroyed, (*d*) and the several lusts thereof, are more and more weakened and mortified; and they more and more quickened, and (*e*) strengthened in all saving graces, to the (*f*) practice of all true holiness, without which no man shall see the Lord.

a Act. 20.32, Rom. 6.5,6.
b Joh. 17.17, Eph. 3.16,17,18,19.
c 1 Thes. 5.21,22,23.
d Rom. 6.14.
e Gal. 5.24.
f Col. 1.11.
f 2 Cor. 7.1. Heb. 12.14.

2. This Sanctification is (*g*) throughout, in the whole man, yet imperfect (*h*) in this life; there abides still some remnants of *corruption* in every part, whence arises a (*i*) continual, and irreconcilable war; the Flesh lusting against the Spirit, and the Spirit against the Flesh.

g 1 Thes. 5.23.
h Rom. 7.18,23.
i Gal. 5.17. 1 Pet. 2.11.

3. In which war, although the remaining *corruption* for a time may much (*k*) prevail; yet through the continual supply of strength from the sanctifying *Spirit* of *Christ*, the (*l*) regenerate part does overcome; and so the Saints grow in Grace, perfecting holiness in the fear of God, (*m*) pressing after a heavenly life, in Evangelical Obedience to all the commands which *Christ* as *Head* and *King*, in his *Word* has prescribed to them.

k Rom. 7.23.
l Rom. 6.14.
m Eph. 4.15,16.
2 Cor. 3.18. ch. 7.1.

CHAP. XIV.

Of Saving Faith.

1. **T**HE Grace of *Faith*, whereby the Elect are enabled to believe to the saving of their souls, is the work of the *Spirit* of *Christ* (*a*) in their hearts; and is ordinarily wrought by the Ministry of the (*b*) Word; by which also, and by the administration of *Baptism* and the *Lords Supper*, *Prayer*, and other *Means* appointed of God, it is increased, (*c*) and strengthened.

a 2 Cor. 4.13. Eph. 2.8.
b Rom. 10.14.17.
c Luk. 17.5. 1 Pet. 2.2. Act. 20.32.

* Act. 24.14.

d Ps. 19.7,8,9,10.
119.72.

e 2 Tim. 1.12.

f Joh. 15.14.
g Is. 66.2.
h Heb. 11.13.

i Joh. 1.12, Act.
16.31, Gal. 2.20.
Act. 15.11.

k Heb. 5.13.14.
Mat. 6.30. Rom.
4.19.20.
l 2 Pet. 1.1.

m Eph. 6.16.
1 Joh. 5.4,5.
n Heb. 6.11,12.
Col. 2.2.
o Heb. 12.2.

2. By this *Faith*, a Christian believes to be true * whatsoever is revealed in the *Word*, for the Authority of *God* himself; and also apprehends an excellency therein, (*d*) above all other *Writings*; and all things in the *world*: 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 (*e*) cast his Soul upon the truth thus believed; and also acts differently, upon that which each particular, passage thereof contains; yielding obedience to the (*f*) commands, trembling at the (*g*) threatenings, and embracing the (*h*) promises of *God* for this life, and that which is to come: But the principle acts of Saving Faith, have immediate relation to *Christ*, accepting, receiving, and resting upon (*i*) him alone for Justification, Sanctification, and Eternal Life, by virtue of the Covenant of Grace.

3. This *Faith*, although it be different in degrees, and may be weak, (*k*) or strong; 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 (*l*) and common grace of temporary believers; and therefore though it may be many times assailed and weakened; yet it gets (*m*) the victory, growing up in many to the attainment of a full (*n*) assurance through *Christ*, who is both the Author (*o*) and finisher of our *Faith*.

CHAP. XV.

Of Repentance unto Life and Salvation.

1. **S**UCH of the Elect as are converted at riper years, having (*a*) sometimes lived in the state of nature, and therein served diverse lusts and pleasures, *God* in their *Effectual Calling* gives them Repentance unto Life.

a Tit. 3.2,3,4,5.

2. Whereas there is none that does good and sins (*b*) not, and the best of men may through the power, and deceitfulness of their corruption dwelling in them, with the prevalence of temptation, fall into great sins, and provo-

Of Repentance unto Life and Salvation.

cations; God has, in the Covenant of Grace, mercifully provided that Believers so sinning, and falling, (c) be renewed through Repentance unto Salvation.

c Luk. 22.31,32.

3. This saving Repentance is an (d) evangelical Grace, 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 abhorrence; (e) praying for pardon, and strength of grace, with a purpose and endeavor, by supplies of the *Spirit*, to (f) walk before God unto all well pleasing in all things.

d Zech. 12.10. Act. 11.18.

e Ezek. 36.31.
2 Cor. 7.11.

f Ps. 119.6. Ps. 119.128.

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 (g) particular known sins particularly.

g Luk. 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 (h) damnation; yet there is no sin so great that it shall bring damnation on them that (i) repent; which makes the constant preaching of Repentance necessary.

h Rom. 6.23.

i Is. 1.16,18. Is. 55.7.

CHAP. XVI.

Of Good Works.

1. **G**ood Works are only such as God has (a) commanded in his Holy word; and not such as without the warrant thereof, are devised by men, out of blind zeal, (b) or upon any pretense of good intentions.

a Mic. 6.8, Heb. 13.21.

b Mat. 15.9. Isa. 29.13.

2. These good works, done in obedience to God's commandments, are the fruits, and evidences (c) of a true, and lively faith; and by them Believers manifest their (d) thankfulness, strengthen their (e) assurance, edify their (f) brethren, adorn the profession of the Gospel, stop the mouths of the adversaries, and glorify (g) God, whose workmanship they are, created in Christ Jesus (h) thereunto, that having their fruit unto holiness, they may have

c Jam. 2.18,22.

d Ps. 116.12,13.

e 1 Joh. 2.3,5.

f 2 Pet. 1.5-11.

g Mat. 5.16.

h 1 Tim. 6.1. 1 Pet.

2.15. Phil. 1.11.

h Eph. 2.10.

i Rom. 6.22. the end (*i*) eternal life.

k Joh. 15.4,6. 3. Their ability to do good works, is not at all of themselves; but wholly from the *Spirit* (*k*) of Christ; and that they may be enabled thereunto, besides the graces they have already received, there is necessary an (*l*) actual influence of the same *Holy Spirit*, to work in them to will, and to do, of his good pleasure; yet are they 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 (*m*) stirring up the Grace of God that is in them.

l 2 Cor. 3.5. Phil. 2.13.

m 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 (*n*) they fall short of much which in duty they are bound to do.

n Job 9.2,3. Gal. 5.17. Luk. 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 (*o*) former sins; but when we have done all we can, we have done but our duty, and are unprofitable servants; and because they are good they proceed from his (*p*) Spirit, and as they are wrought by us they are defiled (*q*) and mixed with so much weakness and imperfection that they cannot endure the severity of God's judgement.

o Rom. 3.20. Eph. 2.8,9. Rom. 4.6.

p Gal. 5.22,23.
q Isa. 64.6. Ps. 143.2.

r Eph. 1.6. 1 Pet. 2.5. 6. Yet notwithstanding the persons of Believers being accepted through Christ their good works also are accepted in (*r*) him; not as though they were in this life wholly unblamable and unreprouable in God's sight; but that he looking upon them in his Son is pleased to accept and reward that which is (*s*) sincere although accomplished with many weaknesses and imperfections.

s Mat. 25.21. 23. Heb. 6.10.

t 2 King. 10.30. 1 King. 21,27,29. 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 (*t*) others; yet because they proceed not from a heart purified

by (*u*) faith, nor are done in a right manner according to the (*w*) word, nor to a right end the (*x*) glory of God; they are therefore sinful and cannot please God; nor make a man meet to receive the grace from (*y*) God; and yet their neglect of them is more sinful and (*z*) displeasing to God.

u Gen. 4.5. Heb. 11.4,6.
w 1 Cor. 13.1.
x Mat. 6.2.5.
y Amos 5.21,22. Rom. 9.16. Titus 3.5.
z Job 21.14,15. Mat. 25.41,42,43.

CHAP. XVII.

Of the Perseverance of the Saints.

1. **T**Hose 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; (*a*) 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) 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 (*b*) them, yet he is still the same (*c*) 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.

a Joh. 10.28,29. Phil. 1.6. 2 Tim. 2.19. 1 Joh. 2.19.

b Psal. 89.31,32. 1 Cor. 11.32.
c Mal. 3.6.

2. This perseverance of the Saints depends not upon their own free will; but upon the immutability of the decree of (*d*) Election, flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ (*e*) and Union with him, the (*f*) oath of God, the abiding of his Spirit & the (*g*) seed of God within them, and the nature of the (*h*) Covenant of Grace from all which arises also the certainty and infallibility thereof.

d Rom. 8.30. ch. 9.11,16.

e Rom. 5.9,10. Joh. 14.19.
f Heb. 6.17,18.
g 1 Joh. 3.9.
h Jer. 32.40.

3. And though they may through the temptation of Satan and of the world, the prevalence of corruption re-

i Mat. 26.70,72,74.
k Isa. 64.5,9. Eph.
4.30.

l Ps. 51.10,12.
m Psal. 32.3,4.
n 2 Sam. 12.14.
o Luk. 22.32. &
61,62.

maining in them, and the neglect of means of their preservation, fall into grievous (*i*) sins, and for a time continue therein; whereby they incur (*k*) God's displeasure, and grieve his holy Spirit, come to have their graces and (*l*) comforts impaired have their hearts hardened, and their consciences wounded, (*m*) hurt and scandalize others, and bring temporal judgements (*n*) upon themselves: yet they shall renew their (*o*) repentance and be preserved through faith in Christ Jesus to the end.

CHAP. XVIII.

Of the Assurance of Grace and
Salvation.

a Job 8.13,14. Mat.
7.22,23.

b 1 Joh. 2.3. ch
3.14,18,19.21,24.
ch. 5.13.
c Rom. 5.2,5.

1. **A**Lthough temporary Believers, and other unregenerate men, may vainly deceive themselves with false hopes, and carnal presumptions, of being in the favor of God, and in a state of salvation, (*a*) which hope of theirs shall perish; 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 (*b*) that they are in the state of Grace; and may rejoice in the hope of the glory of God which hope shall never make them (*c*) ashamed.

d Heb. 6.11,19.

e Heb. 6.17,18.

f 2 Pet. 1.4,5,10,11.

g Rom. 8.15,16.

h 1 Joh. 3.1,2,3.

2. This certainty is not a bare conjectural, and probable persuasion grounded upon (*d*) a fallible hope; but an infallible assurance of faith founded on the Blood and Righteousness of Christ (*e*) revealed in the Gospel; and also upon the inward (*f*) evidence of those graces of the Spirit unto which promises are made, and on the testimony of the (*g*) Spirit of adoption, witnessing with our Spirits that we are the children of God; and as a fruit thereof keeping the heart both (*h*) humble and holy.

i Isa. 50.10. Ps. 88.
& Psa. 77.1-12.

k 1 Joh. 4.13. Heb.
6.11,12.

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 (*i*) partaker of it; 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 (*k*)

attain thereunto: 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 (*l*) fruits of this Assurance; so far is it (*m*) from inclining men to looseness.

l Rom. 5.1,2,5. ch. 14.17. Ps. 119.32.
m Rom. 6.1,2. Tit. 2.11,12.14.

4. True Believers may have the assurance of their Salvation diverse ways shaken, diminished, and intermitted; as (*n*) by negligence in preserving of it, by (*o*) falling into some special *Sin*, which wounds the Conscience and grieves the *Spirit*; by some sudden or (*p*) vehement temptation, by God's withdrawing the (*q*) light of his countenance and suffering even such as fear him to walk in darkness and to have no light; yet are they never destitute of the (*r*) seed of God, and Life (*s*) of Faith, 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 (*t*) revived: and by the which in the mean time, they are (*u*) preserved from utter despair.

n Cant. 5.2,3,6.
o Ps. 51.8,12,14.

p Psa. 116.11. Ps. 77.7,8,31.22.
q Ps. 30.7.

r 1 Joh. 3.9.
s Luk. 22.32.

t Ps. 42.5,11.
u Lam. 3.26,27-31.

CHAP. XIX.

Of the Law of God.

1. **G**OD gave to *Adam* a Law of universal obedience, (*a*) written in his Heart, and a particular precept of not eating the Fruit of the tree of knowledge of good and evil; by which he bound him and all his posterity to personal, entire exact, and perpetual (*b*) obedience; promised life upon the fulfilling, and (*c*) threatened death upon the breach of it, and endued him with power and ability to keep it.

a Gen. 1.27. Eccl. 7.29.

b Rom. 10.5.
c Gal. 3.10,12.

2. The same Law that was first written in the heart of man, (*d*) continued to be a perfect rule of Righteousness after the fall; & was delivered by God upon Mount *Sinai*, in (*e*) Ten Commandments and written in two Tables; the four first containing our duty towards God, and the other six our duty to man.

d Rom. 2.14,15.

e 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, (*f*) prefiguring Christ, his graces, actions, sufferings, and benefits; and partly holding forth diverse instructions (*g*) of moral duties, 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, (*h*) abrogated and taken away.

f Heb. 10.1. Col. 2.17.
g 1 Cor. 5.7.

h 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 (*i*) equity only being of moral use.

i 1 Cor. 9.8,9,10.

5. The moral Law does forever bind all, (*k*) as well justified persons as others, to the obedience thereof, and that not only in regard of the matter contained in it, but also in respect of the (*l*) authority of God the Creator; who gave it: Neither does *Christ* in the Gospel any way dissolve, (*m*) but much strengthen this obligation.

k Rom. 13.8,9,10.
Jam. 2.8.10,11,12.

l Jam. 2.10,11.

m Mat. 5.17,18,19.
Rom. 3.31.

6. Although true *Believers* are not under the Law as a covenant of *Works*, (*n*) to be thereby Justified or condemned, 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; (*o*) 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; 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

n Rom. 6.14. Gal. 2.16. Rom. 8.1. cha. 10.4.

o Rom. 3.20. chap. 7.7. & c.

other, is no Evidence of his being (*p*) under the Law and not under Grace. *p* Rom. 6.12,13,14.
1 Pet. 3.8.-13.

7. Neither are the aforementioned uses of the Law (*q*) contrary to the Grace of the Gospel; but do sweetly comply with it; the *Spirit* of *Christ* subduing (*r*) 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. *q* Gal. 3.21.
r Ezek. 36.27.

CHAP. XX.

Of the Gospel, and of the Extent
of the Grace thereof.

1. **T**HE Covenant of Works being broken by Sin, and made unprofitable unto Life; God was pleased to give forth the promise of *Christ*, (*a*) the Seed of the Woman, as the means of calling the Elect, and begetting in them Faith and Repentance; in this Promise the (*b*) Gospel, as to the substance of it, was revealed, and therein Effectual for the Conversion and Salvation of Sinners. *a* Gen. 3.15.
b Rev. 13.8.

2. This promise of *Christ*, and Salvation by him, is revealed only by (*c*) the Word of God; neither do the Works of Creation, or Providence, with the light of Nature, (*d*) make discovery of *Christ*, or of *Grace* by him; so much as in a general, or obscure way; much less that men destitute of the Revelation of him by the Promise or Gospel; (*e*) should be enabled thereby, to attain saving Faith, or Repentance. *c* Rom. 1.17.
d Rom. 10.14,15, 17.
e Prov. 29.18. Isa. 25.7. with ch. 60.2,3.

3. The Revelation of the Gospel unto Sinners, made in diverse 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 (*f*) Sovereign Will and good Pleasure of God; 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 (*g*) make, or can do so: And there- *f* Ps. 147.20. Act. 16.7.
g Rom. 1.18 & c.

fore in all Ages, the preaching of the Gospel has been granted unto persons and Nations, as to the extent or straitening of it, in great variety, according to the Counsel of the Will of God.

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 Trespases may be born again, Quickened or Regenerated; there is moreover necessary, an effectual, insuperable (*h*) work of the Holy *Spirit* upon the whole Soul, for the producing in them a new spiritual Life; without which no other means will effect (*i*) their conversion unto God.

h Ps. 110.3. 1 Cor. 2.14. Eph. 1.19,20.

i Joh. 6.44. 2 Cor. 4.4,6.

CHAP. XXI.

Of Christian Liberty and Liberty of Conscience.

1. **T**HE 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 (*a*) Curse of the Law; and in their being delivered from this present evil (*b*) World, Bondage to (*c*) Satan, and Dominion (*d*) of Sin; from the (*e*) Evil of Afflictions; the Fear and Sting (*f*) of death, the Victory of the Grave, and (*g*) Everlasting Damnation; as also in their (*h*) free access to God; and their yielding Obedience unto him, not out of slavish fear, (*i*) but a Child-like love, and willing mind.

All which were common also to Believers under the Law (*k*) for the substance of them; but under the New Testament the Liberty of Christians is further enlarged in their freedom from the yoke of the 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 (*l*) Free Spirit of God, than Believers under the Law did ordinarily partake of.

2. God alone is Lord of the conscience, (*m*) and has left it free from the Doctrines and Commandments of men,

a Gal. 3.13.

b Gal. 1.4.

c Act. 26.18.

d Rom. 8.3.

e Rom. 8.28.

f 1 Cor. 15.54,55,56,57.

g 2 Thes. 1.10.

h Rom. 8.15.

i Luk. 1.74,75.

1 Joh. 4.18.

k Gal. 3.9,14.

l Joh. 7.38,39.

Heb. 10.19,20,21.

m Jam. 4.12. Rom. 14.4.

(*n*) which are in any thing contrary to his Word, or not contained in it. So that to Believe such Doctrines, or obey such Commands out of Conscience, (*o*) is to betray true liberty of Conscience; and the requiring of an (*p*) implicit Faith, an absolute and blind Obedience, is to destroy Liberty of Conscience, and Reason also.

n Act. 4.19 & 5.29.
1 Cor. 7.23. Mat. 15.9.
o Col. 2.20,22,23.
p 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, (*q*) to their own Destruction; so they wholly destroy (*r*) 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 Life.

q Rom. 6.1,2.
r Gal. 5.13. 2 Pet. 2.18-21.

CHAP. XXII.

Of Religious Worship and the Sabbath Day.

1. **T**HE 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, (*a*) and with all the Might. But the acceptable way of Worshipping the true God, is (*b*) instituted by himself; and so limited by his own revealed will, that he may not be Worshipped according to the imagination, and devices of Men, or the suggestions of Satan, under any visible representations, or (*c*) any other way, not prescribed in the Holy Scriptures.

a Jer. 10.7. Mar 12.33.

b Deut. 12.32.

c Exo. 20.4,5,6.

2. *Religious Worship* is to be given to God the *Father*, *Son*, and *Holy Spirit*, and to him (*d*) alone; not to *Angels*, *Saints*, or any other (*e*) *Creatures*; and since the fall, not without a (*f*) *Mediator*, nor in the *Mediation* of any other but (*g*) *Christ* alone.

d Mat. 4.9,10. Joh. 6.23. Mat. 28.19.
e Rom. 1.25. Col. 2.18. Rev. 19.10.
f Joh. 14.6.
g 1 Tim. 2.5.

3. Prayer, with thanksgiving, being one part of natural worship, is by *God* required of (*h*) all men. But that it

h Ps. 95.1-7. 65.2.

Of Religious Worship and the Sabbath Day.

i Joh. 14.13,14.
k Rom. 8.26.
l 1 Joh. 5.14.

may be accepted, it is to be made in the (*i*) Name of the Son, by the help (*k*) of the Spirit, according to (*l*) his will; with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a (*m*) known tongue.

m 1 Cor. 14.16,17.

n 1 Tim. 2.1,2.
2 Sam. 7.29.
o 2 Sam. 12.21,22,
23.
p 1 Joh. 5.16.

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

q 1 Tim. 4.13.
r 2 Tim. 4.2. Luk.
8.18.

5. The (*q*) reading of the Scriptures, Preaching, and (*r*) hearing the word of God, teaching and admonishing one another in Psalms, Hymns, and Spiritual songs, singing with grace in our Hearts to (*s*) the Lord; as also the Administration (*t*) of Baptism, and (*u*) the Lord's supper 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 (*x*) with fastings; and thanksgivings upon (*y*) special occasions, ought to be used in a holy and religious manner.

s Col. 3.16.
t Mat. 28.19,20.
Eph. 5.19.
u 1 Cor. 11.26.

x Esth. 4.16. Joel.
2.12.
y Exo. 15.1 &c. 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 (*z*) performed, or towards which it is directed; but God is to be worshipped everywhere in *Spirit*, and in truth; as in (*a*) private families (*b*) daily, and (*c*) in secret each one by himself, so more solemnly in the public Assemblies, which are not carelessly nor willfully, to be (*d*) neglected, or forsaken, when God by his word, or providence calls thereunto.

z Joh. 4.21. Mal.
1.11. 1 Tim. 2.8.

a Act. 10.2.
b Mat. 6.11. Ps.
55.17.
c Mat. 6.6.
d Heb. 10.25. Act.
2.42.

e Exo. 20.8.

f 1 Cor. 16.1,2.
Act. 20.7. Rev.
1.10.

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 (*e*) *Sabbath* to be kept holy unto him, 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 (*f*) which is called the Lord's Day; 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.

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

g Isa. 58.13. Neh. 13.15-23.

h Mat. 12.1-13.

CHAP. XXIII.

Of Lawful Oaths and Vows.

1. A lawful Oath is a part of religious worship, (*a*) wherein the person swearing in Truth, Righteousness, and Judgement, solemnly calls God to witness what he swears; (*b*) and to judge him according to the Truth or falseness thereof.

a Exo. 20.7. Deut. 10.20. Jer. 4.2.

b 2 Chr. 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 (*c*) abhorred; yet as in matter of weight and moment for confirmation of truth, (*d*) and ending all strife, an *Oath* is warranted by the word of God; so a *lawful Oath* being imposed, (*e*) by lawful Authority, in such matters, ought to be taken.

c Mat. 5.34,37.

Jam. 5.12.

d Heb. 6.16. 2 Cor. 1.23.

e 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 (*f*) Lord is provoked, and for them this Land mourns.

f Levit. 19.12. Jer. 23.10.

4. An *Oath* is to be taken in the plain, and (*g*) common sense of the words; without equivocation or mental reservation.

g Ps. 24.4.

5. A Vow, which is not to be made to any *Creature*, but

h Psal. 76.11. Gen. 28.20,21, 22

i 1 Cor. 7.2,9.
k Eph. 4.28.

l Mat. 19.11.

to God alone, (*h*) is to be made and performed with all Religious care and faithfulness: But Popish *Monastical Vows*, (*i*) of perpetual single life, professed (*k*) poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious (*l*) and sinful snares, in which no *Christian* may entangle himself.

CHAP. XXIV.

Of the Civil Magistrate.

a Rom. 13.1-4.

1. **G**OD, the supreme Lord, and King of all the World, has ordained *Civil (a) 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.

b 2 Sam. 23.3. Ps. 82.3,4.

c Luk. 3.14

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 (*b*) Justice, and Peace, according to the wholesome Laws of each Kingdom and Commonwealth: so for that end they may lawfully now, under the New Testament (*c*) wage war upon just and necessary occasions.

d Rom. 13.5,6,7.
1 Pet. 2.17.

e 1 Tim. 2.1,2.

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 (*d*) but for Conscience sake; and we ought to make supplications and prayers for Kings, and all that are in Authority, (*e*) that under them we may live a quiet and peaceable life, in all godliness and honesty.

CHAP. XXV.

Of Marriage.

a Gen. 2.24. Mal. 2.15. Mat. 19.5,6.

1. **M**Arriage is to be between one *Man* and one *Woman*; (*a*) 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.

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2. Marriage was ordained for the mutual help (*b*) of *Husband* and *Wife*, (*c*) for the increase of Mankind with a legitimate issue, and for (*d*) the preventing of uncleanness.

b Gen. 2.18.
c Gen. 1.28.
d 1 Cor. 7.2,9.

3. It is lawful for (*e*) all sorts of people to *Marry*, who are able with judgement to give their consent; yet it is the duty of *Christians* (*f*) to marry in the Lord; and therefore such as profess the true Religion, should not *Marry* with Infidels, (*g*) 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.

e Heb. 13.4. 1 Tim. 4.3.
f 1 Cor. 7.39.
g Neh. 13.25, 26,27.

4. *Marriage* ought not to be within the degrees of consanguinity, (*h*) or Affinity, forbidden in the word; nor can such incestuous *Marriage* ever be made lawful, by any law of *Man* or consent of parties, (*i*) so as those persons may live together as *Man* and *Wife*.

h Levit. 18
i Mat. 6.18. 1 Cor. 5.1.

CHAP. XXVI.

Of the Church.

1. **T**HE 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 (*a*) 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 fulness of him that fills all in all.

a Heb. 12.23. Col. 1.18. Eph. 1.10,22,23. & ch. 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, (*b*) are and may be called visible saints; (*c*) and of such ought all particular Congregations to be constituted.

b 1 Cor. 1.2. Act 11.26.
c Rom. 1.7. Eph. 1.20,21,22.

3. The purest Churches under heaven are subject (*d*) to mixture, and error; and some have so degenerated as to become (*e*) no Churches of Christ, but Synagogues of Satan; nevertheless Christ always has had, and ever shall have a (*f*) Kingdom in this world, to the end thereof, of

d 1 Cor. 15. Rev. 2 & ch. 3.
e Rev. 18.2.
2 Thes. 2.11,12.
f Mat. 16.18, Ps. 72.17 & Ps. 102.28. Rev. 12.17.

such as believe in him, and make profession of his Name.

g Col. 1.18. Mat.
28.18,19,20. Eph.
4.11, 12.

4. The Lord Jesus Christ is the Head of the Church, in whom by the appointment of the Father, (g) all power for the calling, institution, order, or Government of the Church, is invested in a supreme & sovereign manner, neither can the Pope of *Rome* in any sense be head thereof, but is (h) 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.

h 2 Thes. 2.3-9.

i Joh 10.16. chap.
12.32.

5. In the execution of this power wherewith he is so entrusted, the Lord Jesus calls out of the World unto himself, through the Ministry of his word, by his Spirit, (i) those that are given unto him by his Father; that they may walk before him in all the (k) ways of obedience, which he prescribes to them in his Word. Those thus called, he commands to walk together in particular societies, or (l) Churches, for their mutual edification; and the due performance of that public worship, which he requires of them in the World.

k Mat. 28.20.

l Mat. 18.15-20.

m Rom. 1.7. 1 Cor.
1.2.

6. The Members of these Churches are (m) Saints by calling, visibly manifesting and evidencing (in and by their profession and walking) their obedience unto that call of Christ; and do willingly consent to walk together according to the appointment of Christ, giving up themselves, to the Lord & one to another by the will of God, (n) in professed subjection to the Ordinances of the Gospel.

n Act. 2.41,42. ch.
5.13,14. 2 Cor.
9.13.

o Mat. 18.17,18.
1 Cor. 5.4,5. with
v.13. 2 Cor. 2.6,7,
8.

7. To each of these Churches thus gathered, according to his mind, declared in his word, he has given all that (o) 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.

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

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gathered), for the peculiar Administration of Ordinances, and Execution of Power, or Duty, which he entrusts them with, or calls them to, to be continued to the end of the World, are (*p*) Bishops or Elders and Deacons.

p Act. 20.17, with v. 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 (*q*) suffrage of the Church itself; and Solemnly set apart by Fasting and Prayer, with imposition of hands of the (*r*) Eldership of the Church, if there be any before Constituted therein; And of a Deacon (*s*) that he be chosen by the like suffrage, and set apart by Prayer, and the like Imposition of hands.

q Act. 14.23: See the original

r 1 Tim. 4.14.

s Act. 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, (*t*) with watching for their Souls, as they that must give an account to him; it is incumbent on the Churches to whom they Minister, not only to give them all due respect, (*u*) but also to communicate to them of all their good things, according to their ability, so as they may have a comfortable supply, without being themselves (*x*) entangled in Secular Affairs; and may also be capable of exercising (*y*) Hospitality towards others; and this is required by the (*z*) 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.

t Act. 6.4. Heb. 13.17.

u 1 Tim. 5.17,18. Gal. 6.6,7.

x 2 Tim. 2.4.

y 1 Tim. 3.2.

z 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 (*a*) gifted, and fitted by the Holy Spirit for it, and approved, and called by the *Church*, may and ought to perform it.

a Act. 11.19,20,21. 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 (*b*) under the Censures and Government thereof, according to the Rule of *Christ*.

b 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*, (*c*) in the further proceeding of the *Church*.

c Mat. 18.15,16,
17. Eph. 4.2,3.

14. As each *Church*, and all the Members of it, are bound to (*d*) pray continually, for the good and prosperity of all the *Churches* of *Christ*, in all places; and upon all occasions to further it (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 (*e*) communion amongst themselves for their peace, increase of love, and mutual edification.

d Eph. 6.18. Ps.
122.6.

e Rom. 16.1,2.
3 Joh. 8,9,10.

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, (*f*) and give their advice, in or about that matter in difference, to be reported to all the Churches concerned; howbeit these messengers assembled are not entrusted 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 (*g*) to impose their determination on the Churches, or Officers.

f Act. 15.2,4,6. &
22,23,25.

g 2 Cor. 1.24.
1 Joh. 4.1.

CHAP. XXVII.

Of the Communion of the Saints.

1. **A**LL *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 (*a*) fellow-

a 1 Joh. 1.3. Joh.
1.16. Phil. 3.10.
Rom. 6.5,6.

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ship in his Graces, sufferings, death, resurrection, and glory; and, being united to one another in love, they (*b*) have communion in each other's gifts and graces; and are obliged to the performance of such duties, public and private, in an orderly way, (*c*) as do conduce to their mutual good, both in the inward and outward man.

b Eph. 4.15,16.
1 Cor. 12.7.
3.21-23.

c 1 Thes. 5.11,14.
Rom. 1.12. 1 Joh.
3.17,18. Gal. 6.10.

2. *Saints* by profession are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services (*d*) as tend to their mutual edification; as also in relieving each other in (*e*) outward things according to their several abilities, and necessities; which communion according to the rule of the Gospel, though especially to be exercised by them, in the relations wherein they stand, whether in (*f*) families, or (*g*) Churches; 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 (*h*) infringe, the title or propriety, which each man has in his goods and possessions.

d Heb. 10.24,25.
with ch. 3.12,13.

e Act. 12.29,30.

f Eph 6.4.
g I Cor. 12.14-27.

h Act. 5.4.

CHAP. XXVIII.

Of Baptism and the Lord's
Supper.

1. **B**aptism and the Lord's Supper are ordinances of positive, and sovereign institution; appointed by the Lord Jesus the only Law-giver, to be continued in his Church (*a*) to the end of the world.

a Mat. 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 (*b*) to the commission of Christ.

b Mat. 28.19. 1
Cor. 4.1.

CHAP. XXIX.

Of Baptism.

1. **B**Aptism 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 (*c*) and resurrection; of his being engrafted into him; of (*d*) remission of sins; and of his (*e*) giving up unto God through Jesus Christ, to live and walk in newness of Life.

c Rom. 6.3,4,5.
Col. 2.12. Gal.
3.27.
d Mar. 1.4. Act.
22.16.
e Rom. 6.2,4.

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

f Mar. 16.16. Act.
8.36,37.

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

g Mat. 28.19, 20.
with Act. 8.38.

4. Immersion, or dipping of the person (*h*) in water, is necessary to the due administration of this ordinance.

h Mat. 3.16, Joh.
3.23.

CHAP. XXX.

Of the Lord's Supper.

1. **T**HE 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 in his death (*a*) 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; (*b*) and to be a bond and pledge of their communion with him, and with each other.

a 1 Cor. 11.23,24,
25,26.

b 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 (*c*) one offering up of himself, by himself, upon the cross,

c Heb. 9.25,26,28.

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once for all; and a spiritual oblation of all (*d*) possible praise unto God for the same; so that the Popish sacrifice of the Mass (as they call it) is most abominable, injurious to Christ's own only sacrifice, the alone propitiation for all the sins of the Elect.

d 1 Cor. 11.24.
Mat. 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, (*e*) and (they communicating also themselves) to give both to the Communicants.

e 1 Cor. 11.23,
24,25,26, &c

4. The denial of the Cup to the people, worshipping the Elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, (*f*) are all contrary to the nature of this Ordinance, and to the institution of Christ.

f Mat 26.26,27, 28.
Mat. 15.9. Exo.
20.4,5.

5. The outward Elements in this Ordinance, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, although in terms used figuratively, they are sometimes called by the name of the things they represent, to wit the (*g*) body and Blood of Christ; albeit, in substance and nature, they still remain truly, and only (*h*) Bread and Wine, as they were before.

g 1 Cor. 11.27.

h 1 Cor. 11.26. &
v. 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 (*i*) alone, but even to common sense and reason; overthrows the (*k*) nature of the ordinance, and has been, and is the cause of manifold superstitions, yea, of gross Idolatries.

i Act. 3.21. Luk.
24.6. & v. 39.
k 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 (*l*) & 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.

l 1 Cor. 10.16. ch.
11.23-26.

m 2 Cor. 6.14, 15. 8. All ignorant and ungodly persons, as they are unfit to enjoy communion (*m*) 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, (*n*) or be admitted thereunto: yea, whosoever shall receive unworthily, are guilty of the Body and Blood of the Lord, eating and drinking judgement to themselves.

n 1 Cor. 11.29.
Mat. 7.6.

CHAP. XXXI.

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

a Gen. 3.19. Act.
13.36.

b Eccles. 12.7.

c Luk. 23.43.
2 Cor. 5.1,6,8.
Phil. 1.23. Heb.
12.23.

d Jude 6,7. 1 Pet.
3.19. Luk.
16.23,24.

e 1 Cor. 15.51,52.
1 Thes. 4.17.
f Job 19.26,27.
g 1 Cor. 15.42,43.

h Act. 24.15. Joh.
5.28,29. Phil. 3.21.

1. **T**HE Bodies of Men after Death return to dust, (*a*) and see corruption; but their Souls (which neither die nor sleep) having an immortal subsistence, immediately (*b*) return to God who gave them: 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 (*c*) and glory; waiting for the full Redemption of their Bodies; and the souls of the wicked, are cast into hell; where they remain in torment and utter darkness, reserved to (*d*) the judgement of the great day; besides these two places for Souls separated from their bodies, the Scripture acknowledges none.

2. At the last day such of the Saints as are found alive shall not sleep but be (*e*) changed; and all the dead shall be raised up with the self same bodies, and (*f*) none other; although with different (*g*) qualities, which shall be united again to their Souls forever.

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, (*h*) and be made conformable to his own glorious Body.

CHAP. XXXII.

Of the Last Judgement.

1. **G**OD has appointed a Day wherein he will judge the world in Righteousness by (a) Jesus Christ; to whom all power and judgement is given of the Father; in which Day, not only the (b) Apostate Angels shall be judged; but likewise all persons that have lived upon the Earth, shall appear before the Tribunal of *Christ*, (c) 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.

a Act 17.31. Joh. 5.22,27.
b 1 Cor. 6.3. Jude 6.
c 2 Cor. 5.10. Eccles. 12.14. Mat. 12.36. Rom. 14.10,12. Mat. 25.32. &c.

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; (d) and of his Justice, in the Eternal damnation of the Reprobate, who are wicked and disobedient; for then shall the Righteous go into Everlasting Life, and receive that fulness of Joy, and Glory, with everlasting reward, in the presence (e) of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into Eternal torments, and (f) punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.

d Rom. 9.22,23.
e Mat. 25.21,34. 2 Tim. 4.8.
f Mat. 25.46. Mar. 9.48. 2 Thes. 1.7,8, 9,10.

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

g 2 Cor. 5.10,11.
h 2 Thes. 1.5,6,7.
i Mar. 13.35,36,37. Luk. 12.35,36.
k Rev. 22.20.

A N A P P E N D I X

W Hosoever reads, and impartially considers what we have in our foregoing confession declared, may readily perceive, That we do not only consent 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 any thing 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, *Phil.* 3. v. 15, 16.

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 ac-

ording 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 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 judgement 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 any thing 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. 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.* Rom. 14.4. 10. 12. 23. 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. 2 Tim. 3.16, 17. 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, Ezra 2.62, 63.

2. 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; 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 (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 Law-giver, to determine what shall be the sign of his Covenant, unto whom, at what season, and upon what terms, it shall be affixed.

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, then circumcision had; for that was

sued 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; *Exodus* 12.49. 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, *Rom.* 4.11. *He received circumcision a seal of the righteousness of the faith which he had yet being uncircumcised*; we conceive if the Apostles scope in that place be duly attended to, it will appear that no argument can be taken from thence to enforce Infant baptism; and forasmuch as we find a full and fair account of those words given by the learned Dr. *Lightfoot* (a man not to be suspected of partiality in this controversy) in his *Hor. Hebrai*, on the *I Cor.* 7.19. p. 42, 43. we shall transcribe his words at large, without any comment of our own upon them.

Circumcisio nihil est ratione habitâ temporis, jam enim evanuerat, adimpleto præctipen ejus fine ob quem fuerat instituta ; iftum finem exhibet Apostolus in verbis istis Rom.4.11. σφραγίδα. At vereor ne a pleursque versionibus non satis attendu ad sinem circumcisionis, & stopum Apostoli, dun ab iis, interseritur aliquid de suo.

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, *Rom.* 4.11. σφραγίδα. But I fear that by most 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.

Aliæ un endem sensum, ac si circumcisio daretur Abrahamo in sigillum justitæ istius, quam ille habuit, dum adhuc foret præputiatus ; quod non negates aliquammodo verum esse, at creditmus circumcisionem longè aliò præcipuè respexisse. 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.

Liceat mini verba sic reddere. Et signum accept circumcisionis, sigillum justitæ fidei, quæ futura in præputio ; quæ futura dico, non quæ fuerat. Non quæ fuerit Abrahamo adhuc præputiato, sed quæ futura semini ejus præputiato, id est, gentilibus, fidem olim Abrahami imitaturis. 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 whilst 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.*

Nunc advertite bene quâ accensione institute Abrahamo circumcisio, ponens tibi ante oculos historiani jus, Gen. 17. Now consider well on what occasion circumcision was instituted unto Abraham, setting before thine eyes the history thereof, *Gen. 17.*

Fit primò ei hæc promissio, Multarum Gentium eris tu pater (quoniam sensu explicat Apostolus, isto capite) & subinde jungitur duplex sigillum rei corroboræ, immutatio scilicet nominis Abrahami in Abrahamum ; & institutio circumcisionis : v. 4. Ecce mihi tecum est fœdus, eris tu pater Multarum gentium. Quid vacat This promise is first made unto him, Thou shalt be the Father of many Nations (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. v4. *Behold as for me, my covenant is*

est nomen ejus Abrahamus? In figillationem bujus promissionis. Tu Pater eris multarum Gentium. Et quare instituta circumcisio? Ita ut hic sit sensus Apostoli, institutioni congruentissimus ; accepit signum circumcisionis, sigillum justitiæ fidei, quam olim erat incircumcisio (vel Gentiles) habitura & adeptura.

with thee, and thou shalt be the Father of many Nations. Wherefore was his name was called Abraham? for the sealing of his promise. Thou shalt be the Father of many Nations. And wherefore was circumcison 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 circumcison ; he received the sign of circumcison, a seal of the Righteousness of Faith which in time to come the uncircumcison (or the Gentiles) should have and obtain.

Duplex semen er at Abrahamo ; naturale, Judæorum ; & fidele gentilium credentinum : signatur naturale signo circumcisionis, primo quidem in sui distinctionem, ab omnibus aliis gentibus, dum eæ non adhuc forent semen Abrahami ; at præcipue in memoriam justificationis gentium per fidem, cum tandem. Cessatura ergo merito erat circumcisio, cum introducerentur Gentiles ad fidem, quippe quod tunc finem suum ultimum æc præcipuum obtinuerat, et perinde i περιζομη ιδεγ.

Abraham had a twofold seed, natural, of the Jews; and *faithful*, of the believing Gentiles: his natural seed was signed with the sign of circumcison, 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 circumcison 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, & thenceforth circumcison 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. Of whatsoever nature the holiness of the children mentioned, I *Cor.* 7.12. be, 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, then will be found in the premisses.

For although we do not determine positively concerning the Apostles

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 believers cohabitation with an unbeliever, in the state of marriage.

And we do think that although the Apostles 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 believers 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 a 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 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 baptized; 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 lain as an exception against the Apostle's inference, *else were your Children unclean*, &c. But of the sanctification of all the children of every believer by this ordinance, or

any other way, then what is beforementioned, 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 every one 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. 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: we think it meet (in like manner as in the cases before mentioned so in this) to show the invalidity of such inferences.

Cornelius worshipped God with all his house, the Jailer, and Crispus the chief ruler of the Synagogue, believed God with each of their houses. The household of Stephanus addicted themselves to the Ministry of the Saints: so that thus far Worshipping, and Believing runs 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.

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, *Rom. 1:6.* sometimes mentioning only particular persons of great note, other times such, and the Church in their house? the Saints that were with them; and them belonging to *Narcissus*, who were in the Lord; 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 a 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 Fathers transgression upon the children to the third and fourth generation of them that hate him: 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, does declare, *that of such is the Kingdom of God*. And the Apostle Peter in answer to their enquiry, 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; if our Lord Jesus in the aforementioned place, do not respect the qualities of children (as elsewhere) as to their meekness, humility, and sincerity, and the like; but intend also that those very persons and such like, appertain to the Kingdom of God, and if the Apostle *Peter* in mentioning the aforesaid promise, do respect not only the present and succeeding generations of those Jews, that heard him, (in which sense the same phrase does occur in Scripture) but also the immediate offspring of his auditors; whether the promise relate 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.*

That there were some believing children of believing parents in the Apostle's days is evident from the Scriptures, even such as were then in their fathers family, and under their parent's 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.

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 ἀπὸ βρεφους from a child, he had known the holy Scriptures.

The Apostle *John* rejoiced greatly when he found of the children of the Elect Lady walking in the truth; and the children of her Elect Sister join with the Apostle in his salutation.

But that 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) 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 believing, or faithful children*, not accused of Riot or unruly; and we may from the Apostles 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.

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; 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 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 then 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; and in order thereunto, to exercise all lowliness and meekness, with long-suffering, forbearing one another in love.

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.

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.

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. 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 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

An Appendix.

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.

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 Antichristian 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, 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.
