THE 1689 BAPTIST CONFESSION OF FAITH

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CHAPTER I

Of the Holy Scriptures

1. The Holy Scripture is the only sufficient, certain, and infallible Rule of all Saving Knowledge, Faith, and Obedience; although the light of Nature, and the works of Creation and Providence do so far manifest the Goodness, Wisdom and Power of God, as to leave Men unexcusable; yet are they not sufficient to give that Knowledge of God and his Will, which is necessary unto Salvation. Therefore it pleased the Lord at sundry times, and in divers 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 Writing; which maketh the Holy Scriptures to be most necessary, those former ways of God’s revealing his Will unto his People being now ceased.

2 Timothy 3:15–17; Isaiah 8:20; Luke 16:29, 31; Ephesians 2:20; Romans 1:19–21; 2:14–15; Psalm 19:1–3; Hebrews 1:1; Proverbs 22:19–21; Romans 15:4; 2 Peter 1:19–20

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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 which are given by the Inspiration of God, to be the Rule of Faith and Life.

   2 Timothy 3:16

3. The Books commonly called Apocrypha, not being of Divine Inspiration, are no part of the Canon (or Rule) of the Scripture, and therefore are of no Authority to the Church of God, nor to be any otherwise approved, or made use of, than other Humane Writings.

   Luke 24:27, 44; Romans 3:2

4. The Authority of the Holy Scripture, for which it ought to be believed, dependeth not upon the testimony of any Man, or Church, but wholly upon God, (who is Truth itself) the Author thereof; therefore it is to be received because it is the Word of God.

   2 Peter 1:19–21; 2 Timothy 3:16; 2 Thessalonians 2:13; 1 John 5:9

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5. We may be moved and induced by the testimony of the Church of God, to an high and reverent Esteem of the Holy Scriptures; and the heavenliness of the Matter, the efficacy of the Doctrine, and the majesty of the Stile, 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 intire Perfections thereof, are Arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion, and assurance of the infallible Truth, and Divine Authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our Hearts.

   John 16:13–14; 1 Corinthians 2:10–12; 1 John 1:2; 1 John 2:20, 27

6. The whole Counsel of God concerning all things necessary for his own Glory, Man's Salvation, Faith and Life, is either expresly set down, or necessarily contained in the Holy Scripture; unto which nothing at any time is to be added, whether by new Revelation of the Spirit, or Traditions of Men. Nevertheless we acknowledge the inward Illumination of the Spirit of God, to be necessary for the saving understanding of such things as are revealed in the Word, and that there are some Circumstances concerning the Worship of God, and Government of the Church, common to Humane Actions and Societies; which are to be ordered by the Light of Nature, and Christian Prudence, according to the general Rules of the Word, which are always to be observed.

   2 Timothy 3:15–17; Galatians 1:8–9; John 6:45; 1 Corinthians 2:9–12; 1 Corinthians 11:13–14; 14:26, 40

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

   2 Peter 3:16; Psalm 19:7; 119:130

8. The Old Testament in Hebrew, (which was the Native Language of the People of God of old) and the New Testament in Greek, (which at the time of 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 authentical; so as in all Controversies of Religion, the Church is finally to appeal unto them. 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 and search them, therefore they are to be translated into the vulgar Language of every Nation, unto which they come, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the Scriptures may hope.

   Romans 3:2; Isaiah 8:20; Acts 15:15; John 5:39; 1 Corinthians 14:6, 9, 11–12, 24, 28; Colossians 3:16

9. The infallible Rule of Interpretation of Scripture is the Scripture itself: And therefore when there is a question about the true and full sence of any Scripture, (which is not manifold but one) it must be searched by other Places, that speak more clearly.

   2 Peter 1:20–21; Acts 15:15–16

10. The supream 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 Scripture so delivered, our Faith is finally resolved.

Matthew 22:29, 32; Ephesians 2:20; Acts 28:23

CHAPTER II
Of God and of the Holy Trinity

1. The Lord our God is but one only living, and true God; whose subsistence is in and of himself, infinite in Being, and Perfection, whose Essence cannot be comprehended by any but himself; a most pure Spirit, invisible, without Body, Parts, or Passions, who only hath Immortality, dwelling in the Light, which no Man can approach unto, who is immutable, immense, eternal, incomprehensible, Almighty, every way infinite, most holy, most wise, most free, most absolute, working all Things according to the Counsel of his own immutable, and most righteous Will, for his own Glory, most loving, gracious, merciful, long suffering, abundant in goodness and truth, forgiving Iniquity, Transgression and Sin, the rewarder of them that diligently seek him, and withal most just, and terrible in his Judgments, hating all sin, and will by no means clear the guilty.

1 Corinthians 8:4, 6; Deuteronomy 6:4; Jeremiah 10:10; Isaiah 48:12; Exodus 3:14; John 4:24; 1 Timothy 1:17; Deuteronomy 4:15–16; Malachi 3:6; 1 Kings 8:27; Jeremiah 23:23; Psalm 90:2; Genesis 17:1; Isaiah 6:3; Psalm 115:3; Isaiah 46:10; Proverbs 16:4; Romans 11:36; Exodus 34:6–7; Hebrews 11:6; Nehemiah 9:32–33; Psalm 5:5–6; Exodus 34:7; Nahum 1:2–3

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2. God, having all Life, glory, goodness, blessedness, in and of himself, is alone in, and unto himself all-sufficient, not standing in need of any Creature which he hath 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, of whom, through whom, and to whom are all things, and he hath most soveraign Dominion over all Creatures, to do by them, for them, or upon them, whatsoever himself pleaseth; in his sight all things are open and manifest, his knowledge is infinite, infallible, and independant upon the Creature, so as nothing is to him contingent, or uncertain; he is most holy in all his Counsels, in all his Works, and in all his Commands; to him is due 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.

   John 5:26; Psalm 148:13; Psalm 119:68; Job 22:2–3; Romans 11:34–36; Daniel 4:25, 34–35; Hebrews 4:13; Ezekiel 11:5; Acts 15:18; Psalm 145:17; Revelation 5:12–14

3. In this Divine and Infinite Being there are three subsistences, the Father, the Word, (or Son) and Holy Spirit, of one Substance, Power, and Eternity, each having the whole Divine Essence, yet the Essence undivided, the Father is of none neither begotten, nor proceeding, the Son is eternally begotten of the Father, the Holy Spirit 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 dependance on him.

   1 John 5:7; Matthew 28:19; 2 Corinthians 13:14; Exodus 3:14; John 14:11; 1 Corinthians 8:6; John 1:14, 18; John 15:26; Galatians 4:6

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CHAPTER III
Of God's Decree

1. God hath decreed in himself, from all Eternity, by the most wise and holy Counsel of his own Will, freely and unchangeable, all things whatsoever comes to pass; yet so as thereby is God neither the Author of Sin nor hath 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 established, in which appears his Wisdom in disposing all things, and Power, and Faithfulness in accomplishing his Decree.

   Isaiah 46:10; Ephesians 1:11; Hebrews 6:17; Romans 9:15, 18; James 1:15; 1 John 1:5; Acts 4:27–28; John 19:11; Numbers 23:19; Ephesians 1:3–5

2. Although God knoweth whatsoever may, or can come to pass upon all supposed Conditions; yet hath he not decreed any thing, because he foresaw it as future, or as that which would come to pass upon such conditions.

   Acts 15:18; Romans 9:11, 13, 16, 18

3. By the Decree of God, for the manifestation of his Glory, some Men and Angels are pre-destinated, or fore-ordained to Eternal Life, through Jesus Christ, to the praise of his glorious grace; others being left to act in their sin to their just condemnation, to the praise of his glorious Justice.

   1 Timothy 5:21; Matthew 25:41; Ephesians 1:5–6; Romans 9:22–23; Jude 4

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

   2 Timothy 2:19; John 13:18

5. Those of Mankind that are pre-destinated 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, hath chosen in Christ unto everlasting Glory, out of his meer free Grace and Love; without any other thing in the Creature as a condition or cause moving him thereunto.

   Ephesians 1:4, 9, 11; Romans 8:30; 2 Timothy 1:9; 1 Thessalonians 5:9; Romans 9:13, 16; Ephesians 1:6, 12

6. As God hath appointed the Elect unto Glory, so he hath by the eternal and most free Purpose of his Will, fore-ordained all the Means thereunto, wherefore they who are elected, being fall'n in Adam, are redeemed by Christ, are effectually called unto Faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified, and kept by his Power through Faith unto Salvation; neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the Elect only.

   1 Peter 1:2; 2 Thessalonians 2:13; 1 Thessalonians 5:9–10; Romans 8:30; 1 Peter 1:5; John 10:26; 17:9; 6:64

7. The Doctrine of this high Mystery of Pre-destination, is to be handled with special Prudence and Care; that Men attending the Will of God revealed in his Word, and yielding Obedience thereunto, may, from the certainty of their effectual Vocation, be assured of their eternal Election; so shall this Doctrine afford matter of Praise, Reverence, and Admiration of God, and of humility, diligence, and abundant Consolation, to all that sincerely obey the Gospel.

   1 Thessalonians 1:4–5; 2 Peter 1:10; Ephesians 1:6; Romans 11:33; Romans 11:5–6; Luke 10:20

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CHAPTER IV
Of Creation

1. In the beginning it pleased God the Father, Son, and Holy Spirit, for the manifestation of the Glory of his Eternal Power, Wisdom, and Goodness, to create or make the World, and all things therein, whether visible or invisible, in the space of six Days, and all very good.

   John 1:1, 5; Hebrews 1:2; Job 26:13; Romans 1:20; Colossians 1:16; Genesis 2:1–2

2. After God had made all other Creatures, he created Man, Male and Female, with reasonable and immortal Souls, rendring them fit unto that Life to God, for which they were created; being made after the Image of God, in knowledge, righteousness, and true holiness; having the Law of God written in their Hearts, and Power to fulfil it; and yet under a possibility of transgressing, being left to the liberty of their own Will, which was subject to change.

   Genesis 1:27; Genesis 2:7; Ecclesiastes 7:29; Genesis 1:26; Romans 2:14–15; Genesis 3:6

3. Besides the Law written in their Hearts, they received a Command not to eat of the Tree of Knowledge of Good and Evil; which whil’st they kept, they were happy in their Communion with God, and had Dominion over the Creatures.

   Genesis 2:17; 3:8–10; Genesis 1:26, 28

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CHAPTER V

Of Divine Providence

1. God the good Creator of all things, in his infinite Power and Wisdom, doth uphold, direct, dispose, and govern all Creatures and Things, from the greatest even to the least, by his most wise and holy Providence, to the end for which they were created, according unto his infallible foreknowledge, and the free and immutable Counsel of his own Will; to the praise of the glory of his Wisdom, Power, Justice, infinite Goodness and Mercy.

   Hebrews 1:3; Job 38:11; Isaiah 46:10–11; Psalm 135:6; Matthew 10:26, 30–31; Ephesians 1:11

2. Although in relation to the foreknowledge and Decree of God, the first Cause, all things come to pass immutably and infallibly; so that there is not any thing, befalls any by chance, or without his Providence; yet by the same Providence he ordereth them to fall out according to the nature of second Causes, either necessarily, freely, or contingently.

   Acts 2:23; Proverbs 16:33; Genesis 8:22

3. God in his ordinary Providence maketh use of Means; yet is free to work without, above, and against them at his Pleasure.

   Acts 27:31, 44; Isaiah 55:10–11; Hosea 1:7; Romans 4:19–21; Daniel 3:27

4. The Almighty Power, unsearchable Wisdom, and infinite Goodness of God, so far manifest themselves in his Providence, that his determinate Counsel extendeth itself even to the first Fall, and all other sinful Actions both of Angels and Men; (and that not by a bare permission) which also he most wisely and powerfully boundeth, and otherwise ordereth, and governeth, in a manifold dispensation to his most holy Ends: Yet so, as the sinfulness of their Acts proceedeth only from the Creatures, and not from God; who being most holy and righteous, neither is nor can be, the Author or Approver of Sin.

Romans 11:32–34; 2 Samuel 24:1; 1 Chronicles 21:1; 2 Kings 19:28; Psalm 76:10; Genesis 50:20; Isaiah 10:6–7, 12; Psalm 50:21; 1 John 2:16

5. The most wise, righteous, and gracious God, doth oftentimes, 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 deceitfulness of their Hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of Sin, and for other just and holy Ends. So that whatsoever befalls any of his Elect is by his appointment, for his Glory, and their good.

   2 Chronicles 32:25–26, 31; 2 Samuel 24:1; 2 Corinthians 12:7–9; Romans 8:28

6. As for those wicked and ungodly Men, whom God, as a righteous Judge, for former Sin doth blind and harden; from them he not only withholdeth his Grace, whereby they might have been enlightned in their understanding, and wrought upon in their Hearts; but sometimes also withdraweth the Gifts which they had, and exposeth them to such Objects as their Corruptions makes occasion of Sin; and withal, gives them over to their own Lusts, the temptations of the World, and the power of Satan, whereby it comes to pass, that they harden themselves, even under those means which God useth for the softning of others.

   Romans 1:24–25, 28; 11:7–8; Deuteronomy 29:4; Matthew 13:12; Deuteronomy 2:30; 2 Kings 8:12–13; Psalm 81:11–12; 2 Thessalonians 2:10–12; Exodus 8:15, 32; Isaiah 6:9–10; 1 Peter 2:7–8

7. As the Providence of God doth in general reach to all Creatures, so after a more special manner it taketh Care of his Church, and disposeth of all things to the good thereof.

   1 Timothy 4:10; Amos 9:8–9; Isaiah 43:3–5

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CHAPTER VI

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

1. Although God created Man upright, and perfect, and gave him a righteous Law, which had been unto Life had he kept it, and threatned Death upon the breach thereof; yet he did not long abide in this Honour; Satan using the subtilty of the Serpent to seduce Eve, then by her seducing Adam, who without any compulsion, did wilfully 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.

   Genesis 2:16–17; Genesis 3:12–13; 2 Corinthians 11:3

2. Our first Parents by this Sin, fell from their original righteousness and communion with God, and we in them, whereby death came upon all; all becoming dead in Sin, and wholly defiled, in all the faculties, and parts of Soul and Body.

   Romans 3:23; Romans 5:12; Titus 1:15; Genesis 6:5; Jeremiah 17:9; Romans 3:10–19

3. They being the Root, and by God’s appointment, standing in the room, and stead of all Mankind, the guilt of the Sin was imputed, and corrupted Nature conveyed to all their Posterity, descending from them by ordinary generation, being now conceived in Sin, and by nature Children of Wrath, the Servants of Sin, the subjects of Death, and all other Miseries, Spiritual, Temporal and Eternal, unless the Lord Jesus set them free.

   Romans 5:12–19; 1 Corinthians 15:21–22, 45, 49; Psalm 51:5; Job 14:4; Ephesians 2:3; Romans 6:20; 5:12; Hebrews 2:14; 1 Thessalonians 1:10

4. From this original Corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all Evil, do proceed all actual Transgressions.

Romans 8:7; Colossians 1:21; James 1:14–15; Matthew 15:19

5. This Corruption of Nature, during this Life, doth 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 Sin.

Romans 7:18, 23; Ecclesiastes 7:20; 1 John 1:8; Romans 7:24–25; Galatians 5:17

CHAPTER VII
Of God's Covenant

1. The 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 voluntary condescension on God's part, which he hath been pleased to express, by way of Covenant.

Luke 17:10; Job 35:7–8

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

Genesis 2:17; Galatians 3:10; Romans 3:20–21; Romans 8:3; Mark 16:15–16; John 3:16; Ezekiel 36:26–27; John 6:44–45; Psalm 110:3

3. This Covenant is revealed in the Gospel; first of all to Adam in the promise of Salvation by the Seed of the Woman, and afterwards by farther steps, until the full discovery thereof was compleated 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 saved, did obtain Life and blessed Immortality; Man being now utterly uncapable of acceptance with God upon those terms on which Adam stood in his state of Innocency.

Genesis 3:15; Hebrews 1:1; 2 Timothy 1:9; Titus 1:2; Hebrews 11:6, 13; Romans 4:1–2; Acts 4:12; John 8:56

CHAPTER VIII
Of Christ the Mediator

1. It pleased God, in his eternal purpose, to chuse and ordain the Lord Jesus, his only begotten Son, according to the Covenant made between them both, to be the Mediator between God and Man; the Prophet, Priest, and King; Head and Saviour of his Church, the Heir of all things, and Judge of the World: Unto whom he did from all eternity give a People to be his Seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

Isaiah 42:1; 1 Peter 1:9–10; Acts 3:22; Hebrews 5:5–6; Psalm 2:6; Luke 1:33; Ephesians 1:22–23; Hebrews 1:2; Acts 17:31; Isaiah 53:10; John 17:6; Romans 8:30

2. The Son of God, the second Person in the Holy Trinity, being very and eternal God, the brightness of the Father's Glory, of one Substance, and equal with him: Who made the World, who upholdeth and governeth all things he hath made: Did, when the fulness of time was come, take upon him Man's nature, with all the essential Properties, and common Infirmities thereof 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, 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 Christ, the only Mediator between God and Man.

   John 1:14; Galatians 4:4; Romans 8:3; Hebrews 2:14, 16–17; 4:15; Luke 1:27, 31, 35; Romans 9:5; 1 Timothy 2:5

3. The Lord Jesus in his Humane Nature thus united to the Divine, in the Person of the Son, was sanctified, and anointed with the Holy Spirit, above measure; having in him all the treasures of Wisdom and Knowledge; in whom it pleased the Father that all fulness should dwell; to the end, that being holy, harmless, undefiled, and full of Grace, and Truth, he might be throughly furnished to execute the Office of a Mediator, and Surety; which Office he took not upon himself, but was thereunto called by his Father; who also put all Power and Judgment in his Hand, and gave him Commandment to execute the same.

   Psalm 45:7; Acts 10:38; John 3:34; Colossians 2:3; Colossians 1:19; Hebrews 7:26; John 1:14; Hebrews 7:22; Hebrews 5:5; John 5:22, 27; Matthew 28:18; Acts 2:36

4. This Office the Lord Jesus did most willingly undertake, which that he might discharge he was made under the Law, and did perfectly fulfil it, and underwent the Punishment due to us, which we should have born and suffered, being made Sin and a Curse for us; enduring most grievous Sorrows 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 Corruption: On the third Day he arose from the dead, with the same Body in which he suffered; with which he also ascended into Heaven; and there sitteth on the right Hand of his Father, making intercession; and shall return to judge Men and Angels, at the end of the World.

   Psalm 40:7–8; Hebrews 10:5–11; John 10:18; Galatians 4:4; Matthew 3:15; Galatians 3:13; Isaiah 53:6; 1 Peter 3:18; 2 Corinthians 5:21; Matthew 26:37–38; Luke 22:44; Matthew 27:46; Acts 13:37; 1 Corinthians 15:3–4; John 20:25, 27; Mark 16:19; Acts 1:9–11; Romans 8:34; Hebrews 9:24; Acts 10:42; Romans 14:9–10; Acts 1:11

5. The Lord Jesus, by his perfect Obedience and Sacrifice of himself, which he through the Eternal Spirit once offered up unto God, hath fully satisfied the Justice of God, procured reconciliation, and purchased an Everlasting Inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto him.

   Hebrews 9:14; 10:14; Romans 3:25–26; John 17:2; Hebrews 9:15

6. Although the Price of Redemption was not actually paid by Christ, till after his Incarnation, yet the vertue, efficacy, and benefit thereof was 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 Serpent’s Head; and the Lamb slain from the Foundation of the World: Being the same yesterday, and to day, and for ever.

   1 Corinthians 10:4; Hebrews 4:2; 1 Peter 1:10–11; Revelation 13:8; Hebrews 13:8

7. Christ in the work of Mediation acteth according to both Natures, by each Nature doing that which is proper to itself; yet by reason of the Unity of the Person, that which is proper to one Nature, is sometimes in Scripture attributed to the Person denominated by the other Nature.

   John 3:13; Acts 20:28

8. To all those for whom Christ hath obtained Eternal Redemption, he doth certainly, and effectually apply, and communicate the same; making Intercession for them; uniting them to himself by his Spirit; revealing unto them, in and by the Word, the Mystery of Salvation; perswading them to believe, and obey; governing their Hearts by his Word and Spirit, and overcoming all their Enemies by his Almighty Power, and Wisdom; in such manner, and ways, as are most consonant to his wonderful, and unsearchable dispensation; and all of free and absolute Grace, without any Condition foreseen in them, to procure it.

   John 6:37; 10:15–16; 17:9; Romans 5:10; John 17:6; Ephesians 1:9; 1 John 5:20; Romans 8:9, 14; Psalm 110:1; 1 Corinthians 15:25–26; John 3:8; Ephesians 1:8

9. This Office of Mediator between God and Man, is proper only to Christ, who is the Prophet, Priest, and King of the Church of God; and may not be either in whole, or any part thereof transferr’d from him to any other.

   1 Timothy 2:5

10. This number and order of Offices is necessary; for in respect of our Ignorance, we stand in need of his prophetical Office; and in respect of our alienation from God, and imperfection of the best of our Services, we need his Priestly Office, to reconcile us, and present us acceptable unto God: 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, to convince, subdue, draw, uphold, deliver, and preserve us to his Heavenly Kingdom.

    John 1:18; Colossians 1:21; Galatians 5:17; John 16:8; Psalm 110:3; Luke 1:74–75

CHAPTER IX
Of Free Will

1. God hath indued the Will of Man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil.

    Matthew 17:12; James 1:14; Deuteronomy 30:19

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

    Ecclesiastes 7:29; Genesis 3:6

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

    Romans 5:6; 8:7; Ephesians 2:1, 5; Titus 3:3–5; John 6:44

4. When God converts a Sinner, and translates him into the state of Grace, he frees him from his natural Bondage under Sin, and by his Grace alone enables him freely to will, and to do that which is spiritually good; yet so as that by reason of his remaining Corruptions, he doth not perfectly, nor only will that which is good, but doth also will that which is evil.

   Colossians 1:13; John 8:36; Philippians 2:13; Romans 7:15, 18–19, 22–23

5. The will of Man is made perfectly, and immutably free to good alone, in the state of Glory only.

   Ephesians 4:13

CHAPTER X
Of Effectual Calling

1. Those whom God hath predestinated unto Life, he is pleased in his appointed, and accepted time, effectually to call by his Word and Spirit, out of that state of Sin, and Death, which they are by Nature, to Grace and Salvation by Jesus Christ; enlightening their Minds, spiritually, and savingly, to understand the things of God; taking away their Heart of Stone, and giving unto them an Heart of Flesh; renewing their Wills, and by his Almighty Power, determining them to that which is good, and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his Grace.

   Romans 8:30; 11:7; Ephesians 1:10–11; 2 Thessalonians 2:13–14; Ephesians 2:1–6; Acts 26:18; Ephesians 1:17–18; Ezekiel 36:26; Deuteronomy 30:6; Ezekiel 36:27; Ephesians 1:19; Psalm 110:3; Song of Solomon 1:4

2. This Effectual Call is of God’s free and special Grace alone, not from any thing at all foreseen in Man, nor from any Power, or agency in the Creature, co-working with his special Grace, the Creature being wholly passive therein, being dead in Sins and Trespasses, until being quickned and 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 Power than that which raised up Christ from the dead.

   2 Timothy 1:9; Ephesians 2:8; 1 Corinthians 2:14; Ephesians 2:5; John 5:25; Ephesians 1:19–20

3. Elect Infants dying in Infancy, are regenerated and saved by Christ through the Spirit; who worketh when, and where, and how he pleaseth: So also are all other Elect Persons, who are uncapable of being outwardly called by the Ministry of the Word.

   John 3:3, 5–6; John 3:8

4. Others not elected, although they may be called by the Ministry of the Word, and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither will, nor can truly come to Christ, and therefore cannot be saved; much less can Men that receive not the Christian Religion be saved, be they never so diligent to frame their Lives according to the Light of Nature, and the Law of that Religion they do profess.

   Matthew 22:14; 13:20–21; Hebrews 6:4–5; John 6:44–45, 65; 1 John 2:24–25; Acts 4:12; John 4:22; 17:3

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CHAPTER XI

Of Justification

1. Those whom God effectually calleth, he also freely justifieth, not by infusing righteousness into them, but by pardoning their Sins, and by accounting, and accepting their Persons as 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 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 receiving, and resting on him, and his righteousness by Faith; which they have not of themselves, it is the Gift of God.

   Romans 3:24; 8:30; Romans 4:5–8; Ephesians 1:7; 1 Corinthians 1:30–31; Romans 5:17–19; Philippians 3:8–9; Ephesians 2:8–10; John 1:12; Romans 5:17

2. Faith thus receiving, and resting on Christ, and his Righteousness, is the alone Instrument of Justification: Yet it is not alone in the Person justified, but is ever accompanied with all other saving Graces, and is no dead Faith, but worketh by Love.

   Romans 3:28; Galatians 5:6; James 2:17, 22, 26

3. Christ, by his Obedience, and Death, did fully discharge the debt of all those that are justified; and did by the sacrifice of himself in the Blood of his Cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's Justice in their behalf; yet inasmuch as he was given by the Father for them, and his Obedience and Satisfaction accepted in their stead, and both freely, not for any thing in them, their Justification is only of Free Grace, that both the exact Justice and rich Grace of God might be glorified in the Justification of Sinners.

Hebrews 10:14; 1 Peter 1:18–19; Isaiah 53:5–6; Romans 8:32; 2 Corinthians 5:21; Romans 3:26; Ephesians 1:6–7; 2:7

4. God did from all Eternity decree to justifie all the Elect, and Christ did in the fulness of time die for their Sins, and rise again for their Justification; nevertheless they are not justified personally, until the Holy Spirit doth in due time actually apply Christ unto them.

   Galatians 3:8; 1 Peter 1:2; 1 Timothy 2:6; Romans 4:25; Colossians 1:21–22; Titus 3:3–7

5. God doth continue to forgive the Sins of those that are justified, and although they can never fall from the state of Justification, yet they may by their Sins fall under God’s fatherly displeasure; and in that condition, they have not usually the light of his Countenance restored unto them, until they humble themselves, confess their Sins, beg Pardon, and renew their Faith and Repentance.

   Matthew 6:12; 1 John 1:7, 9; John 10:28; Psalm 89:31–33; Psalm 32:5; Psalm 51; Matthew 26:75

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

   Galatians 3:9; Romans 4:22–24

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CHAPTER XII
Of Adoption

1. All those that are justified, God vouchsafed in, and for the sake of his only Son Jesus Christ, to make partakers of the Grace of Adoption, by which they are taken into the Number, and enjoy the Liberties, and Privileges of Children of God; have his Name put upon them, receive the Spirit of Adoption, have access to the Throne of Grace with boldness; are enabled to cry, Abba, Father; are pitied, protected, provided for, and chastned by him, as by a Father; yet never cast off, but sealed to the Day of Redemption, and inherit the Promises, as Heirs of Everlasting Salvation.

   Ephesians 1:5; Galatians 4:4–5; John 1:12; Romans 8:17; 2 Corinthians 6:18; Revelation 3:12; Romans 8:15; Galatians 4:6; Ephesians 2:18; Psalm 103:13; Proverbs 14:26; 1 Peter 5:7; Hebrews 12:6; Isaiah 54:8–9; Lamentations 3:31; Ephesians 4:30; Hebrews 1:14; 6:12

CHAPTER XIII
Of Sanctification

1. They who are united to Christ, effectually called, and regenerated, having a new Heart, and a new Spirit created in them, through the vertue of Christ’s Death and Resurrection; are also farther sanctified, really and personally, through the same vertue, by his Word and Spirit dwelling in them; the dominion of the whole body of Sin is destroyed, and the several Lusts thereof, are more and more weakned, and mortified; and they more and more quickned, and strengthened, in all saving Graces, to the practice of all true Holiness, without which no Man shall see the Lord.

   Acts 20:32; Romans 6:5–6; John 17:17; Ephesians 3:16–19; 1 Thessalonians 5:21–23; Romans 6:14; Galatians 5:24; Colossians 1:11; 2 Corinthians 7:1; Hebrews 12:14

2. This Sanctification is throughout, in the whole Man, yet imperfect in this Life; there abideth still some remnants of Corruption in every part, whence ariseth a continual, and irreconcilable War; the Flesh lusting against the Spirit, and the Spirit against the Flesh.

   1 Thessalonians 5:23; Romans 7:18, 23; Galatians 5:17; 1 Peter 2:11

3. In which War, although the remaining Corruption for a time may much prevail, yet, through the continual supply of strength, from the sanctifying Spirit of Christ, regenerate part doth overcome; and so the Saints grow in Grace, perfecting Holiness in the fear of God, pressing after an Heavenly Life, in Evangelical Obedience to all the Commands which Christ, as Head and King, in his Word hath prescribed to them.

   Romans 7:23; Romans 6:14; Ephesians 4:15–16; 2 Corinthians 3:18; 7:1

CHAPTER XIV
Of Saving Faith

1. The Grace of Faith, whereby the Elect are enabled to believe to the saving of their Souls, is the work of the Spirit of Christ in their Hearts, and is ordinarily wrought by the Ministry of the Word; by which also, and by the administration of Baptism, and the Lord’s Supper, Prayer and other Means appointed of God, it is increased, and strengthned.

   2 Corinthians 4:13; Ephesians 2:8; Romans 10:14, 17; Luke 17:5; 1 Peter 2:2; Acts 20:32

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2. By this Faith, a Christian believeth to be true, whatsoever is revealed in the Word, for the Authority of God himself, and also apprehendeth an Excellency therein, 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 Fulness of the Holy Spirit in his Workings and Operations; and so is enabled to cast his Soul upon the truth thus believed; and also acteth differently upon that which each particular Passage thereof containeth; yielding Obedience to the Commands, trembling at the threatnings, and embracing the Promises of God, for this Life, and that which is to come: But the principal Acts of Saving Faith, hath immediate relation to Christ, accepting, receiving, and resting upon him alone, for Justification, Sanctification, and Eternal Life, by vertue of the Covenant of Grace.

   Acts 24:14; Psalm 19:7–10; 119:72; 2 Timothy 1:12; John 15:14; Isaiah 66:2; Hebrews 11:13; John 1:12; Acts 16:31; Galatians 2:20; Acts 15:11

3. This Faith, although it be different in degrees, and may be weak, 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 and common Grace of temporary believers; and therefore though it may be many times assailed, and weakned, yet it gets the Victory, growing up in many, to the attainment of a full assurance through Christ, who is both the Author and Finisher of our Faith.

   Hebrews 5:13–14; Matthew 6:30; Romans 4:19–20; 2 Peter 1:1; Ephesians 6:16; 1 John 5:4–5; Hebrews 6:11–12; Colossians 2:2; Hebrews 12:2

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CHAPTER XV

Of Repentance unto Life and Salvation

1. Such of the Elect as are converted at riper Years, having sometimes lived in the state of Nature, and therein served divers Lusts and Pleasures, God in their Effectual Calling giveth them Repentance unto Life.

   Titus 3:2–5

2. Whereas there is none that doth good, and sinneth not, and the best of Men may, through the power and deceitfulness of their Corruption dwelling in them, with the prevalency of Temptation, fall into greater Sins, and Provocations, God hath in the Covenant of Grace, mercifully provided that Believers so sinning, and falling, be renewed through Repentance unto Salvation.

   Ecclesiastes 7:20; Luke 22:31–32

3. This Saving Repentance is an Evangelical Grace, whereby a Person, being by the Holy Spirit made sensible of the manifold Evils of his Sin, doth, by Faith in Christ, humble himself for it, with Godly Sorrow, detestation of it, and self-abhorrency; praying for pardon, and strength of Grace, with a purpose, and endeavour by supplies of the Spirit, to walk before God unto all well pleasing in all things.

   Zechariah 12:10; Acts 11:18; Ezekiel 36:31; 2 Corinthians 7:11; Psalm 119:6, 128

4. As Repentance is to be continued through the whole course of our Lives, upon the account of the body of Death, and the Motions thereof; so it is every Man’s Duty, to repent of his particular known Sins, particularly.

   Luke 19:8; 1 Timothy 1:13, 15

5. Such is the provision which God hath made through Christ in the Covenant of Grace, for the preservation of Believers unto Salvation, that although there is no Sin so small, but it deserves damnation; yet there is no Sin so great, that it shall bring Damnation on them that repent; which makes the constant preaching of Repentance necessary.

   Romans 6:23; Isaiah 1:16–18; 55:7

CHAPTER XVI
Of Good Works

1. Good Works are only such as God hath commanded in his Holy Word, and not such as without the warrant thereof, are devised by Men, out of blind Zeal, or upon any pretence of good Intentions.

   Micah 6:8; Hebrews 13:21; Matthew 15:9; Isaiah 29:13

2. These good Works, done in Obedience to God’s Commandments, are the Fruits and Evidences of a true and lively Faith; and by them Believers manifest their Thankfulness, strengthen their Assurance, edifie their Brethren, adorn the Profession of the Gospel, stop the Mouths of the Adversaries, and glorifie God, whose Workmanship they are, created in Christ Jesus thereunto, that having their Fruit unto Holiness, they may have the end Eternal Life.

   James 2:18, 22; Psalm 116:12–13; 1 John 2:3, 5; 2 Peter 1:5–11; Matthew 5:16; 1 Timothy 6:1; 1 Peter 2:15; Philippians 1:11; Ephesians 2:10; Romans 6:22

3. Their ability to do good Works, is not at all of themselves, but wholly from the Spirit of Christ; and that they may be enabled thereunto, besides the Graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will, and to do of his good Pleasure; 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 stirring up the Grace of God that is in them.

   John 15:4–5; 2 Corinthians 3:5; Philippians 2:13; Philippians 2:12; Hebrews 6:11–12; Isaiah 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 supererrogate, and to do more than God requires, as that they fall short of much which in Duty they are bound to do.

   Job 9:2–3; Galatians 5:17; Luke 17:10

5. We cannot by our best Works merit pardon of Sin, or Eternal Life at the Hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit, nor satisfie for the debt of our former Sins; but when we have done all we can, we have done but our Duty, and are unprofitable Servants; and because as they are good, they proceed from his Spirit, and as they are wrought by us, they are defiled, and mixed with so much Weakness and Imperfection, that they cannot endure the severity of God’s Judgment.

   Romans 3:20; Ephesians 2:8–9; Romans 4:6; Galatians 5:22–23; Isaiah 64:6; Psalm 143:2

6. Yet notwithstanding the Persons of Believers being accepted through Christ, their good Works also are accepted in him; not as though they were in this Life wholly unblameable and unreprovable in God’s sight, but that he looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many Weaknesses and Imperfections.

Ephesians 1:6; 1 Peter 2:5; Matthew 25:21, 23; Hebrews 6:10

7. Works done by unregenerate Men, although for the matter of them, they may be things which God commands, and of good Use, both to themselves and others; yet because they proceed not from a Heart purified by Faith, nor are done in a right manner according to the Word, nor to a right end the Glory of God, they are sinful, and cannot please God, nor make a Man meet to receive Grace from God; and yet their neglect of them is more sinful, and displeasing to God.

2 Kings 10:30; 1 Kings 21:27, 29; Genesis 4:5; Hebrews 11:4, 6; 1 Corinthians 13:1; Matthew 6:2, 5; Amos 5:21–22; Romans 9:16; Titus 3:5; Job 21:14–15; Matthew 25:41–43

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CHAPTER XVII

Of Perseverance of the Saints

1. Those whom God hath accepted in the Beloved, effectually called and sanctified by his Spirit, and given the precious Faith of his Elect unto, can neither totally nor finally fall from the state of Grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the Gifts and Callings of God are without Repentance, (whence he still begets and nourisheth 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 fastned upon: Notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the Light, and Love of God, may for a time be clouded, and obscured from them, yet it is still the same, and they shall be sure to be kept by the Power of God unto Salvation, where they shall enjoy their purchased Possession, they being engraven upon the Palm of his Hands, and their Names having been written in the Book of Life from all Eternity.

   John 10:28–29; Philippians 1:6; 2 Timothy 2:19; 1 John 2:19; Psalm 89:31–32; 1 Corinthians 11:32; Malachi 3:6

2. This Perseverance of the Saints, depends not upon their own free Will, but upon the immutability of the Decree of Election, flowing from the free and unchangeable Love of God the Father, upon the efficacy of the Merit and Intercession of Jesus Christ and Union with him, the Oath of God, the abiding of his Spirit, and the Seed of God within them, and the Nature of the Covenant of Grace; from all which ariseth also the certainty and infallability thereof.

   Romans 8:30; 9:11, 16; Romans 5:9–10; John 14:19; Hebrews 6:17–18; 1 John 3:9; Jeremiah 32:40

3. And though they may, through the temptation of Satan, and of the World, the prevalency of Corruption remaining in them, and the neglect of Means of their preservation, fall into grievous Sins, and for a time continue therein; whereby they incur God's displeasure, and grieve his holy Spirit, come to have their Graces and Comforts impaired, have their Hearts hardened, and their Consciences wounded, hurt, and scandalize others, and bring temporal Judgments upon themselves, yet they shall renew their Repentance, and be preserved, through Faith in Christ Jesus, to the end.

Matthew 26:70, 72, 74; Isaiah 64:5, 9; Ephesians 4:30; Psalm 51:10, 12; Psalm 32:3–4; 2 Samuel 12:14; Luke 22:32, 61–62

CHAPTER XVIII
Of the Assurance of Grace and Salvation

1. Although temporary Believers, and other unregenerate Men, may vainly deceive themselves with false hopes, and carnal Presumptions, of being in the Favour of God, and state of Salvation, which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good Conscience before him, may in this Life be certainly assured, that they are in the state of Grace, and may rejoyce in the hope of the glory of God, which hope shall never make them ashamed.

Job 8:13–14; Matthew 7:22–23; 1 John 2:3; 3:14, 18–19, 21, 24; 5:13; Romans 5:2, 5

2. This Certainty is not a bare conjectural and probable Persuasion, grounded upon a fallible Hope, but an infallible Assurance of Faith, founded on the Blood and Righteousness of Christ revealed in the Gospel; and also upon the inward evidence of those Graces of the Spirit unto which Promises are made, and on the Testimony of the Spirit of Adoption, witnessing with our Spirits, that we are the Children of God; and, as a Fruit thereof, keeping the Heart both humble and holy.

   Hebrews 6:11, 19; Hebrews 6:17–18; 2 Peter 1:4–5, 10–11; Romans 8:15–16; 1 John 3:1–3

3. This infallible Assurance doth not so belong to the Essence of Faith, but that a true Believer may wait long; and conflict with many difficulties, before he be partaker of it; yet being enabled by the Spirit, to know the things which are freely given him of God, he may without extraordinary revelation in the right use of Means attain thereunto; and therefore it is the Duty of every one, to give all diligence to make their 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 chearfulness in the Duties of Obedience, the proper Fruits of this Assurance; so far is it from inclining Men to looseness.

   Isaiah 50:10; Psalm 88; 77:1–12; 1 John 4:13; Hebrews 6:11–12; Romans 5:1–2, 5; 14:17; Psalm 119:32; Romans 6:1–2; Titus 2:11–12, 14

4. True Believers may have the Assurance of their Salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it, by falling into some special Sin, which woundeth the Conscience, and grieveth the Spirit, by some sudden, or vehement Temptation, by God's withdrawing the Light of his Countenance, and suffering even such as fear him to walk in darkness, and to have no light; yet are they never destitute of the Seed of God, and Life 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 revived; and by the which, in the mean time, they are preserved from utter despair.

Song of Solomon 5:2–3, 6; Psalm 51:8, 12, 14; Psalm 116:11; 77:7–8; 31:22; Psalm 30:7; 1 John 3:9; Luke 22:32; Psalm 42:5, 11; Lamentations 3:26–31

CHAPTER XIX
Of the Law of God

1. God gave to Adam a Law of Universal Obedience, written in his Heart, and a particular Precept of not eating the Fruit of the Tree of Knowledge of Good and Evil; by which he bound him, and all his Posterity to personal, entire, exact and perpetual Obedience; promised Life upon the fulfilling, and threatned Death upon the breach of it, and indued him with Power and Ability to keep it.

Genesis 1:27; Ecclesiastes 7:29; Romans 10:5; Galatians 3:10, 12

2. The same Law that was first written in the Heart of Man, continued to be a perfect Rule of Righteousness after the Fall, and was delivered by God upon Mount Sinai, in Ten Commandments, and written in two Tables, the four first containing our Duty towards God, and the other six our Duty to Man.

Romans 2:14–15; Deuteronomy 10:4

3. Besides this Law, commonly called Moral, God was pleased to give to the People of Israel Ceremonial Laws, containing several typical Ordinances, partly of Worship, prefiguring Christ, his Graces, Actions, Sufferings, and Benefits; and partly holding forth divers Instructions 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, abrogated and taken away.

   Hebrews 10:1; Colossians 2:17; 1 Corinthians 5:7; Colossians 2:14, 16–17; Ephesians 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 vertue of that Institution; their general Equity only being of moral Use.

   1 Corinthians 9:8–10

5. The Moral Law doth for ever bind all, 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 Authority of God the Creator, who gave it; neither doth Christ in the Gospel any way dissolve, but much strengthen this Obligation.

   Romans 13:8–10; James 2:8, 10–12; James 2:10–11; Matthew 5:17–19; Romans 3:31

6. Although true Believers be not under the Law, as a Covenant of Works, 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; 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 Threatnings of it serve to shew what even their Sins deserve, and what Afflictions in this Life they may expect for them, although freed from the Curse and unallyed Rigor thereof. These Promises of it likewise shew 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 incourageth to the one, and deterreth from the other, is no Evidence of his being under the Law, and not under Grace.

Romans 6:14; Galatians 2:16; Romans 8:1; 10:4; Romans 3:20; 7:7; Romans 6:12–14; 1 Peter 3:8–13

7. Neither are the forementioned Uses of the Law contrary to the Grace of the Gospel, but do sweetly comply with it, the Spirit of Christ subduing and inabling the Will of Man to do that freely, and chearfully, which the Will of God revealed in the Law, requireth to be done.

Galatians 3:21; Ezekiel 36:27

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CHAPTER XX

Of the Gospel, and of the extent of the Grace thereof

1. The Covenant of Works being broken by Sin, and made unprofitable unto Life, God was pleased to give forth the Promise of Christ, the Seed of the Woman, as the Means of calling the Elect, and begetting in them Faith and Repentance; in this Promise, the Gospel, as to the substance of it, was revealed, and therein effectual, for the Conversion and Salvation of Sinners.

   Genesis 3:15; Revelation 13:8

2. This Promise of Christ and Salvation by him, is revealed only by the Word of God; neither do the Works of Creation, or Providence, with the Light of Nature, make discovery of Christ, or of Grace by him, so much as in a general, or obscure way; much less, that Men, destitute of the Revelation of him by the Promise, or Gospel, should be enabled thereby, to attain saving Faith, or Repentance.

   Romans 1:17; Romans 10:14–15, 17; Proverbs 29:18; Isaiah 25:7; 60:2–3

3. The Revelation of the Gospel unto Sinners, made in divers times, and by sundry parts, with the addition of Promises, and Precepts, for the Obedience required therein, as to the Nations, and Persons, to whom it is granted, is meerly of the Soveraign Will and good Pleasure of God; not being annexed by vertue of any Promise, to the due improvement of Men’s natural Abilities, by vertue of common light received, without it; which none ever did make, or can so do: and therefore in all Ages the Preaching of the Gospel hath been granted unto Persons and Nations, as to the extent, or streightning of it, in great variety, according to the Counsel of the Will of God.

   Psalm 147:20; Acts 16:7; Romans 1:18–32

4. Although the Gospel be the only outward Means of revealing Christ, and saving Grace, and is, as such, abundantly sufficient thereunto; yet that Men, who are dead in Trespasses, may be Born again, Quickned or Regenerated, there is moreover necessary, an effectual insuperable Work of the Holy Spirit, upon the whole Soul, for the producing in them a new Spiritual Life; without which no other Means will effect their Conversion unto God.

Psalm 110:3; 1 Corinthians 2:14; Ephesians 1:19–20; John 6:44; 2 Corinthians 4:4, 6

CHAPTER XXI
Of Christian Liberty, and Liberty of Conscience

1. The Liberty which Christ hath purchased for Believers under the Gospel, consists in their freedom from the guilt of Sin, the condemning Wrath of God, the Rigour and Curse of the Law, and in their being delivered from this present Evil World, Bondage to Satan, and Dominion of Sin, from the Evil of Afflictions, the Fear, and Sting of Death, the Victory of the Grave, and Everlasting Damnation; as also in their free access to God, and their yielding Obedience unto him not out of a slavish fear, but a Child-like love, and willing Mind. All which were common also to Believers under the Law, 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 Free Spirit of God, than Believers under the Law did ordinarily partake of.

Galatians 3:13; Galatians 1:4; Acts 26:18; Romans 8:3; Romans 8:28; 1 Corinthians 15:54–57; 2 Thessalonians 1:10; Romans 8:15; Luke 1:74–75; 1 John 4:18; Galatians 3:9, 14; John 7:38–39; Hebrews 10:19–21

2. God alone is Lord of the Conscience, and hath left it free from the Doctrines and Commandments of Men, 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, is to betray true Liberty of Conscience; and the requiring of an implicit Faith, and absolute and blind Obedience, is to destroy Liberty of Conscience and Reason also.

   James 4:12; Romans 14:4; Acts 4:19; 5:29; 1 Corinthians 7:23; Matthew 15:9; Colossians 2:20, 22–23; 1 Corinthians 3:5; 2 Corinthians 1:24

3. They who, upon pretence of Christian Liberty, do practice any Sin, or cherish any sinful Lust, as they do thereby pervert the main design of the Grace of the Gospel, to their own Destruction, so they wholly destroy the end of Christian Liberty; which is, that, being delivered out of the Hands of all our Enemies, we might serve the Lord without fear, in Holiness and Righteousness before him, all the Days of our Lives.

   Romans 6:1–2; Galatians 5:13; 2 Peter 2:18, 21

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CHAPTER XXII

Of Religious Worship, and the Sabbath-Day

1. The Light of Nature shews that there is a God, who hath Lordship and Sovereignty over all; is Just, Good, and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the Heart, and all the Soul, and with all the Might. But the acceptable way of worshipping the true God, is instituted by himself, and so limited by his own revealed Will, that he may not be worshipped according to the Imaginations and Devices of Men, or the Suggestions of Satan, under any visible Representations, or any other way, not prescribed in the Holy Scriptures.

   Jeremiah 10:7; Mark 12:33; Deuteronomy 12:32; Exodus 20:4–6

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

   Matthew 4:9–10; John 6:23; Matthew 28:19; Romans 1:25; Colossians 2:18; Revelation 19:10; John 14:6; 1 Timothy 2:5

3. Prayer, with Thanksgiving, being one special part of Natural Worship, is by God required of all Men. But that it may be accepted, it is to be made in the Name of the Son, by the help of the Spirit, according to his Will; with Understanding, Reverence, Humility, Fervency, Faith, Love, and Perseverance; and with others, in a known Tongue.

   Psalm 95:1, 7; 65:2; John 14:13–14; Romans 8:26; 1 John 5:14; 1 Corinthians 14:16–17

4. Prayer is to be made for Things lawful, and for all sorts of Men living, or that shall live hereafter; but not for the dead, nor for those of whom it may be known, that they have sinned the Sin unto Death.

1 Timothy 2:1–2; 2 Samuel 7:29; 2 Samuel 12:21–23; 1 John 5:16

5. The reading of the Scriptures, Preaching, and hearing the Word of God, teaching and admonishing one another in Psalms, Hymns, and Spiritual Songs, Singing with Grace in our Hearts to the Lord; as also the Administration of Baptism, and 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, with Fastings, and Thanksgiving, upon special occasions, ought to be used in an holy and religious manner.

   1 Timothy 4:13; 2 Timothy 4:2; Luke 8:18; Colossians 3:16; Ephesians 5:19; Matthew 28:19–20; 1 Corinthians 11:26; Esther 4:16; Joel 2:12; Exodus 15:1–19; Psalm 107

6. Neither Prayer, nor any other part of Religious Worship, is now, under the Gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped every where in Spirit, and in Truth; as in private Families daily, and in secret each one by himself, so more solemnly in the Publick Assemblies, which are not carelesly, nor wilfully, to be neglected or forsaken, when God by his Word or Providence calleth thereunto.

   John 4:21; Malachi 1:11; 1 Timothy 2:8; Acts 10:2; Matthew 6:11; Psalm 55:17; Matthew 6:6; Hebrews 10:25; Acts 2:42

7. As it is of 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 hath particularly appointed one day in seven for a 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, 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.

   Exodus 20:8; 1 Corinthians 16:1–2; Acts 20:7; Revelation 1:10

8. The Sabbath is then kept holy unto the Lord, when Men, after a due preparing of their Hearts, and ordering their common affairs aforehand, do not only observe an holy 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 publick and private Exercises of his Worship, and in the Duties of Necessity and Mercy.

   Isaiah 58:13; Nehemiah 13:15, 23; Matthew 12:1, 13

CHAPTER XXIII
Of Lawful Oaths and Vows

1. A Lawful Oath is a part of Religious Worship, wherein the Person swearing in Truth, Righteousness, and Judgment, solemnly calleth God to witness what he sweareth; and to judge him according to the truth or falseness thereof.

   Exodus 20:7; Deuteronomy 10:20; Jeremiah 4:2; 2 Chronicles 6:22–23

2. The Name of God only is that by which Men ought to swear; and therein it is to be used, with all Holy Fear and Reverence; therefore to swear vainly or rashly by that glorious and dreadful Name, or to swear at all by any other thing, is sinful and to be abhorred; yet as in matter of weight and moment, for confirmation of Truth, and ending all strife, an Oath is warranted by the Word of God; so a lawful Oath being imposed, by lawful Authority, in such matters, ought to be taken.

   Matthew 5:34, 37; James 5:12; Hebrews 6:16; 2 Corinthians 1:23; Nehemiah 13:25

3. Whosoever taketh 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 knoweth to be the Truth; for that by rash, false, and vain Oaths, the Lord is provoked, and for them this Land mourns.

   Leviticus 19:12; Jeremiah 23:10

4. An Oath is to be taken in the plain and common sence of the Words, without equivocation, or mental reservation.

   Psalm 24:4

5. A Vow, which is not to be made to any Creature, but to God alone, is to be made and performed with all religious Care and faithfulness: But Popish Monastical Vows, of perpetual single Life, professed Poverty, and regular Obedience, are so far from being degrees of higher perfection, that they are superstitious, and sinful snares, in which no Christian may intangle himself.

   Psalm 76:11; Genesis 28:20–22; 1 Corinthians 7:2, 9; Ephesians 4:28; Matthew 19:11

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CHAPTER XXIV

Of the Civil Magistrate

1. God, the Supreme Lord, and King of all the World, hath ordained Civil Magistrates to be under him, over the People, for his own Glory, and the publick good; and to this end hath armed them with the Power of the Sword, for defence and encouragement of them that do good, and for the Punishment of evil doers.

   Romans 13:1–4

2. It is lawful for Christians to Accept and Execute the Office of a Magistrate, when called thereunto; in the management whereof, as they ought especially to maintain Justice, and Peace, according to the wholesom Laws of each Kingdom, and Commonwealth: So for that end they may lawfully now under the New Testament wage War upon just and necessary occasions.

   2 Samuel 23:3; Psalm 82:3–4; Luke 3:14

3. Civil Magistrates being set up by God, for the ends aforesaid, subjection in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for Wrath, but for Conscience-sake; and we ought to make Supplications and Prayers for Kings, and all that are in Authority, that under them we may live a quiet and peaceable Life, in all godliness and honesty.

   Romans 13:5–7; 1 Peter 2:17; 1 Timothy 2:1–2

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CHAPTER XXV
Of Marriage

1. Marriage is to be between one Man and one Woman; neither is it lawful for any Man to have more than one Wife, nor for any Woman to have more than one Husband at the same time.

   Genesis 2:24; Malachi 2:15; Matthew 19:5–6

2. Marriage was ordained for the mutual help of Husband and Wife, for the increase of Mankind with a legitimate Issue, and for preventing Uncleanness.

   Genesis 2:18; Genesis 1:28; 1 Corinthians 7:2, 9

3. It is lawful for all sorts of People to Marry, who are able with Judgment to give their Consent; yet it is the Duty of Christians to Marry in the Lord; and therefore such as profess the true Religion, should not Marry with Infidels, or Idolaters; neither should such as are godly be unequally yoked, by Marrying with such as are wicked in their Life, or maintain damnable Heresie.

   Hebrews 13:4; 1 Timothy 4:3; 1 Corinthians 7:39; Nehemiah 13:25–27

4. Marriage ought not to be within the degrees of Consanguinity or Affinity, forbidden in the Word; nor can such incestuous Marriage ever be made lawful, by any Law of Man or Consent of Parties, so as those Persons may live together as Man and Wife.

   Leviticus 18; Mark 6:18; 1 Corinthians 5:1

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CHAPTER XXVI

Of the Church

1. The Catholick or Universal Church, which (with respect to the internal work of the Spirit and Truth of Grace) may be called Invisible, consists of the whole Number of the Elect, that have been, are, or shall be gathered into one, under Christ, the Head thereof; and is the Spouse, the Body, the Fulness of Him that filleth all in all.

   Hebrews 12:23; Colossians 1:18; Ephesians 1:10, 22–23; 5:23, 27, 32

2. All Persons, throughout the World, professing the Faith of the Gospel, and Obedience unto God by Christ, according unto it, not destroying their own Profession by any Errors, everting the foundation, or unholiness of Conversation, are and may be called visible Saints; and of such ought all particular Congregations to be constituted.

   1 Corinthians 1:2; Acts 11:26; Romans 1:7; Ephesians 1:20–22

3. The purest Churches under Heaven are subject to mixture, and error; and some have so degenerated as to become no Churches of Christ, but Synagogues of Satan; nevertheless Christ always hath had, and ever shall have a Kingdom in this World, to the end thereof, of such as believe in him, and make Profession of his Name.

   1 Corinthians 15; Revelation 2–3; Revelation 18:2; 2 Thessalonians 2:11–12; Matthew 16:18; Psalm 72:17; 102:28; Revelation 12:17

4. The Lord Jesus Christ is the Head of the Church, in whom, by the appointment of the Father, all Power for the Calling, Institution, Order, or Government of the Church, is invested in a supreme and soveraign manner, neither can the Pope of Rome in any sence be Head thereof, but is that Antichrist, that Man of Sin, and Son of Perdition, that exalteth himself in the Church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

   Colossians 1:18; Matthew 28:18–20; Ephesians 4:11–12; 2 Thessalonians 2:2–9

5. In the execution of this Power wherewith he is so intrusted, the Lord Jesus calleth, out of the World unto himself, through the Ministry of his Word, by his Spirit, those that are given unto him, by his Father, that they may walk before him in all the ways of Obedience, which he prescribeth to them in his Word. Those thus called, he commandeth to walk together in particular Societies, or Churches, for their mutual Edification, and the due performance of that publick Worship, which he requireth of them in the World.

   John 10:16; 12:32; Matthew 28:20; Matthew 18:15–20

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

   Romans 1:7; 1 Corinthians 1:2; Acts 2:41–42; 5:13–14; 2 Corinthians 9:13

7. To each of these Churches thus gathered, according to his Mind, declared in his Word, he hath given all that Power and Authority, which is any way needful for their carrying on that Order in Worship and Discipline, which he hath instituted for them to observe, with Commands and Rules, for the due and right exerting, and executing of that Power.

Matthew 18:17–18; 1 Corinthians 5:4–5, 13; 2 Corinthians 2:6–8

8. A particular Church gathered, and compleatly Organized according to the mind of Christ, consists of Officers and Members: And the Officers appointed by Christ to be chosen and set apart by the Church (so called and gathered) for the peculiar Administration of Ordinances, and Execution of Power, or Duty, which he intrusts them with, or calls them to, to be continued to the end of the World, are Bishops or Elders and Deacons.

Acts 20:17, 28; Philippians 1:1

9. The way appointed by Christ for the Calling of any Person, fitted and gifted by the Holy Spirit, unto the Office of Bishop, or Elder, in a Church, is, that he be chosen thereunto by the common suffrage of the Church itself; and solemnly set apart by Fasting and Prayer, with Imposition of Hands of the Eldership of the Church, if there be any before Constituted therein: And of a Deacon that he be chosen by the like suffrage, and set apart by Prayer, and the like Imposition of Hands.

Acts 14:23; 1 Timothy 4:14; Acts 6:3, 5–6

10. The Work of Pastors being constantly to attend the Service of Christ, in his Churches, in the Ministry of the Word, and Prayer, with Watching for their Souls, as they that must give an account to him; it is incumbent on the Churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good Things, according to their ability, so as they may have a comfortable supply, without being themselves entangled in Secular Affairs; and may also be capable of exercising Hospitality towards others; and this is required by the Law of Nature, and by the Express Order of our Lord Jesus, who hath ordained, that they that Preach the Gospel, should Live of the Gospel.

Acts 6:4; Hebrews 13:17; 1 Timothy 5:17–18; Galatians 6:6–7; 2 Timothy 2:4; 1 Timothy 3:2; 1 Corinthians 9:6–14

11. Although it be incumbent on the Bishops or Pastors of the Churches, to be instant in Preaching the Word, by way of Office, yet the Work of Preaching the Word, is not so peculiarly confined to them, but that others also gifted, and fitted by the Holy Spirit for it, and approved, and called by the Church, may, and ought to perform it.

    Acts 11:19–21; 1 Peter 4:10–11

12. As all Believers are bound to joyn themselves to particular Churches, when and where they have opportunity so to do; so all that are admitted unto the Priviledges of a Church, are also under the Censures and Government thereof, according to the Rule of Christ.

    1 Thessalonians 5:14; 2 Thessalonians 3:6, 14–15

13. No Church-members, upon any offence 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 offence at any of their fellow-members, but to wait upon Christ, in the further proceeding of the Church.

    Matthew 18:15–17; Ephesians 4:2–3

14. As each Church, and all the Members of it, are bound to pray continually, for the good and prosperity of all the Churches of Christ, in all Places, and upon all occasions to further (every one within the bounds of their Places and Callings, in the Exercise of their Gifts and Graces) so the Churches (when planted by the Providence of God so as they may enjoy opportunity and advantage for it) ought to hold Communion amongst themselves for their Peace, increase of Love, and mutual Edification.

    Ephesians 6:18; Psalm 122:6; Romans 16:1–2; 3 John 8–10

15. In Cases of difficulties or differences, either in point of Doctrine or Administration; wherein either the Churches in general are concerned, or any one Church in their Peace, Union, and Edification; or any Member, or Members of any Church are injured, in, or by any proceedings in Censures not agreeable to truth and order: It is according to the Mind of Christ, that many Churches holding Communion together, do by their Messengers meet to consider, and give their Advice in or about that matter in difference, to be reported to all the Churches concerned; 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 to impose their determination on the Churches or Officers.

Acts 15:2, 4, 6, 22–23, 25; 2 Corinthians 1:24; 1 John 4:1

CHAPTER XXVII
Of the Communion of Saints

1. All Saints that are united to Jesus Christ their Head, by his Spirit, and Faith, although they are not made thereby one Person with him, have fellowship in his Graces, Sufferings, Death, Resurrection and Glory; and being united to one another in love, they have Communion in each others Gifts, and Graces, and are obliged to the performance of such Duties, publick and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward Man.

1 John 1:3; John 1:16; Philippians 3:10; Romans 6:5–6; Ephesians 4:15–16; 1 Corinthians 12:7; 3:21–23; 1 Thessalonians 5:11, 14; Romans 1:12; 1 John 3:17–18; Galatians 6:10

2. Saints by Profession, are bound to maintain an holy Fellowship and Communion in the Worship of God, and in performing such other Spiritual Services, as tend to their mutual Edification; as also in relieving each other in 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 Families, or Churches, yet as God offereth 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, do not take away, or infringe the Title or Property which each Man hath in his Goods and Possessions.

Hebrews 10:24–25; 3:12–13; Acts 11:29–30; Ephesians 6:4; 1 Corinthians 12:14–27; Acts 5:4; Ephesians 4:28

CHAPTER XXVIII
Of Baptism and the Lord's Supper

1. Baptism and the Lord's Supper, are Ordinances of positive and soveraign Institution, appointed by the Lord Jesus the only Law-giver, to be continued in his Church to the end of the World.

Matthew 28:19–20; 1 Corinthians 11:26

2. These holy Appointments are to be administred by those only, who are qualified, and thereunto called according to the Commission of Christ.

Matthew 28:19; 1 Corinthians 4:1

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CHAPTER XXIX

Of Baptism

1. Baptism is an Ordinance of the New Testament, ordained by Jesus Christ, to be unto the Party baptized, a Sign of his fellowship with him, in his Death and Resurrection; of his being engrafted into him; of Remission of Sins; and of his giving up unto God, through Jesus Christ, to live and walk in newness of Life.

   Romans 6:3–5; Colossians 2:12; Galatians 3:27; Mark 1:4; Acts 26:16; Romans 6:4

2. Those who do actually profess Repentance towards God, Faith in, and Obedience to our Lord Jesus, are the only proper Subjects of this Ordinance.

   Mark 16:16; Acts 8:37–38

3. The outward Element, to be used in this Ordinance, is Water, wherein the Party is to be baptized, in the Name of the Father, and of the Son, and of the Holy Spirit.

   Matthew 28:19–20; Acts 8:38

4. Immersion, or Dipping of the Person in Water, is necessary to the due Administration of this Ordinance.

   Matthew 3:16; John 3:23

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CHAPTER XXX

Of the Lord's Supper

1. The Supper of the Lord Jesus, was instituted by him, the same Night wherein he was betrayed, to be observed in his Churches unto the end of the World, for the perpetual remembrance, and shewing forth the Sacrifice of himself in his Death, Confirmation of the Faith of Believers in all the Benefits thereof, their spiritual Nourishment, and Growth in him, their further ingagement in, and to all Duties which they owe unto him; and to be a Bond and Pledge of their Communion with him, and with each other.

   1 Corinthians 11:23–26; 1 Corinthians 10:16–17, 21

2. In this Ordinance Christ is not offered up to his Father, nor any real Sacrifice made at all for Remission of Sin, of the Quick or Dead, but only a Memorial of that one offering up of himself, by himself, upon the Cross, once for all; and a Spiritual Oblation of all 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.

   Hebrews 9:25–26, 28; 1 Corinthians 11:24; Matthew 26:26–27

3. The Lord Jesus hath 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 an holy Use, and to take and break the Bread; to take the Cup, and (they communicating also themselves) to give both to the Communicants.

   1 Corinthians 11:23–26

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, are all contrary to the Nature of this Ordinance, and to the Institution of Christ.

   Matthew 26:26–28; 15:9; Exodus 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 Body and Blood of Christ, albeit in Substance and Nature, they still remain truly and only Bread and Wine, as they were before.

   1 Corinthians 11:27; 1 Corinthians 11:26, 28

6. The Doctrine which maintains a change of the substance of Bread and Wine, into the substance of Christ’s Body and Blood (commonly called Transubstantiation) by Consecration of a Priest, or by any other way, is repugnant not to Scripture alone, but even to common Sense and Reason, overthroweth the Nature of the Ordinance, and hath been, and is the cause of manifold Superstitions, yea, of gross Idolatries.

   Acts 3:21; Luke 24:6, 39; 1 Corinthians 11:24–25

7. Worthy Receivers, outwardly partaking of the visible Elements in this Ordinance, do then also inwardly, by Faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the Benefits of his Death; the Body and Blood of Christ being then not corporally or carnally, but spiritually present to the Faith of Believers in that Ordinance, as the Elements themselves are to their outward Senses.

   1 Corinthians 10:16; 11:23–26

8. All ignorant and ungodly Persons, as they are unfit to enjoy Communion with Christ, so are they unworthy of the Lord's Table, and cannot, without great Sin against him, while they remain such, partake of these Holy Mysteries, or be admitted thereunto: Yea, whosoever shall receive unworthily, are guilty of the Body and Blood of the Lord, eating and drinking Judgment to themselves.

2 Corinthians 6:14–15; 1 Corinthians 11:29; Matthew 7:6

CHAPTER XXXI
Of the State of Man after Death, and of the Resurrection of the Dead

1. The Bodies of Men after Death return to Dust, and see Corruption; but their Souls, (which neither die nor sleep) having an immortal Subsistence, immediately 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 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 the Judgement of the great Day; besides these two Places, for Souls separated from their Bodies, the Scripture acknowledgeth none.

Genesis 3:19; Acts 13:36; Ecclesiastes 12:7; Luke 23:43; 2 Corinthians 5:1, 6, 8; Philippians 1:23; Hebrews 12:23; Jude 6–7; 1 Peter 3:19; Luke 16:23–24

2. At the last Day, such of the Saints as are found alive, shall not sleep, but be changed; and all the dead shall be raised up with the self-same Bodies, and none other; although with different Qualities, which shall be united again to their Souls for ever.

1 Corinthians 15:51–52; 1 Thessalonians 4:17; Job 19:26–27; 1 Corinthians 15:42–43

3. The Bodies of the unjust shall, by the Power of Christ, be raised to dishonour; the Bodies of the just, by his Spirit, unto honour, and be made conformable to his own glorious Body.

Acts 24:15; John 5:28–29; Philippians 3:21

CHAPTER XXXII
Of the Last Judgment

1. God hath appointed a Day wherein he will judge the World in Righteousness, by Jesus Christ; to whom all Power and Judgment is given of the Father; in which Day not only the Apostate Angels shall be judged, but likewise all Persons that have lived upon the Earth, shall appear before the Tribunal of Christ, to give an Account of their Thoughts, Words and Deeds, and to receive according to what they have done in the Body, whether Good or Evil.

Acts 17:31; John 5:22, 27; 1 Corinthians 6:3; Jude 6; 2 Corinthians 5:10; Ecclesiastes 12:14; Matthew 12:36; Romans 14:10, 12; Matthew 25:32–46

2. The End of God’s appointing this Day, is, for the Manifestation of the Glory of his Mercy, in the Eternal Salvation of the Elect; and of his Justice, in the Eternal Damnation of the Reprobate, who are wicked and disobedient; for then shall the Righteous go into Everlasting Life, and receive that Fulness of Joy and Glory, with Everlasting Reward, in the Presence 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 punished with Everlasting Destruction, from the Presence of the Lord, and from the Glory of his Power.

Romans 9:22–23; Matthew 25:21, 34; 2 Timothy 4:8; Matthew 25:46; Mark 9:48; 2 Thessalonians 1:7–10

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3. As Christ would have us to be certainly perswaded, that there shall be a Day of Judgment, both to deter all Men from Sin, and for the greater 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 Lord will come, and may ever be prepared to say, Come, Lord Jesus, come quickly. Amen.

2 Corinthians 5:10–11; 2 Thessalonians 1:5–7; Mark 13:35–37; Luke 12:35–36; Revelation 22:20