

THE SECOND LONDON BAPTIST CONFESSION OF FAITH – 1689

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Chapter 1

Of the Holy Scriptures

1 The Holy Scripture is the only sufficient, certain, and infallible ^arule of all saving knowledge, faith, and obedience, although the light ^bof 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. ^cTherefore 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 ^dwriting; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing his will unto his people being now ceased.

(^a2Ti 3:15-17; Isa 8:20; Luk 16:29,31; Eph 2:20; ^bRom 1:19-21; 2:14-15; Psa 19:1-3;
^cHeb 1:1; ^dPro 22:19-21; Rom 15:4; 2Pe 1:19-20)

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

Of the Old Testament

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

Of the New Testament

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

All of which are given by the ^einspiration of God to be the rule of faith and life. (^e2Ti 3:16)

3 The books commonly called Apocrypha, not being of ^fdivine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings. (^fLuk 24:27,44; Rom 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 ^gGod (who is truth itself), the author thereof; therefore it is to be received because it is the Word of God. (^g2Pe 1:19-21; 2Ti 3:16; 2Th 2:13; 1Jo 5:9)

5 We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our ^hfull 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. (^hJoh 16:13-14; 1Co 2:10-12; 1Jo 2:20,27)

6 The whole counsel of God concerning all things ⁱnecessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.

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 human actions and societies, which are to be lorded by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed. (ⁱ2Ti 3:15-17; Gal 1:8-9; ^kJoh 6:45; 1Co 2:9-12; ^l1Co 11:13-14; 14:26,40)

7 All things in Scripture are not alike ^mplain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed and observed for salvation, are so ⁿclearly 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. (^m2Pe 3:16; ⁿPsa 19:7; 119:130)

8 The Old Testament in ^oHebrew (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 ^pauthentic; so as in all controversies of religion, the church is finally to appeal to them. ^qBut 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 ^rand 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 ^tplentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the Scriptures may have hope.

(^oRom 3:2; ^pIsa 8:20; ^qAct 15:15; ^rJoh 5:39; ^s1Co 14:6,9,11-12,24,28; ^tCol 3:16)

9 The infallible rule of interpretation of Scripture is the "Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched by other places that speak more clearly. (^u2Pe 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 councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which ^xScripture so delivered, our faith is finally resolved. (^xMat 22:29,31-32; Eph 2:20; Act 28:23)

Chapter 2

Of God and Of the Holy Trinity

1 The Lord our God is but ^aone only living and true God; whose ^bsubsistence is in and of himself, ^cinfinite in being and perfection; whose essence cannot be comprehended by any but himself; ^da most pure spirit, ^einvisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto; who is ^fimmutable, ^gimmense, ^heternal, incomprehensible, ⁱalmighty, every way infinite, ^kmost holy, most wise, most free, most absolute; ^lworking all things according to the counsel of his own immutable and most righteous will ^mfor his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; ⁿthe rewarder of them that diligently seek him, and withal most just ^oand terrible in his judgments, ^phating all sin, and who will by no means clear the ^qguilty.

(^a1Co 8:4,6; Deu 6:4; ^bJer 10:10; Isa 48:12; ^cExo 3:14; ^dJoh 4:24; ^e1Ti 1:17; Deu 4:15-16; ^fMal 3:6; ^g1Ki 8:27; Jer 23:23; ^hPsa 90:2; ⁱGen 17:1; ^kIsa 6:3; ^lPsa 115:3; Isa 46:10; ^mPro 16:4; Rom 11:36; ⁿExo34:6-7; Heb 11:6; ^oNeh 9:32-33; ^pPsa 5:5-6; ^qExo 34:7; Nah 1:2-3)

2 God, having all ^rlife, ^sglory, ^tgoodness, blessedness, in and of himself, is alone in and unto himself all-sufficient, not ^ustanding 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, ^xof whom, through whom, and to whom are all things, and he hath most sovereign ^ydominion over all creatures, to do by them, for them, or upon them, whatsoever himself pleaseth; in his sight ^zall things are open and manifest, his knowledge is ^ainfinite, infallible, and independent upon the creature, so as nothing is to him contingent or uncertain; he is most holy in all his counsels, in ^ball his works, and in all his commands; to him is due ^cfrom 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.

(^rJoh 5:26; ^sPsa 148:13; ^tPsa 119:68; ^uJob 22:2-3; ^xRom 11:34-36; ^yDan 4:25,34-35; ^zHeb 4:13; ^aEze 11:5; Act 15:18; ^bPsa 145:17; ^cRev 5:12-14)

3 In this divine and infinite Being there are three subsistences, ^dthe Father, the Word or Son, and Holy Spirit, of one substance, power, and eternity, each having the whole divine essence, ^eyet the essence undivided: the Father is of none, neither begotten nor proceeding; the Son is ^feternally begotten of the Father; the Holy Spirit ^gproceeding 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.

Chapter 3

Of God's Decree

1 God hath ^adecreed 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 ^bnor 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 ^cestablished; in which appears his wisdom in disposing all things, and power and faithfulness ^din accomplishing his decree.

(^aIsa 46:10; Eph 1:11; Heb 6:17; Rom 9:15,18; ^bJam 1:13; 1Jo 1:5;
^cAct 4:27-28; Joh 19:11; ^dNum 23:19; Eph 1:3-5)

2 Although God knoweth whatsoever may or can come to pass, upon all ^esupposed conditions, yet hath he not decreed anything, ^fbecause he foresaw it as future, or as that which would come to pass upon such conditions.

(^eAct 15:18; ^fRom 9:11,13,16,18)

3 By the decree of God, for the manifestation of his glory, ^gsome men and angels are predestinated, or foreordained to eternal life through Jesus Christ, to the ^hpraise of his glorious grace; others being left to act in their sin to their ⁱjust condemnation, to the praise of his glorious justice. (^g1Ti 5:21; Mat 25:34; ^hEph 1:5-6; ⁱRom 9:22-23; Jude 4)

4 These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their ^knumber so certain and definite, that it cannot be either increased or diminished. (^k2Ti 2:19; Joh 13:18)

5 Those of mankind ^lthat 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, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, ^mwithout any other thing in the creature as a condition or cause moving him thereunto. (^lEph 1:4,9,11; Rom 8:30; 2Ti 1:9; 1Th 5:9; ^mRom 9:13,16; Eph 2:5,12)

6 As God hath appointed the elect unto glory, so he hath, by the eternal and most free purpose of his will, foreordained ⁿall the means thereunto; wherefore they who are elected, being fallen in Adam, ^oare redeemed by Christ, are effectually ^pcalled unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith ^qunto salvation; neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect ^ronly.

(ⁿ1Pe 1:2; 2Th 2:13; ^o1Th 5:9-10; ^pRom 8:30; 2Th 2:13; ^q1Pe 1:5; ^rJoh 10:26, 17:9, 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 ^seternal election; so shall this doctrine afford matter ^tof praise, reverence, and admiration of God, and ^uof humility, diligence, and ^xabundant consolation to all that sincerely obey the gospel.

(^s1Th 1:4-5; 2Pe 1:10; ^tEph 1:6; Rom 11:33; ^uRom 11:5,6,20; ^xLuk 10:20)

Chapter 4

Of Creation

1 In the beginning it pleased God the Father, ^aSon, and Holy Spirit, for the manifestation of the glory of ^bhis eternal power, wisdom, and goodness, to create or make the world, and all things therein, ^cwhether visible or invisible, in the space of six days, and all very good. (^aJoh 1:2-3; Heb 1:2; Job 26:13; ^bRom 1:20; ^cCol 1:16; Gen 1:31)

2 After God had made all other creatures, he created ^dman, male and female, with ^ereasonable and immortal souls, rendering them fit unto that life to God for which they were created; being ^fmade after the image of God, in knowledge, righteousness, and true holiness; having the law of God ^gwritten 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 ^hsubject to change.
(^dGen 1:27; ^eGen 2:7; ^fEcc 7:29; Gen 1:26; ^gRom 2:14-15; ^hGen 3:6)

3 Besides the law written in their hearts, they received ⁱa command not to eat of the tree of knowledge of good and evil, which whilst they kept, they were happy in their communion with God, and had dominion ^kover the creatures. (ⁱGen 2:17; ^kGen 1:26-28)

Chapter 5

Of Divine Providence

1 God the good Creator of all things, in his infinite power and wisdom doth ^auphold, direct, dispose, and govern all creatures and things, from the greatest even to the ^bleast, 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 ^cown will; to the praise of the glory of his wisdom, power, justice, infinite goodness, and mercy.
(^aHeb 1:3; Job 38:11; Isa 46:10-11; Psa 135:6; ^bMat 10:29-31; ^cEph 1:11)

2 Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass ^dimmutably and infallibly; so that there is not anything befalls any ^eby chance, or without his providence; yet by the same providence he ordereth them to fall out according to the nature of second causes, either ^fnecessarily, freely, or contingently. (^dAct 2:23; ^ePro 16:33; ^fGen 8:22)

3 God, in his ordinary providence ^gmaketh use of means, yet is free ^hto work without, ⁱabove, and ^kagainst them at his pleasure. (^gAct 27:31,44; Isa 55:10-11; ^hHos 1:7; ⁱRom 4:19-21; ^kDan 3:27)

4 The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that his determinate counsel ^lextendeth 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 ^mboundeth, and otherwise ordereth and governeth, in a manifold dispensation to his most holy ⁿends; 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 ^oapprover of sin.

(^lRom 11:32-34; 2Sa 24:1; 1Ch 21:1; ^m2Ki 19:28; Psa 76:10; ⁿGen 50:20; Isa 10:6-7,12; ^oPsa 1:21; 1Jo 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 hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness 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 appointment, for his glory,^q and their good. (^p2Ch 32:25-26,31; 2Co 12:7-9; ^qRom 8:28)

6 As for those wicked and ungodly men whom God, as the righteous judge, for former sin doth ^rblind and harden; from them he not only withholdeth his ^sgrace, whereby they might have been enlightened in their understanding, and wrought upon their hearts; but sometimes also withdraweth ^tthe gifts which they had, and exposeth them to such ^uobjects as their corruption makes occasion of sin; and withal, ^xgives them over to their own lusts, the temptations of the world, and the power of Satan, whereby it comes to pass that they ^yharden themselves, under those means which God useth for the softening of others.

(^rRom 1:24-26,28; 11:7-8; ^sDeu 29:4; ^tMat 13:12; ^uDeu 2:30; 2Ki 8:12-13;
^xPsa 81:11-12; 2Th 2:10-12; ^yExo 8:15,32; Isa 6:9-10; 1Pe 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 ^zchurch, and disposeth of all things to the good thereof. (^z1Ti 4:10; Amo 9:8-9; Isa 43:3-5)

Chapter 6

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

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

(^aGen 2:16-17; ^bGen 3:12-13; 2Co 11:3)

2 Our first parents, by this sin, fell from their ^coriginal righteousness and communion with God, and we in them whereby death came upon all: ^dall becoming dead in sin, and wholly defiled ^ein all the faculties and parts of soul and body. (^cRom 3:23; ^dRom 5:12, etc. ^eTi 1:15; Gen 6:5; Jer 17:9; Rom 3:10-19)

3 They being the ^froot, 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 ^gconceived in sin, and by nature children ^hof wrath, the servants of sin, the subjects ⁱof death, and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus ^kset them free.

(^fRom 5:12-19; 1Co 15:21-22,45,49; ^gPsa 51:5; Job 14:4; ^hEph 2:3; ⁱRom 6:20, 5:12; ^kHeb 2:14-15; 1Th 1:10)

4 From this original corruption, whereby we are utterly ^lindisposed, disabled, and made opposite to all good, and wholly inclined to all evil, ^mdo proceed all actual transgressions. (^lRom 8:7; Col 1:21; ^mJam 1:14-15; Mat 15:19)

5 The corruption of nature, during this life, doth ⁿremain 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 ^osin.

(ⁿRom 7:18,23; Ecc 7:20; 1Jo 1:8; ^oRom 7:23-25; Gal 5:17)

Chapter 7

Of God's Covenant

1 The distance between God and the creature is so great, that although reasonable creatures do owe obedience to him as their creator, yet they could never have attained the reward of life but by some ^avoluntary condescension on God's part, which he hath been pleased to express by way of covenant. (^aLuk 17:10; Job 35:7-8)

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

(^bGen 2:17; Gal 3:10; Rom 3:20-21; ^cRom 8:3; Mar 16:15-16; Joh 3:16;
^dEze 36:26-27; Joh 6:44-45; Psa 110:3)

3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the ^eseed of the woman, and afterwards by farther steps, until the full ^fdiscovery 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 the posterity of fallen Adam that ever were ^gsaved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

(^eGen 3:15; ^fHeb 1:1; ^{*}2Ti 1:9; Ti 1:2; ^gHeb 11:6,13; Rom 4:1-2, etc.; Act 4:12; Joh 8:56)

Chapter 8

Of Christ the Mediator

1 It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, ^ato be the mediator between God and man; the ^bprophet, ^cpriest, and ^dking; head and saviour of the church, the heir of all things, and judge of the world; unto whom he did from all eternity ^egive a people to be his seed and to be by him in time redeemed, called, justified, sanctified, and glorified.

(^aIsa 42:1; 1Pe 1:19-20; ^bAct 3:22; ^cHeb 5:5-6; ^dPsa 2:6; Luk 1:33;
Eph 1:22-23; Heb 1:2; Act 17:31; ^eIsa 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 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 fullness of time was come, take upon him ^fman's nature, with all the essential properties and common infirmities thereof, ^gyet 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; ^hand 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 ⁱChrist, the only mediator between God and man. (^fJoh 1:14; Gal 4:4; ^gRom 8:3; Heb 2:14,16-17; 4:15; Mat 1:22-23; ^hLuk 1:27,31,35; ⁱRom 9:5; 1Ti 2:5)

3 The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed ^kwith the Holy Spirit above measure, having in Him ^lall the treasures of wisdom and knowledge; in whom

it pleased the Father that ^mall fullness should dwell, to the end that being ⁿholy, harmless, undefiled, and full ^oof grace and truth, he might be thoroughly furnished to execute the office of mediator and ^psurety; which office he took not upon himself, but was thereunto ^qcalled by his Father; who also put ^rall power and judgement in his hand, and gave him commandment to execute the same.

(^kPsa 45:7; Act 10:38; Joh 3:34; ^lCol 2:3; ^mCol 1:19; ⁿHeb 7:26;
^oJoh 1:14; ^pHeb 7:22; ^qHeb 5:5; ^rJoh 5:22,27; Mat 28:18; Act 2:36)

4 This office the Lord Jesus did most ^swillingly undertake, which that he might discharge he was made under the law, ^tand did perfectly fulfil it, and underwent the ^upunishment due to us, which we should have borne and suffered, being made ^xsin and a curse for us; enduring most grievous sorrows ^yin his soul, and most painful sufferings in his body; was crucified, and died, and remained in the state of the dead, yet saw no ^zcorruption: on the ^athird day he arose from the dead with the same ^bbody in which he suffered, with which he also ^cascended into heaven, and there sitteth at the right hand of his Father ^dmaking intercession, and shall ^ereturn to judge men and angels at the end of the world.

(^sPsa 40:7-8; Heb 10:5-10; Joh 10:18; ^tGal 4:4; Mat 3:15; ^uGal 3:13; Isa 53:6; 1Pe 3:18; ^x2Co 5:21;
^yMat 26:37-38; Luk 22:44; Mat 27:46; ^zAct 13:37; ^a1Co 15:3-4; ^bJoh 20:25,27; ^cMar 16:19; Act 1:9-11;
^dRom 8:34; Heb 9:24; ^eAct 10:42; Rom 14:9-10; Act 1:11; 2Pe 2:4)

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

(^fHeb 9:14, 10:14; Rom 3:25-26; ^gJoh 17:2; Heb 9:15)

6 Although the price of redemption was not actually paid by Christ till after his incarnation, ^{*}yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein he was revealed, and signified to be the seed which should bruise the serpent's head; ^hand the Lamb slain from the foundation of the world, ⁱbeing the same yesterday, and to-day and for ever. (^{*}2Co 4:10; Heb 4:2; 1Pe 1:10-11; ^hRev 13:8; ⁱHeb 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 ^kdenominated by the other nature. (^kJoh 3:13; Act 20:28)

8 To all those for whom Christ hath obtained eternal redemption, he doth certainly and effectually ^lapply and communicate the same, making intercession for them; uniting them to himself by his Spirit, ^mrevealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey, ⁿgoverning their hearts by his Word and Spirit, and ^oovercoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and ^punsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

(^lJoh 6:37; 10:15-16; 17:9; Rom 5:10; ^mJoh 17:6; Eph 1:9; 1Jo 5:20;
ⁿRom 8:9,14; ^oPsa 110:1; 1Co 15:25-26; ^pJoh 3:8; Eph 1:8)

9 This office of mediator between God and man is proper ^qonly 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. (^q1Ti 2:5)

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

Chapter 9 Of Free Will

1 God hath endued the will of man with that natural liberty and power of acting upon choice, that it is ^aneither forced, nor by any necessity of nature determined to do good or evil. (^aMat 17:12; Jam 1:14; Deu 30:19)

2 Man, in his state of innocency, had freedom and power to will and to do that ^bwhich was good and well-pleasing to God, but yet ^cwas mutable, so that he might fall from it. (^bEcc 7:29; ^cGen 3:6)

3 Man, by his fall into a state of sin, hath wholly lost ^dall ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, ^eand dead in sin, is not able by his own strength to ^fconvert himself, or to prepare himself thereunto. (^dRom 5:6, 8:7; ^eEph 2:1,5 ^fTi 3:3-5; Joh 6:44)

4 When God converts a sinner, and translates him into the state of grace, ^she freeth him from his natural bondage under sin, and by his grace alone enables him ^hfreely to will and to do that which is spiritually good; yet so as that by reason of his ⁱremaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil. (^sCol 1:13; Joh 8:36; ^hPhi 2:13; ^tRom 7:15,18-19,21,23)

5 This will of man is made ^kperfectly and immutably free to good alone in the state of glory only. (^kEph. 4:13)

Chapter 10 Of Effectual Calling

1 Those whom God hath predestinated unto life, he is pleased in his appointed, and accepted time, ^aeffectually 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 ^bby Jesus Christ; enlightening their minds spiritually and savingly to ^cunderstand the things of God; taking away their ^dheart of stone, and giving unto them a heart of flesh; renewing their wills, and by his almighty power determining them ^eto that which is good, and effectually drawing them to Jesus Christ; yet so as they come ^fmost freely, being made willing by his grace.

(^aRom 8:30; 11:7; Eph 1:10-11; 2Th 2:13-14; ^bEph 2:1-6; ^cAct 26:18; Eph 1:17-18;
^dEze 36:26; ^eDeu 30:6; Eze 36:27; Eph 1:19; ^fPsa 110:3; Song 1:4)

2 This effectual call is of God's free and special grace alone, ^snot from anything at all foreseen in man, nor from any power or agency in the creature, cworking with his special grace, ^hthe creature being wholly passive therein, being dead in sins and trespasses, until being quickened 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 ⁱpower than that which raised up Christ from the dead. (^s2Ti 1:9; Eph 2:8; ^h1Co 2:14; Eph 2:5; Joh 5:25; ⁱEph 1:19-20)

3 Elect infants dying in infancy are ^kregenerated and saved by Christ through the Spirit; who worketh when, and where, and ^lhow he pleases; so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word. (^kJoh 3:3,5-6; ^lJoh 3:8)

4 Others not elected, although they may be called by the ministry of the Word, ^mand may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither will nor can truly ⁿcome to Christ, and therefore cannot be saved: much less can men that receive not the Christian religion ^obe 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.

(^mMat 22:14, 13:20-21; Heb 6:4-5; ⁿJoh 6:44-45,65; 1Jo 2:24-25; ^oAct 4:12; Joh 4:22; 17:3)

Chapter 11

Of Justification

1 Those whom God effectually calleth, he also freely ^ajustifieth, not by infusing righteousness into them, but by ^bpardoning their sins, and by accounting and accepting their persons as ^crighteous; not for anything 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 ^devangelical 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 ^ereceiving and resting on him and his righteousness, by faith, which faith they have not of themselves; it is the gift of God.

(^aRom 3:24, 8:30; ^bRom 4:5-8; Eph 1:7; ^c1Co 1:30-31; Rom 5:17-19;
^dPhi 3:8-9; Eph 2:8-10; ^eJoh 1:12; Rom 5:17)

2 Faith thus receiving and resting on Christ and his righteousness, is the ^falone 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, ^gbut worketh by love. (^fRom 3:28; ^gGal 5:6; Jam 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 ^hto 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 ⁱfreely, not for anything in them, their justification is only of free grace, that both the exact justice and rich grace of God might be ^kglorified in the justification of sinners.

(^hHeb 10:14; 1Pe 1:18-19; Isa 53:5-6; ⁱRom 8:32; 2Co 5:21; ^kRom 3:26; Eph 1:6-7, 2:7)

4 God did from all eternity decree to ^jjustify all the elect, and Christ did in the fullness of time die for their sins, and rise ^magain for their justification; nevertheless, they are not justified personally, until the Holy Spirit doth in time due ⁿactually apply Christ unto them. (^jGal 3:8; 1Pe 1:2; 1Ti 2:6; ^mRom 4:25; ⁿCol 1:21-22; Ti 3:4-7)

5 God doth continue to ^oforgive the sins of those that are justified, and although they can never fall from the state of ^pjustification, yet they may, by their sins, fall under God's ^qfatherly displeasure; and in that condition they have not usually the light of his countenance restored unto them, until they ^rhumble themselves, confess their sins, beg pardon, and renew their faith and repentance.

(^oMat 6:12; 1Jo 1:7,9; ^pJohn 10:28 ^qPsa 89:31-33; ^rPsa 32:5; Psa 51; Mat 26:75)

6 The justification of believers under the Old Testament was, in all these respects, ^sone and the same with the justification of believers under the New Testament. (^sGal 3:9; Rom 4:22-24)

Chapter 12

Of Adoption

All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace ^aof adoption, by which they are taken into the number, and enjoy the liberties and ^bprivileges of the children of God, have his ^cname put upon them, ^dreceive the spirit of adoption, ^ehave access to the throne of grace with boldness, are enabled to cry Abba, Father, are ^fpitied, ^gprotected, ^hprovided for, and ⁱchastened by him as by a Father, yet never ^kcast off, but sealed ^lto the day of redemption, and inherit the promises ^mas heirs of everlasting salvation.

(^aEph 1:5; Gal 4:4-5; ^bJoh 1:12; Rom 8:17; ^c2Co 6:18; Rev 3:12; ^dRom 8:15; ^eGal 4:6; Eph 2:18; ^fPsa 103:13; ^gPro 14:26; ^h1Pe 5:7; ⁱHeb 12:6; ^kIsa 54:8-9; Lam 3:31; ^lEph 4:30; ^mHeb 1:14; 6:12)

Chapter 13

Of Sanctification

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

(^aAct 20:32; Rom 6:5-6; ^bJoh 17:17; Eph 3:16-19; 1Th 5:21-23;
^cRom 6:14; ^dGal 5:24; ^eCol 1:11; ^f2Co 7:1; Heb 12:14)

2 This sanctification is ^gthroughout the whole man, yet imperfect ^hin this life; there abideth still some remnants of corruption in every part, whence ariseth a ⁱcontinual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh. (^g1Th 5:23; ^hRom 7:18,23; ⁱGal 5:17; 1Pe 2:11)

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

(^kRom 7:23; ^lRom 6:14; ^mEph 4:15-16; 2Co 3:18, 7:1)

Chapter 14

Of Saving Faith

1 The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ ^ain their hearts, and is ordinarily wrought by the ministry of the ^bWord; by which also, and by the admini-

stration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased ^cand strengthened. (^a2Co 4:13; Eph 2:8; ^bRom 10:14,17; ^cLuk 17:5; 1Pe 2:2; Act 20:32)

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 ^dabove 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 ^ecast his soul upon the truth thus believed; and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the ^fcommands, trembling at the ^gthreatenings, and embracing the ^hpromises of God for this life and that which is to come; but the principal acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon ⁱhim alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

(*Act 24:14; ^dPsa 19:7-10; 119:72; ^e2Ti 1:12; ^fJoh 15:14; ^gIsa 66:2;
^hHeb 11:13; ⁱJoh 1:12; Act 16:31; Gal 2:20; Act 15:11)

3 This faith, although it be different in degrees, and may be weak ^kor 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 ^land common grace of temporary believers; and therefore, though it may be many times assailed and weakened, yet it gets ^mthe victory, growing up in many to the attainment of a full ⁿassurance through Christ, who is both the author ^oand finisher of our faith.

(^kHeb 5:13-14; Mat 6:30; Rom 4:19-20; ^l2Pe 1:1; ^mEph 6:16; 1Jo 5:4-5; ⁿHeb 6:11-12; Col 2:2; ^oHeb 12:2)

Chapter 15

Of Repentance unto Life and Salvation

1 Such of the elect as are converted at riper years, having ^asometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life. (^aTi 3:2-5)

2 Whereas there is none that doth good and sinneth ^bnot, and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath, in the covenant of grace, mercifully provided that believers so sinning and falling ^cbe renewed through repentance unto salvation. (^bEcc 7:20; ^cLuk 22:31-32)

3 This saving repentance is an ^devangelical 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, ^epraying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to ^fwalk before God unto all well-pleasing in all things.

(^dZec 12:10; Act 11:18; ^eEze 36:31; 2Co 7:11; ^fPs. 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 ^gparticular known sins particularly.

(^gLuk 19:8; 1Ti 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 ^hdamnation; yet there is no sin so great that it shall bring damnation on them that ⁱrepent; which makes the constant preaching of repentance necessary.

(^hRom 6:23; ⁱIsa 1:16-18, 55:7)

Chapter 16

Of Good Works

1 Good works are only such as God hath ^acommanded in his Holy Word, and not such as without the warrant thereof are devised by men out of blind zeal, ^bor upon any pretence of good intentions.

(^aMic 6:8; Heb 13:21; ^bMat 15:9; Isa 29:13)

2 These good works, done in obedience to God's commandments, are the fruits and evidences ^cof a true and lively faith; and by them believers manifest their ^dthankfulness, strengthen their ^eassurance, edify their ^fbrethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify ^gGod, whose workmanship they are, created in Christ Jesus ^hthereunto, that having their fruit unto holiness they may have the end ⁱeternal life.

(^cJam 2:18,22; ^dPsa 116:12-13; ^e1Jo 2:3,5; 2Pe 1:5-11; ^fMat 5:16;
^g1Ti 6:1; 1Pe 2:15; Phi 1:11; ^hEph 2:10; ⁱRom 6:22)

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

(^kJoh 15:4-5; ^l2Co 3:5; Phi 2:13; ^mPhi 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 ⁿthey fall short of much which in duty they are bound to do. (ⁿJob 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 ^oformer 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 ^pSpirit, and as they are wrought by us they are defiled ^qand mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

(^oRom 3:20; Eph 2:8-9; Rom 4:6; ^pGal 5:22-23; ^qIsa 64:6; Psa 143:2)

6 Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in ^rhim; not as though they were in this life wholly unblameable and unreprouvable in God's sight, but that he, looking upon them in his Son, is pleased to accept and reward that which is ^ssincere, although accompanied with many weaknesses and imperfections. (^rEph 1:6; 1Pe 2:5; ^sMat 25:21,23; Heb 6:10)

7 Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and ^tothers; yet because they proceed not from a heart purified by ^ufaith, nor are done in a right manner according to the ^xword, nor to a right end, the ^yglory of God, they are therefore sinful, and cannot please God, nor make a man meet to receive grace from ^zGod, and yet their neglect of them is more sinful and ^adispleasing to God.

(^t2Ki 10:30; 1Ki 21:27,29; ^uGen 4:5; Heb 11:4,6; ^x1Co 13:1; ^yMat 6:2,5;
^zAmo 5:21-22; Rom 9:16; Ti 3:5; ^aJob 21:14-15; Mat 25:41-43)

Chapter 17

Of the 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, ^abut 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 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 ^bthem, yet he is still the same, ^cand 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.

(^aJoh 10:28-29; Phi 1:6; 2Ti 2:19; 1Jo 2:19; ^bPsa 89:31-32; 1Co 11:32; ^cMal 3:6)

2 This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of ^delection, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ ^eand union with him, the ^foath of God, the abiding of his Spirit, and the ^gseed of God within them, and the nature of the ^hcovenant of grace; from all which ariseth also the certainty and infallibility thereof.

(^dRom 8:30; 9:11,16; ^eRom 5:9-10; Joh 14:19; ^fHeb 6:17-18; ^g1Jo 3:9; ^hJer 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 ⁱsins, and for a time continue therein, whereby they incur ^kGod's displeasure and grieve his Holy Spirit, come to have their graces and ^lcomforts impaired, have their hearts hardened, and their consciences wounded, ^mhurt and scandalize others, and bring temporal judgments ⁿupon themselves, yet shall they renew their ^orepentance and be preserved through faith in Christ Jesus to the end.

(ⁱMat 26:70,72,74; ^kIsa 64:5,9; Eph 4:30; ^lPsa 51:10,12; ^mPsa 32:3-4; ⁿ2Sa 12:14; ^oLuk 22:32,61-62)

Chapter 18

Of the Assurance of Grace and Salvation

1 Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, ^awhich 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 ^bthat they are in the state of grace, and may rejoice in the hope of the glory of God, which hope shall never make them ^cashamed.

(^aJob 8:13-14; Mat 7:22-23; ^b1Jo 2:3; 3:14,18-19,21,24; 5:13; ^cRom 5:2,5)

2 This certainty is not a bare conjectural and probable persuasion grounded upon ^da fallible hope, but an infallible assurance of faith founded on the blood and righteousness of Christ ^erevealed in the Gospel; and also upon the inward ^fevidence of those graces of the Spirit unto which promises are made, and on the testimony of the ^gSpirit of adoption, witnessing with our spirits that we are the children of God; and, as a fruit thereof, keeping the heart both ^hhumble and holy. (^dHeb 6:11,19; ^eHeb 6:17-18; ^f2Pe 1:4-5,10-11; ^gRom 8:15-16; ^h1Jo 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 ⁱpartaker 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, ^kattain 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 ^lfruits of this assurance; so far is it ^mfrom inclining men to looseness.

(ⁱIsa 50:10; Psa 88; 77:1-12; ^k1Jo 4:13; Heb 6:11-12;
^lRom 5:1-2,5; 14:17; Psa 119:32; ^mRom 6:1-2; Ti 2:11-12,14)

4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as ⁿby negligence in preserving of it, by ^ofalling into some special sin which woundeth the conscience and grieveth the Spirit; by some sudden or ^pvehement temptation, by God's withdrawing the ^qlight 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 ^rseed of God and life ^sof 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 ^trevived, and by the which, in the meantime, they are ^upreserved from utter despair.

(ⁿSong 5:2-3,6; ^oPsa 51:8,12,14; ^pPsa 116:11; 77:7-8; 31:22; ^qPsa 30:7;
^r1Jo 3:9; ^sLuk 22:32; ^tPs 42:5,11; ^uLam 3:26-31)

Chapter 19

Of the Law of God

1 God gave to Adam a law of universal obedience ^awritten 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 ^bobedience; promised life upon the fulfilling, and ^cthreatened death upon the breach of it, and endued him with power and ability to keep it. (^aGen 1:27; Ecc 7:29; ^bRom 10:5; ^cGal 3:10,12)

2 The same law that was first written in the heart of man ^dcontinued to be a perfect rule of righteousness after the fall, and was delivered by God upon Mount Sinai, in ^eten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man. (^dRom 2:14-15; ^eDeu 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, ^fprefiguring Christ, his graces, actions, sufferings, and benefits; and partly holding forth divers instructions ^gof 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, ^habrogated and taken away.

(^fHeb 10:1; Col 2:17; ^g1Co 5:7; ^hCol 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 ⁱequity only being of modern use. (ⁱ1Co 9:8-10)

5 The moral law doth for ever bind all, ^kas 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 ^lauthority of God the Creator, who gave it; neither doth Christ in the Gospel any way dissolve, ^mbut much strengthen this obligation.

(^kRom 13:8-10; Jam 2:8,10-12; ^lJam 2:10-11; ^mMat 5:17-19; Rom 3:31)

6 Although true believers be not under the law as a covenant of works, ⁿto 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; ^odiscovering 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 shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof. The 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 encourageth to the one and deterreth from the other, is no evidence of his being ^punder the law and not under grace.

(ⁿRom 6:14; Gal 2:16; Rom 8:1; 10:4; ^oRom 3:20; 7:7; etc.; ^pRom 6:12-14; 1Pe 3:8-13)

7 Neither are the aforementioned uses of the law ^qcontrary to the grace of the Gospel, but do sweetly comply with it, the Spirit of Christ subduing ^rand enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done. (^qGal 3:21; ^rEze 36:27)

Chapter 20

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

1 The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, ^athe seed of the woman, as the means of calling the elect, and begetting in them faith and repentance; in this promise the ^bgospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners. (^aGen 3:15; ^bRev 13:8)

2 This promise of Christ, and salvation by him, is revealed only by ^cthe Word of God; neither do the works of creation or providence, with the light of nature, ^dmake 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, ^eshould be enabled thereby to attain saving faith or repentance.

(^cRom 1:17; ^dRom 10:14-15,17; ^eProv 29:18; Isa 25:7; 60:2-3)

3 The revelation of the gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the ^fsovereign 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 ^gmake, or can do so; and therefore 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.

(^fPsa 147:20; Act 16:7; ^gRom 1:18-32)

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

(^hPsa 110:3; 1Co 2:14; Eph 1:19-20; ⁱJoh 6:44; 2Co 4:4,6)

Chapter 21

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 ^acurse of the law, and in their being delivered from this present evil ^bworld, bondage to ^cSatan, and dominion ^dof sin, from the ^eevil of afflictions, the fear and sting ^fof death, the victory of the grave, and ^geverlasting damnation: as also in their ^hfree access to God, and their yielding obedience unto Him, not out of slavish fear, ⁱbut a child-like love and willing mind. All which were common also to believers under the law ^kfor the substance of them; but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the ^lfree Spirit of God, than believers under the law did ordinarily partake of.

(^aGal 3:13; ^bGal 1:4; ^cAct 26:18; ^dRom 8:3; ^eRom 8:28; ^f1Co 15:54-57;
^g2Th 1:10; ^hRom 8:15; ⁱLuk 1:73-75; 1Jo 4:18;
^kGal 3:9,14; ^lJoh 7:38-39; Heb 10:19-21)

2 God alone is ^mLord of the conscience, and hath left it free from the doctrines and commandments of men ⁿwhich 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, ^ois to betray true liberty of conscience; and the requiring of an ^pimplicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also.

(^mJam 4:12; Rom 14:4; ⁿAct 4:19,29; 1Co 7:23; Mat 15:9; ^oCol 2:20,22-23; ^p1Co 3:5; 2Co 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 ^qto their own destruction, so they wholly destroy ^rthe 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. (^qRom 6:1-2; ^rGal 5:13; 2Pe 2:18,21)

Chapter 22

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, ^aand with all the might. But the acceptable way of worshipping the true God, is ^binstituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or ^cany other way not prescribed in the Holy Scriptures. (^aJer 10:7; Mar 12:33; ^bDeu 12:32; ^cExo 20:4-6)

2 Religious worship is to be given to God the Father, Son, and Holy Spirit, and to him ^dalone; not to angels, saints, or any other ^ecreatures; and since the fall, not without a ^fmediator, nor in the mediation of any other but ^gChrist alone. (^dMat 4:9-10; Joh 4:23; Mat 28:19; ^eRom 1:25; Col 2:18; Rev 19:10; ^fJoh 14:6; ^g1Ti 2:5)

3 Prayer, with thanksgiving, being one part of natural worship, is by God required of ^hall men. But that it may be accepted, it is to be made in the ⁱname of the Son, by the help ^kof the Spirit, according to ^lhis will; with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a ^mknown tongue.

(^hPsa 95:1-7; 65:2; ⁱJoh 14:13-14; ^kRom 8:26; ^l1Jo 5:14; ^m1Co 14:16-17)

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

(ⁿ1Ti 2:1-2; 2Sa 7:29; ^o2Sa 12:21-23; ^p1Jo 5:16)

5 The ^qreading of the Scriptures, preaching, and ^rhearing the Word of God, teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to ^sthe Lord; as also the administration ^tof baptism, and ^uthe 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, ^xwith fastings, and thanksgivings, upon ^yspecial occasions, ought to be used in an holy and religious manner.

(^q1Ti 4:13; ^r2Ti 4:2; Luk 8:18; ^sCol 3:16; Eph 5:19; ^tMat 28:19-20;
^u1Co 11:26; ^xEst 4:16; Joel 2:12; ^yExo 15:1-19, Psa 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 ^zperformed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth; as in ^aprivate families ^bdaily, and ^cin secret each one by himself; so more solemnly in the public assemblies, which are not carelessly nor wilfully to be ^dneglected or forsaken, when God by his word or providence calleth thereunto.

(^zJoh 4:21; Mal 1:11; 1Ti 2:8; ^aActs 10:2; ^bMat 6:11; Psa 55:17; ^cMat 6:6; ^dHeb 10:25; Act 2:42)

7 As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by his Word, in a positive moral, and perpetual commandment, binding all men, in all ages, he hath particularly appointed one day in seven for a ^esabbath 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, ^fwhich 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.

(^eExo 20:8; ^f1Co 16:1-2; Act 20:7; Rev 1:10)

8 The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy ^grest all day, from their own works, words and thoughts, about their worldly employment and recreations, but are also taken up the whole time in the public and private exercises of his worship, and in the duties ^hof necessity and mercy. (^gIsa 58:13; Neh 13:15-22; ^hMat 12:1-13)

Chapter 23

Of Lawful Oaths and Vows

1 A lawful oath is a part of religious worship, ^awherein the person swearing in truth, righteousness, and judgement, solemnly calleth God to witness what he sweareth, ^band to judge him according to the truth or falseness thereof. (^aExo 20:7; Deu 10:20; Jer 4:2; ^b2Ch 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 ^cabhorred; yet as in matter of weight and moment, for confirmation of truth, ^dand ending all strife, an oath is warranted by the word of God; so a lawful oath being imposed ^eby lawful authority in such matters, ought to be taken. (^cMat 5:34,37; Jam 5:12; ^dHeb 6:16, 2Co 1:23; ^eNeh 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 truth; for that by rash, false, and vain oaths, the^f Lord is provoked, and for them this land mourns. (^fLev 19:12; Jer 23:10)

4 An oath is to be taken in the plain and^s common sense of the words, without equivocation or mental reservation. (^sPsa 24:4)

5 A vow, which is not to be made to any creature, but to God alone,^h is to be made and performed with all religious care and faithfulness; but popish monastical vowsⁱ 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. (^hPsa 76:11; Gen 28:20-22; ⁱ1Co 7:2,9; ^kEph 4:28; ^lMat 19:11)

Chapter 24

Of the Civil Magistrate

1 God, the supreme Lord and King of all the world, hath ordained civil^a magistrates to be under him, over the people, for his own glory and the public 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. (^aRom 13:1-4)

2 It is lawful for Christians to accept and execute the office of a magistrate when called there unto; 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. (^b2Sa 23:3; Psa 82:3-4; ^cLuk 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,^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. (^dRom 13:5-7; 1Pe 2:17; ^e1Ti 2:1,2)

Chapter 25

Of Marriage

1 Marriage 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. (^aGen 2:24; Mal 2:15; Mat 19:5-6)

2 Marriage was ordained for the mutual help^b of husband and wife,^c for the increase of mankind with a legitimate issue, and the^d preventing of uncleanness. (^bGen 2:18; ^cGen 1:28; ^d1Co 7:2,9)

3 It is lawful for^e all sorts of people to marry, who are able with judgment 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,

^sor idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy. (^eHeb 13:4; 1Ti 4:3; ^f1Co 7:39; ^sNeh 13:25-27)

4 Marriage ought not to be within the degrees of consanguinity ^hor affinity, forbidden in the Word; nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, ⁱso as those persons may live together as man and wife. (^hLev 18; ⁱMar 6:18; 1Co 5:1)

Chapter 26

Of the Church

1 The catholic or universal church, which (with respect to the internal work of the Spirit and truth of grace) may be called invisible, consists of the whole ^anumber 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.

(^aHeb 12:23; Col 1:18; Eph 1:10,22-23; 5:23,27,32)

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

(^b1Co 1:2; Act 11:26; ^cRom 1:7; Eph 1:20-22)

3 The purest churches under heaven are subject ^dto mixture and error; and some have so degenerated as to become ^eno churches of Christ, but synagogues of Satan; nevertheless Christ always hath had, and ever shall have a ^fkingdom in this world, to the end thereof, of such as believe in him, and make profession of his name.

(^d1Co 5; Rev 2-3; ^eRev 18:2; 2Th 2:11-12; ^fMat 16:18; Psa 72:17; 102:28; Rev 12:17)

4 The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, ^gall power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner; neither can the Pope of Rome in any sense be head thereof, but is ^hthat 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. (^gCol 1:18; Mat 28:18-20; Eph 4:11-12; ^h2Th 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, ⁱthose that are given unto him by his Father, that they may walk before him in all the ^kways of obedience, which he prescribeth to them in his word. Those thus called, he commandeth to walk together in particular societies, or ^lchurches, for their mutual edification, and the due performance of that public worship, which he requireth of them in the world. (ⁱJoh 10:16; ^kJoh 12:32; Mat 28:20; ^lMat 18:15-20)

6 The members of these churches are ^msaints 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, ⁿin professed subjection to the ordinances of the Gospel. (^mRom 1:7; 1Co 1:2; ⁿAct 2:41-42; 5:13-14; 2 Cor. 9:13)

7 To each of these churches thus gathered, according to his mind declared in his word, he hath given all that ^opower and authority, which is in 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. (^oMatt. 18:17,18; 1 Cor. 5:4,5; 5:13; 2Co 2:6-8)

8 A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered), for the peculiar administration of ordinances, and execution of power or duty, which he intrusts them with, or calls them to, to be continued to the end of the world, are ^pbishops or elders, and deacons. (^pAct 20:17,28; Phi 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 ^qsuffrage of the church itself; and solemnly set apart by fasting and prayer, with imposition of hands of the ^reldership of the church, if there be any before constituted therein; and of a deacon ^sthat he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands. (^qAct 14:23; ^r1Ti 4:14; ^sAct 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, ^twith 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, ^ubut 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 ^xentangled in secular affairs; and may also be capable of exercising ^yhospitality towards others; and this is required by the ^zlaw 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. (^tAct 6:4; Heb 13:17; ^u1Ti 5:17-18; Gal 6:6-7; ^x2Ti 2:4; ^y1Ti 3:2; ^z1Co 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 ^agifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.
(^aAct 11:19-21; 1Pe 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 ^bunder the censures and government thereof, according to the rule of Christ. (^b1Th 5:14; 2Th 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, ^cin the further proceeding of the church. (^cMat 18:15-17; Eph 4:2-3)

14 As each church, and all the members of it, are bound to ^dpray 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 ^ecommunion among themselves, for their peace, increase of love, and mutual edification. (^dEph 6:18; Psa 122:6; ^eRom 16:1-2; 3Jo 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, ^fand give their advice in or about that matter in difference, to be reported to all the churches concerned; howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the

churches themselves, to exercise any censures either over any churches or persons; or ^gto impose their determination on the churches or officers. (^fAct 15:2,4,6,22-23,25; ^g2Co 1:24; 1Jo 4:1)

Chapter 27

Of the Communion of Saints

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

(^a1Jo 1:3; Joh 1:16; Phi 3:10; Rom 6:5-6; ^bEph 4:15-16; 1Co 12:7; 3:21-23;
^c1Th 5:11,14; Rom 1:12; 1Jo 3:17-18; Gal 6:10)

2 Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services ^das tend to their mutual edification; as also in relieving each other in ^eoutward 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 relation wherein they stand, whether in ^ffamilies, or ^gchurches, 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, doth not take away or ^hinfringe the title or propriety which each man hath in his goods and possessions.

(^dHeb 10:24-25; 3:12-13; ^eAct 11:29-30; ^fEph 6:4; ^g1Co 12:14-27; ^hAct 5:4; Eph 4:28)

Chapter 28

Of Baptism and the Lord's Supper

1 Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only lawgiver, to be continued in his church ^ato the end of the world. (^aMat 28:19-20; 1Co 11:26)

2 These holy appointments are to be administered by those only who are qualified and thereunto called, according ^bto the commission of Christ. (^bMat 28:19; 1Co 4:1)

Chapter 29

Of Baptism

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

(^aRom 6:3-5; Col 2:12; Gal 3:27; ^bMar 1:4; Act 22:16; ^cRom 6:4)

2 Those who do actually profess ^drepentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects of this ordinance. (^dMar 16:16; Act 8:36-37; 2:41; 8:12; 18:8)

3 The outward element to be used in this ordinance ^eis water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit. (^eMat 28:19-20; Act 8:38)

4 Immersion, or dipping of the person ^fin water, is necessary to the due administration of this ordinance. (^fMat 3:16; Joh 3:23)

Chapter 30

Of the Lord's Supper

1 The supper of the Lord Jesus was instituted by him the same night wherein he was betrayed, to be observed in his churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of himself in his death, ^aconfirmation 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; ^band to be a bond and pledge of their communion with him, and with each other. (^a1Co 11:23-26; ^b1Co 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 ^cone offering up of himself by himself upon the cross, once for all; and a spiritual oblation of all ^dpossible 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 sacrifice the alone propitiation for all the sins of the elect. (^cHeb 9:25-26,28; ^d1Co 11:24; Mat 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 a holy use, and to take and break the bread; to take the cup, ^eand, they communicating also themselves, to give both to the communicants. (^e1Co 11:23-26, etc.)

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, ^fare all contrary to the nature of this ordinance, and to the institution of Christ. (^fMat 26:26-28; 15:9; Exo 20:4-5)

5 The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the ^gbody and blood of Christ, albeit, in substance and nature, they still remain truly and only ^hbread and wine, as they were before. (^g1Co 11:27; ^h1Co 11:26,28)

6 That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture ⁱalone, but even to common sense and reason, overthroweth the ^knature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries. (ⁱAct 3:21; Luk 24:6,39; ^k1Co 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, ^land 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.

(^l1Co 10:16; 11:23-26)

8 All ignorant and ungodly persons, as they are unfit to enjoy communion ^mwith 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, ⁿor be admitted thereunto; yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves. (^m2Co 6:14-15; ⁿ1Co 11:29; Mat 7:6)

Chapter 31

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

1 The bodies of men after death return to dust, ^aand see corruption; but their souls, which neither die nor sleep, having an immortal subsistence, immediately ^breturn 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 ^cand 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 ^dthe judgment of the great day; besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

(^aGen 3:19; Act 13:36; ^bEcc 12:7; ^cLuk 23:43; 2Co 5:1,6,8;
Phi 1:23; Heb 12:3; ^dJude 6-7; 1Pe 3:19; Luk 16:23-24)

2 At the last day, such of the saints as are found alive, shall not sleep, but be ^echanged; and all the dead shall be raised up with the selfsame bodies, and ^fnone other; although with different ^gqualities, which shall be united again to their souls forever. (^e1Co 15:51-52; 1Th 4:17; ^fJob 19:26-27; ^g1Co 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, ^hand be made conformable to his own glorious body. (^hAct 24:15; Joh 5:28-29; Phi 3:21)

Chapter 32

Of the Last Judgment

1 God hath appointed a day wherein he will judge the world in righteousness, by ^aJesus Christ; to whom all power and judgment is given of the Father; in which day, not only the ^bapostate angels shall be judged, but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, ^cto 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.

(^aAct 17:31; Joh 5:22,27; ^b1Co 6:3; Jude 6; ^c2Co 5:10; Ecc 12:14; Mat 12:36; Rom 14:10,12; Mat 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; ^dand 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 rewards, in the presence ^eof the Lord; but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast aside into everlasting torments, and ^fpunished with everlasting destruction, from the presence of the Lord, and from the glory of his power. (^dRom 9:22-23; ^eMat 25:21,34; 2Ti 4:8; ^fMat 25:46; Mar 9:48; 2Th 1:7-10)

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

(^s2Co 5:10-11; ^h2Th 1:5-7; ⁱMar 13:35-37; Luk 12:35-40; ^kRev 22:20)

The Signators

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

Hansard Knollys,	Pastor,	Broken Wharf,	London
William Kiffin,	Pastor,	Devonshire-square,	London
John Harris,	Pastor,	Joiner's Hall,	London
William Collins,	Pastor,	Petty France,	London
Hurcules Collins,	Pastor,	Wapping,	London
Robert Steed,	Pastor,	Broken Wharf,	London
Leonard Harrison,	Pastor,	Limehouse,	London
George Barret,	Pastor,	Mile End Green,	London
Isaac Lamb,	Pastor,	Pennington-street,	London
Richard Adams,	Minister,	Shad Thames,	Southwark
Benjamin Keach,	Pastor,	Horse-lie-down,	Southwark
Andrew Gifford,	Pastor,	Bristol, Fryars,	Som. & Glouc.
Thomas Vaux,	Pastor,	Broadmead,	Som. & Glouc.
Thomas Winnel,	Pastor,	Taunton,	Som. & Glouc.
James Hitt,	Preacher,	Dalwood,	Dorset
Richard Tidmarsh,	Minister,	Oxford City,	Oxon
William Facey,	Pastor,	Reading,	Berks
Samuel Buttall,	Minister,	Plymouth,	Devon
Christopher Price,	Minister,	Abergavenny,	Monmouth
Daniel Finch,	Minister,	Kingsworth,	Herts
John Ball,	Minister,	Tiverton,	Devon
Edmond White,	Pastor,	Evershall,	Bedford
William Prichard,	Pastor,	Blaenau,	Monmouth
Paul Fruin,	Minister,	Warwick,	Warwick
Richard Ring,	Pastor,	Southampton,	Hants
John Tomkins,	Minister,	Abingdon,	Berks
Toby Willes,	Pastor,	Bridgewater,	Somerset
John Carter,		Steventon,	Bedford
James Webb,		Devizes,	Wilts
Richard Sutton,	Pastor,	Tring,	Herts
Robert Knight,	Pastor,	Stukeley,	Bucks
Edward Price,	Pastor,	Hereford City,	Hereford
William Phipps,	Pastor,	Exon,	Devon
William Hawkins,	Pastor,	Dimmock,	Gloucester
Samuel Ewer,	Pastor,	Hemstead,	Herts

Edward Man, Pastor, Houndsditch, London
Charles Archer, Pastor, Hock-Norton, Oxon

In the name of and on the behalf of the whole assembly.

Appendix: Historical Background

In England during the 1630s and 1640s, Congregationalists and Baptists emerged from the Church of England. Their early existence was marked by repeated cycles of persecution at the hands of Parliament and of the established religion of the crown. The infamous Clarendon Code was adopted in the 1660s to crush all dissent from the official religion of the state. Periods of rigorous application and intervals of relaxation of these coercive laws haunted Presbyterians, Congregationalists, and Baptists alike.

Presbyterians and Congregationalists suffered no less than did Baptists under this harassment. Their united front of doctrinal agreement was a main reason for their relative success in resisting government tyranny. All Presbyterians stood by the *Westminster Confession* of 1647. Congregationalists adopted virtually the same articles of faith in the *Savoy Declaration* of 1658.

The Westminster Confession (1647)

While the Civil War raged in England between the Puritan Parliament and the king (1642-1649), changes were made in the Anglican Church. In 1643, the Episcopal form of government, with its hierarchical parishes and bishops, was abolished by Parliament. A new structure was requested. It would be formulated by an assembly of one hundred twenty-one clergymen (the “divines”) and thirty laymen: 10 members of the House of Lords, and 20 members of the House of Commons. This “Westminster Assembly of Divines” met at the historic Westminster Abbey (which adjoins the Houses of Parliament) in London, from which the confession derives its name.

Most of those who were present when the Assembly convened in 1643 were Presbyterian Puritans. Eight Scottish commissioners were allowed to be part of the gathering, in appreciation for their aid in fighting the king. While the Scottish representatives had no official role in the proceedings, their presence remained influential. The Assembly held 1,163 sessions between July 1, 1643, and February 22, 1649.

As work proceeded, a Directory of Worship was prepared to replace the Episcopal prayer book. In addition, a new confession of faith was drafted for the Church of England. This *Westminster Confession* has become the most important of the great Protestant creeds of the Reformation era. Work on the confession began in July, 1645, and continued with many interruptions until its completion in December, 1646. The confession was presented to both Houses of Parliament in 1647 under the title: “The Humble Advice of the Assembly of Divines, Quotations and Texts of Scripture Annexed, Presented by Them Lately to Both Houses of Parliament.”

The *Westminster Confession* is a summary of major Christian beliefs in thirty-three chapters. Classic reformed biblical theology permeates the confession, with emphasis on the covenant relationships between God and man. In the matter of church government, it presents the Presbyterian view: with presbyteries (or synods) which oversee local congregations. In the matter of baptism, it holds for infant baptism, consistent with the covenant approach to Christian heritage. This believes that God often saves whole households, and that an infant is considered a part of the covenant through his godly parents, until he proves otherwise by his lifestyle choices.

To help explain the confession, a *Larger Catechism* was prepared by the Westminster Assembly, to be used by ministers in the pulpit for public teaching. A *Shorter Catechism* was published for instructing children.

Though the *Westminster Confession* was used only briefly by the Church of England, it was adopted for common use in 1647 by the General Assembly of the Church of Scotland. Today, the Westminster Confession remains the authoritative statement of faith in most Presbyterian churches.

The Savoy Declaration (1658)

Many conservative evangelical Christians found the *Westminster Confession* to be an accurate statement of faith according to the Scriptures, but they differed in the matters of church government and baptism. These fell into two groups: the Congregationalists and the Baptists.

To maintain the growth they enjoyed, an assembly of Congregationalist leaders met in the Savoy Palace in London on September 29, 1658. The Synod adopted a “Declaration of Faith and Order, Honored and Practiced in the Congregational Churches.” Based largely on the Westminster Confession, the Savoy Declaration included a section on “The Institution of Churches and the Order Appointed in Them by Jesus Christ.” The Congregational form of church government was advocated.

The London Baptist Confession of 1677

Those who understood the Scriptures to teach believer’s baptism also needed a clear statement of faith. These were known as “Baptists.” Feeling their substantial unity with the suffering of the Presbyterians and the Congregationalists under the same cruel injustice, Baptists met to publish their substantial harmony with them in doctrine.

A circular letter was sent to Particular Baptist churches in England and Wales, asking each assembly to send representatives to a meeting in London in 1677. A confession consciously modeled after the *Westminster Confession* was approved. It has ever since borne the name of the *London Confession of 1677*. Because this document was drawn up in dark hours of oppression, it was issued anonymously.

The preface to the original publication of 1677 says in part: “It is now many years* since diverse of us...did conceive ourselves under a necessity of publishing a confession of our faith, for the information and satisfaction of those that did not thoroughly understand what our principles were, or had entertained prejudices against our profession...”

“Forasmuch as this confession¹ 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...”

“We did conclude it necessary to confess ourselves the more fully and distinctly...and finding no defect in this regard in that fixed on by the [Westminster] Assembly, and after them by those of the Congregational way, we did conclude it best to retain the same order in our present confession... for the most part without any variation of the terms...making use of the very same words with them both...This we did to...convince all that we have no itch to clog religion with new words, but to readily acquiesce in that form of sound words which hath been used by others before us...In those things wherein we differ from others, we have expressed ourselves with all candor and plainness...Contention is most remote from our design in all that we have done in this matter.”

The London Baptist Confession of Faith of 1689

William and Mary assumed the English throne in 1689. On May 24 of that very year the *Act of Toleration* was enacted. Within two months, several London pastors called for a general meeting of Baptists from England and Wales. Representatives of one hundred and seven congregations met in London from September third to the twelfth. They adopted the *London Confession of 1677* with some important corrections.

One of the reasons for the growth of Baptist congregations was the movement’s distinctives. The Baptists did not recognize sacraments per se, as did the Anglicans and the Roman Catholics. They believed in two ordinances: the Lord’s Supper and baptism of professing believers. Early Baptists preferred to be baptized by immersion in “living waters:” water that flowed in a river or stream. In the Baptist church government, the congregation ruled. It had total autonomy—it could call a pastor and dismiss him. There were no bishops or superintendents in the Baptist structure; no group had any governmental power over other individual congregations.

In summary, the understandings of the evangelical Christian faith as proclaimed in the Scriptures were set forth in the *Westminster Confession* in 1647. Updates were made 1) for congregational church government in the *Savoy Declaration* in 1658, and 2) for believer’s baptism in the *London Confession of 1677*.

The main body of the *Westminster Confession* was again preserved in the *London Confession of Faith of 1689*, which incorporated the minor revisions of both the *Savoy Declaration* and the first *London Confession*. This *London Baptist Confession of 1689* has stood the test of time and become one of the most important statements of evangelical faith in the history of the church. It is used this day by thousands of congregations around the world. ❧

* It had been 33 years since a former *London Confession* had been issued (in 1644) by seven Baptist congregations in London. That document had been drawn up to distinguish the reformed Baptist churches (who followed the historic evangelical faith of the Reformation), from the Anabaptists and the newly forming Arminian Baptists.