

THE  
1677/89  
LONDON BAPTIST  
CONFESSION  
OF  
FAITH  
BY  
ANONYMOUS

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# **The 1677/89 London Baptist Confession of Faith**

**Thirty-Two Articles of Christian Faith and Practice with Scripture Proofs**

**Adopted by the Ministers and Messengers of the General Assembly Which Met in London  
in 1689**

**TO THE**  
*Judicious and Impartial*  
**READER**

*Courteous Reader,*

It is now many years since divers of us (with other sober Christians then living and walking in the way of the Lord that we professe) did conceive our selves to be under a necessity of Publishing a *Confession of our Faith*, for the information, and satisfaction of those, that did not throughly understand what our principles were, or had entertained prejudices against our Profession, by reason of the strange representation of them, by some men of note, who had taken very wrong measures, and accordingly led others into misapprehensions, of us, and them: and this was first put forth about the year, 1643. in the name of seven Congregations then gathered in *London*; since which time, diverse impressions thereof have been dispersed abroad, and our end proposed, in good measure answered, inasmuch as many (and some of those men eminent, both for piety and learning) were thereby satisfied, that we were no way guilty of those Heterodoxies and fundamental errors, which had too frequently been charged upon us without ground, or occasion given on our part. And forasmuch, as that *Confession* is not now commonly to be had; and also that many others have since embraced the same truth which is owned therein; it was judged necessary by us to joyn together in giving a testimony to the world; of our firm adhering to those wholesome Principles, by the publication of this which is now in your hand.

And forasmuch as our method, and manner of expressing our sentiments, in this, doth vary from the former (although the substance of the matter is the same) we shall freely impart to you the reason and occasion thereof. One thing that greatly prevailed with us to undertake this work, was (not only to give a full account of our selves, to those Christians that differ from us about the subject of Baptism, but also) the profit that might from thence arise, unto those that have any account of our labors, in their instruction, and establishment in the great truths of the Gospel; in the clear understanding, and steady belief of which, our comfortable walking with God, and fruitfulness before him, in all our ways, is most neerly concerned; and therefore we did conclude it necessary to expresse our selves the more fully, and distinctly; and also to fix on such a method as might be most comprehensive of those things which we designed to explain our sense, and belief of; and finding no defect, in this regard, in that fixed on by the assembly, and after them by those of the Congregational way, we did readily conclude it best to retain the same *order* in our present confession: and also, when we observed that those last mentioned, did in their confession (for reasons which seemed of weight both to themselves and others) choose not only to express their mind in words concurrent with the former in sense, concerning all those articles wherein they were agreed, but also for the most part without any variation of the terms we did in like manner conclude it best to follow their example in making use of the very same words with them both, in these articles (which are very many) wherein our faith and doctrine is the same with theirs, and this we did, the more abundantly, to manifest our consent with both, in all the fundamental articles of the



Christian Religion, as also with many others, whose orthodox confessions have been published to the world; on behalf of the Protestants in divers Nations and Cities: and also to convince all, that we have no itch to clogge Religion with new words, but do readily acquiesce in that form of sound words, which hath been, in consent with the holy Scriptures, used by others before us; hereby declaring before God, Angels, & Men, our hearty agreement with them, in that wholesome Protestant Doctrine, which with so clear evidence of Scriptures they have asserted: some things indeed, are in some places added, some terms omitted, and some few changed, but these alterations are of that nature, as that we need not doubt, any charge or suspition of unsoundness in the faith, from any of our brethren upon the account of them.

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

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

There is one thing more which we sincerely professe, and earnestly desire credence in, *viz.* That contention is most remote from our design in all that we have done in this matter: and we hope the liberty of an ingenuous unfolding our principles, and opening our hearts unto our Brethren, with the Scripture grounds on which our faith and practise leanes, will by none of them be either denyed to us, or taken ill from us. Our whole design is accomplished, if we may obtain that Justice, as to be measured in our principles, and practise, and the judgement of both by others, according to what we have now published; which the Lord (whose eyes are as a flame of fire) knoweth to be the doctrine, which with our hearts we must firmly believe, and sincerely indeavour to conform our lives to. And oh that other contentions being laid asleep, the only care and contention of all upon whom the name of our blessed Redeemer is called, might for the future be, to walk humbly with their God, and in the exercise of all Love and Meekness towards each other, to perfect holyness in the fear of the Lord, each one endeavouring to have his conversation such as becometh the Gospel; and also suitable to his place and capacity vigorously to promote in others the practice of true Religion and undefiled in the sight of God and our Father. And that in this backsliding day, we might not spend our breath in fruitless complaints of the evils of others; but may every one begin at home, to reform in the first place our own hearts, and wayes; and then to quicken all that we may have influence upon, to the same work; that if the will of God were so, none might deceive themselves, by resting in, and trusting to, a form of Godliness, without the power of it, and inward experience of the efficacy of those truths that are professed by them.

And verily there is one spring and cause of the decay of Religion in our day, which we cannot but touch upon, and earnestly urge a redresse of; and that is the neglect of the worship of God in

Families, by those to whom the charge and conduct of them is committed. May not the grosse ignorance, and instability of many; with the prophaneness of others, be justly charged upon their Parents and Masters; who have not trained them up in the way wherein they ought to walk when they were young? but have neglected those frequent and solemn commands which the Lord hath laid upon them so to catechize, and instruct them, that their tender years might be seasoned with the knowledge of the truth of God as revealed in the Scriptures; and also by their own omission of Prayer, and other duties of Religion in their families, together with the ill example of their loose conversation, have inured them first to a neglect, and then contempt of all Piety and Religion? we know this will not excuse the blindness, or wickedness of any; but certainly it will fall heavy upon those that have thus been the occasion thereof; they indeed dye in their sins; but will not their blood be required of those under whose care they were, who yet permitted them to go on without *warning*, yea led them into the paths of destruction? and will not the diligence of Christians with respect to the discharge of these duties, in ages past, rise up in judgment against, and condemn many of those who would be esteemed such now?

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

## CHAP. I.

### Of the Holy Scriptures.

1. The Holy Scripture is the only sufficient, certain, and infallible<sup>1</sup> rule of all saving Knowledge, Faith and Obedience; Although the<sup>2</sup> light of Nature, and the works of Creation and Providence do so far manifest the goodness, wisdom and power of God, as to leave men unexcusable; yet are they not sufficient to give that knowledge of God and His will, which is necessary unto Salvation.<sup>3</sup> Therefore it pleased the Lord at sundry times, and in divers manners, to reveal himself, and to declare that His will unto his Church; and afterward for the better preserving, and propagating of the Truth, and for the more sure Establishment, and Comfort of the Church against the corruption of the flesh, and the malice of Satan, and of the World, to commit the same wholly unto<sup>4</sup> writing; which maketh the Holy Scriptures to be most necessary, those former ways of Gods revealing his will unto his people being now ceased.

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<sup>1</sup> 2 Tim. 3. 15,16,17. Isa. 8. 20. Luk. 16. 29, 31. Eph. 2. 20.

<sup>2</sup> Rom. 1. 19, 20, 21. &c. ch 2. 14, 15. Psal. 19. 1, 2, 3.

<sup>3</sup> Heb. 1. 1.

<sup>4</sup> Pro. 22. 19, 20, 21. Rom. 15. 4. 2 Pet. 1. 19, 20.

2. Under the Name of Holy Scripture or the Word of God written; are now contained all the Books of the Old and New Testament which are these,

Of the Old Testament.

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

Of the new Testament.

Matthew, Mark, Luke, John, The Acts of the Apostles, Pauls Epistle to the Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Phillipians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, to Titus, to Philemon, the Epistle to the Hebrews, the Epistle of James, The first and second Epistles of Peter, The first, second and third Epistles of John, the Epistle of Jude, the Revelation. All which are given by the <sup>5</sup>inspiration of God, to be the rule of Faith and Life.

3. The Books commonly called Apocrypha not being of <sup>6</sup>Divine inspiration, are no part of the Canon (or rule) of the Scripture, and therefore are of no authority to the Church of God, nor to be any otherwise approved or made use of, then other humane writings.

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 <sup>7</sup>God (who is truth it self) the Author thereof; therefore it is to be received, because it is the Word of God.

5. We may be moved and induced by the testimony of the Church of God, to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the Doctrine, and the Majesty of the stile, the consent of all the parts, the scope of the whole (which is to give all glory to God) the full discovery it makes of the only way of mans salvation, and many other incomparable Excellencies, and intire perfections thereof, are arguments whereby it doth abundantly evidence it self to be the Word of God; yet notwithstanding; our <sup>8</sup>full perswasion, 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.

6. The whole Council of God concerning all things <sup>9</sup>necessary for his own Glory, Mans 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.

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<sup>5</sup> 2 Tim. 3. 16.

<sup>6</sup> Luk. 24. 27, 44. Rom. 3. 2.

<sup>7</sup> 2 Pet. 1. 19, 20, 21. 2 Tim. 3. 16. 2 Thes. 2. 13. 1 Joh. 5. 9.

<sup>8</sup> Joh. 16. 13, 14. 1 Cor. 2. 10, 11, 12. 1 John 2. 2, 20, 27.

<sup>9</sup> 2 Tim. 3. 15, 16, 17. Gal. 1. 8, 9.

Nevertheless we acknowledge the <sup>10</sup>inward illumination of the Spirit of God, to be necessary for the saving understanding of such things as are revealed in the Word, and that there are some circumstances concerning the worship of God, and government of the Church common to humane actions and societies; which are to be <sup>11</sup>ordered by the light of nature, and Christian prudence according to the general rules of the Word, which are always to be observed.

7. All things in Scripture are not alike <sup>12</sup>plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed for Salvation, are so <sup>13</sup>clearly propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

8. The Old Testament in <sup>14</sup>*Hebrew*, (which was the Native language of the people of God of old) and the New Testament in *Greek* (which at the time of the writing of it was most generally known to the Nations being immediately inspired by God, and by his singular care and Providence kept pure in all Ages, are therefore <sup>15</sup>authenticall; so as in all controversies of Religion the Church is finally to appeal unto them <sup>16</sup> But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read <sup>17</sup>and search them, therefore they are to be translated into the vulgar language of every Nation, unto which they <sup>18</sup> come, that the Word of God dwelling <sup>19</sup>plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the Scriptures may have hope.

9. The infallible rule of interpretation of Scripture is the <sup>20</sup> Scripture it self: 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.

10. The supream judge by which all controversies of Religion are to be determined, and all Decrees of Councils, opinions of antient 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 <sup>21</sup>Scripture so delivered, our faith is finally resolved.

## CHAP. II.

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<sup>10</sup> John 6. 45. 1 Cor. 2. 9, 10, 11, 12.

<sup>11</sup> 1 Cor. 11, 13, 14. & ch. 14. 26. & 40.

<sup>12</sup> 2 Pet. 3. 16.

<sup>13</sup> Ps. 19. 7. and 119. 130.

<sup>14</sup> Rom. 3. 2.

<sup>15</sup> Isa. 8. 20.

<sup>16</sup> Act. 15. 15.

<sup>17</sup> John 5. 39.

<sup>18</sup> 1 Cor. 14, 6.9.11,12.24.28.

<sup>19</sup> Col. 3. 16.

<sup>20</sup> 2 Pet. 1. 20, 21. Act. 15. 15, 16.

<sup>21</sup> Mat. 22. 29.31. Eph. 2. 20. Acts 28. 23.

## Of God and of the Holy Trinity.

1. The Lord our God is but <sup>22</sup>one only living, and true God; whose <sup>23</sup>subsistence is in and of himself, <sup>24</sup>infinite in being, and perfection, whose Essence cannot be comprehended by any but himself; <sup>25</sup>a most pure spirit, <sup>26</sup>invisible, without body, parts, or passions, who only hath immortality, dwelling in the light, which no man can approach unto, who is <sup>27</sup>immutable, <sup>28</sup>immense, <sup>29</sup>eternal, incomprehensible, <sup>30</sup>Almighty, every way infinit, <sup>31</sup>most holy, most wise, most free, most absolute, <sup>32</sup>working all things according to the counsel of his own immutable, and most righteous will, <sup>33</sup>for his own glory, most loving, gracious, merciful, long suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin, <sup>34</sup>the rewarder of them that diligently seek him, and withall most just, <sup>35</sup>and terrible in his judgements, <sup>36</sup>hating all sin, and who will by no means clear the <sup>37</sup>guilty.

2. God having all <sup>38</sup>life, <sup>39</sup>glory, <sup>40</sup>goodness, blessedness, in and of himself: is alone in, and unto himself all-sufficient, not <sup>41</sup>standing in need of any Creature which he hath made, nor deriving any glory from them, but onely manifesting his own glory in, by, unto, and upon them, he is the alone fountain of all Being, <sup>42</sup>of whom, through whom, and to whom are all things, and he hath most sovereign <sup>43</sup>dominion over all creatures, to do by them, for them, or upon them, whatsoever himself pleaseth; in his sight <sup>44</sup>all things are open and manifest, his knowledge is <sup>45</sup>infinite, infallible, and independant upon the Creature, so as nothing is to him contingent, or uncertain; he is most holy in all his Councils, in <sup>46</sup>all his Works, and in all his Commands; to him is due <sup>47</sup>from Angels

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<sup>22</sup> 1 Cor. 8.4 6. Deut. 6.4.

<sup>23</sup> Jer 10.10. Isaiah 48.12.

<sup>24</sup> Exod 3.14.

<sup>25</sup> Joh. 4.24.

<sup>26</sup> 1 Tim. 1.17. Deut. 4.15,16.

<sup>27</sup> Mal. 3.6.

<sup>28</sup> 1 King. 8.27. Jer. 23.23.

<sup>29</sup> Ps. 90.2.

<sup>30</sup> Gen. 17.1.

<sup>31</sup> Isa. 6.3.

<sup>32</sup> Ps. 115.3. Isa. 46.10.

<sup>33</sup> Pro. 16.4. Rom. 11.36.

<sup>34</sup> Exod. 34.6,7. Hebr. 11.6.

<sup>35</sup> Neh. 9.32,33.

<sup>36</sup> Ps. 5.5,6.

<sup>37</sup> Exod. 34.7. Nahum. 1,2,3.

<sup>38</sup> Joh. 5.26.

<sup>39</sup> Ps. 148.13.

<sup>40</sup> Ps. 119.68.

<sup>41</sup> Job, 22.2,3.

<sup>42</sup> Rom. 11.34.35,36.

<sup>43</sup> Dan. 4.25. and v. 34, 35.

<sup>44</sup> Heb. 4.13.

<sup>45</sup> Ezek. 11.5 Act. 15.18.

<sup>46</sup> Ps. 145.17.

<sup>47</sup> Rev. 5.12,13,14.

and men, whatsoever worship, service, or obedience as Creatures they owe unto the Creator, and whatever he is further pleased to require of them.

3. In this divine and infinite Being there are three subsistences, <sup>48</sup>the Father the Word (or Son) and Holy Spirit, of one substance, power, and Eternity, each having the whole Divine Essence, <sup>49</sup>yet the Essence undivided, the Father is of none neither begotten nor proceeding, the Son is <sup>50</sup>Eternally begotten of the Father, the holy Spirit <sup>51</sup>proceeding from the Father and the Son, all infinite, without beginning, therefore but one God, who is not to be divided in nature and Being; but distinguished by several peculiar, relative properties, and personal relations; which doctrine of the Trinity is the foundation of all our Communion with God, and comfortable dependance on him.

### CHAP. III.

#### Of Gods Decree.

1. God hath <sup>52</sup>*Decreed* in himself from all Eternity, by the most wise and holy Council of his own will, freely and unchangeably, all things whatsoever comes to passe; yet so as thereby is God neither the author of sin, <sup>53</sup>nor hath fellowship with any therein, nor is violence offered to the will of the Creature, nor yet is the liberty, or contingency of second causes taken away, but rather <sup>54</sup>established, in which appears his wisdom in disposing all things, and power, and faithfulness <sup>55</sup>in accomplishing his *Decree*.

2. Although God knoweth whatsoever may, or can come to passe upon all <sup>56</sup>supposed conditions; yet hath he not *Decreed* anything, <sup>57</sup>because he foresaw it as future, or as that which would come to pass upon such conditions.

3. By the *decree* of God for the manifestation of his glory <sup>58</sup>some men and Angels, are predestinated, or fore-ordained to Eternal Life, through Jesus Christ to the <sup>59</sup>praise of his glorious grace; others being left to act in their sin to their <sup>60</sup>just condemnation, to the praise of his glorious justice.

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<sup>48</sup> 1 Joh. 5.7. Mat. 28.19. 2 Cor. 13.14.

<sup>49</sup> Exod. 3.14. Joh. 14.11. 1 Cor. 8.6.

<sup>50</sup> Joh. 1.14.18.

<sup>51</sup> Joh. 15.26. Gal. 4.6.

<sup>52</sup> Is. 46.10. Eph. 1.11. Heb. 6.17. Rom. 9.15,18.

<sup>53</sup> Jam. 1.15,17. 1 Joh. 1.5.

<sup>54</sup> Act 4.27,28. Joh. 19.11.

<sup>55</sup> Numb. 23.19. Eph. 1.3,4,5.

<sup>56</sup> Act. 15.18.

<sup>57</sup> Rom. 9.11.13.16.18.

<sup>58</sup> 1 Tim. 5.21. Mat. 25.41.

<sup>59</sup> Eph. 1.5,6.

<sup>60</sup> Rom. 9.22,23. Jud. 4.

4. These Angels and Men thus predestinated, and fore-ordained, are particularly, and unchangeably designed; and their <sup>61</sup>number so certain, and definite, that it cannot be either increased, or diminished.

5. Those of mankind <sup>62</sup>that are predestinated to life, God before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret Council and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his meer free grace and love; <sup>63</sup>without any other thing in the creature as a condition or cause moving him thereunto.

6. As God hath appointed the Elect unto glory, so he hath by the eternal and most free purpose of his will, fore-ordained <sup>64</sup>all the means thereunto, wherefore they who are elected, being fallen in Adam, <sup>65</sup>are redeemed by Christ, are effectually <sup>66</sup>called unto faith in Christ, by his spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith <sup>67</sup>unto salvation; neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the Elect <sup>68</sup>only.

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 <sup>69</sup>eternal election; so shall this doctrine afford matter <sup>70</sup>of praise, reverence, and admiration of God, and <sup>71</sup>of humility, diligence, and abundant <sup>72</sup>consolation, to all that sincerely obey the Gospel.

## CHAP. IV.

### Of Creation.

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<sup>61</sup> 2 Tim. 2.19. Joh. 13.18.

<sup>62</sup> Eph. 1.4.9.11. Rom. 8.30. 2 Tim. 1.9. 1 Thes. 5.9.

<sup>63</sup> Rom. 9.13.16. Eph. 1.6.12.

<sup>64</sup> 1 Pet. 1.2. 2 Thes. 2.13.

<sup>65</sup> 1 Thes. 5.9,10.

<sup>66</sup> Rom. 8.30. 2 Thes. 2.13.

<sup>67</sup> 1 Pet. 1.5.

<sup>68</sup> Joh. 10.26. Joh. 17.9. Joh. 6.64.

<sup>69</sup> 1 Thes. 1.4,5. 2 Pet. 1.10.

<sup>70</sup> Eph. 1.6. Rom. 11.33.

<sup>71</sup> Rom. 11.5,6.

<sup>72</sup> Luk. 10.20.

1. In the beginning it pleased *God* the Father, <sup>73</sup>Son, and Holy Spirit, for the manifestation of the glory of <sup>74</sup>his eternal power, wisdom, and goodness, to *Create* or *make* the world, and all things therein, <sup>75</sup> whether visible or invisible, in the space of six days, and all very good.

2. After God had made all other Creatures, he *Created* <sup>76</sup>man, male and female, with <sup>77</sup> reasonable and immortal souls, rendring them fit unto that life to God; for which they were *Created*; being <sup>78</sup>made after the image of God, in knowledge, righteousness, and true holyness; having the Law of God <sup>79</sup>written in their hearts, and power to fulfill it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was <sup>80</sup>subject to change.

3. Besides the Law written in their hearts, they received <sup>81</sup>a 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 <sup>82</sup>over the Creatures.

## CHAP. V.

### Of Divine Providence.

1. God the good *Creator* of all things, in *his* infinite power, and wisdom, doth <sup>83</sup>uphold, direct, dispose, and govern all Creatures, and things, from the greatest even to the <sup>84</sup>least, by *his* most wise and holy providence, to the end for the which they were *Created*; according unto *his* infallible foreknowledge, and the free and immutable Council of *his* <sup>85</sup>own will; to the praise of the glory of *his* wisdom, power, justice, infinite goodness and mercy.

2. Although in relation to the foreknowledge and *Decree* of *God*, the first cause, all things come to pass <sup>86</sup>immutably and infallibly; so that there is not any thing, befalls any <sup>87</sup>by chance, or without *his Providence*; yet by the same *Providence* he ordereth them to fall out, according to the nature of second causes, either <sup>88</sup>necessarily, freely, or contingently.

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<sup>73</sup> John 1.2,3. Heb. 1.2. Job 26.13

<sup>74</sup> Rom. 1.20.

<sup>75</sup> Col. 1.16. Gen 2.1,2.

<sup>76</sup> Gen. 1.27.

<sup>77</sup> Gen. 2.7.

<sup>78</sup> Eccles. 7.29. Gen. 1.26.

<sup>79</sup> Rom. 2.14,15.

<sup>80</sup> Gen. 3.6.

<sup>81</sup> Gen. 6.17. & ch. 3.8,9,10.

<sup>82</sup> Gen. 1.26,28.

<sup>83</sup> Heb. 1.3. Job 38.11. Isa. 46 10,11. Ps. 135.6.

<sup>84</sup> Mat. 10.29,30,31.

<sup>85</sup> Eph. 1.11.

<sup>86</sup> Act. 2.23.

<sup>87</sup> Pro. 16.33.

<sup>88</sup> Gen. 8.22.



3. God in *his* ordinary *Providence* <sup>89</sup>maketh use of means; yet is free Hos. 1.7 to work, without, <sup>90</sup>above, and <sup>91</sup>against them at *his* pleasure.

4. The Almighty power, unsearchable wisdom, and *infinite* goodness of *God*, so far manifest themselves in *his Providence*, that *his* determinate Council <sup>92</sup>extendeth it self 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 <sup>93</sup>boundeth, and otherwise ordereth, and governeth, in a manifold dispensation to *his* most holy <sup>94</sup>ends: yet so, as the sinfulness of their acts proceedeth only from the Creatures, and not from *God*; who being most holy and righteous, neither is nor can be, the author or <sup>95</sup>approver of sin.

5. The most wise, righteous, and gracious *God*, doth oftentimes, leave for a season *his* own children to manifold temptations, and the corruptions of their own heart, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, <sup>96</sup>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, <sup>97</sup>and their good.

6. As for those wicked and ungodly men, whom God as a righteous judge, for former sin doth <sup>98</sup>blind and harden; from them he not only withholdeth his <sup>99</sup>Grace, whereby they might have been inlightned in their understanding, and wrought upon in their hearts: But sometimes also withdraweth <sup>100</sup>the gifts which they had, and exposeth them to such <sup>101</sup>objects as their *corruptions* makes occasion of sin; and withall <sup>102</sup>gives them over to their own lusts, the temptations of the world, and the power of Satan, whereby it comes to pass, that they <sup>103</sup>harden themselves, even under those means which God useth for the softning of others.

7. As the *Providence of God* doth in general reach to all *Creatures*, so after a most special manner it taketh care of his <sup>104</sup>Church, and disposeth of all things to the good thereof.

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<sup>89</sup> Act. 27.31.44. Isa. 55.10 11.

<sup>90</sup> Rom. 4.19,20,21.

<sup>91</sup> Dan. 3.27.

<sup>92</sup> Rom. 11 32,33,34. 2 Sam. 24 1. 1 Chro. 21.1.

<sup>93</sup> 2 Kings 19.28. Ps. 76.10.

<sup>94</sup> Gen. 50 20. Isa. 10 6,7,12.

<sup>95</sup> Ps. 50.21 1 Joh. 2.16.

<sup>96</sup> 2 Chro. 32.25,26,31. 2 Sam. 24 1. 2 Cor. 12.7,8,9.

<sup>97</sup> Rom. 8.28.

<sup>98</sup> Rom. 1.24.26.28. ch. 11.7,8.

<sup>99</sup> Deut. 29.4.

<sup>100</sup> Mat. 13.12.

<sup>101</sup> Deut. 2.30. 2 King. 8.12,13.

<sup>102</sup> Psal. 81.11,12. 2 Thes. 2.10,11,12.

<sup>103</sup> Exod. 8.15.32. Is. 6.9,10. 1 Pet. 2.7,8.

<sup>104</sup> 1 Tim. 4.10. Amos 9.8.9. Isa. 43.3,4,5.

## CHAP. VI.

**Of the fall of Man, of Sin, and of the Punishment thereof.**

1. Although *God created Man* upright, and perfect, and gave him a righteous law, which had been unto life had he kept it, Gen. 2.16,17. and threatned death upon the breach thereof; yet he did not long abide in this honour;<sup>105</sup>Satan using the subtilty of the serpent to seduce *Eve*, then by her seducing *Adam*, who without any compulsion, did wilfully transgress the Law of their *Creation*, and the command given unto them, in eating the forbidden fruit; which *God* was pleased according to *his* wise and holy *Council* to permit, having purposed to order it, to *his* own glory.

2. Our first *Parents* by this *Sin*, fell from their <sup>106</sup>original righteousness and communion with *God*, and we in them, whereby death came upon all; <sup>107</sup>all becoming dead in *Sin*, and wholly defiled, <sup>108</sup>in all the faculties, and parts, of soul, and body.

3. They being the <sup>109</sup>root, and by *Gods* 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 <sup>110</sup>conceived in *Sin*, and by nature children <sup>111</sup>of wrath, the servants of *Sin*, the subjects <sup>112</sup>of *death* and all other miseries, spiritual, temporal and eternal, unless the *Lord Jesus* <sup>113</sup>set them free.

4. From this original *corruption*, whereby we are <sup>114</sup>utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do <sup>115</sup>proceed all actual transgressions.

5. The *corruption* of nature, during this Life, doth <sup>116</sup>remain in those that are regenerated: and although it be through *Christ* pardoned, and mortified, yet both it self, and the first motions thereof, are truely and properly <sup>117</sup>*Sin*.

## CHAP. VII.

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<sup>105</sup> Gen. 3.12,13. 2 Cor. 11 3.

<sup>106</sup> Rom. 3.23.

<sup>107</sup> Rom 5.12 &c.

<sup>108</sup> Tit. 1.15 Gen. 6.5. Jer. 17 9. Rom. 3.10-19.

<sup>109</sup> Rom. 5.12-19. 1 Cor. 15.21,22.45.49.

<sup>110</sup> Ps. 51.5. Job 14.4.

<sup>111</sup> Eph. 2.3.

<sup>112</sup> Rom. 6.20. & ch. 5.12.

<sup>113</sup> Heb. 2.14. 1 Thes. 1.10.

<sup>114</sup> Rom. 8.7. Col. 1.21.

<sup>115</sup> Jam. 1 14,15. Mat. 15.19.

<sup>116</sup> Rom. 7.18.23. Eccles. 7.20. 1 Joh. 1.8.

<sup>117</sup> Rom. 7.24.25. Gal. 5.17.

## Of Gods Covenant.

1. The distance between *God* and the *Creature* is so great, that although reasonable *Creatures* do owe obedience unto him as their *Creator*, yet they could never have attained the reward of Life, but by some <sup>118</sup>voluntary condescension on *Gods part*, which he hath been pleased to express, by way of *Covenant*.

2. Moreover *Man* having brought himself <sup>119</sup>under the *curse* of the Law by his fall, it pleased the *Lord* to make a *Covenant of Grace* wherein he freely offereth unto *Sinners*, <sup>120</sup>Life and Salvation by *Jesus Christ*, requiring of them Faith in him, that they may be saved; and <sup>121</sup>promising to give unto all those that are ordained unto eternal Life, his holy *Spirit*, to make them willing, and able to believe.

3. This *Covenant* is revealed in the Gospel; first of all to *Adam* in the promise of Salvation by the <sup>122</sup>seed of the woman, and afterwards by farther steps, untill the full <sup>123</sup>discovery thereof was completed in the new Testament; and it is founded in that <sup>124</sup>Eternal *Covenant* transaction, that was between the *Father* and the *Son*, about the Redemption of the *Elect*; and it is alone by the Grace of this *Covenant*, that all of the posterity of fallen *Adam*, that ever were <sup>125</sup>saved, did obtain life and a blessed immortality; *Man* being now utterly incapable of acceptance with *God* upon those terms, on which *Adam* stood in his state of innocency.

## CHAP. VIII.

### Of Christ the Mediator.

1. It pleased *God* in his eternal purpose, to chuse and ordain the *Lord Jesus* his only begotten *Son*, according to the *Covenant* made between them both, <sup>126</sup>to be the *Mediator* between *God* and *Man*; the <sup>127</sup>Prophet, <sup>128</sup>Priest and <sup>129</sup>King; Head and Saviour of his Church, the heir of all things,

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<sup>118</sup> Luk. 17.10. Job 35.7.8.

<sup>119</sup> Gen. 2.17. Gal. 3.10. Rom. 3.20,21.

<sup>120</sup> Rom. 8.3. Mark 16.15.16. Joh. 3.16.

<sup>121</sup> Ezek. 36.26,27. Joh. 6.44 45. Ps. 110.3.

<sup>122</sup> Gen. 3.15.

<sup>123</sup> Heb. 1.1.

<sup>124</sup> 2 Tim. 1.9. Tit. 1.2.

<sup>125</sup> Heb. 11.6.13. Rom. 4.1,2, &c. Act. 4.12. Joh. 8.56.

<sup>126</sup> Is. 42.1. 1 Pet. 1.19,20.

<sup>127</sup> Act. 3.22.

<sup>128</sup> Heb. 5.5,6.

<sup>129</sup> Ps. 2.6. Luk. 1.33. Eph. 1.23. Heb. 1.2. Act. 17.31.

and judge of the world: Unto whom he did from all Eternity <sup>130</sup>give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

2. The *Son of God*, the second Person in the *Holy Trinity*, being very and eternal *God*, the brightness of the Fathers glory, of one substance and equal with *him*: who made the World, who upholdeth and governeth all things he hath made: did when the fullness of time was come take unto him <sup>131</sup>mans nature, with all the Essential properties, and common infirmities thereof, <sup>132</sup>yet without sin: being conceived by the *Holy Spirit* in the *Womb* of the *Virgin Mary*, the *Holy Spirit* coming down upon her, and the power of the most *High* overshadowing her, <sup>133</sup>and so was made of a *Woman*, of the Tribe of *Judah*, of the Seed of *Abraham*, and *David* according to the *Scriptures*: So that two whole, perfect, and distinct natures, were inseparably joined together in one *Person*: without *conversion*, *composition*, or *confusion*: which *Person* is very *God*, and very *Man*; yet one <sup>134</sup>*Christ*, the only *Mediator* between *God* and *Man*.

3. The *Lord Jesus* in his humane nature thus united to the divine, in the *Person* of the *Son*, was sanctified, & anointed <sup>135</sup>with the *Holy Spirit*, above measure; having in him <sup>136</sup>all the treasures of wisdom and knowledge; in whom it pleased the *Father* that <sup>137</sup>all fullness should dwell: To the end that being <sup>138</sup>holy, harmless, undefiled, and full <sup>139</sup>of *Grace*, and *Truth*, he might be throughly furnished to execute the office of a <sup>140</sup>*Surety*; which office he took not upon himself, but was thereunto <sup>141</sup>called by his *Father*; who also put <sup>142</sup>all power and judgement in his hand, and gave him *Commandment* to execute the same.

4. This office the *Lord Jesus* did most <sup>143</sup>willingly undertake, which that he might discharge he was made under the *Law*, <sup>144</sup>and did perfectly fulfill it, and underwent the <sup>145</sup>punishment due to us, which we should have born and suffered, being made <sup>146</sup>*Sin* and a *Curse* for us: enduring most grievous sorrows <sup>147</sup>in his *Soul*; and most painful sufferings in his *body*; was crucified, and died, and remained in the state of the dead; yet saw no <sup>148</sup>*corruption*: on the <sup>149</sup>third day he arose from

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<sup>130</sup> Is. 53.10. Joh. 17.6. Rom. 8:30.

<sup>131</sup> Is. 53.10. Joh. 17.6. Rom. 8:30.

<sup>132</sup> Rom. 8.3. Heb. 2.14.16,17. ch. 4.15.

<sup>133</sup> Luk. 1.27,31.35.

<sup>134</sup> Rom. 9.5. 1 Tim. 2.5.

<sup>135</sup> Ps. 45.7. Act. 10.38. Joh. 3.34.

<sup>136</sup> Col. 2.3.

<sup>137</sup> Col. 1.19.

<sup>138</sup> Heb. 7.26.

<sup>139</sup> Joh. 1.14.

<sup>140</sup> Heb. 7.22.

<sup>141</sup> Heb. 5.5.

<sup>142</sup> Joh. 5.22.27. Mat. 28.18. Act. 2.36.

<sup>143</sup> Ps. 40.7,8. Heb. 10.5-11. Joh. 10.18.

<sup>144</sup> Gal. 4.4. Mat. 3.15.

<sup>145</sup> Gal. 3.13. Isa. 53.6. 1 Pet. 3.18.

<sup>146</sup> 2 Cor. 5.21.

<sup>147</sup> Mat. 26.37,38. Luk. 22.44. Mat. 27.46.

<sup>148</sup> Act. 13.37.

<sup>149</sup> 1 Cor. 15.3,4.

the dead, with the same <sup>150</sup>body in which he suffered; with which he also <sup>151</sup>ascended into heaven: and there sitteth at the right hand of *his Father*, <sup>152</sup>making intercession; and shall <sup>153</sup>return to judge *Men* and *Angels*, at the end of the World.

5. The *Lord Jesus* by his perfect obedience and sacrifice of himself, which he through the Eternal *Spirit* once offered up unto *God*, <sup>154</sup>hath fully satisfied the Justice of *God*, procured reconciliation, and purchased an Everlasting inheritance in the Kingdom of Heaven, <sup>155</sup>for all those whom the *Father* hath given unto him.

6. Although the price of Redemption was not actually paid by *Christ*, till after his *Incarnation*, <sup>156</sup>yet the vertue, efficacy, and benefit thereof were communicated to the Elect in all ages successively, from the beginning of the World, in and by those Promises, Types, and Sacrifices, wherein he was revealed, and signified to be the Seed of the *Woman*, which should bruise the Serpents head; <sup>157</sup>and the Lamb slain from the foundation of the World: <sup>158</sup>Being *the same yesterday, and to day, and for ever*.

7. Christ in the work of *Mediation* acteth according to both natures, by each nature doing that which is proper to it self; yet by reason of the Unity of the Person, that which is proper to one nature, is sometimes in *Scripture* attributed to the Person <sup>159</sup>denominated by the other nature.

8. To all those for whom Christ hath obtained eternal redemption, he doth certainly, and effectually <sup>160</sup>apply, and communicate the same; making intercession for them, uniting them to himself by his spirit, <sup>161</sup>revealing unto them, in and by the word, the mystery of salvation; perswading them to believe, and obey; <sup>162</sup>governing their hearts by his word and spirit, and <sup>163</sup>overcoming all their enemies by his Almighty power, and wisdom; in such manner, and wayes as are most consonant to his wonderful, and <sup>164</sup>unsearchable dispensation; and all of free, and absolute Grace, without any condition foreseen in them, to procure it.

9. This office of Mediator between God and Man, is proper <sup>165</sup>onely 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 transfer'd from him to any other.

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<sup>150</sup> Joh. 20.25,27.

<sup>151</sup> Mark 16.19. Act. 1.9,10,11.

<sup>152</sup> Rom. 8.34. Heb. 9.24.

<sup>153</sup> Act. 10.42. Rom. 14.9,10. Act. 1.10. [Note:It appears that the reference to Acts 1:10 in the original manuscript is an error. Most modern versions have Acts 1:11, which seems more relevant.]

<sup>154</sup> Heb. 9.14. ch. 10.14. Rom. 3.25,26.

<sup>155</sup> Joh. 17.2. Heb. 9.15.

<sup>156</sup> 1 Cor. 4.10. Heb. 4.2. 1 Pet. 1.10,11.

<sup>157</sup> Rev. 13.8.

<sup>158</sup> Heb. 13.8.

<sup>159</sup> Joh. 3.13. Act. 20.28.

<sup>160</sup> Joh. 6.37. ch. 10.15,16. & ch. 17.9. Rom. 5.10.

<sup>161</sup> Joh. 17.6. Eph. 1.9. 1 Joh. 5.20.

<sup>162</sup> Rom. 8.9,14.

<sup>163</sup> Ps. 110.1. 1 Cor. 15.25,26.

<sup>164</sup> Joh. 3.8. Eph. 1.8.

<sup>165</sup> 1 Tim. 2.5.

10. This number and order of Offices is necessary; for in respect of our <sup>166</sup>ignorance, we stand in need of his prophetic Office; and in respect of our alienation from God, <sup>167</sup>and imperfection of the best of our services, we need his Priestly office, to reconcile us, and present us acceptable unto God: and in respect of our averseness, and utter inability to return to God, and for our rescue, and security from our spiritual adversaries, we need his Kingly office, <sup>168</sup>to convince, subdue, draw, uphold, deliver, and preserve us to his Heavenly Kingdome.

## CHAP. IX.

### Of Free Will.

1. God hath indued the Will of Man, with that natural liberty, and power of acting upon choice; that it is <sup>169</sup>neither forced, nor by any necessity of nature determined to do good or evil.

2. Man in his state of innocency, had freedom, and power, to will, and to do that <sup>170</sup>which was good, and well-pleasing to God; but yet <sup>171</sup>was mutable, so that he might fall from it.

3. Man by his fall into a state of sin hath wholly lost <sup>172</sup>all ability of Will, to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, <sup>173</sup>and dead in *Sin*, is not able, by his own strength, to <sup>174</sup>convert himself; or to prepare himself thereunto.

4. When God converts a sinner, and translates him into the state of Grace <sup>175</sup>he freeth him from his natural bondage under sin, and by his grace alone, enables him <sup>176</sup>freely to will, and to do that which is spiritually good; yet so as that by reason of his <sup>177</sup>remaining corruptions he doth not perfectly nor only will that which is good; but doth also will that which is evil.

5. The Will of Man is made <sup>178</sup>perfectly, and immutably free to good alone, in the state of Glory only.

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<sup>166</sup> Joh. 1.18.

<sup>167</sup> Col. 1.21. Gal. 5.17.

<sup>168</sup> Joh. 16.8. Ps. 110.3. Luk. 1.74.75.

<sup>169</sup> Mat. 17.12. Jam. 1.14. Deut. 30.19.

<sup>170</sup> Eccl. 7.29.

<sup>171</sup> Gen. 3.6.

<sup>172</sup> Rom. 5.6. ch. 8.7.

<sup>173</sup> Eph. 2.1.5.

<sup>174</sup> Tit. 3.3,4,5. Joh. 6.44.

<sup>175</sup> Col. 1.13. Joh. 8.36.

<sup>176</sup> Phil. 2.13.

<sup>177</sup> Rom. 7.15.18,19.21.23.

<sup>178</sup> Eph. 4.13.

## CHAP. X.

### Of Effectual Calling.

1. Those whom God hath predestinated unto Life, he is pleased in his appointed, and accepted time, <sup>179</sup>effectually to call by his word, and Spirit, out of that state of sin, and death, in which they are by nature, to grace and Salvation <sup>180</sup>by Jesus Christ; inlightning their minds, spiritually, and savingly to <sup>181</sup>understand the things of God; taking away their <sup>182</sup>heart of stone, and giving unto them an heart of flesh; renewing their wills, and by his Almighty power determining them <sup>183</sup>to that which is good, and effectually drawing them to Jesus Christ; yet so as they come <sup>184</sup>most freely, being made willing by his Grace.

2. This Effectual Call is of God's free, and special grace alone, <sup>185</sup>not from any thing at all foreseen in man, nor from any power, or agency in the Creature, coworking with his special Grace, <sup>186</sup>the Creature being wholly passive therein, being dead in sins and trespasses, until being quickned & 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 <sup>187</sup>power, then that which raised up Christ from the dead.

3. Elect Infants dying in infancy, are <sup>188</sup>regenerated and saved by Christ through the Spirit; who worketh when, and where, and <sup>189</sup>how he pleaseth: so also are all other elect persons, who are incapable of being outwardly called by the Ministry of the Word.

4. Others not elected, although they may be called by the Ministry of the word, <sup>190</sup>and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither will, nor can truly <sup>191</sup>come to Christ; and therefore cannot be saved: much less can men that receive not the Christian Religion <sup>192</sup>be saved; be they never so diligent to frame their lives according to the light of nature, and the Law of that Religion they do profess.

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<sup>179</sup> Rom. 8.30. Rom. 11.7. Eph. 1.10,11. 2 Thes. 3.13,14. [Note: It appears that the reference to 2 Thessalonians 3:13-14 in the original manuscript is an error. Most modern versions have 2 Thessalonians 2:13-14, which seems more relevant.]

<sup>180</sup> Eph. 2.1-6.

<sup>181</sup> Act. 26.18. Eph. 1.17.18.

<sup>182</sup> Ezk. 36.26.

<sup>183</sup> Deut. 30.6. Ezek. 36.27. Eph. 1.19.

<sup>184</sup> Ps. 110.3. Cant. 1.4.

<sup>185</sup> 2 Tim. 1.9. Eph. 2.8.

<sup>186</sup> 1 Cor. 2.14. Eph. 2.5. Joh. 5.25.

<sup>187</sup> Eph. 1.19,20.

<sup>188</sup> Joh. 3.3 5,6.

<sup>189</sup> Joh. 3.8.

<sup>190</sup> Mat. 22.14. ch. 13.20,21. Heb. 6.4,5.

<sup>191</sup> John 6.44,45.65. 1 Joh. 2.24,25.

<sup>192</sup> Act. 4.12. Joh. 4.22. ch. 17.3.

## CHAP. XI.

## Of Justification.

1. Those whom God Effectually calleth, he also freely <sup>193</sup>justifieth, not by infusing Righteousness into them, but by <sup>194</sup>pardoning their sins, and by accounting, and accepting their Persons as <sup>195</sup>Righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone, not by imputing faith it self, the act of beleiving, or any other <sup>196</sup>evangelical obedience to them, as their Righteousness; but by imputing Christs active obedience unto the whole Law, and passive obedience in his death, for their whole and sole Righteousness, they <sup>197</sup>receiving, and resting on him, and his Righteousness, by Faith; which faith they have not of themselves, it is the gift of *God*.

2. Faith thus receiving and resting on Christ, and his Righteousness, is the <sup>198</sup>alone instrument of Justification: yet it is not alone in the person justified, but is ever accompanied with all other saving Graces, and is no dead faith, <sup>199</sup>but worketh by love.

3. Christ by his obedience, and death, did fully discharge the debt of all ; 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 <sup>200</sup>to *Gods* justice in their behalf: yet in asmuch as he was given by the Father for them, and his Obedience and Satisfaction accepted in their stead, and both <sup>201</sup>freely, not for any thing in them; their Justification is only of Free Grace, that both the exact justice and rich Grace of *God*, might be <sup>202</sup>glorified in the Justification of sinners.

4. God did from all eternity decree to <sup>203</sup>justifie all the Elect, and Christ did in the fulness of time die for their sins, and rise <sup>204</sup>again for their Justification; Nevertheless they are not justified personally, untill the *Holy Spirit*, doth in due time <sup>205</sup>actually apply *Christ* unto them.

5. God doth continue to <sup>206</sup>Forgive the sins of , and although they can never fall from the state of <sup>207</sup>justication; yet they may by their sins fall under *Gods* <sup>208</sup>Fatherly displeasure; and in that

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<sup>193</sup> Rom. 3.24. ch. 8.30.

<sup>194</sup> Rom. 4.5,6,7,8. Eph. 1.7.

<sup>195</sup> 1 Cor. 1.30,31. Rom. 5.17 18,19.

<sup>196</sup> Phil. 3.8,9. Eph. 2.8,9,10.

<sup>197</sup> Joh. 1.12. Rom. 5.17.

<sup>198</sup> Rom. 3.28.

<sup>199</sup> Gal. 5.6. Jam. 2.17 22,26.

<sup>200</sup> Heb. 10.14. 1 Pet. 1.18,19. Isa. 53.5,6.

<sup>201</sup> Rom. 8.32. 2 Cor. 5.21.

<sup>202</sup> Rom. 3.26. Eph. 1 6,7. ch. 2.7.

<sup>203</sup> Gal. 3.8. 1 Pet. 1.2. 1 Tim. 2.6.

<sup>204</sup> Rom. 4.25.

<sup>205</sup> Col. 1.21,22. Tit. 3.4,5,6,7.

<sup>206</sup> Mat. 6.12. 1 John 1.7,9.

<sup>207</sup> Joh. 10 28.

<sup>208</sup> Ps. 89.31,32,33.



condition, they have not usually the light of his Countenance restored unto them, untill they <sup>209</sup>humble themselves, confess their sins, beg pardon, and renew their faith, and repentance.

6. The Justification of Believers under the Old Testament was in all these respects, <sup>210</sup>one and the same with the justification of Believers under the New Tement.

## CHAP. XII.

### Of Adoption.

1. All those that are justified, *God* vouchsafed, in, and for the sake of his only *Son Jesus Christ*, to make partakers of the Grace <sup>211</sup>of *Adoption*; by which they are taken into the number, and enjoy the Liberties, and <sup>212</sup>Priveledges of Children of *God*; have his <sup>213</sup>name put upon them, <sup>214</sup>receive the *Spirit of Adoption*, <sup>215</sup>have access to the throne of Grace with boldness, are enabled to cry *Abba, Father*, are <sup>216</sup>pitied, <sup>217</sup>protected, <sup>218</sup>provided for, and <sup>219</sup>chastned by him, as by a Father; yet never <sup>220</sup>cast off; but sealed <sup>221</sup>to the day of Redemption, and inherit the promises, <sup>222</sup>as heirs, of everlasting Salvation.

## CHAP. XIII.

### Of Sanctification.

1. They who are united to *Christ*, Effectually called, and regenerated, having a new heart, and a new *Spirit created* in them, through the vertue of *Christ's* death, and Resurrection; are also <sup>223</sup>farther

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<sup>209</sup> Psal. 32:5. & 51. Mat. 26.75.

<sup>210</sup> Gal. 3.9. Rom. 4.22,23,24.

<sup>211</sup> Eph. 1.5. Gal. 4.4,5.

<sup>212</sup> Joh. 1.12. Rom. 8.17.

<sup>213</sup> 2 Cor. 6.18. Rev. 3.12.

<sup>214</sup> Rom. 8.15.

<sup>215</sup> Gal. 4.6. Eph. 2.18.

<sup>216</sup> Ps. 103.13.

<sup>217</sup> Prov. 14 26.

<sup>218</sup> 1 Pet. 5.7.

<sup>219</sup> Heb. 12.6.

<sup>220</sup> Is. 54.8,9. Lam. 3.31.

<sup>221</sup> Eph. 4.30.

<sup>222</sup> Heb. 1.14. ch. 6.12.

<sup>223</sup> Act. 20.32. Rom. 6.5,6.

sanctified, really, and personally, through the same vertue, <sup>224</sup>by his word and *Spirit* dwelling in them; <sup>225</sup>the dominion of the whole body of sin is destroyed, <sup>226</sup>and the several lusts thereof, are more and more weakned, and mortified; and they more and more quickened, and <sup>227</sup>strengthened in all saving graces, to the <sup>228</sup>practice of all true holyness, without which no man shall see the Lord.

2. This Sanctification is <sup>229</sup>throughout, in the whole man, yet imperfect <sup>230</sup>in this life; there abideth still some remnants of *corruption* in every part, whence ariseth a <sup>231</sup>continual, and irreconcilable war; the Flesh lusting against the Spirit, and the Spirit against the Flesh.

3. In which war, although the remaining *corruption* for a time may much <sup>232</sup>prevail; yet through the continual supply of strength from the sanctifying *Spirit of Christ* the <sup>233</sup>regenerate part doth overcome; and so the Saints grow in Grace, perfecting holiness in the fear of God, <sup>234</sup>pressing after an heavenly life, in Evangelical Obedience to all the commands which *Christ* as *Head* and *King*, in his *Word* hath prescribed to them.

## CHAP. XIV.

### Of Saving Faith.

1. The Grace of *Faith*, whereby the Elect are enabled to beleive to the saving of their souls, is the work of the *Spirit of Christ* <sup>235</sup>in their hearts; and is ordinarily wrought by the Ministry of the <sup>236</sup>Word; by which also, and by the administration of *Baptisme*, and the *Lords Supper*, *Prayer* and other *Means* appointed of *God*, it is increased, <sup>237</sup>and strengthened.

2. By this *Faith*, a Christian believeth to be true, <sup>238</sup>whatsoever is revealed in the *Word*, for the Authority of *God* himself; and also apprehendeth an excellency therein, <sup>239</sup>above all other *Writings*; and all things in the *world*: as it bears forth the Glory of *God* in his *Attributes*, the excellency of *Christ* in his Nature and Offices; and the Power and Fullness of the *Holy Spirit* in his Workings,

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<sup>224</sup> Joh. 17.17. Eph. 3.16,17,18,19. 1 Thes. 5.21,22,23.

<sup>225</sup> Rom. 6.14.

<sup>226</sup> Gal. 5.24.

<sup>227</sup> Col 1.11.

<sup>228</sup> 2 Cor. 7.1. Heb. 12.14.

<sup>229</sup> 1 Thes. 5.23.

<sup>230</sup> Rom. 7.18,23.

<sup>231</sup> Gal. 5.17. 1 Pet. 2.11.

<sup>232</sup> Rom. 7.23.

<sup>233</sup> Rom. 6.14.

<sup>234</sup> Eph. 4.15.16. 2 Cor. 3.18. ch. 7.1.

<sup>235</sup> 2 Cor. 4.13. Eph. 2.8.

<sup>236</sup> Rom. 10.14,17.

<sup>237</sup> Luk. 17.5. 1 Pet. 2.2. Act. 20.32.

<sup>238</sup> Act. 24.14.

<sup>239</sup> Ps. 19.7,8,9,10. Ps. 119.72.

and Operations; and so is enabled to <sup>240</sup>cast his Soul upon the truth thus beleived; and also acteth differently, upon that which each particular, passage thereof containeth; yeilding obedience to the <sup>241</sup>commands, trembling at the <sup>242</sup>threatnings, and embracing the <sup>243</sup>promises 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 <sup>244</sup>him alone, for Justification, Sanctification, and Eternal Life, by vertue of the Covenant of Grace.

3. This *Faith* although it be different in degrees, and may be weak, <sup>245</sup>or strong; yet it is in the least degree of it, different in the kind, or nature of it (as is all other saving Grace) from the Faith, <sup>246</sup>and common grace of temporary beleivers; and therefore though it may be many times assailed, and weakned; yet it gets <sup>247</sup>the victory; growing up in many, to the attainment of a full <sup>248</sup>assurance through *Christ*, who is both the Author <sup>249</sup>and finisher of our *Faith*.

## CHAP. XV.

### Of Repentance unto Life and Salvation.

1. Such of the Elect as are converted at riper years, having <sup>250</sup>sometimes lived in the state of nature, and therein served divers lusts and pleasures, *God* in their *Effectual Calling* giveth them Repentance unto Life.

2. Whereas there is none that doth good, and sinneth <sup>251</sup>not; and the best of men may through the power, and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins, and provocations; *God* hath in the Covenant of Grace, mercifully provided that Beleivers so sinning, and falling, <sup>252</sup>be renewed through Repentance unto Salvation.

3. This saving Repentance is an <sup>253</sup>evangelical Grace, whereby a person being by the *Holy Spirit* made sensible of the manifold evils of his sin, doth, by Faith in *Christ*, humble himself for it, with

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<sup>240</sup> 2 Tim. 1.12.

<sup>241</sup> Joh. 15.14.

<sup>242</sup> Is. 66.2.

<sup>243</sup> Heb. 11.13.

<sup>244</sup> Joh. 1.12. Act. 16.31. Gal. 2.20. Act. 15.11.

<sup>245</sup> Heb. 5.13,14. Mat. 6.30. Rom. 4.19,20.

<sup>246</sup> 2 Pet. 1.1.

<sup>247</sup> Eph. 6.16. 1 Joh. 5.4,5.

<sup>248</sup> Heb. 6.11,12. Col. 2.2.

<sup>249</sup> Heb. 12.2.

<sup>250</sup> Tit. 3.2,3,4,5.

<sup>251</sup> Eccl. 7.20.

<sup>252</sup> Luk. 22.31,32.

<sup>253</sup> Zech. 12.10. Act. 11.18.

godly sorrow, detestation of it, and self abhorrency; <sup>254</sup>praying for pardon, and strength of grace, with a purpose and endeavour by supplies of the *Spirit*, to <sup>255</sup>walk before God unto all well pleasing in all things.

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 mans duty, to repent of his <sup>256</sup>particular known sins, particularly.

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 <sup>257</sup>damnation; yet there is no sin so great, that it shall bring damnation on them that <sup>258</sup>repent; which makes the constant preaching of Repentance necessary.

## CHAP. XVI.

### Of Good Works.

1. Good Works are only such as God hath <sup>259</sup>commanded in his Holy word; and not such as without the warrant thereof, are devised by men, out of blind zeal, <sup>260</sup>or upon any pretence of good intentions.

2. These good works, done in obedience to Gods commandments, are the fruits, and evidences <sup>261</sup>of a true, and lively faith; and by them Believers manifest their <sup>262</sup>thankfulness, strengthen their <sup>263</sup>assurance, edifie their <sup>264</sup>brethren, adorn the profession of the Gospel, stop the mouths of the adversaries and glorifie <sup>265</sup>God whose workmanship they are, created in Christ Jesus <sup>266</sup>thereunto, that having their fruit unto holiness, they may have the end <sup>267</sup>eternal life.

3. Their ability to do good works, is not at all of themselves; but wholly from the *Spirit* <sup>268</sup>of Christ; and that they may be enabled thereunto, besides the graces they have already received, there

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<sup>254</sup> Ezek. 36.31. 2 Cor. 7.11.

<sup>255</sup> Ps. 119 6. Ps. 119.128.

<sup>256</sup> Luk. 19.8. 1 Tim. 1.13.15.

<sup>257</sup> Rom. 6.23.

<sup>258</sup> Is. 1.16.18. Is. 55.7.

<sup>259</sup> Mic. 6.8. Heb. 13 21.

<sup>260</sup> Mat. 15.9. Isa. 29.13.

<sup>261</sup> Jam. 2.18.22.

<sup>262</sup> Ps. 116.12,13.

<sup>263</sup> 1 Joh. 2 3.5. 2 Pet. 1.5-11.

<sup>264</sup> Mat. 5.16.

<sup>265</sup> 1 Tim. 6.1. 1 Pet. 2.15. Phil. 1.11.

<sup>266</sup> Eph. 2.10.

<sup>267</sup> Rom. 6.22.

<sup>268</sup> Joh. 15.4.6.

is necessary an <sup>269</sup>actual influence of the same *Holy Spirit*, to work in them to will, and to do, of his good pleasure; yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit; but they ought to be diligent in <sup>270</sup>stirring up the Grace of God that is in them.

4. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to superrogate, and to do more then God requires, as that <sup>271</sup>they fall short of much which in duty they are bound to do.

5. We cannot by our best works merit pardon of Sin or Eternal Life at the hand of God, by reason of the great disproportion that is between them and the glory to come; and the infinite distance that is between us and God, whom by them we can neither profit, nor satisfie for the debt of our <sup>272</sup>former sins; but when we have done all we can, we have done but our duty, and are unprofitable servants; and because as they are good they proceed from his <sup>273</sup>Spirit, and as they are wrought by us they are defiled <sup>274</sup>and mixed with so much weakness and imperfection that they cannot endure the severity of Gods judgement.

6. Yet notwithstanding the persons of Believers being accepted through Christ their good works also are accepted in <sup>275</sup>him; not as though they were in this life wholly unblameable and unreprouable in Gods sight; but that he looking upon them in his Son is pleased to accept and reward that which is <sup>276</sup>sincere although accompanied with many weaknesses and imperfections.

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 <sup>277</sup>others; yet because they proceed not from a heart purified by <sup>278</sup>faith, nor are done in a right manner according to the <sup>279</sup>word, nor to a right end the <sup>280</sup>glory of God; they are therefore sinful and cannot please God; nor make a man meet to receive grace from <sup>281</sup>God; and yet their neglect of them is more sinful and <sup>282</sup>displeasing to God.

## CHAP. XVII.

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<sup>269</sup> 2 Cor. 3.5. Phil. 2.13.

<sup>270</sup> Phil. 2.12. Heb. 6.11 12. Isa. 64.7.

<sup>271</sup> Job 9.2 3. Gal. 5.17. Luk. 17.10.

<sup>272</sup> Rom. 3.20. Eph. 2.8,9. Rom. 4.6.

<sup>273</sup> Gal. 5.22,23.

<sup>274</sup> Isa. 64.6. Ps. 143 2.

<sup>275</sup> Eph. 1.6. 1 Pet. 2.5.

<sup>276</sup> Mat. 25.21.23. Heb. 6.10.

<sup>277</sup> 2 King. 10.30. 1 King. 21.27,29.

<sup>278</sup> Gen. 4.5. Heb. 11 4.6.

<sup>279</sup> 1 Cor. 13.1.

<sup>280</sup> Mat. 6.2.5.

<sup>281</sup> Amos 5 21,22. Rom. 9.16. Tit. 3.5.

<sup>282</sup> Job 21.14,15. Mat. 25.41,42,43.

## Of Perseverance of the Saints.

1. Those whom God hath accepted in the beloved, effectually called and Sanctified by his *Spirit*, and given the precious faith of his Elect unto, can neither totally nor finally fall from the state of grace; <sup>283</sup>but shall certainly persevere therein to the end and be eternally saved, seeing the gifts and callings of God are without Repentance, (whence he still begets and nourisheth in them Faith, Repentance, Love, Joy, Hope, and all the graces of the Spirit unto immortality) and though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastned upon: notwithstanding through unbelief and the temptations of Satan the sensible sight of the light and love of God, may for a time be clouded, and obscured from <sup>284</sup>them, yet he is still the same <sup>285</sup>and they shall be sure to be kept by the power of God unto Salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of his hands, and their names having been written in the book of life from all Eternity.

2. This perseverance of the Saints depends not upon their own free will; but upon the immutability of the decree of <sup>286</sup>Election flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ <sup>287</sup>and Union with him, the <sup>288</sup>oath of God, the abiding of his Spirit & the <sup>289</sup>seed of God within them, and the nature of the <sup>290</sup>Covenant of Grace from all which ariseth also the certainty and infallibility thereof.

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 <sup>291</sup>sins, and for a time continue therein; whereby they incur <sup>292</sup>Gods displeasure, and grieve his holy Spirit, come to have their graces and <sup>293</sup>comforts impaired have their hearts hardened, and their Consciences wounded, <sup>294</sup>hurt, and scandalize others, and bring temporal judgements <sup>295</sup>upon themselves: yet they shall renew their <sup>296</sup>repentance and be preserved through faith in Christ Jesus to the end.

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<sup>283</sup> Joh. 10.28,29. Phi. 1.6. 2 Tim. 2.19. 1 Joh. 2.19.

<sup>284</sup> Psal. 89.31,32. 1 Cor. 11.32.

<sup>285</sup> Mal. 3.6.

<sup>286</sup> Rom. 8.30. ch. 9.11.16.

<sup>287</sup> Rom. 5.9,10. John 14.19.

<sup>288</sup> Heb. 6.17,18.

<sup>289</sup> 1 Joh. 3.9.

<sup>290</sup> Jer. 32.40.

<sup>291</sup> Mat. 26.70,72.74.

<sup>292</sup> Is. 64.5.9. Eph. 4.30.

<sup>293</sup> Psal. 51.10.12.

<sup>294</sup> Psa. 32.3,4.

<sup>295</sup> 2 Sam. 12.14.

<sup>296</sup> Luk. 22.32. & v. 61 62.

## CHAP. XVIII.

**Of the Assurance of Grace and Salvation.**

1. Although temporary Believers, and other unregenerate men, may vainly deceive themselves with false hopes, and carnal presumptions, of being in the favour of God, and state of salvation,<sup>297</sup> which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good Conscience before him, may in this life be certainly assured<sup>298</sup> that they are in the state of Grace; and may rejoice in the hope of the glory of God which hope shall never make them<sup>299</sup> ashamed.

2. This certainty is not a bare conjectural, and probable persuasion, grounded upon<sup>300</sup> a fallible hope; but an infallible assurance of faith founded on the Blood and Righteousness of Christ<sup>301</sup> revealed in the Gospel; and also upon the inward<sup>302</sup> evidence of those graces of the Spirit unto which promises are made, and on the testimony of the<sup>303</sup> Spirit of adoption, witnessing with our Spirits that we are the children of God; and as a fruit thereof keeping the heart both<sup>304</sup> humble and holy.

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<sup>305</sup> partaker of it; yet being enabled by the Spirit to know the things which are freely given him of God, he may without extraordinary revelation in the right use of means<sup>306</sup> attain thereunto: and therefore it is the duty of every one, to give all diligence to make their Calling and Election sure, that thereby his heart may be enlarged in peace and joy in the holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper<sup>307</sup> fruits of this Assurance; so far is it<sup>308</sup> from inclining men to looseness.

4. True Believers may have the assurance of their Salvation divers ways shaken, diminished, and intermitted; as<sup>309</sup> by negligence in preserving of it, by<sup>310</sup> falling into some special *Sin*, which woundeth the Conscience, and grieveth the *Spirit*, by some sudden or<sup>311</sup> vehement temptation, by

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<sup>297</sup> Job 8.13.14. Mat. 7.22 23.

<sup>298</sup> 1 Joh. 2.3. ch. 3.14 18,19.21.24. ch. 5.13.

<sup>299</sup> Rom. 5.2.5.

<sup>300</sup> Heb. 6.11.19.

<sup>301</sup> Heb. 6.17,18.

<sup>302</sup> 2 Pet. 1.4,5,10.11.

<sup>303</sup> Rom. 8.15,16.

<sup>304</sup> 1 Joh. 3 1,2,3.

<sup>305</sup> Isa. 50.10. Ps. 88. & Ps. 77.1-12.

<sup>306</sup> 1 Joh. 4 13. Heb. 6.11 12.

<sup>307</sup> Rom. 5.1,2,5. ch. 14,17. Ps. 119.32.

<sup>308</sup> Rom. 6.1,2. Tit. 2.11,12.14.

<sup>309</sup> Cant. 5.2,3,6.

<sup>310</sup> Ps. 51.8,12,14.

<sup>311</sup> Ps. 116.11. Ps. 77.7,8. Ps. 31 22.

Gods withdrawing the <sup>312</sup>light of his countenance and suffering even such as fear him to walk in darkness and to have no light; yet are they never destitute of the <sup>313</sup>seed of God, and Life <sup>314</sup>of Faith, that Love of Christ, and the brethren, that sincerity of Heart, and Conscience of duty, out of which by the operation of the Spirit, this Assurance may in due time be <sup>315</sup>revived: and by the which in the mean time they are <sup>316</sup>preserved from utter despair.

## CHAP. XIX.

### Of the Law of God.

1. God gave to *Adam* a Law of universal obedience, <sup>317</sup>written in his Heart, and a particular precept of not eating the Fruit of the tree of knowledge of good and evil; by which he bound him, and all his posterity to personal entire exact and perpetual <sup>318</sup>obedience; promised life upon the fulfilling, and <sup>319</sup>threatned death upon the breach of it; and indued him with power and ability to keep it.

2. The same Law that was first written in the heart of man, <sup>320</sup>continued to be a perfect rule of Righteousness after the fall; & was delivered by God upon Mount *Sinai*, in <sup>321</sup>Ten Commandments and written in two Tables; the four first containing our duty towards God, and the other six our duty to man.

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, <sup>322</sup>prefiguring Christ, his graces, actions, sufferings, and benefits; and partly holding forth divers instructions <sup>323</sup>of moral duties, all which Ceremonial Laws being appointed only to the time of reformation, are by Jesus Christ the true *Messiah* and only Law-giver who was furnished with power from the Father, for that end, <sup>324</sup>abrogated and taken away.

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<sup>312</sup> Ps. 30.7.

<sup>313</sup> 1 Joh. 3.9.

<sup>314</sup> Luk. 22.32.

<sup>315</sup> Ps. 42.5.11.

<sup>316</sup> Lam. 3.26.27-31.

<sup>317</sup> Gen. 1.27. Eccl. 7.29.

<sup>318</sup> Rom. 10.5.

<sup>319</sup> Gal. 3.10.12.

<sup>320</sup> Rom. 2.14,15.

<sup>321</sup> Deut. 10.4.

<sup>322</sup> Heb. 10.1. Col. 2.17.

<sup>323</sup> 1 Cor. 5.7.

<sup>324</sup> Col. 2.14,16,17. Eph. 2.14.16.



4. To them also he gave sundry judicial Laws, which expired together with the state of that people, not obliging any now by vertue of that institution; their general <sup>325</sup>equity onely, being of moral use.

5. The moral Law doth for ever bind all, <sup>326</sup>as well justified persons as others, to the obedience thereof, and that not only in regard of the matter contained in it, but also in respect of the <sup>327</sup>authority of God the Creator; who gave it: Neither doth *Christ* in the Gospel any way dissolve, <sup>328</sup>but much strengthen this obligation.

6. Although true *Believers* be not under the Law, as a Covenant of *Works*, <sup>329</sup>to be thereby Justified or condemned; yet it is of great use to them as well as to others: in that, as a Rule of *Life*, informing them of the Will of *God*, and their Duty, it directs and binds them, to walk accordingly; <sup>330</sup>discovering also the sinfull pollutions of their Natures, Hearts and Lives; so as Examining themselves thereby, they may come to further Conviction of, Humiliation for, and Hatred against Sin; together with a clearer sight of the need they have of *Christ* and the perfection of his Obedience: It is likewise of use to the Regenerate to restrain their Corruptions, in that it forbids Sin; and the Threatnings of it serve to shew what even their Sins deserve; and what afflictions in this Life they may expect for them, although free'd from the Curse and unallayed Rigor thereof. The Promises of it likewise shew them Gods 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 mans doing Good and refraining from Evil, because the Law encourageth to the one and deterreth from the other, is no Evidence of his being <sup>331</sup>under the Law and not under Grace.

7. Neither are the forementioned uses of the Law <sup>332</sup>contrary to the Grace of the Gospel; but do sweetly comply with it; the *Spirit* of *Christ* subduing <sup>333</sup>and inabling the Will of man, to do that freely and chearfully, which the will of God revealed in the Law, requireth to be done.

## CHAP. XX.

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

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<sup>325</sup> 1 Cor. 9.8,9,10.

<sup>326</sup> Rom. 13 8,9,10. Jam. 2.8.10,11,12.

<sup>327</sup> Jam. 2 10,11.

<sup>328</sup> Mat. 5.17,18,19. Rom. 3.31.

<sup>329</sup> Rom. 6.14. Gal. 2.16. Rom. 8.1. chap. 10.4.

<sup>330</sup> Rom. 3.20. chap. 7.7. &c.

<sup>331</sup> Rom. 6.12,13,14. 1 Pet. 3.8.-13.

<sup>332</sup> Gal. 3.21.

<sup>333</sup> Eze. 36.27.

1. The Covenant of Works being broken by Sin, and made unprofitable unto Life; God was pleased to give forth the promise of *Christ*, <sup>334</sup>the Seed of the Woman, as the means of calling the Elect, and begetting in them Faith and Repentance; in this Promise, the <sup>335</sup>Gospel, as to the substance of it, was revealed, and therein Effectual, for the Conversion and Salvation of Sinners.

2. This Promise of *Christ*, and Salvation by him, is revealed only by <sup>336</sup>the Word of God; neither do the Works of Creation, or Providence, with the light of Nature, <sup>337</sup>make discovery of *Christ*, or of *Grace* by him; so much as in a general, or obscure way; much less that men destitute of the Revelation of him by the Promise, or Gospel; <sup>338</sup>should be enabled thereby, to attain saving Faith, or Repentance.

3. The Revelation of the Gospel unto Sinners, made in divers times, and by sundry parts; with the addition of Promises, and Precepts for the Obedience required therein, as to the Nations, and Persons, to whom it is granted, is meerly of the <sup>339</sup>Sovereign Will and good Pleasure of God; not being annexed by vertue of any Promise, to the due improvement of mens natural abilities, by vertue of Common light received, without it; which none ever did <sup>340</sup>make, or can so do: And therefore in all Ages the preaching of the Gospel hath been granted unto persons and Nations, as to the extent, or streightning of it, in great variety, according to the Councell of the Will of God.

4. Although the Gospel be the only outward means, of revealing *Christ*, and saving Grace; and is, as such, abundantly sufficient thereunto; yet that men who are dead in Trespasses, may be born again, Quickned or Regenerated; there is moreover necessary, an effectual, insuperable <sup>341</sup>work of the Holy *Spirit*, upon the whole Soul, for the producing in them a new spiritual Life; without which no other means will effect <sup>342</sup>their Conversion unto God.

## CHAP. XXI.

### Of Christian Liberty and Liberty of Conscience.

1. The Liberty which *Christ* hath purchased for Believers under the Gospel, consists in their freedom from the guilt of Sin, the condemning wrath of God, the Rigour and <sup>343</sup>Curse of the Law;

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<sup>334</sup> Gen. 3.15.

<sup>335</sup> Rev. 13.8.

<sup>336</sup> Rom. 1.17.

<sup>337</sup> Ro. 10.14,15,17.

<sup>338</sup> Pro. 29.18. Isa. 25.7. with ch. 60.2,3.

<sup>339</sup> Ps. 147,20. Act. 16.7.

<sup>340</sup> Rom. 1.18, &c.

<sup>341</sup> Ps. 110.3. 1 Cor. 2.14. Eph. 1.19 20.

<sup>342</sup> Joh. 6.44. 2 Cor. 4.4.6.

<sup>343</sup> Gal. 3.13.

and in their being delivered from this present evil <sup>344</sup>World, Bondage to <sup>345</sup>Satan, and Dominion <sup>346</sup>of Sin; from the <sup>347</sup>Evil of Afflictions; the Fear, and Sting <sup>348</sup>of Death, the Victory of the Grave, and <sup>349</sup>Everlasting Damnation; as also in their <sup>350</sup>free access to God; and their yielding Obedience unto him not out of a slavish fear, <sup>351</sup>but a Child-like love, and willing mind.

All which were common also to Believers under the Law <sup>352</sup>for the substance of them; but under the new Testament, the Liberty of Christians is further enlarged in their freedom from the yoke of the Ceremonial Law, to which the *Jewish* Church was subjected; and in greater boldness of access to the Throne of Grace; and in fuller Communications of the <sup>353</sup>Free *Spirit* of God, then Believers under the Law did ordinarily partake of.

2. God alone is <sup>354</sup>Lord of the Conscience, and hath left it free from the Doctrines and Commandments of men, <sup>355</sup>which are in any thing contrary to his Word, or not contained in it. So that to Believe such Doctrines, or obey such Commands out of Conscience, <sup>356</sup>is to betray true liberty of Conscience; and the requiring of an <sup>357</sup>implicit Faith, and absolute and blind Obedience, is to destroy Liberty of Conscience, and Reason also.

3. They who upon pretence of Christian Liberty do practice any sin, or cherish any sinfull lust; as they do thereby pervert the main design of the Grace of the Gospel, <sup>358</sup>to their own Destruction; so they wholly destroy <sup>359</sup>the end of *Christian* Liberty, which is, that being delivered out of the hands of all our Enemies we might serve the Lord without fear in Holiness, and Righteousness before him, all the days of our Life.

## CHAP. XXII.

### Of Religious Worship and the Sabbath Day.

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<sup>344</sup> Gal. 1.4.

<sup>345</sup> Act. 26.18.

<sup>346</sup> Rom. 8.3.

<sup>347</sup> Rom. 8.28.

<sup>348</sup> 1 Cor. 15.54,55,56.57.

<sup>349</sup> 2 Thes. 1.10.

<sup>350</sup> Rom. 8.15.

<sup>351</sup> Luk. 1.74,75. 1 Joh. 4.18.

<sup>352</sup> Gal. 3,9;14.

<sup>353</sup> Joh. 7.38,39. Heb. 10, 19,20,21.

<sup>354</sup> Jam. 4.12. Rom. 14.4.

<sup>355</sup> Act. 4.19 & 5.29. 1 Cor. 7.23. Mat. 15.9.

<sup>356</sup> Col. 2.20 22,23.

<sup>357</sup> 1 Cor. 3.5. 2 Cor. 1.24.

<sup>358</sup> Rom. 6.1,2.

<sup>359</sup> Gal. 5.13. 2 Pet. 2.18.-21.

1. The light of Nature shews that there is a God, who hath Lordship, and Soveraignty 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, <sup>360</sup>and with all the Might. But the acceptable way of Worshipping the true God, is <sup>361</sup>instituted by himself; and so limited by his own revealed will, that he may not be Worshipped according to the imaginations, and devices of Men, or the suggestions of Satan, under any visible representations, or <sup>362</sup>any other way, not prescribed in the Holy Scriptures.

2. *Religious Worship* is to be given to *God the Father, Son, and Holy Spirit*, and to him <sup>363</sup>alone; not to *Angels, Saints*, or any other <sup>364</sup>*Creatures*; and since the fall, not without a <sup>365</sup>*Mediator*, nor in the *Mediation* of any other but <sup>366</sup>Christ alone.

3. Prayer with thanksgiving, being one special part of natural worship, is by *God* required of <sup>367</sup>all men. But that it may be accepted, it is to be made in the <sup>368</sup>Name of the Son, by the help <sup>369</sup>of the Spirit, according to <sup>370</sup>his Will; with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a <sup>371</sup>known tongue.

4. Prayer is to be made for things lawful, and for all sorts of men living, <sup>372</sup>or that shall live hereafter; but not <sup>373</sup>for the dead, nor for those of whom it may be known that they have sinned <sup>374</sup>the sin unto death.

5. The <sup>375</sup>reading of the Scriptures, Preaching, and <sup>376</sup>hearing the word of God, teaching and admonishing one another in Psalms, Hymns and Spiritual songs, singing with grace in our Hearts to <sup>377</sup>the Lord; as also the Administration <sup>378</sup>of Baptism, and <sup>379</sup>the Lords 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 <sup>380</sup>with fastings; and thanksgiving upon <sup>381</sup>special occasions, ought to be used in an holy and religious manner.

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<sup>360</sup> Jer. 10.7. Mar. 12.33.

<sup>361</sup> Deut. 12.32.

<sup>362</sup> Exo 20.4,5,6.

<sup>363</sup> Mat. 4.9,10. Joh 6.23. Mat. 28.19.

<sup>364</sup> Rom. 1.25. Col. 2.18. Revel. 19.10.

<sup>365</sup> Joh. 14.6.

<sup>366</sup> 1 Tim. 2.5.

<sup>367</sup> Psal. 95.1-7. Psal. 65.2.

<sup>368</sup> Joh. 14.13,14.

<sup>369</sup> Rom. 8.26.

<sup>370</sup> 1 Joh. 5.14.

<sup>371</sup> 1 Cor. 14.16,17.

<sup>372</sup> 1 Tim. 2.1,2. 2 Sam. 7.29.

<sup>373</sup> 2 Sam. 12.21,22,23.

<sup>374</sup> 1 Joh. 5.16.

<sup>375</sup> 1 Tim. 4.13.

<sup>376</sup> 2 Tim. 4.2. Luk. 8.18.

<sup>377</sup> Col. 3.16. Eph. 5.19.

<sup>378</sup> Mat. 28, 19,20.

<sup>379</sup> 1 Cor. 11.26.

<sup>380</sup> Esth. 4.16. Joel. 2.12.

<sup>381</sup> Exo. 15.1. &c. Ps. 107.

6. Neither *Prayer*, nor any other part of Religious worship, is now under the Gospel tied unto, or made more acceptable by, any place in which it is <sup>382</sup>performed, or towards which it is directed; but God is to be worshipped every where in *Spirit*, and in truth; as in <sup>383</sup>private families <sup>384</sup>daily, and <sup>385</sup>in secret each one by himself, so more solemnly in the publick Assemblies, which are not carelessly, nor wilfully, to be <sup>386</sup>neglected, or forsaken, when God by his word, or providence calleth thereunto.

7. As it is of the Law of nature, that in general a proportion of time by Gods appointment, be set a part for the Worship of God; so by his Word in a positive-moral, and perpetual Commandement, binding all men, in all Ages, he hath particularly appointed one day in seven for a <sup>387</sup>*Sabbath* to be kept holy unto him, which from the beginning of the World to the Resurrection of Christ, was the last day of the week; and from the resurrection of Christ, was changed into the first day of the week <sup>388</sup>which is called the Lords day; and is to be continued to the end of the World, as the *Christian Sabbath*; the observation of the last day of the week being abolished.

8. The *Sabbath* is then kept holy unto the Lord, when men after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy <sup>389</sup>rest all the day, from their own works, words, and thoughts, about their worldly employment, and recreations, but also are taken up the whole time in the publick and private exercises of his worship, and in the duties <sup>390</sup>of necessity and mercy.

## CHAP. XXIII.

### Of Lawful Oaths and Vows.

1. A lawful Oath is a part of religious worship, <sup>391</sup>wherein the person swearing in Truth, Righteousness, and Judgement, solemnly calleth God to witness what he sweareth; <sup>392</sup>and to judge him according to the Truth or falseness thereof.

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;

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<sup>382</sup> Joh. 4.21. Mal. 1.11. 1 Tim 2.8.

<sup>383</sup> Act. 10.2.

<sup>384</sup> Mat. 6.11. Ps. 55.17.

<sup>385</sup> Mat. 6.6.

<sup>386</sup> Heb. 10.25. Act. 2.42.

<sup>387</sup> Exo. 20.8.

<sup>388</sup> 1 Cor. 16.1,2. Act. 20.7. Rev. 1.10.

<sup>389</sup> Isa. 58.13. Neh 13.15-23.

<sup>390</sup> Mat. 12.1-13.

<sup>391</sup> Exo. 20 7. Deut. 10 20. Jer. 4.2.

<sup>392</sup> 2 Cro. 6 22,23.

or to *swear* at all by any other thing, is sinful and to be <sup>393</sup>abhorred; yet as in matter of weight and moment for confirmation of truth, <sup>394</sup>and ending all strife, an *Oath* is warranted by the Word of God; so a *lawful Oath* being imposed, <sup>395</sup>by lawful Authority, in such matters, ought to be taken.

3. Whosoever taketh an *Oath* warranted by the Word of God, ought duely to consider the weightiness of so solemn an act; and therein to avouch nothing, but what he knoweth to be the truth; for that by rash, false, and vain *Oaths* the <sup>396</sup>Lord is provoked, and for them this Land mournes.

4. An *Oath* is to be taken in the plain, and <sup>397</sup>common sense of the words; without equivocation, or mental reservation.

5. A Vow which is not to be made to any *Creature*, but to God alone, <sup>398</sup>is to be made and performed with all Religious care, and faithfulness: But Popish *Monastical Vows*, <sup>399</sup>of perpetual single life, professed <sup>400</sup>poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious, <sup>401</sup>and sinful snares, in which no *Christian* may intangle himself.

## CHAP. XXIV.

### Of the Civil Magistrate.

1. God the supream Lord, and King of all the World, hath ordained *Civil* <sup>402</sup>*Magistrates* to be under him, over the people for his own glory, and the publick good; and to this end hath armed them with the power of the Sword, for defence and encouragement of them that do good, and for the punishment of evil doers.

2. It is lawful for Christians to Accept, and Execute the Office of a *Magistrate* when called thereunto; in the management whereof, as they ought especially to maintain <sup>403</sup>Justice, and Peace, according to the wholesome Laws of each Kingdome, and Commonwealth: so for that end they may lawfully now under the New Testament <sup>404</sup>wage war upon just and necessary occasions.

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<sup>393</sup> Mat. 5.34.37. Jam. 5.12.

<sup>394</sup> Heb. 6.16. 2 Cor. 1.23.

<sup>395</sup> Neh. 13.25.

<sup>396</sup> Levit. 19.12. Jer. 23.10.

<sup>397</sup> Ps. 24.4.

<sup>398</sup> Psal. 76.11. Gen. 28.20,21 22.

<sup>399</sup> 1 Cor. 7.2.9.

<sup>400</sup> Eph. 4.28.

<sup>401</sup> Mat. 19.11.

<sup>402</sup> Rom. 13 1,2,3,4.

<sup>403</sup> 2 Sam. 23.3. Ps. 82.3,4.

<sup>404</sup> Luk. 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 yeilded by us, in the Lord; not only for wrath <sup>405</sup>but for Conscience sake; and we ought to make supplications and prayers for Kings, and all that are in Authority, <sup>406</sup>that under them we may live a quiet and peaceable life, in all godliness and honesty.

## CHAP. XXV.

### Of Marriage.

1. Marriage is to be between one *Man* and one *Woman*; <sup>407</sup>neither is it lawful for any man to have more then one *Wife*, nor for any *Woman* to have more then one *Husband* at the same time.

2. Marriage was ordained for the mutual help <sup>408</sup>of *Husband* and *Wife*, <sup>409</sup>for the increase of Man-kind, with a legitimate issue, and for <sup>410</sup>preventing of uncleanness.

3. It is lawful for <sup>411</sup>all sorts of people to *Marry*, who are able with judgment to give their consent; yet it is the duty of *Christians* <sup>412</sup>to *marry* in the Lord, and therefore such as profess the true Religion, should not *Marry* with Infidels, <sup>413</sup>or Idolaters; neither should such as are godly be unequally yoked, by *marrying* with such as are wicked, in their life, or maintain damnable Heresie.

4. *Marriage* ought not to be within the degrees of consanguinity, <sup>414</sup>or Affinity forbidden in the word; nor can such incestuous *Marriage* ever be made lawful, by any law of *Man* or consent of parties, <sup>415</sup>so as those persons may live together as *Man* and *Wife*.

## CHAP. XXVI.

### Of the Church.

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<sup>405</sup> Rom. 13.5,6,7. 1 Pet. 2.17.

<sup>406</sup> 1 Tim. 2.1,2.

<sup>407</sup> Gen. 2.24. Mal. 2 15. Mat. 19.5,6.

<sup>408</sup> Gen. 2.18.

<sup>409</sup> Gen 1.28.

<sup>410</sup> 1 Cor. 7 2,9.

<sup>411</sup> Heb. 13.4. 1 Tim. 4,3.

<sup>412</sup> 1 Cor. 7.39.

<sup>413</sup> Neh. 13 25,26,27.

<sup>414</sup> Levit. 18.

<sup>415</sup> Mar. 6.18. 1 Cor. 5.1.

1. The Catholick or universal Church, which (with respect to the internal work of the Spirit, and truth of grace) may be called invisible, consists of the whole <sup>416</sup>number of the Elect, that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fulness of him that filleth all in all.

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 unholyness of conversation, <sup>417</sup>are and may be called visible Saints; <sup>418</sup>and of such ought all particular Congregations to be constituted.

3. The purest Churches under heaven are subject <sup>419</sup>to mixture, and error; and som have so degenerated as to become <sup>420</sup>no Churches of Christ, but Synagogues of Satan; nevertheless Christ always hath had, and ever shall have a <sup>421</sup>Kingdome in this world, to the end thereof, of such as believe in him, and make profession of his Name.

4. The Lord Jesus Christ is the Head of the Church, in whom by the appointment of the Father, <sup>422</sup>all power for the calling, institution, order, or Government of the Church, is invested in a supream & soveraigne manner, neither can the Pope of *Rome* in any sense be head thereof, but is <sup>423</sup>that Antichrist, that Man of sin, and Son of perdition, that exalteth himself in the Church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.<sup>424</sup>

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, <sup>425</sup>those that are given unto him by his Father; that they may walk before him in all the <sup>426</sup>ways of obedience, which he prescribeth to them in his Word. Those thus called he commandeth to walk together in particular societies, or <sup>427</sup>Churches, for their mutual edification; and the due performance of that publick worship, which he requireth of them in the World.

6. The Members of these Churches are <sup>428</sup>Saints by calling, visibly manifesting and evidencing (in and by their profession and walking) their obedience unto that call of Christ; and do willingly consent to walk together according to the appointment of Christ, giving up themselves, to the Lord & one to another by the will of God, <sup>429</sup>in professed subjection to the Ordinances of the Gospel.

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<sup>416</sup> Heb. 12.23. Col. 1.18. Eph. 1.10,22.23. & ch. 5.23,27,32.

<sup>417</sup> 1 Cor. 1 2. Act. 11.26.

<sup>418</sup> Rom. 1.7. Eph. 1.20,21,22.

<sup>419</sup> 1 Cor. 15. Rev. 2. & ch. 3.[Note: Most modern versions cite 1 Corinthians 5:1-13 rather than 1 Corinthians 15:1-58 here.]

<sup>420</sup> Rev. 18.2. 2 Thes. 2.11,12.

<sup>421</sup> Mat. 16.18. Ps. 72.17. & Ps. 102.28. Rev. 12.17.

<sup>422</sup> Col. 1.18. Mat. 28.18,19.20. Eph. 4.11,12.

<sup>423</sup> 2 Thes. 2.3-9.

<sup>424</sup> [Note: Many today who hold firmly to the 1677/89 Confession cannot agree with this dogmatic identification of the Pope of Rome as the antichrist of 2 Thessalonians 2:2-9.]

<sup>425</sup> Joh 10.16. chap. 12,32.

<sup>426</sup> Mat. 28.20.

<sup>427</sup> Mat. 18.15-20.

<sup>428</sup> Rom. 1.7. 1 Cor. 1.2.

<sup>429</sup> Act. 2.41,42. ch. 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 <sup>430</sup>power and authority, which is any way needfull, 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.

8. A particular Church gathered, and compleatly Organized, according to the mind of Christ, consists of Officers, and Members; And the Officers appointed by *Christ* to be chosen and set apart by the Church (so called and gathered) for the peculiar Administration of Ordinances, and Execution of Power, or Duty, which he intrusts them with, or calls them to, to be continued to the end of the World are <sup>431</sup>Bishops or Elders and Deacons.

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 <sup>432</sup>suffrage of the Church it self; and Solemnly set apart by Fasting and Prayer, with imposition of hands of the <sup>433</sup>Eldership of the Church, if there be any before Constituted therein; And of a Deacon <sup>434</sup>that he be chosen by the like suffrage, and set apart by Prayer, and the like Imposition of hands.

10. The work of Pastors being constantly to attend the Service of *Christ*, in his Churches, in the Ministry of the Word, and Prayer, <sup>435</sup>with watching for their Souls, as they that must give an account to him; it is incumbent on the Churches to whom they Minister, not only to give them all due respect, <sup>436</sup>but also to communicate to them of all their good things according to their ability, so as they may have a comfortable supply, without being themselves <sup>437</sup>entangled in Secular Affairs; and may also be capable of exercising <sup>438</sup>Hospitality toward others; and this is required by the <sup>439</sup>Law of Nature, and by the Express order of our Lord Jesus, who hath ordained that they that preach the Gospel, should live of the Gospel.

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 <sup>440</sup>gifted, and fitted by the Holy *Spirit* for it, and approved, and called by the *Church*, may and ought to perform it.

12. As all Believers are bound to joyn themselves to particular *Churches*, when and where they have opportunity so to do; So all that are admitted unto the priviledges of a *Church*, are also <sup>441</sup>under the Censures and Government thereof, according to the Rule of *Christ*.

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<sup>430</sup> Mat. 18.17,18. 1 Cor. 5.4,5. with v. 13. 2 Cor. 2.6,7,8.

<sup>431</sup> Act. 20:17, with v. 28. Phil. 1.1.

<sup>432</sup> Act. 14.23: See the original.

<sup>433</sup> 1 Tim. 4.14.

<sup>434</sup> Act. 6.3.5.6.

<sup>435</sup> Act. 6.4. Heb. 13.17.

<sup>436</sup> 1 Tim. 5.17,18. Gal. 6.6,7.

<sup>437</sup> 2 Tim. 2.4.

<sup>438</sup> 1 Tim. 3.2.

<sup>439</sup> 1 Cor. 9.6.-14.

<sup>440</sup> Act. 11.19,20,21. 1 Pet. 4.10.11.

<sup>441</sup> 1 Thes. 5.14. 2 Thes 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*, <sup>442</sup>in the further proceeding of the *Church*.

14. As each *Church*, and all the Members of it are bound to <sup>443</sup>pray continually, for the good and prosperity of all the *Churches* of *Christ*, in all places; and upon all occasions to further it (every one within the bounds of their places, and callings, in the Exercise of their Gifts and Graces) so the *Churches* (when planted by the providence of God so as they may enjoy opportunity and advantage for it) ought to hold <sup>444</sup>communion amongst themselves for their peace, increase of love, and mutual edification.

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, <sup>445</sup>and give their advice, in or about that matter in difference, to be reported to all the Churches concerned; howbeit these messengers assembled are not entrusted with any Church-power properly so called; or with any jurisdiction over the Churches themselves, to exercise any censures either over any Churches, or Persons: or <sup>446</sup>to impose their determination on the Churches, or Officers.

## CHAP. XXVII.

### Of the Communion of Saints.

1. All *Saints* that are united to Jesus Christ their *Head*, by his Spirit, and Faith; although they are not made thereby one person with him, have <sup>447</sup>fellowship in his Graces, sufferings, death, resurrection, and glory; and being united to one another in love, they <sup>448</sup>have communion in each others gifts, and graces; and are obliged to the performance of such duties, publick and private, in an orderly way, <sup>449</sup>as do conduce to their mutual good, both in the inward and outward man.

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<sup>442</sup> Mat. 18.15.16,17. Eph. 4 2,3.

<sup>443</sup> Eph. 6.18. Ps. 122.6.

<sup>444</sup> Rom. 16.1,2. 3 Joh. 8,9,10.

<sup>445</sup> Act. 15.2,4,6. & 22,23,25.

<sup>446</sup> 2 Cor. 1.24. 1 Joh. 4.1.

<sup>447</sup> 1 Joh. 1.3. Joh. 1.16. Phil. 3 10 Rom. 6.5 6.

<sup>448</sup> Eph. 4.15.16. 1 Cor. 12.7. 1 Cor. 3 21,22,23.

<sup>449</sup> 1 Thes. 5.11.14. Rom. 1.12. 1 Joh. 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, <sup>450</sup>as tend to their mutual edification; as also in relieving each other in <sup>451</sup>outward things according to their several abilities, and necessities; which communion according to the rule of the Gospel, though especially to be exercised by them, in the relations wherein they stand, whether in <sup>452</sup>families, or <sup>453</sup>Churches; yet as God offereth opportunity is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as *Saints*, doth not take away or <sup>454</sup>infringe, the title or propriety, which each man hath in his goods and possessions.

## CHAP. XXVIII.

### Of Baptism and the Lords Supper.

1. Baptism and the Lords Supper are ordinances of positive, and sovereign institution; appointed by the Lord Jesus the only Law-giver, to be continued in his Church <sup>455</sup>to the end of the world.

2. These holy appointments are to be administred by those only, who are qualified and thereunto called according <sup>456</sup>to the commission of Christ.

## CHAP. XXIX.

### Of Baptism.

1. Baptism is an Ordinance of the New Testament, ordained by Jesus Christ, to be unto the party Baptized, a sign of his fellowship with him, in his death, <sup>457</sup>and resurrection; of his being engrafted into him; of <sup>458</sup>remission of sins; and of his <sup>459</sup>giving up unto God through Jesus Christ to live and walk in newness of Life.

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<sup>450</sup> Heb. 10 24,25. with ch. 3.12,13.

<sup>451</sup> Act. 12.29.30. [Note: It appears that the reference to Acts 12:29,30 in the original manuscript is an error (Acts 12:29,30 do not exists). Most modern versions cite Acts 11:29,30.]

<sup>452</sup> Eph. 6.4.

<sup>453</sup> 1 Cor. 12.14.-27.

<sup>454</sup> Act. 5.4. Eph. 4.28.

<sup>455</sup> Mat. 28 19,20. 1 Cor. 11.26.

<sup>456</sup> Mat. 28.19. 1 Cor. 4.1.

<sup>457</sup> Rom. 6.3,4,5. Col. 2.12. Gal. 3.27.

<sup>458</sup> Mar. 1.4. Act. 26.16. [Note: it appears that the reference to Acts 26:16 in the original manuscript is an error. Most modern versions have Acts 22:16 which seems more relevant.]

<sup>459</sup> Rom, 6.2,4.

2. Those who do actually professe <sup>460</sup>repentance towards *God*, faith in, and obedience, to our Lord Jesus, are the only proper subjects of this ordinance.

3. The outward element to be used in this ordinance <sup>461</sup>is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit.

4. Immersion, or dipping of the person <sup>462</sup>in water, is necessary to the due administration of this ordinance.

## CHAP. XXX.

### Of the Lords 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 <sup>463</sup>confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in him, their further ingagement in, and to, all duties which they owe unto him; <sup>464</sup>and to be a bond and pledge of their communion with him, and with each other.

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 <sup>465</sup>one offering up of himself, by himself, upon the crosse, once for all; and a spiritual oblation of all <sup>466</sup>possible praise unto God for the same; so that the Popish sacrifice of the Mass (as they call it) is most abominable, injurious to Christs own only sacrifice, the alone propitiation for all the sins of the Elect.

3. The Lord Jesus hath in this Ordinance, appointed his Ministers to Pray, and bless the Elements of Bread and Wine, and thereby to set them apart from a common to an holy use, and to take and break the Bread; to take the Cup, <sup>467</sup>and (they communicating also themselves) to give both to the Communicants.

4. The denial of the Cup to the people, worshiping the Elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, <sup>468</sup>are all contrary to the nature of this Ordinance, and to the institution of Christ.

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<sup>460</sup> Mar. 16.16. Act. 8.36,37.

<sup>461</sup> Mat 28.19,20. with Act. 8.38.

<sup>462</sup> Mat. 3.16. Joh. 3 23.

<sup>463</sup> 1 Cor. 11.23,24,25,26.

<sup>464</sup> 1 Cor. 10.16,17,21.

<sup>465</sup> Heb. 9.25,26,28.

<sup>466</sup> 1 Cor. 11.24. Mat. 26.26,27.

<sup>467</sup> 1 Cor. 11.23,24,25,26, &c.

<sup>468</sup> Mat 26.26,27,28. Mat. 15.9. Exod. 20.4,5.

5. The outward Elements in this Ordinance, duely set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, although in terms used figuratively, they are sometimes called by the name of the things they represent, to wit the <sup>469</sup>body and Blood of Christ; albeit in substance, and nature, they still remain truly, and only <sup>470</sup>Bread, and Wine, as they were before.

6. That doctrine which maintains a change of the substance of Bread and Wine, into the substance of Christs body and blood (commonly called Transubstantiation) by consecration of a Priest, or by any other way, is repugnant not to Scripture <sup>471</sup>alone, but even to common sense and reason; overthroweth the <sup>472</sup>nature of the ordinance, and hath been and is the cause of manifold superstitions, yea, of gross Idolatries.

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 <sup>473</sup>& 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.

8. All ignorant and ungodly persons, as they are unfit to enjoy communion <sup>474</sup>with *Christ*; so are they unworthy of the Lords Table; and cannot without great sin against him, while they remain such, partake of these holy mysteries, <sup>475</sup>or be admitted thereunto: yea whosoever shall receive unworthily are guilty of the Body and Blood of the Lord, eating and drinking judgement to themselves.

## CHAP. XXXI.

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

1. The Bodies of Men after Death return to dust, <sup>476</sup>and see corruption; but their Souls (which neither die nor sleep) having an immortal subsistence, immediately <sup>477</sup>return to God who gave them: the Souls of the Righteous being then made perfect in holyness, are received into paradise where they are with *Christ*, and behold the face of *God*, in light <sup>478</sup>and glory; waiting for the full Redemption of their Bodies; and the souls of the wicked, are cast into hell; where they remain in torment and

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<sup>469</sup> 1 Cor. 11.27.

<sup>470</sup> 1 Cor. 11.26. & v. 28.

<sup>471</sup> Act. 3.21. Luk. 24.6. % v. 39.

<sup>472</sup> 1 Cor. 11.24,25.

<sup>473</sup> 1 Cor. 10.16. ch. 11.23-26.

<sup>474</sup> 2 Cor: 6,14,15.

<sup>475</sup> 1 Cor. 11.29. Mat. 7.6.

<sup>476</sup> Gen. 3.19. Act. 13.36.

<sup>477</sup> Eccles. 12.7.

<sup>478</sup> Luk. 23.43. 2 Cor. 5.1,6,8. Phil. 1.23. Heb. 12.23.

utter darkness, reserved to <sup>479</sup>the judgement of the great day; besides these two places for Souls separated from their bodies, the Scripture acknowledgeth none.

2. At the last day such of the Saints as are found alive shall not sleep but be <sup>480</sup>changed; and all the dead shall be raised up with the self same bodies, and <sup>481</sup>none other; although with different <sup>482</sup>qualities, which shall be united again to their Souls for ever.

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, <sup>483</sup>and be made conformable to his own glorious Body.

## CHAP. XXXII.

### Of the Last Judgement.

1. God hath appointed a Day wherein he will judge the world in Righteousness, by <sup>484</sup>Jesus Christ; to whom all power and judgement is given of the Father; in which Day not only the <sup>485</sup>Apostate Angels shall be judged; but likewise all persons that have lived upon the Earth, shall appear before the Tribunal of *Christ*; <sup>486</sup>to give an account of their Thoughts, Words, and Deeds, and to receive according to what they have done in the body, whether good or evil.

2. The end of Gods appointing this Day, is for the manifestation of the glory of his Mercy, in the Eternal Salvation of the Elect; <sup>487</sup>and of his Justice in the Eternal damnation of the Reprobate, who are wicked and disobedient; for then shall the Righteous go into Everlasting Life, and receive that fulness of Joy, and Glory, with everlasting reward, in the presence <sup>488</sup>of the Lord: but the wicked who know not God, and obey not the Gospel of Jesus Christ, shall be cast into Eternal torments, and <sup>489</sup>punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.

3. As Christ would have us to be certainly perswaded that there shall be a Day of judgement, both <sup>490</sup>to deter all men from sin, and for the greater <sup>491</sup>consolation of the godly, in their adversity;

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<sup>479</sup> Jud. 6,7. 1 Pet. 3.19. Luk. 16.23,24.

<sup>480</sup> 1 Cor. 15: 51,52. 1 Thes. 4.17.

<sup>481</sup> Job 19.26,27.

<sup>482</sup> 1 Cor. 15.42,43.

<sup>483</sup> Act. 24.15. Joh. 5.28,29. Phil. 3.21.

<sup>484</sup> Act. 17.31. Joh. 5.22,27.

<sup>485</sup> 1 Cor. 6.3. Jud. 6.

<sup>486</sup> 2 Cor. 5.10. Eccles. 12.14. Mat. 12.36. Rom. 14.10,12. Mat. 25.32. &c.

<sup>487</sup> Rom. 9.22,23.

<sup>488</sup> Mat. 25.21,34. 2 Tim. 4.8.

<sup>489</sup> Mat. 25.46. Mar. 9.48. 2 Thes. 1.7,8,9,10.

<sup>490</sup> 2 Cor. 5.10,11.

<sup>491</sup> 2 Thes. 1.5,6,7.

so will he have that day unknown to Men, that they may shake off all carnal security, and be always watchful, because they know not at what hour, the <sup>492</sup>Lord will come; and may ever be prepared to say, <sup>493</sup>*Come Lord Jesus, Come quickly, Amen.*

## AN APPENDIX

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

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

And although we do differ from our brethren who are Paedobaptists; in the subject and administration of Baptisme, and such other circumstances as have a necessary dependence on our observance of that Ordinance, and do frequent our own assemblies for our mutual edification, and discharge of those duties, and services which we owe unto God, and in his fear to each other: yet we would not be from hence misconstrued, as if the discharge of our own consciences herein, did any wayes disoblige or alienate our affections, or conversation from any others that fear the Lord; but that we may and do as we have opportunity participate of the labors of those, whom God hath indued with abilities above our selves, and qualified, and called to the Ministry of the *Word*, earnestly desiring to approve our selves to be such, as follow after peace with holyness, and therefore we alwaies keep that blessed *Irenicum*, or healing *Word* of the Apostle before our eyes; if in any thing ye be otherwise minded, God shall reveal even this unto you; nevertheless whereto we have already attained; let us walk by the same rule, let us mind the same thing, *Phil* 3. v. 15, 16.

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

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<sup>492</sup> Mar. 13.35,36,37. Luk. 13.35,36. [Note: It appears that the reference to Luke 13:35,36 in the original manuscript is an error (Luke 13:36 does not exist). Most modern versions have Luke 12:35-40.]

<sup>493</sup> Rev. 22.20.

It would not become us to give any such intimation, as should carry a semblance that what we do in the service of God is with a doubting conscience, or with any such temper of mind that we do thus for the present, with a reservation that we will do otherwise hereafter upon more mature deliberation; nor have we any cause so to do, being fully perswaded, that what we do is agreeable to the will of God. Yet we do heartily propose this, that if any of the Servants of our Lord Jesus shall, in the Spirit of meekness, attempt to convince us of any mistake either in judgement or practise, we shall diligently ponder his arguments; and accompt him our chiefest friend that shall be an instrument to convert us from any error that is in our ways, for we cannot wittingly do any thing against the truth, but all things for the truth.

And therefore we have indeavoured seriously to consider, what hath been already offered for our satisfaction in this point; and are loth to say any more lest we should be esteemed desirous of renewed contests thereabout: yet forasmuch as it may justly be expected that we shew some reason, why we cannot acquiesce in what hath been urged against us; we shall with as much brevity as may consist with plainness, endeavour to satisfie the expectation of those that shall peruse what we now publish in this matter also.

1. As to those Christians who consent with us, *That Repentance from dead works, and Faith towards God, and our Lord Jesus Christ, is required in persons to be Baptized*; and do therefore supply the defect of the (infant being incapable of making confession of either) by others who do undertake these things for it. Although we do find by Church history that this hath been a very antient practise; yet considering, that the same Scripture which does caution us against censuring our brother, with whom we shall all stand before the judgment seat of Christ, does also instruct us, *That every one of us shall give an accompt of himself to God, and whatsoever is not of Faith is Sin.* Rom. 14:4, 10, 12, 23. Therefore we cannot for our own parts be perswaded in our own minds, to build such a practise as this, upon an unwritten tradition: But do rather choose in all points of Faith and Worship, to have recourse to the holy Scriptures, for the information of our judgment, and regulation of our practise; being well assured that a conscientious attending thereto, is the best way to prevent, and rectifie our defects and errors. 2 Tim. 3.16,17. And if any such case happen to be debated between Christians, which is not plainly determinable by the Scriptures, we think it safest to leave such things undecided until the second coming of our Lord Jesus; as they did in the Church of old, until there should arise a Priest with *Urim and Thummim*, that might certainly inform them of the mind of God thereabout, Ezra 2.62,63.

2. As for those our Christian brethren who do ground their arguments for Infants baptism, upon a presumed faederal Holiness, or Church-Membership, we conceive they are deficient in this, that albeit this Covenant-Holiness and Membership should be as is supposed, in reference unto the Infants of Believers; yet no command for Infant baptism does immediately and directly result from such a quality, or relation.

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

So it was in the Covenant that God made with *Abraham* and his Seed. The sign whereof was appropriated only to the Male, notwithstanding that the female seed as well as the Male were



comprehended in the Covenant and part of the Church of God; neither was this sign to be affixed to any Male Infant till he was eight dayes old, albeit he was within the Covenant from the first moment of his life; nor could the danger of death, or any other supposed necessity, warrant the circumcising of him before the set time, nor was there any cause for it; the commination of being cut off from his people, being only upon the neglect, or contempt of the precept.

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

This may suffice to shew, that where there was both an expresse Covenant, and a sign thereof (such a Covenant as did separate the persons with whom it was made, and all their off-spring from all the rest of the world, as a people holy unto the Lord, and did constitute them the visible Church of God, (though not comprehensive of all the faithful in the world) yet the sign of this Covenant was not affixed to all the persons that were within this Covenant, nor to any of them till the prefixt season; nor to other faithful servants of God, that were not of descent from *Abraham*. And consequently that it depends purely upon the will of the Law-giver, to determine what shall be the sign of his Covenant, unto whom, at what season, and upon what terms, it shall be affixed.

If our brethren do suppose baptism to be the seal of the Covenant which God makes with every beleiver (of which the Scriptures are altogether silent) it is not our concern to contend with them herein; yet we conceive the seal of that Covenant is the indwelling of the Spirit of Christ in the particular and individual persons in whom he resides, and nothing else, neither do they or we suppose that baptism is in any such manner substituted in the place of circumcision, as to have the same (and no other) latitude, extent, or terms, then circumcision had; for that was suited only for the Male children, baptism is an ordinance suited for every beleiver, whether male, or femal. That extended to all the males that were born in *Abrahams* house, or bought with his money, equally with the males that proceeded from his own loynes; but baptisme is not so far extended in any true Christian Church that we know of, as to be administred to all the poor infidel servants, that the members thereof purchase for their service, and introduce into their families; nor to the children born of them in their house.

But we conceive the same parity of reasoning may hold for the ordinance of baptism as for that of circumcision; *Exodus* 12.49. *viz.* one law for the stranger, as for the home born: If any desire to be admitted to all the ordinances, and priviledges of Gods house, the door is open; upon the same terms that any one person was ever admitted to all, or any of those priviledges, that belong to the Christian Church; may all persons of right challenge the like admission.

As for that text of Scripture, *Rom.* 4.11. *He received circumcision a seal of the righteousness of the faith which he had yet being uncircumcised;* we conceive if the Apostles scope in that place be duly attended to, it will appear that no argument can be taken from thence to inforce Infant baptism; and forasmuch as we find a full and fair account of those words given by the learned Dr. *Lighfoot* (a man not to be suspected of partiality in this controversie) in his *Hor. Hebrai*, on the I

Cor. 7.19. p.42, 43. we shall transcribe his words at large, without any comment of our own upon them.

Circumcision is nothing, if we respect the time, for now it was without use, that end of it being especially fulfilled; for which it had been instituted: this end the Apostle declares in these words, Rom. 4.11. σφραγίδα. But I fear that by most translations they are not sufficiently suited to the end of circumcision, and the scope of the Apostle whilst something of their own is by them inserted.

And after the Doctor hath represented diverse versions of the words agreeing for the most part in sense with that which we have in our Bibles he thus proceeds.

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

Give me leave thus to render the words; *And he received the sign of circumcision, a seal of the Righteousness of Faith, which was to be in the uncircumcision, Which was to be* (I say) *not which had been*, not that which *Abraham* had whilst he was yet uncircumcised; but that which his uncircumcised seed should have, that is the Gentiles, who in time to come should imitate the faith of *Abraham*.

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

This promise is first made unto him, *Thou shalt be the Father of many Nations* (in what sense the Apostle explaineth in that chapter) and then there is subjoined a double seal for the confirmation of the thing, to wit, the change of the name *Abram* into *Abraham*, and the institution of circumcision. v4. *Behold as for me, my Covenant is with thee, and thou shalt be the Father of many Nations.* Wherefore was his name called *Abraham*? for the sealing of this promise. *Thou shalt be the Father of many Nations.* And wherefore was circumcision instituted to him? For the sealing of the same promise. *Thou shalt be the Father of many Nations.* So that this is the sense of the Apostle; most agreeable to the institution of circumcision; he received the sign of circumcision, a seal of the Righteousness of Faith which in time to come the uncircumcision (or the Gentiles) should have and obtain.

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

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

3. Of whatsoever nature the holiness of the children mentioned, 1 Cor. 7.12. be, yet they who do conclude that all such children (whether Infants or of riper years) have from hence an immediate right to baptism, do as we conceive put more into the conclusion, then will be found in the premisses.

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

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

Besides if it had been the usual practice in the Apostles dayes for the father or mother that did beleive, to bring all their children with them to be baptised; then the holiness of the beleiving *Corinthians* children, would not at all have been in question when this Epistle was written; but might have been argued from their passing under that ordinance, which represented their new birth, although they had derived no holiness from their Parents, by their first birth; and would have layen as an exception against the Apostles inference, *else were your Children unclean, &c*. But of the sanctification of all the children of every beleiver by this ordinance, or any other way, then what is beforementioned, the Scripture is altogether silent.

This may also be added; that if this birth holiness do qualifie all the children of every believer, for the ordinance of baptism; why not for all other ordinances? for the Lords Supper as was practiced for a long time together? for if recourse be had to what the Scriptures speak generally of this subject; it will be found, that the same qualities which do intitle any person to baptism, do so also for the

participation of all the Ordinances, and priviledges of the house of God, that are common to all believers.

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

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

*Cornelius worshipped God with all his house, the Jaylor, and Crispus the chief ruler of the Synagogue, believed God with each of their houses. The houshold of Stephanus addicted themselves to the Ministry of the Saints: so that thus far Worshipping, and Believing runs parallel with Baptism. And if Lydia, had been a married person, when she believed, it is probable her husband would also have been named by the Apostle, as in like cases, inasmuch as he would have been not only a part, but the head of that baptised houshold.*

Who can assign any probable reason, why the Apostle should make mention of four or five households being baptised and no more? or why he does so often vary in the method of his salutations, *Rom. 1. 6.* sometimes mentioning only particular persons of great note, other times such, and the Church in their house? the Saints that were with them; and them belonging to *Narcissus*, who were in the Lord; thus saluting either whole families, or part of families, or only particular persons in families, considered as they were in the Lord, for if it had been an usual practise to baptize all children, with their parents; there were then many thousands of the Jews which believed, and a great number of the Gentiles, in most of the principle Cities in the World, and among so many thousands, it is more then probable there would have been some thousands of households baptised; why then should the Apostle in this respect signalize one family of the Jews and three or four of the Gentiles, as particular instances in a case that was common? whoever supposes that we do willfully debar our children, from the benefit of any promise, or priviledge, that of right belongs to the children of believing parents; they do entertain over severe thoughts of us: to be without natural affections is one of the characters of the worst of persons; in the worst of times. Wee do freely confesse our selves guilty before the Lord, in that we have not with more circumspection and diligence train'd up those that relate to us in the fear of the Lord; and do humbly and earnestly pray, that our omissions herein may be remitted, and that they may not redound to the prejudice of our selves, or any of ours: but with respect to that duty that is incumbent on us, we acknowledge our selves obliged by the precepts of God, to bring up our children in the nurture and admonition of the Lord, to teach them his fear, both by instruction and example; and should we set light by this precept, it would demonstrate that we are more vile then the unnatural Heathen, that like not to retain God in their knowledge, our baptism might then be justly accompted, as no baptism to us.

There are many special promises that do incourage us as well as precepts, that do oblige us to the close pursuit of our duty herein: that God whom we serve, being jealous of his Worship, threatens the visiting of the Fathers transgression upon the children to the third and fourth generation of them that hate him: yet does more abundantly extend his mercy, even to thousands (respecting the offspring and succeeding generations) of them that love him, and keep his commands.

When our Lord rebuked his disciples for prohibiting the access of little children that were brought to him, that he might pray over them, lay his hands upon them, and blesse them, does declare, *that of such is the Kingdom of God*. And the Apostle *Peter* in answer to their enquiry, that desired to know what they must do to be saved, does not only instruct them in the necessary duty of repentance and baptism; but does also thereto encourage them, by that promise which had reference both to them, and their children; if our Lord Jesus in the forementioned place, do not respect the qualities of children (as elsewhere) as to their meekness, humility, and sincerity, and the like; but intend also that those very persons and such like, appertain to the Kingdom of God, and if the Apostle *Peter* in mentioning the aforesaid promise, do respect not only the present and succeeding generations of those Jews, that heard him, (in which sense the same phrase doth occur in Scripture) but also the immediate off-spring of his auditors; whether the promise relate to the gift of the Holy Spirit, or of eternal life, or any grace, or priviledge tending to the obtaining thereof; it is neither our concerne nor our interest to confine the mercies, and promises of God, to a more narrow, or lesse compasse then he is pleased graciously to offer and intend them; nor to have a light esteem of them; but are obliged in duty to God, and affection to our children; to plead earnestly with God and use our utmost endeavours that both our selves, and our off-spring may be partakers of his Mercies and gracious Promises: yet we cannot from either of these texts collect a sufficient warrant for us to baptize our children before they are instructed in the principles of the Christian Religion.

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

That there were some believing children of believing parents in the Apostles dayes is evident from the Scriptures, even such as were then in ther fathers family, and under their parents tuition, and education; to whom the Apostle in several of his Epistles to the Churches, giveth commands to obey their parents in the Lord; and does allure their tender years to hearken to this precept, by reminding them that it is the first command with promise.

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

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

But that this was not generally so, that all the children of believers were accounted for believers (as they would have been if they had been all baptised) may be collected from the character which the Apostle gives of persons fit to be chosen to Eldership in the Church which was not common to all believers; among others this is expressly one, *viz. If there be any having believing, or faithful children*, not accused of Riot or unruly; and we may from the Apostles writings on the same subject collect the reason of this qualification, *viz.* That in case the person designed for this office to teach and rule in the house of God, had children capable of it; there might be first a proof of his ability, industry, and successe in this work in his own family; and private capacity, before he was ordained to the exercise of this authority in the Church, in a publick capacity, as a Bishop in the house of God.

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

We are not insensible that as to the order of Gods house, and entire communion therein there are some things wherein we (as well as others) are not at a full accord among our selves, as for instance; the known principle, and state of the consciences of diverse of us, that have agreed in this Confession is such; that we cannot hold Church-communion, with any other then Baptized-believers, and Churches constituted of such; yet some others of us have a greater liberty and freedom in our spirits that way; and therefore we have purposely omitted the mention of things of that nature, that we might concur, in giving this evidence of our agreement, both among our selves, and with other good Christians, in those important articles of the Christian Religion, mainly insisted on by us: and this notwithstanding we all esteem it our chief concern, both among our selves, and all others that in every place call upon the name of the Lord Jesus Christ our Lord, both theirs and ours, and love him in sincerity, to endeavour to keep the unity of the Spirit, in the bond of peace; and in order thereunto, to exercise all lowliness and meekness, with long-suffering, forbearing one another in love.

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

In the beginning of the Christian Church, when the doctrine of the baptism of *Christ* was not universally understood, yet those that knew only the baptism of *John*, were the Disciples of the Lord Jesus; and *Apollus* an eminent Minister of the Gospel of Jesus.

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

Let not our zeal herein be misinterpreted: that God whom we serve is jealous of his worship. By his gracious providence the Law thereof, is continued amongst us; and we are forewarned by what hapned in the Church of the Jews, that it is necessary for every generation, and that frequently in every generation to consult the divine oracle, compare our worship with the rule, and take heed to what doctrines we receive and practise.

If the ten commands exhibited in the popish Idolatrous service books had been received as the entire law of God, because they agree in number with his ten commands, and also in the substance of nine of them; the second Commandment forbidding Idolatry had been utterly lost.

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

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

**FINIS**

### **Subscribers to the Confession of Faith**

We the Ministers, and Messengers of, and concerned for upwards of, one hundred Baptised 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.

Hanserd Knollys	Pastor	Broken Wharf	London
William Kiffin	”	Devonshire-square	”
John Harris	”	Joiner’s Hall	”
William Collins	”	Petty France	”
Hurcules Collins	”	Wapping	”
Robert Steed	”	Broken Wharf	”
Leonard Harrison	”	Limehouse	”
George Barret	”	Mile End Green	”
Isaac Lamb	”	Pennington-street	”
Richard Adams	Minister	Shad Thames	Southwark
Benjamin Keach	Pastor	Horse-lie-down	”
Andrew Gifford	”	Bristol, Fryars	Som. & Glouc.
Thomas Vaux	”	Broadmead	”
Thomas Winnel	”	Taunton	”
James Hitt	Preacher	Dalwood	Dorset
Richard Tidmarsh	Minister	Oxford City	Oxon
William Facey	Pastor	Reading	Berks
Samuel Buttall	Minister	Plymouth	Devon
Christopher Price	”	Abergavenny	Monmouth
Daniel Finch	”	Kingsworth	Herts
John Ball	”	Tiverton	Devon
Edmond White	Pastor	Evershall	Bedford
William Prichard	”	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	”	Stukeley	Bucks
Edward Price	”	Hereford City	Hereford
William Phipps	”	Exon	Devon
William Hawkins	”	Dimmock	Gloucester
Samuel Ewer	”	Hemstead	Herts
Edward Man	”	Houndsditch	London
Charles Archer	”	Hock-Norton	Oxon

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

## DOCTRINE AND THEOLOGY OF THE CONFESSION

### What is a Confession of Faith?: Some Quotations

“This little volume, is not issued as an authoritative rule, or code of faith, whereby you are to be fettered, but as an assistance to you in controversy, a confirmation in faith, and a means of edification in righteousness. Here the younger members of our church will have a body of divinity in small compass, and by means of Scriptural proofs, will be ready to give an account for the hope that is in them.

Be not ashamed of your faith; remember it is the ancient gospel of martyrs, confessors, reformers and saints. Above all, it is “the truth of God”, against which the gates of Hell cannot prevail.

Let your lives adorn your faith, let your example adorn your creed. Above all live in Christ Jesus, and walk in Him, giving credence to no teaching but that which is manifestly approved of Him, and owned by the Holy Spirit. Cleave fast to the Word of God which is here mapped out for you.” **C. H. Spurgeon** (from the preface to the *1689 London Baptist Confession of Faith* which his republished for use by his congregation).

“A confession of our loyalty to the Bible is not enough. The most radical denials of biblical truth frequently coexist with a professed regard for the authority and testimony of the Bible. When men use the very words of the Bible to promote heresy, when the Word of truth is perverted to serve error, nothing less than a confession of Faith will serve publicly to draw the lines between truth and error. . . .

The church is to “hold fast the form of sound words” (2 Tim. 1:13), to “contend earnestly for the faith which was once delivered to the saints” (Jude 3), and to “stand fast with one spirit, with one soul striving for the faith of the gospel” (Phil. 1:27). In the fulfilment of this task, a confession is a useful tool for discriminating truth from error and for presenting in a small compass the central doctrines of the Bible in their integrity and due proportions. . . .

Nevertheless, our confessions are not inherently sacrosanct or beyond revision and improvement; and, of course, church history did not stop in the seventeenth century. We are faced with errors today which those who drew up the great confessions were not faced with and which they did not explicitly address in the confessions, but it is a task to be undertaken with extreme caution. . . .

A confession is a useful means for the public affirmation and defence of truth . . . (it) serves as a public standard of fellowship and discipline . . . (and it) serves as a concise standard by which to evaluate ministers of the Word.” **R. P. Martin** in Samuel E. Waldron, *A Modern Exposition of the 1689 Baptist Confession of Faith*, (Evangelical Press, 1989), p9-23.

“This may be affirmed, that no private Christian would fail to benefit largely from a deliberate and studious perusal and reperusal of the Confession of Faith or the express purpose of obtaining a clear and systematic conception of sacred truth, both as a whole, and with all its parts so arranged

as to display their relative importance, and their mutual bearing upon, and illustration of each other. . .

A confession of faith is not the very voice of Divine Truth, but the echo of that Truth from souls that have heard its utterance, felt its power, and are answering to its call.” **W. Hetherington** (concerning the Westminster Confession of Faith).

“This unique doctrinal and practical outlook of Reformed Baptists was summarised historically in the London Confession of Faith published in 1689. For almost 300 years this has been the standard doctrinal statement of such Baptists. Most Reformed Baptists today hold to this Confession as comprehensively summarising their understanding of the Word of God”. **Samuel Waldron**, *Baptists Roots in America*, p.viii,ix)

## Overview and Development of the 1689 Confession of Faith

Chapt.	
<b>1-8</b>	<b>Division 1: The foundations of Christian thought</b>
1	Unit 1 — The Scriptures
2-3	Unit 2 — God
2	I. God’s nature
3	II. God’s decree
4-6	Unit 3 — The Original Creation
4	I. Creation
5	II. Providence
6	III. Sin
7	Unit 4 — God’s Covenant
8	Unit 5 — Christ’s Person and Work
<b>9-20</b>	<b>Division 2: Experimental religion: salvation applied</b>
9	Unit 1 — The Setting — Free Will
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10-13	I. The blessings God bestows
10	A. Effectual calling
11	B. Justification

12	C. Adoption
13	D. Sanctification
14-18	II. The graces man exercises
14	A. Faith
15	B. Repentance
16	C. Good works
17	D. Perseverance
18	E. Assurance
19-20	Unit 3 — The Means
19	I. God's law
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<b>21-30</b>	<b>Division 3: The divine institutions</b>
21	Unit 1 — Liberty of Conscience
22-23	Unit 2 — Religious Worship
22	I. Overview of religious worship
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24	Unit 3 — Civil Government
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26-30	Unit 5 — The Church
26	I. Overview of the church
27	II. The fellowship of the church
28-30	III. The sacraments of the church
<b>31-32</b>	<b>Division 4: The world to come</b>
31	Unit 1 — The Intermediate and Resurrection State
32	Unit 2 — The Final Judgement

This outline was developed by Pastor Greg Nichols (Grand Rapids) and taken from: Samuel E. Waldron, *A Modern Exposition of the 1689 Baptist Confession of Faith*, (Evangelical Press, 1989), p433-434. Used by permission.

## Doctrinal Distinctives of the 1689 London Baptist Confession of Faith

<b>Doctrinal Distinctive</b>	<b>Opposing Error</b>	<b>Chapt.Para</b>	<b>Major Scriptural Support</b>
<b>1. Christian</b> (Orthodox)	Damning Heretical Doctrines		
<b>1.1</b> re: Scripture	Liberal; Neo-Orthodox	Ch. 1	1Jn 4:6
<b>1.2</b> re: God	Jehovah Witness	Ch. 2	1Jn 5:12; 2Jn 7-11
<b>1.3</b> re: Creation Providence	&Evolution, Chance	Ch. 4, 5, 6	Ac 17:30-31
<b>1.4</b> re: Christ	Liberal; Neo-Orthodox Jehovah Witness	Ch. 8	Ro 10:9-10
<b>1.5</b> re: The Gospel	Roman Catholic	Ch. 11	Gal 1:6-10
<b>1.6</b> re: The Christian Life	Easy Believism	Ch. 11.2, 13	1Co 6:9-10
<b>1.7</b> re: The World Come	Universalism Annihilationism	Ch. 31, 32	2Ti 2:16-18; Re 22:19; 20:15; 14:9-11
<b>2. Covenantal</b>	Dispensational	Ch. 7	Ac 4:12; Jer 31:31-34; 1Co 11:25; Ro 9:6; Gal 3:29; Php 3:3
<b>3. Calvinistic</b> (Following the cannons of the Synod of Dort)	A r m i n i a n (Hypercalvinist)		
<b>3.1</b> The Planning of Salvation: Unconditional Election	Foreseen Merit	Ch. 3	Mt 11:20-28; Eph 1:4-5
<b>3 . 2</b> T h e Accomplishment of Salvation: Definite Atonement	Universal Atonement	Ch. 8.5; 8.8	Ro 8:32
<b>3.3</b> Conversion			
<b>3.3.1</b> Total Inability (Depravity)	Prevenient Grace	Ch. 9 (Ch. 6)	Ro 8:7-8; Jer 13:23; Jn 6:44
<b>3.3.2</b> The Free Offer of the Gospel	Hypercalvinism	Ch. 7.2, Ch. 20.3	Mt 28-30; 28:19; Jn 5:34
<b>3.3.3</b> Irresistible Grace	Decisionism	Ch 10, Ch. 20.4	Ro 9:14-16
<b>3.4</b> The Christian Life: Perseverance of the Saints	Falling from Grace	Ch. 17	Php 1:6
<b>4. Puritan</b>			
<b>4.1</b> Liberty of Conscience	L e g a l i s m ; T r a d i t i o n a l i s m ; C a t h o l i c i s m ; A n g l i c a n i s m	Ch. 21	Ro 14:4; Mt 15:9

<b>4.2</b>	God-honoring Worship	Ch. 22; 23	
<b>4.2.1</b>	The Regulative Principle	Anglicanism; Sovereign Grace; Charismatic	Ch. 22.1 De 12:32
<b>4.2.2</b>	God's Designated Day: The Christian Sabbath	Libertarian, Sovereign Grace	Ch. 22.7, 22.8 Ex 20:8; 1Co 16:1-2; Is 58:13
<b>4.3</b>	The Priority of Experimental Religion: Scrupulous piety and devotion	Theonomy; Formalism; H e a l t h - W e a l t h ; Charismatic; Sovereign Grace	Ch. 10 – 20
<b>4.3.1</b>	Careful Consideration of the Blessings of Experimental Religion	Ch. 10 – 13	Calling, Justification, A d o p t i o n , Sanctification
<b>4.3.2</b>	Diligent Cultivation of the Graces of Experimental Religion	Ch. 14 – 18	Faith, Repentance, Good Works, P e r s e v e r a n c e , Assurance
<b>4.3.3</b>	Conscientious Compliance with the Obligations of Experimental Religion: Evangelical Obedience to God's Law and Gospel	Ch. 19 – 20	Ro 2:14-15; 3:19-20, 31; 7:7-12, 25; 8:4, 7; 13:8-10; Ro 1:15-17; 2:16
<b>4.4</b>	The Propriety of Civic Duty	Anabaptists, Pietism	Ch. 24 Lk 3:14
<b>4.5</b>	The Propriety and Purity of Christian Marriage	Romanists, Asceticism	Ch. 25 Heb 13:4; 1Ti 4:3
<b>5. Independent and Baptistic</b>			
<b>5.1</b>	re: separation of Church & State	Erastianism; established religion	Ch. 24 (deletion of WCCol paragraph) 1:18; 1Co 12:27-28; Ac 16:4; 1Co 6:1
<b>5.2</b>	re: Universal Church Principles	Landmarkism; Roman Catholicism	Ch. 26.1 – 4 Heb 12:23; Eph 3:21; Gal 1:13, 22
<b>5.3</b>	re: Local Church Polity (Adapted from the Savoy Platform of Polity)	Ch. 26.5 – 15	

<b>5.3.1</b> Regenerate Local Church Membership formalism	Paedobaptism ;Ch. 26.2, 26.6 (SP 8)	Ac 2:41-42; 5:13-14; 2Co 6:14-18
<b>5.3.2</b> Mandatory and Autonomous Local Church Formation	Denominationalism;Ch. 26.5, 26.7 Synodical government (SP 2, 3, 4)	Mt 18:15-20; 28:20; Ac 14:21-23
<b>5.3.3</b> Presbyterian Local Church Government	Episcopal ;Ch. 26.8 – 11 Congregational (SP 7, 9, 11, 13)	Ac 14:21-23; 20:17,28; Php 1:1; Tit 1:5
<b>5.3.4</b> The Necessity of Local Church Discipline	Pragmatism, crassCh. 26.12 – 13 individualism (SP 20, 21)	Mt 18:15-17; Ro 16:17-20; 1Co 5:1-11; 2Th 3:6, 14-15; Tit 3:10-11
<b>5.3.5</b> The Propriety and Benefit of Local Church Associations	Landmarkism Ch. 26.14 – 15 (SP 25, 26)	2Co 8:18-19, 23
<b>5.4</b> re: Broader Church Fellowship and Benevolence	Social gospel;Ch. 27 Parachurch movements	1Co 12:14-27; Ac 11:29-30
<b>5.5</b> re: Sacraments	Ch. 28 – 30	
<b>5.5.1</b> Believer Only Baptism	Paedobaptism	Ac 2:41; 8:12; 10:47-48; 18:8; Col 2:11-12
<b>5.5.2</b> Believer Only Communion	The Mass	Heb 9:25-26, 28; 1Co 11:24

This table was prepared by Pastor Greg Nichols, Grand Rapids Reformed Baptist Church. Used by permission.

## DOCUMENTARY SOURCES OF THE CONFESSION

The 1689 London Baptist Confession comes principally from four sources:

### A. The Westminster Confession of Faith, 1646.

This confession is distinctively puritan, presbyterian and paedobaptist, being the result of the sitting of the Westminster Assembly.

### B. The Savoy Declaration of Faith and Order, 1658.

This confession is a revision of the Westminster which was Independent or Congregational in that it differed in the matters of church government and the autonomy of the local church.

### C. The First London Baptist Confession (1644).

During the 17th Century, while under persecution, Baptists published a number of Confessions to clarify their doctrinal position and to refute errors with which they had been branded. This confession was subscribed to by seven Particular Baptist congregations in the London area. It is likely to have subsequently become the doctrinal position of many other congregations. It was distinctively Calvinistic and Baptist while also rejecting many of the Continental Anabaptist tenets of pelagianism, pacifism, and the rejection of involvement of christians in civil office. Five of the seven churches which signed the 1644 were also signatories to the 1689 Confession.

#### **D. The work of William Collins and Nehemiah Coxe.**

William Collins and Nehemiah Coxe were elders of the Petty France church in London. It is likely that they were responsible for the collation and editing of the above three documents to produce this Confession of Faith. The first extant reference to the Confession is found recorded in the Petty France Church Book on the 26th of August 1677, it states, “It was agreed that a Confession of Faith w(ith) the Appendix thereto having bene(been) read and considered by the Bre(thren): should be published”. Given the spiritual stature of both Coxe and Collins, their involvement in other literary activities, joined with the fact that it appears that the Petty France Church was intimately aware of the Confession it make it very likely that they were its major editors (see Origins of the Confession). Although the Confession was published in 1677, it was done so anonymously due to the persecution of the times. It was not until 1689, after the “Glorious Revolution” under William and Mary of Orange that this Confession was published with the names of the subscribers and the churches they represented attached and has become known as the 1689 London Baptist Confession of Faith or the Second London Baptist Confession of Faith.

Of the 160 paragraphs which make up the 1689 London Baptist Confession of Faith, 146 are directly derived from the Savoy declaration, eight are derived from the 1644 Confession and six from the editorial work Collins and Coxe.

## **CHAPTER OUTLINES**

### **Chapter 1**

#### **Of the Holy Scriptures**

Paras

1

#### **I. Its necessity (or indispensability)**

A. The sphere of its indispensability: “all saving knowledge, faith, and obedience”

B. The basis for its indispensability

1. Because of the insufficiency of general revelation



What general revelation does do

What general revelation cannot do

2. Because of the inscripturation of special revelation

The background to inscripturation: redemptive revelation

The description of inscripturation (a) Its period; (b) its purposes; (c) its extent

The impact of inscripturation

2-3

**II. Its identity**

2

A. Defined positively or inclusively — “all the books of the Old and New Testament”

3

B. Defined negatively or exclusively — not the Apocrypha

4-5

**III. Its authority**

4

A. In itself (or the fact of its divine authority)

5

B. With us (or the authentication of its divine authority)

1. The nature of the evidence

The external evidence of the testimony of the church

The internal evidence of the excellencies of Scripture

2. The efficacy of the evidence (“from the inward work of the Holy Spirit. . .”)

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**IV. Its sufficiency**

A. The statement of its sufficiency

1. The scope of its sufficiency

2. The mode of its sufficiency

3. The implications of its sufficiency

B. The qualifications of its sufficiency

1. As to the illumination of the Spirit

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**V. Its clarity**

A. Its qualification

B. Its articulation

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**VI. Its availability**

A. The fact of its availability: its preservation

B. The necessity of its availability: its translation

1. The need for its translation

2. The warrant for its translation

3. The extent of its translation

- 9-10 4. Th purposes of its translation  
**VII. Its finality**  
 9 A. For scriptural interpretation in particular  
 10 B. For religious questions in general

From: Samuel E. Waldron, *A Modern Exposition of the 1689 Baptist Confession of Faith*, (Evangelical Press, 1989), p. 28-29. Used by permission.

## Chapter 2

### Of God and of the Holy Trinity

- Paras  
 1 **I. The attributes of God**  
 A. Singularity  
 B. Independence (self existence, aseity)  
 C. Incomprehensibility (mystery)  
 D. Spirituality  
 E. Infinity  
 F. Sovereignty  
     1. Its extent  
     2. Its rule  
     3. Its goal  
 G. Love  
 H. Justice  
     1. Positively described: rewarding those who seek Him  
     2. Negatively described: punishing the guilty
- 2 **II. The relations of God (to his creatures)**  
 A. His self-sufficient independence from them  
 B. His sovereign dominion over them  
 C. His absolute knowledge of them  
 D. His utter sanctity before them  
 E. His intrinsic claims upon them
- 3 **III. The tri-unity of God**  
 A. Its affirmation  
     1. The unity of the three persons  
     2. The distinctions between the three persons

- B. Its explanation
- C. Its relevance

From: Samuel E. Waldron, *A Modern Exposition of the 1689 Baptist Confession of Faith*, (Evangelical Press, 1989), p. 54-55. Used by permission.

### Chapter 3

#### Of God's Decree

Paras

1-2

1

#### **I. The general decree of all events**

##### A. Its universality

1. Plainly stated

2. Carefully guarded

From impugning the holiness of God

From implying the error of fatalism

3. Practically viewed

2

##### B. Its unconditionality

3-7

#### **II. The specific decree of predestination to life**

3-4

##### A. Its major attributes

3

1. Its distinguishing selectivity

4

2. Its unchanging specificity

5-6

##### B. Its positive outworking: the election of those predestinated

5

1. The gracious basis of election

6

2. The effectual execution of election —  
its means

Their divine appointment

Their exact identity

Their exclusive objects

7

##### C. Its prudent handling

From: Samuel E. Waldron, *A Modern Exposition of the 1689 Baptist Confession of Faith*, (Evangelical Press, 1989), p. 61-62. Used by permission.

### Chapter 4

## Of Creation

Paras

1

### **I. The overview of creation**

A. The time of creation: “in the beginning”

B. The Author of creation: “the Father, the Son and Holy Spirit”

C. The purpose of creation: “for the manifestation of the glory of his eternal power, wisdom and goodness”

D. The extent (or object or scope) of creation: “the world, and all things therein, whether visible or invisible”

E. The duration of creation: “in the space of six days”

F. The result of creation: “all very good”

2

### **II. The apex of creation**

A. The constitution of man

B. The identity of man

C. The integrity of man

3

### **III. The fulcrum of creation**

From: Samuel E. Waldron, *A Modern Exposition of the 1689 Baptist Confession of Faith*, (Evangelical Press, 1989), p. 75. Used by permission.

## Chapter 5

### Of Divine Providence

Paras

1

### **I. The summary statement of the doctrine**

A. The Author of providence: “the good Creator”

B. The foundation of providence: “his infinite power and wisdom”

C. The essence of providence: “uphold, direct, dispose and govern”

D. The objects of providence: “all creatures and things, from the greatest even to the least”

	E. The nature of providence: “by his most wise and holy providence”
	F. The compatibility of providence (with His creation): “to the end for which they were created”
	G. The determining causes of God’s providence:
	1. God’s mind: “his infallible foreknowledge”
	2. God’s will: “and the free and immutable counsel of his own will”
	H. The goal of providence: “to the praise of the glory....”
2-7	<b>II. The major concerns about the doctrine</b>
2-3	A. The relation of providence to the use of means
2(a)	1. A concession
2(b)	2. An assertion
3	3. A qualification
4-6	B. The relation of providence to the fact of sin
4	1. Sin is general
5	2. Sin in his children
6	3. Sin in the ungodly
7	C. The relation of providence to the care of the church

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## Chapter 6

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

	<b>Outline 1 — Theme: Of the Fall</b>
	<b>I. The nature of the Fall</b>
Paras	A. The general setting of the Fall: “Although God created. . . in his honour”
1	1. Integrity
	2. Contingency
	3. Brevity

	B. The particular description of the Fall: “Satan using. . . .”
	1. The occasion of the Fall
	2. The manner of the Fall
	3. The essence of the Fall
	4. The substance of the Fall
	5. The permission of the Fall
2-5	<b>II. The result of the Fall</b>
2	A. Representative sin
3	B. Original sin
	1. Its transmission: “They being the root. . . .”
	Its dual basis
	Its dual essence
	Its defined recipients
	2. Its results: “being now conceived. . . .”
4	C. Actual sin
	1. Its source: “from original corruption”
	2. Its climate: “whereby we are utterly . . . . evil”
5	D. Remaining sin
	 <b>Outline 2 — Theme: Of Sin</b>
1	<b>I. The origin of sin: the Fall</b>
	A. Its general setting
	B. Its particular description
2-3	<b>II. The solidarity in sin</b>
2	A. Its reality
3	B. Its transmission
4-5	<b>III. The effects of sin</b>
4	A. Its reign in the unregenerate generally
5	B. It remains in the regenerate particularly

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## Chapter 7

### Of God’s Covenant

Paras

- 1                   **I. The general necessity of the covenant of grace**
- 2                   **II. The essential character of the covenant of grace**  
                       A. Its universal dimension  
                       B. Its particular dimension
- 3                   **III. The significant features of the covenant of grace**  
                       A. Its progressive revelation  
                       B. Its eternal foundation  
                       C. Its exclusive provision

From: Samuel E. Waldron, *A Modern Exposition of the 1689 Baptist Confession of Faith*, (Evangelical Press, 1989), p. 106. Used by permission.

## Chapter 8

### Of Christ the Mediator

- Paras
- 1                   **I. His ordination to the office of mediator**  
                       A. The Author of the ordination  
                       B. The time of the ordination  
                       C. The framework of the ordination  
                       D. The character of the ordination  
                       E. The purpose of the ordination
- 2                   **II. His incarnation for the office of mediator**  
                       A. The subject of the incarnation  
                       B. The time of the incarnation  
                       C. The essence of the incarnation  
                       D. The mode of the incarnation  
                       E. The result of the incarnation  
                           1. His full deity  
                           2. His true humanity  
                           3. His single personality
- 3                   **III. The qualifications for the office of mediator**  
                       A. The anointing of the Holy Spirit  
                       B. The commissioning of God the Father
- 4-10               **IV. The execution of the office of mediator**

- |    |                               |
|----|-------------------------------|
| 4  | A. Its historical description |
| 5  | B. Its central operation      |
| 6  | C. Its ancient communication  |
| 7  | D. Its mysterious communions  |
| 8  | E. Its effectual application  |
| 9  | F. Its inalienable possession |
| 10 | G. Its necessary functions    |

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## Chapter 9

### Of Free Will

#### Outline 1

- |       |   |
|-------|---|
| Paras |   |
| 1     | <b>I. The definition of human freedom</b> |
| 2-5   | <b>II. The states of human freedom</b>    |
| 2     | A. Free will in the state of innocency    |
| 3     | B. Free will in the state of sin          |
| 4     | C. Free will in the state of grace        |
| 5     | D. Free will in the state of glory        |

#### Outline 2

- |   |                                     |
|---|-------------------------------------|
| 1 | <b>I. Its natural liberty</b>       |
| 2 | <b>II. Its original instability</b> |
| 3 | <b>III. Its fallen inability</b>    |
| 4 | <b>IV. Its renewed ability</b>      |
| 5 | <b>V. Its ultimate immutability</b> |

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## Chapter 10

### Of Effectual Calling

- |       |   |
|-------|---|
| Paras |   |
| 1     | <b>I. The general overview of effectual calling</b> |



- A. Its recipients: “those whom God hath predestinated unto life”
  - B. Its Author: “God” (The Father)
  - C. Its occasion: “In his appointed and accepted time”
  - D. Its efficacy: “effectually to call”
  - E. Its means: “by his Word and Spirit”
  - F. Its transition: “out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ”
  - G. Its operation: “enlightening . . . taking away . . . renewing . . . yet so as they come most freely. . .”
- 2-4     **II. The specific issues about effectual calling**
- 2     A. The issue related to its agency
  - 3-4    B. The issues related to its instrumentality
  - 3     1. The instrumentality of the Word and the mentally incompetent
  - 4(a)   2. The instrumentality of the Word and its non-elect hearers
  - 4(b)   3. The instrumentality of the Word and the ignorant heathen

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## Chapter 11

### Of Justification

Paras

1

#### **I. The defined nature of justification**

- A. The essence of justification: pardon and acceptance
  - 1. Negatively: it is not a moral transformation
  - 2. Positively: it is a legal transaction
- B. The basis of justification
  - 1. Negatively: not from us
  - 2. Positively: but from Christ

- C. The method of justification: imputation
  - 1. Negatively: not by imputing faith itself or evangelical obedience to us as our righteousness
  - 2. Positively: but by imputing Christ’s active and passive obedience
- 2 **II. Instrumental means of justification**
  - A. The uniqueness of faith
  - B. The accompaniment of faith
- 3 **III. The regulating design of justification**
- 4 **IV. The specified occasion of justification**
- 5 **V. The balancing reality to justification**
- 6 **VI. The unchanging uniformity of justification**

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## Chapter 12

### Of Adoption

Para  
1

- I. The foundation of adoption**
  - A. Its recipients: “all those that are justified”
  - B. Its source: “God vouchsafed”
  - C. Its ground: “in and for the sake of His only Son Jesus Christ”
- II. The blessings of adoption**
  - A. Incorporation into God’s family
  - B. Reception of a filial disposition
  - C. Experience of paternal treatment by God
  - D. Reception of the promised inheritance

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## Chapter 13

## Of Sanctification

Paras

1

### **I. The description of sanctification**

A. Its inception in definitive sanctification

B. Its increase in progressive sanctification

1. Its character: “really and personally”

2. Its source: “through the same virtue”

3. Its means: “by his Word and Spirit”

4. Its substance:

Negatively, sin is weakened and mortified

Positively, grace is quickened and strengthened

5. Its necessity: “without which no man shall see the Lord”

2-3

### **II. The distinctives of sanctification**

2

A. Struggle with sin

1. The roots of this struggle

2. The nature of this struggle

3. The combatants in this struggle

3

B. Progress in grace

1. The difficulty of this progress

2. The certainty of this progress

3. The quality of this progress

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## Chapter 14

### Of Saving Faith

Paras

1

### **I. The source of saving faith**

A. The personal agent involved

B. The instrumental means involved

2

### **II The acts of saving faith**

A. Saving faith embraces the infallibility and excellency of the Scriptures

- B. Saving faith responds appropriately to everything in the Scriptures
  - C. Saving faith (principally) trusts in Christ alone for salvation from sin
- 3
- III. The distinctiveness of saving faith**
    - A The fact of its distinctiveness
      - 1. The fact qualified
      - 2. The fact emphasized
    - B. The fruit of its distinctiveness

From: Samuel E. Waldron, *A Modern Exposition of the 1689 Baptist Confession of Faith*, (Evangelical Press, 1989), p. 184. Used by permission.

## Chapter 15

### Of Repentance Unto Life and Salvation

Paras

- 1-2
  - I. The recipients of repentance**
    - A. Those converted at riper years especially
    - B. All believers generally
- 3
  - II. The nature of repentance**
- 4
  - III. The continuance of repentance**
- 5
  - IV. The provision of repentance**

From: Samuel E. Waldron, *A Modern Exposition of the 1689 Baptist Confession of Faith*, (Evangelical Press, 1989), p. 196. Used by permission.

## Chapter 16

### Of Good Works

Paras

- 1
  - I. The norm of good works**
    - A. Positively stated
    - B. Negatively stated
- 2
  - II. The importance of good works**
    - A. Because of their testimony
    - B. Because of their results

- 3 C. Because of their role  
**III. The cause of good works**
- A. Its emphatic assertion
- B. Its common perversion
- 4-5 **IV. The limitations of good works**
- 4 A. Works of supererogation are impossible
- 5 B. Works of merit are impossible
- 6-7 **V. The acceptance of good works**
- 6 A. The good works of believers
- 7 B. The good works of unregenerate men

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## Chapter 17

### Of The Perseverance Of The Saints

- Paras
- 1 **I. The fact of perseverance**
- A. Stated
  - 1. The subjects of perseverance
  - 2. The significance of perseverance
- B. Expanded
  - 1. The cause of perseverance
  - 2. The obstacles to perseverance
  - 3. The assurances of perseverance
- 2 **II. The grounds of perseverance**
- A. Their presupposition
- B. Their identity
  - 1. The immutability of the decree of election
  - 2. The efficacy of the work of Christ
  - 3. The perpetuity of the indwelling Spirit
  - 4. The dependability of the oath of God
  - 5. The infallibility of the covenant of grace
- C. Their result
- 3 **III. The difficulty with perseverance**
- A. The various causes of backsliding
- B. The tragic fruits of backsliding
- C. The positive resolution of backsliding

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## Chapter 18

### Of the Assurance of Grace and Salvation

Paras

- 1 **I. Assurance is possible**
  - A. The danger of this possibility
  - B. The fact of this possibility
- 2 **II. Assurance is infallible**
  - A. The fact of its infallibility
    1. Stated negatively
    2. Stated positively
  - B. The roots of its infallibility
    1. The promises of the gospel
    2. The marks of grace
    3. The testimony of the Spirit
  - C. The fruits of its infallibility
- 3 **III. Assurance is attainable**
  - A. The difficulty of attaining assurance
  - B. The provision for attaining assurance
  - C. The duty of attaining assurance
- 4 **IV. Assurance is variable**
  - A. The fact of this variation
  - B. The reasons for this variation
  - C. The limits of this variation

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## Chapter 19

### Of the Law of God

Paras

- 1 **I. The original dispensation of the law of God**
- A. Its substance
    - 1. A universal law
    - 2. A specific precept
  - B. Its obligation
  - C. Its enforcement
    - 1. Life for obedience
    - 2. Death for disobedience
  - D. Its accompaniment
- 2-4 **II. The Mosaic codification of the law of God**
- 2 A. The repetition of the moral law
    - 1. The fact of its reiteration
    - 2. The circumstances of its reiteration
  - 3 B. The addition of the ceremonial law
    - 1. The purpose of the ceremonial law
    - 2. The abrogation of the ceremonial law
  - 4 C. The addition of the judicial law
    - 1. Its ancient expiration
    - 2. Its modern application
- 5 **III. The inherent obligation of the law of God**
- A. Its permanent duration
  - B. Its universal scope
  - C. Its heightened strength
- 6-7 **IV. The special functions of the law of God for Christians**
- A. The assumed qualification of these functions
  - 6(a) B. The specific enumeration of these functions
  - 6(b) C. The harmonious operation of these functions
    - 7 1. The fact of this harmony
    - 2. The explanation of this harmony

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## Chapter 20

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

Paras	
1	<p><b>Theme: The special revelation of the gospel</b></p> <p><b>I. The inauguration of this revelation</b></p> <p>A. The framework in which it was inaugurated</p> <p>B. The form in which it was inaugurated</p> <p>C. The function for which it was inaugurated</p> <p>D. The fulness with which it was inaugurated</p>
2	<p><b>II. The necessity of this revelation</b></p> <p>A. The affirmation of its necessity</p> <p>B. The implications of its necessity</p>
3	<p><b>III. The sovereignty of this revelation</b></p> <p>A. The assertion of this sovereignty</p> <p>B. The implication of this sovereignty</p> <p>C. The result of this sovereignty</p>
4	<p><b>IV. The sufficiency of this revelation</b></p> <p>A. The assertion of its sufficiency</p> <p>C. The qualification of its sufficiency</p>

From: Samuel E. Waldron, *A Modern Exposition of the 1689 Baptist Confession of Faith*, (Evangelical Press, 1989), p. 244. Used by permission.

**Chapter 21**

**Of Christian Liberty and Liberty of Conscience**

Paras	
1	<p><b>I. The composition of Christian liberty</b></p> <p>A. Under the gospel</p> <p>1. Described negatively</p> <p style="padding-left: 20px;">Freedom from the guilt of sin</p> <p style="padding-left: 20px;">Freedom from the power of sin</p> <p style="padding-left: 20px;">Freedom from the punishment of sin</p> <p>2. Described positively</p> <p style="padding-left: 20px;">Free access to God</p> <p style="padding-left: 20px;">Child-like obedience to God</p> <p>B. Under the law</p> <p>1. Its common substance</p> <p>2. Its subsequent enlargement</p>



- Ceremonial freedom from the law
  - Greater boldness in prayer
  - Fuller supplies of the Spirit
- 2 **II. The corollary of Christian liberty: liberty of conscience**
  - A. Its foundational principle
  - B. Its basic implications
  - C. Its necessary requirements
    - Of followers
    - Of leaders
- 3 **III. The corruption of Christian liberty**
  - A. Its essence
  - B. Its fruits
    - 1. Its impact on gospel grace
    - 2. Its impact on Christian Liberty

From: Samuel E. Waldron, *A Modern Exposition of the 1689 Baptist Confession of Faith*, (Evangelical Press, 1989), p. 254-255. Used by permission.

## Chapter 22

### Of Religious Worship and the Sabbath Day

- Paras
- 1 **I. Its regulative principle**
  - A. The general duty of worship revealed by nature
  - B. The specific regulation of worship revealed by Scripture
- 2 **II. Its restricted presentation**
  - A. In regard to its object
  - B. In regard to its mediation
- 3-5 **III. Its constituent elements**
  - A. Its ordinary elements
    - 1. The element of prayer
    - 2. Other elements
  - B. Its occasional elements
    - 1. Solemn humiliation with fasting
    - 2. Special occasions of thanksgiving
- 3-5(a)
- 3-4
- 5(a)
- 5(b)
- 6 **IV. Its appropriate locale**
  - A. Described negatively

- 7-8 B. Described positively  
**V. Its appointed day**  
 7 A. Its institution  
 B. Its sanctification

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## Chapter 23

### Of Lawful Oaths and Vows

- Paras  
 1-4 **I. Lawful oaths**  
 1 A. Their definition  
 2(a) B. Their sanctity  
 2(b) C. Their propriety  
 3 D. Their solemnity  
 4 E. Their sincerity  
 5 **II. Lawful vows**  
 A. Their exclusive recipient  
 B. Their careful performance  
 C. Their popish perversion

From: Samuel E. Waldron, *A Modern Exposition of the 1689 Baptist Confession of Faith*, (Evangelical Press, 1989), p. 278. Used by permission.

## Chapter 24

### Of the Civil Magistrate

- Paras  
 1 **I. The divine ordination of the office of civil magistrate**  
 A. His ordained position  
 B. His ordained purpose  
 C. His ordained power  
 2 **II. The Christian's involvement in the office of civil magistrate**

- 3
  - A. Its ethical propriety
  - B. Its special concern
  - C. The peculiar prerogative
- III. The believer's subjection to the office of civil magistrate**
  - A. The duty of obedience to civil magistrates
    - 1. The ground of this obedience
    - 2. The extent of this obedience
    - 3. The nature of this obedience
    - 4. The motives for this obedience
  - B. The duty of prayer for civil magistrates

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## Chapter 25

### Of Marriage

- Paras
- 1
  - I. The monogamous rule of marriage**
- 2
  - II. The major purposes for marriage**
    - A. The mutual help of husband and wife
    - B. The increase of mankind with a legitimate issue
    - C. The preventing of uncleanness
- 3-4
  - III. The lawful parties to marriage**
    - A. The general rule: liberty
    - B. The specific restriction
      - 1. The Christian restriction
      - 2. The natural restriction

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## Chapter 26

### Of the Church

Paras	
1-4	<b>I. The universal church</b>
1-2	A. Its Identity
1	1. As invisible
2	2. As visible
3	B. Its perpetuity
	1. Its seeming improbability
	2. Its actual certainty
4	C. Its authority
	1. The true head of the church, the Christ
	2. The false head of the church, the Antichrist
5-15	<b>II. The local church</b>
5	A. Its originating mandate
	1. The foundation of the mandate
	2. The substance of the mandate
6	B. Its defined membership
	1. Evangelical
	2. Volitional
	3. Covenantal
7	C. Its authoritative power
	1. Its defined recipients
	2. Its complete sufficiency
	3. Its reiterated origin
	4. Its specified purpose
	5. Its regulated execution
8-13	D. Its appointed government
8	1. The identity of its government
9	2. The appointment of its government
10-11	3. The cornerstone of its government: the ministry of the Word
10	The official ministry of the Word by pastors
	Its heavy responsibilities
	Its proper honouring
11	The auxiliary ministry of the Word by others
12-13	4. The extent of its government
12	It extends to all its members
13	It extends to all its problems
	The situation envisaged
	The prohibition issued
	The direction required

- |       |   |
|-------|---|
| 14-15 | E. Its fraternal relations: the communion of local churches   |
| 14(a) | 1. Its divine warrant   |
| 14(b) | 2. Its providential limitations   |
| 14(c) | 3. Its spiritual benefits   |
| 15    | 4. Its special advantage: advisory meetings<br>Their possible reasons<br>Their biblical basis<br>Their strict limitations |

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## Chapter 27

### Of the Communion of Saints

- |       |   |
|-------|---|
| Paras |   |
| 1(a)  | <b>I. Its redemptive foundation: union with Christ</b><br>A. Its realization<br>1. By His Spirit<br>2. By faith<br>B. Its qualification<br>C. Its scope |
| 1(b)  | <b>II. Its general definition</b><br>A. Its bond<br>B. Its benefits<br>C. Its obligations   |
| 2(a)  | <b>III. Its specific expressions</b><br>A. Their identity<br>1. Spiritual services<br>2. Physical services<br>B. Their recipients                       |
| 2(b)  | <b>IV. Its necessary limitations</b>  |

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## Chapter 28

### Of Baptism and the Lord's Supper

Paras	
1(a)	<b>I. The institution or specific character of the ordinances</b>
1(b)	<b>II. The authorization or exclusive author of the ordinances</b>
1(c)	<b>III. The continuation or qualified perpetuity of the ordinances</b>
2	<b>IV. The administration or proper administrators of the ordinances</b>

From: Samuel E. Waldron, *A Modern Exposition of the 1689 Baptist Confession of Faith*, (Evangelical Press, 1989), p. 337. Used by permission.

## Chapter 29

### Of Baptism

Paras	
1	<b>I. Its spiritual significance</b>
2	<b>II. Its proper subject</b>
3-4	<b>III. Its outward elements</b>
3(a)	A. With the use of water
3(b)	B. In the Name of the Trinity
4	C. By the immersion of the person

From: Samuel E. Waldron, *A Modern Exposition of the 1689 Baptist Confession of Faith*, (Evangelical Press, 1989), p. 345. Used by permission.

## Chapter 30

### Of the Lord's Supper

Paras	
1	<b>I. Its institution</b>

- A. The original circumstances of its institution
  - B. The prescribed observation of its institution
    - 1. Its location
    - 2. Its duration
  - C. The multiple purposes of its institution
    - 1. The primary design: “for the perpetual remembrance and showing forth the sacrifice of himself in death”
    - 2. The subsidiary intentions
      - The confirmation of our faith
      - The nourishment of our spirituality
      - The increase of our commitment
      - The strengthening of our communion
- 2
- II. Its nature**
- A. Described
    - 1. Negatively
    - 2. Positively
  - B. Applied
- 3-4
- III. Its celebration**
- A. Its proper celebration
  - B. Its perverse celebration
- 3
- 4
- 5-6
- IV. Its elements**
- A. The true doctrine defined
  - B. The false doctrine refuted
- 5
- 6
- 7-8
- V. Its reception**
- A. The benefits or worthy reception
    - 1. Its means
    - 2. Its nature
    - 3. Its basis
  - B. The liabilities of unworthy reception
    - 1. By the openly unconverted
    - 2. By the apparently converted
- 7
- 8

From: Samuel E. Waldron, *A Modern Exposition of the 1689 Baptist Confession of Faith*, (Evangelical Press, 1989), p. 362-363. Used by permission.

## Chapter 31

### Of the State of Man After Death, and of the Resurrection of the Dead

Paras

1

**I. The intermediate state**

A. The distinction between the body and soul in the intermediate state

1. The body

2. The soul

B The distinction between the righteous and the wicked in the intermediate state

1. The condition of the righteous

    Their immediate entrance upon this condition

    Their perfect holiness in this condition

    Their delightful circumstances in this condition

    Their blessed companion in this condition

    Their glorious privilege in this condition

    Their incomplete blessedness in this condition

2. The condition of the wicked

    Its location

    Its circumstances

    Its expectation

3. The absence of alternatives

2-3

**II. The final change**

2

A. The fact of the final change

1. For those alive at the last day

2. For those already dead at the last day

2

B. The character of the final change

2

C. The permanence of the final change

2

D. The time of the final change

3

E. The contrast in the final change

1. The resurrection of the unjust

2. The resurrection of the just

    Its pattern

    Its agent

    Its character

From: Samuel E. Waldron, *A Modern Exposition of the 1689 Baptist Confession of Faith*, (Evangelical Press, 1989), p. 376-377. Used by permission.



## Chapter 32

### Of the Last Judgment

Paras

1

#### **I. The concept of the last judgement**

A. Its scriptural summary (derived from Acts 17:31)

1. Its author: "God" (the Father)
2. Its occasion: "an appointed day"
3. Its object: "the world"
4. Its manner: "in righteousness"
5. Its mediator: "by Jesus Christ"

B. Its messianic instrumentality (John 5:21-23)

C. Its absolute universality

D. Its dual activity: "giving and receiving"

2

#### **II. The goal of the last judgement**

A. The identity of the goal

1. The manifestation of God's mercy in the salvation of the elect
2. The manifestation of God's justice in the damnation of the reprobate

B. The realization of the goal

1. For the righteous
2. For the wicked

3

#### **III. The impact of the last judgement (practically and presently)**

A. Of what is known and certain about the judgement

1. It is a deterrent from sin for all men
2. It is a consolation in adversity for the saints

B. Of what is unknown and uncertain about the judgement

1. Watchfulness against sin (Luke 12:35-40)
2. Eagerness for Christ's coming (Rev 22:20)

From: Samuel E. Waldron, *A Modern Exposition of the 1689 Baptist Confession of Faith*, (Evangelical Press, 1989), p. 414-415. Used by permission.

## People and History Relevant to the Confession

### The Letter Calling for the 1689 General Assembly

(This material is taken from Joseph Ivimey's, *History of the English Baptists*, Vol. 1: Pg. 478-480).

The following is a copy of [the letter] sent to the church at Luppitt, in Devonshire, the place where the present church at Upottery then met.

London, July 22, 1689.

*To the Church of Christ in Luppitt, kind Salutations.*

“WE the elders and ministering brethren of the churches in and about London, being several times assembled together to consider of the present state of the baptized congregations, not only in this city, but also in the country, cannot but first of all, adore the divine wisdom and goodness of Almighty God, in respect of his late most gracious providence, for our deliverance from that dismal dispensation, which threatened us from the continual and unwearied attempts and designs of the enemy of our sacred religion and civil liberties; by which means our sinking and drooping spirits are again revived, and our earnest hopes and long expectations raised, and afresh quickened, in respect of the more full and perfect deliverance of the church of God, and his more glorious appearance, for the accomplishing of those gracious promises and prophecies contained in the holy scripture relating to the latter days.

“But in the second place, we cannot but bewail the present condition our churches seem to be in; fearing that much of that former strength, life, and vigour, which attended us is much gone; and in many places the interest of our Lord Jesus Christ seems to be much neglected which is in our hands, and the congregation to languish, and our beauty to fade away (which thing, we have some ground to judge, you cannot but be sensible of as well as we); and from hence we have been put upon most mature and serious considerations of such things that may be the cause thereof, and amongst others are come to this result: That the great neglect of the present ministry is one thing, together with that general unconcernedness there generally seems to be, of giving fit and proper encouragement for the raising up an able and honourable ministry for the time to come; with many other things which, we hope, we are not left wholly in the dark about, which we find we are not in a capacity to prevent and cure (as instruments in the hand of God, and his blessing attending our christian endeavours) unless we can obtain a general meeting here in London of two principal brethren (of every church of the same faith with us) in every county respectively. We do therefore humbly intreat and beseech you, that you would be pleased to appoint two of your brethren (one of the ministry, and one principal brother of your congregation with him) as your messengers; and send them up to meet with the rest of the elders and and [sic.] brethren of the churches in London, on the 3rd of September next; and then we hope to consider such things that may much tend to the honour of God, and further the peace, well-being, establishment at present, as also the future comfort of the churches. We hope you will readily, notwithstanding the charge, comply with our pious and

christian desire herein; and in the mean time, to signify your intentions forthwith in a letter; which we would have you direct to our reverend and well beloved brethren, Mr. H. Knowles, or Mr. W. Kiffin. This is all at present from us, your brethren and labourers in God's vineyard, who greet you well in our Lord Jesus Christ, and subscribe ourselves your servants in the gospel.

WILLIAM KIFFIN,  
HANSARD KNOLLYS,  
JOHN HARRIS,  
GEORGE BARRETT,

BENJAMIN KEACH,  
EDWARD MAN,  
RICHARD ADAMS.

### **The 1689 London Baptist Confession of Faith in its Historical and Theological Context**

The Second London Baptist Confession of Faith of 1677/89, along with its predecessor of 1644/46, are perhaps the two most influential Baptist Confessions in existence. In many ways, the more recent Confession eclipses the earlier in importance, for by 1689 copies of the First London Confession had become scarce, so much so that one of the key subscribers to the Second Confession, Benjamin Keach, stated in 1692 that he knew nothing of the earlier document until someone informed him of it earlier that year. It was the Second Confession which quickly became the standard of Calvinistic Baptist orthodoxy in England, North America, and today, in many parts of the world.

This Confession, influential as it is, may perhaps best be understood against its historical and theological backgrounds. It did not appear *de novo*, the product of a sudden burst of theological insight on the part of an author or authors, but in the tradition of good Confession making, it is largely dependent on the statements of earlier Reformed Confessions. A superficial reading will demonstrate that it is based, to a large degree, on that most Puritan of documents, the Westminster Confession of Faith of 1647. A closer inspection will reveal that it is even more intimately related to the revision of the Westminster Confession made by John Owen and others in 1658, popularly known as the Savoy Declaration and Platform of Polity. In almost every case the editors of the Baptist Confession follow the revisions of the Savoy editors when they differ from the Westminster document. In addition, the editors make occasional use of phraseology from the First London Confession. When all of this material is accounted for, there is very little left that is new and original to the 1677/89 Confession.

This heavy dependence on previous sources was very much part of the purpose of the composition of the Confession. In the epistle "To the Judicious and Impartial Reader" attached to the first edition of the Confession, the editors state:

"And forasmuch as our method, and manner of expressing our sentiments, in this, doth vary from the former [i.e. the First London Confession] (although the substance of the matter is the same) we shall freely impart to you the reason and occasion thereof. One thing that greatly prevailed

with us to undertake this work, was (not only to give a full account of ourselves, to those Christians that differ from us about the subject of Baptism, but also) the profit that might from thence arise, unto those that have any account of our labors, in their instruction, and establishment in the great truths of the Gospel; in the clear understanding, and steady belief of which, our comfortable walking with God, and fruitfulness before him, in all our ways, is most neerly concerned; and therefore we did conclude it necessary to expresse our selves the more fully, and distinctly; and also to fix on such a method as might be most comprehensive of those things which we designed to explain our sense, and belief of; and finding no defect, in this regard, in that fixed on by the assembly [i.e. the Westminster Assembly], and after them by those of the Congregational way [i.e. the Savoy Synod], we did readily conclude it best to retain the same *order* in our present confession: and also, when we observed that those last mentioned, did in their confession (for reasons which seemed of weight both to themselves and others) choose not only to express their mind in words concurrent with the former in sense, concerning all those articles wherein they were agreed, but also for the most part without any variation of the terms we did in like manner conclude it best to follow their example in making use of the very same words with them both, in these articles (which are very many) wherein our faith and doctrine is the same with theirs, and this we did, the more abundantly, to manifest our consent with both, in all fundamental articles of the Christian Religion, as also with many others, whose orthodox confessions have been published to the world; on the behalf of the Protestants in divers Nations and Cities: and also to convince all, that we have no itch to clogge Religion with new words, but do readily acquiesce in that form of sound words, which hath been, in consent with the holy Scriptures, used by others before us, hereby declaring before God, Angels, & Men. our hearty agreement with them, in that wholesome Protestant Doctrine, which with so clear evidence of Scriptures they have asserted: some things indeed, are in some places added, some terms omitted, and some few changed, but these alterations are of that nature, as that we need not doubt, any charge or suspition of unsoundness in the faith, from any of our brethren upon account of them”.

These words are of real importance, and need to be considered very carefully. The Baptists were concerned to demonstrate to all that their doctrinal convictions had been, from the very start, orthodox and to a large degree identical with the convictions of the Puritans around them. This was true of the First London Confession, published prior to the Westminster Standards, which was heavily dependent on the 1596 True Confession, and on the writings of William Ames. In both of their general Confessions, the Baptists purposely used existing documents in order to demonstrate their concurrence with the theological convictions of their Puritan contemporaries. In the quote above, they argue that the doctrines expressed in both Baptist Confessions are the same, but they have chosen to base the newer Confession upon the more recent and widely available documents of Westminster and Savoy. By doing this, they were declaring with some vigor their own desire to be placed in the broad stream of English Reformed Confessional Christianity.

This methodology provides us with some insight into understanding the Confession and its teaching. When it concurs with these other documents, it can be read as an endorsement of the views espoused by those Presbyterians and Independents who subscribed those documents, and of the theological works they published in defense of the Confessional statements. Thus, if one wonders how the Baptists understood the doctrine of the Decrees of God, or Justification, or the application

of the Law to the conscience of man, or how they worked out the implications of the teaching on the Perseverance of the Saints, one may consult the writings of paedobaptist Puritans with much profit. Since both the Westminster Confession and the Savoy Declaration are readily available, it is relatively easy to compare the documents in order to determine agreement. Of course, not every word of every author is necessarily a fair representation of their views, but in general, their method implies substantial theological agreement with the writings of their orthodox contemporaries.

When the Confession departs from either of these documents, we should take note. It is at these points that the Baptists express their distinctive contributions to Christian Theology. Sadly, few of their theological writings in defense of their views are available to us today, though it is hoped that this will soon change.

Their methodology also explains the reason why certain subjects are addressed in the Confession. In the troubled times of the second half of the Seventeenth Century, topics such as the relationship between church and state, the role of the magistrate, and even the Christian doctrine of marriage were important issues. Long and heated debates over these questions fired the furnace of controversy. Recognizing many of the problems inherent in a state church, especially when that church was ruled by a foreign power such as Rome, the Independents and the Baptists were very much concerned for liberty of conscience. The Presbyterian party, with an ecclesiology more conducive to a national church, had some within its ranks who argued strongly against toleration for any dissenters. One is reminded of John Milton's famous phrase "New Presbyter is but old Priest writ large". The attitude of many Presbyterians was the same as that of their Episcopalian predecessors: those in power make the rules, and everyone else must submit. During the Commonwealth era, and Cromwell's Protectorate, a measure of liberty and toleration was given to many religious groups. The question at issue was: Should the civil ruler enforce the first table of God's Law? For the modern reader, the question seems simple and straightforward, but it was not so clear in the 17th Century. Each of these English Reformed Confessions, Westminster, Savoy and the Second London speak to the issue, and each provides a different approach.

After the Restoration of 1660, and the enforcement of the Clarendon Code, non-conformists were subject to severe penal acts. It must also be remembered that the Protestants of England feared a return to Roman Catholicism throughout most of the century. Charles I and Charles II both married Roman Catholics, and James II was a professing Romanist. The old doctrines of the Reformation needed to be asserted in the face of this royal departure and its potential implications for church and society. From this mix came the pressing need to address these contemporary issues in a Confession, and accounts for the presence of topics which may seem less important at the beginning of the Twenty-first Century.

Compiled by

James M. Renihan

## The Origins of the 1689 London Baptist Confession of Faith

Based on the available information, it is impossible to determine precisely the origins of the Second London Confession. There are, however, some indications which help us to narrow the field.

The first known reference to the Confession is found in the manuscript Church book of the Petty France Church in London. On 26 August, 1677, this note was entered, "It was agreed that a Confession of faith, wth the Appendix thereto having bene read & considered by the Bre: should be published." Joseph Ivimey, the English Baptist historian of the early Nineteenth Century took this to imply that the Confession originated in the Petty France Church, and this is probably an accurate supposition.

This church was one of the original seven London churches which together published the First London Confession of 1644/46. In 1675, two men of immense importance for Particular Baptist history, Nehemiah Coxe and William Collins, were ordained as co-pastors on the same day. Each of them was held in high regard by their brethren, being asked to produce significant theological works (see Coxe and Collins biographies), and would thus have been well equipped to serve as editors of the Confession of Faith. Coxe died in 1688, prior to the General Assembly of 1689. Though his name was not appended to the Confession in 1689, it deserves to be mentioned and remembered alongside that of his co-elder in association with this great document.

A very interesting "advertisement" was appended to the fifth edition of the Confession (1720) which states:

"This Confession of our Faith, together with the brief Instructions of the Principles of Christian Religion, or the Catechisms, both with the proofs in the margin, and also that with the words of the scriptures at length; with this Confession, put forth by the ministers, elders, and brethren of above one hundred congregations of Christians, baptized on profession of their faith in England and Wales, denying Arminianism, owning the doctrine of personal election and final perseverance: having sold the property, right and title of the printing thereof, to John Marshall, bookseller, at the Bible in Gracechurch Street, by us, William Collins and Benjamin Keach, it is desired that all persons desirous to promote such useful books, do apply themselves to him".

Since both Collins and Keach died by 1704, this note must have been appended to an earlier edition of the Confession. It indicates that Collins and Keach owned the publishing rights to these two documents, a circumstance that one might expect attending authorship. Does this note imply that Collins owned the rights to the Confession (Coxe having died many years before) and Keach those of the Catechism? There is no evidence to tie Keach with the origins of the Confession, though his name is often associated with the Catechism. While not certain, this is one possible reading of the statement, and would explain why Keach's name became attached to the Catechism.

Though it cannot be stated with certainty, circumstantial evidence seems to point to Coxe and Collins as the originators of the Confession. They were both qualified and respected men, and the first mention of the document is found in their church book, approving its publication. Each one

of them was requested to take the lead in theological writing, a fact that would be expected of such men. Until other evidence is found, this seems to be the most likely scenario for the origin of the Confession.

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### **Some Biographical Materials on the First Public Subscribers to the 1689 London Baptist Confession of Faith**

#### **James M. Renihan, Escondido, CA, USA.**

[Editor's Note: The biographical material below is dependent to a large degree on Joseph Ivimey's *History of the English Baptists*, B.R. White's *Association Records of the Particular Baptists of England, Wales and Ireland*, as well as the occasional use of many other reference works, and supplemented by my own research. More full documentation will be provided in the forthcoming print volume on the documents of the Particular Baptists. Contact James M. Renihan, Escondido, CA, for more information. The Particular Baptists held yearly national General Assemblies at London from 1689 to 1692, and the *Narratives* from these Assemblies still exist. Only the 1689 and 1692 *Narratives* contain a listing of the names of the men present. Thus, it is probable that some of these men were present at the 1690 and 1691 meetings, as well as the ones noted. The spellings of some of the place names have changed over the years.]

Hanserd Knollys	Pastor	Broken Wharf	London
William Kiffin	"	Devonshire-square	"
John Harris	"	Joiner's Hall	"
William Collins	"	Petty France	"
Hurcules Collins	"	Wapping	"
Robert Steed	"	Broken Wharf	"
Leonard Harrison	"	Limehouse	"
George Barret	"	Mile End Green	"
Isaac Lamb	"	Pennington-street	"
Richard Adams	Minister	Shad Thames	Southwark

Benjamin Keach	Pastor	Horse-lie-down	”
Andrew Gifford	”	Bristol, Fryars	Som. & Glouc.
Thomas Vaux	”	Broadmead	”
Thomas Winnel	”	Taunton	”
James Hitt	Preacher	Dalwood	Dorset
Richard Tidmarsh	Minister	Oxford City	Oxon
William Facey	Pastor	Reading	Berks
Samuel Buttall	Minister	Plymouth	Devon
Christopher Price	”	Abergavenny	Monmouth
Daniel Finch	”	Kingsworth	Herts
John Ball	”	Tiverton	Devon
Edmond White	Pastor	Evershall	Bedford
William Prichard	”	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	”	Stukeley	Bucks
Edward Price	”	Hereford City	Hereford
William Phipps	”	Exon	Devon
William Hawkins	”	Dimmock	Gloucester
Samuel Ewer	”	Hemstead	Herts
Edward Man	”	Houndsditch	London
Charles Archer	”	Hock-Norton	Oxon

One man who died before the convening of the 1689 General Assembly, but who was crucial to the Origin of the Confession of Faith.

## BIOGRAPHICAL INFORMATION



**Richard Adams****Shad Thames, Southwark**

Richard Adams was a clergyman in the Church of England, Vicar of Humberstone, Leicestershire, in 1661. He had been trained for the ministry by the great anti-paedobaptist John Tombes. When he adopted a full-blown Baptist position is not known. The church he represented at the General Assembly, Shad Thames, was actually a General (Arminian) Baptist church. Adams was unable to persuade them to join with the Particular Baptists, and was called to serve as co-pastor with William Kiffin at Devonshire Square, which church they both represented in 1692. Both he and Kiffin signed the letter inviting churches to send representatives to the 1689 General Assembly. He died in 1716.

**Charles Archer****Hock-Norton, Oxon**

This village name is obviously incorrect, and should be *Hook* Norton. Charles Archer seems to have been pastor in Hook Norton as early as the 1660s, and suffered persecution along with his co-elder James Wilmot in 1664. Archer was present at both the 1689 and 1692 General Assemblies.

**John Ball****Tiverton, Devon**

Ball's position in the church at Tiverton is unsure, as no designation such as "minister", "elder" or "pastor" is mentioned after his name in the list of those attending the 1689 General Assembly, though this list implies that he was a "minister". Tristram Truvin is listed as "minister" from this church in the *Narrative*, and was clearly a pastor in the church. In 1690, Ball became a founding member of Tiverton's daughter church in Bampton, Devon, and was called "by unanimous consent upon tryall, to the office of Ruling Elders, or helps in govern't for the better management of the affairs of the church" [from the manuscript church book]. Such an action seems to have been rare among the Particular Baptist churches, as most of them did not recognize a distinction between ruling and teaching elders.

**George Barret**

**Mile End Green, London**

Barret seems to have been a pastor in London since about 1669. He appears in many of the acts of the General Assembly, as well as in the 1692 *Narrative* list, and may have been closely associated with Benjamin Keach. He was one of the seven who sent out the original invitation to the General Assembly.

**Samuel Buttall****Plymouth, Devon**

The story of Samuel Buttall and the Plymouth church is very interesting. Apparently a member of Henry Jessey's open membership church in London (though Ivimey asserts that he was from Petty France), he is mentioned in 1675 as associated with the Broadmead church. Recognized as a gifted brother, he carried on a ministry of preaching. The Plymouth church had been blessed by the spiritual ministry of Abraham Cheare, but after his death in 1668, the church went for 19 years under severe persecution without a pastor, and seriously declined. They called Robert Brown in 1687, but he died within three months of coming to Plymouth. Next, they called Robert Holdenby from Ireland, but he was almost immediately unhappy in his position, and stayed only until 1690. Buttall was in membership at this time, and attended the 1689 Assembly with Holdenby as representatives from Plymouth. After Holdenby departed, the church again faced the question of calling a new pastor. There was much indecision among the 52 members, but the sisters of the church met together and submitted a tender letter to the brothers, suggesting that they consider Samuel Buttall as pastor. (It must be remembered that in most, though not all of the churches, the women did not participate in business meetings). The letter was well received, and Buttall was called. This is especially remarkable when one realizes that of the 52 members, 42 were women! Along with James Hitt, Buttall represented Plymouth at the 1692 Assembly. He remained at Plymouth until 1707.

**John Carter****Steventon, Bedford**

Joining this church in 1676, he was disciplined for "disorderly walking" in 1679, and restored in 1680. In 1689, or perhaps a year or two earlier, he was authorized by the church to preach publicly, probably as a gifted brother. In the *Narrative* of the 1689 Assembly, no office is listed next to his name, though his companion Stephen Howtherne is listed as pastor. He is not listed as attending the 1692 Assembly. The church records state that in 1693, he was a member of one of the London churches.

## **Hercules Collins**

### **Wapping, London**

Installed as pastor of the Wapping church on 23 March, 1676/77, this able minister was the author of several important devotional and practical works, including *An Orthodox Catechism* (1680) which is a Baptist recension of the Heidelberg Catechism. He was held in high esteem by his colleagues, and played an important part in the establishment of Particular Baptist Churches in London and the country. He died 4 Oct., 1702. John Piggott said of him in a funeral sermon, “his doctrine was agreeable to the Sentiments of the Reformed Churches in all Fundamental Articles of Faith, and [his example] did adorn the Doctrine of God our Saviour”. His presence at all of the London General Assemblies must be noted.

## **William Collins**

### **Petty France, London**

William Collins received a thorough education, graduating B.D. and touring Europe prior to his call to serve at Petty France. In a funeral sermon preached by John Piggott, a fortnight after Collins’ death on 30 October, 1702, mention is made of the encouraging “Offers he had to join the National Church, which he judiciously refus’d; for ’twas Conscience, not Humour, that made him a Dissenter”. The esteem in which he was held by his brethren may be noted in the fact that he was requested by the General Assembly to draw up a Catechism, and on the strength of this Joseph Ivimey asserts “it is probable that the Baptist Catechism was compiled by Mr. Collins, though it has by some means of other been called Keach’s Catechism”. Later in his work, Ivimey transcribes a letter from Collins to Andrew Gifford, pastor of the Pithay Church in Bristol, and arguably the most important Particular Baptist outside of London. In the letter, Collins refers to the latest impression of the Catechism, and states that there are “some thousands left”.

Collins, according to Piggott, “was a studious elder and a good pastor, noted for his peacable spirit. The Subjects he ordinarily insisted on in the Course of his Ministry, were the great and important Truths of the Gospel, which he handled with great Judgment and Clearness. How would he open the Miseries of the Fall! And in how moving a manner would he discourse of the Excellency of Christ, and the Virtues of his Blood, and his willingness to save poor awaken’d burnd [sic.] Sinners!... His sermons were useful under the Influence of Divine Grace, to convert and edify, to enlighten and establish, being drawn from the Fountain of Truth, the Sacred Scriptures, with which he constantly convers’d in their Original Languages, having read the best Criticks, Antient and Modern; so that Men of the greatest Penetration might learn from his Pulpit-Discourses, as well as those of the meanest Capacity”.

Such a testimony of his character and abilities well suits one thought to be co-editor (along with Nehemiah Coxe) of the Confession of Faith (see Documentary Sources and Origins of the Confession) and one to represent his church and subscribe it.

### Nehemiah Coxe

#### Petty France, London

Nehemiah Coxe was the son of the early Particular Baptist leader Benjamin Coxe. In 1669, he joined the Bedford church made famous by John Bunyan, and in 1673 was called to serve as pastor of the church's sub-congregation at Hitchin. In 1674, he was censured by the Bedford church for certain "miscarriages". It may be that Coxe's words and practices were related to the issue of open or closed membership, so hotly debated at the time. Benjamin Coxe clearly advocates a closed membership position in his published writings, while the Bedford church, and especially Bunyan, resisted such a notion with great vigor. Could Nehemiah have been advocating such views, which the Bedford people would view as having a tendency to make rents and divisions in the congregation? His appearance at the closed membership Petty France church so soon after this could help to explain the situation.

Coxe was a qualified physician, skilled in Latin, Greek and Hebrew, and a discerning theologian. When the West Country evangelist Thomas Collier began to deviate from the Calvinistic Orthodoxy of the London Churches, the elders in London asked Coxe to reply in print to Collier's views. He did this in his 1677 work *Vindiciae Veritatis, or a Confutation of the Heresies and Gross Errors Asserted by Thomas Collier*. In a brief epistle at the beginning of the work, they address the issue of Coxe's "inferiority in years", stating that he did not write the book out of a sense of personal ability, but at their request, because "we did judge him meet and of ability for the work" and because his responsibilities at the time provided him with the opportunity to answer Collier's errors. They say of this work, "we hope, we may truly say, without particular respect to his Person, he hath behaved himself with that modesty of Spirit, joined with that fulness and clearness of answer and strength of argument, that we comfortably conceive (by God's blessing) it may prove a good and sovereign Antidote against the poison". The book is a very powerful expression of Reformed doctrine. In 1681, during a period of persecution, Coxe published *A Sermon Preached at the Ordination of an Elder and Deacons in a Baptized Congregation in London*. This is a helpful summary of the roles and responsibilities of elders and deacons. Also in 1681, Coxe published *A Discourse of the Covenants that God made with Men before the Law*. Coxe's contemporary C.M. du Veil, in his 1685 Commentary on Acts, called Coxe "that great divine, eminent for all manner of learning", and referred to the "excellent" book *A Discourse of the Covenants* as full of "most weighty and solid arguments."

It is clear that Nehemiah Coxe was held in high regard by his brethren, and would thus have been well equipped to serve as an editor of the Confession of Faith (see Documentary Sources and

Origins of the Confession). He died in 1688, prior to the General Assembly of 1689, leaving behind one son.

### **Samuel Ewer**

**Hemstead, Herts**

Samuel Ewer attended both the 1689 and 1692 Assemblies. In a funeral sermon delivered 24 December, 1708, John Piggott said of him, “He has distinguish’d himself for several Years as an exemplary Christian, whose Piety towards God, and Affability towards Men, have recommended him to the Esteem and Approbation of all . . . . He had a prudent and regular Zeal for the Glory of God, and the Salvation of Souls. He ever express’d a just Indignation against Sin, and press’d after the highest degrees of Holiness”. He wrote, in defense of believer baptism, a reply to Edward Hitchin’s book *The Infant’s Cause Pleaded, Cleared and Vindicated*, probably just before his death. The book was very well received, and regarded by many as a thorough response to Hitchin.

### **William Facey**

**Reading, Berks**

Apparently active in the Western Association as early as 1656, Facey, according to B.R. White, suffered imprisonment in Exeter after the Restoration. Since he is not mentioned in the list of ministers attending the 1692 General Assembly, he may have died by that year.

### **Daniel Finch**

**Kingsworth, Herts**

Finch and the Kingsworth [Kensworth] church are known through their recently reprinted records. He was called, along with two other men, to serve as elders upon the death of their pastor in 1688, and represented his church in both 1689 and 1692. He died in 1694.

### **Paul Fruin**

**Warwick, Warwick**

According to B.R. White, Fruin was an elder at Dymock (Dimmock), Gloucestershire in 1653. He seems to have been called to Warwick in the 1680s, and represented the church at the 1689 Assembly. In 1690, he was asked to preach upon trial for the eldership at the new church in Bampton, Devon, though he was not called as its first pastor.

### **Andrew Gifford**

**Bristol, Fryars, Som. & Glouc.**

This man was perhaps the most influential Particular Baptist leader outside of London. Born in 1642, baptized in June, 1659, called to serve as a gifted brother in 1661, and ordained as pastor “the 3rd of the 6th month, 1677, by laying on of the hands of brother Daniel Dyk [William Kiffin’s co-elder at that time, (ed.)] and brother Nehemiah Coxe, elders in London, with fasting and prayer in the church”. He served the Pithay (Fryars) church in Bristol until his death in 1721. He was present at the General Assembly in 1692. His son and grandson also had notable ministries.

### **John Harris**

**Joiner’s Hall, London**

He was one of the seven men who sent out the letter in July, 1689, urging the churches to send messengers to the planned General Assembly. By 1692, he was apparently dead, as he was not present at that General Assembly.

### **Leonard Harrison**

**Limehouse, London**

Harrison’s church first appears on the scene at the 1689 General Assembly. He was present again in 1692, as well as at the re-formation of the London Baptist Association in 1704. He may have been closely affiliated with Benjamin Keach.

### **William Hawkins**

**Dimmock, Gloucester**

This man's name is spelled *Hankins* in the *Narratives* of the 1689 and 1692 Assemblies. He also attended the Assembly at Bristol in 1693.

**James Hitt**

**Dalwood, Dorset**

Active among the West Country Baptists since the 1650s, Hitt was also associated with the Plymouth church. W.T Whitley asserts that Hitt was originally from Axminster. No birth or death dates are available. He is listed as a representative of the Plymouth church at the 1692 Assembly. The designation "preacher" implies that he was recognized a gifted brother.

**Benjamin Keach**

**Horse-lie-down, Southwalk**



(from Spurgeon's original Autobiography (4 volume edition). Scanned by P. Johnson, CA)

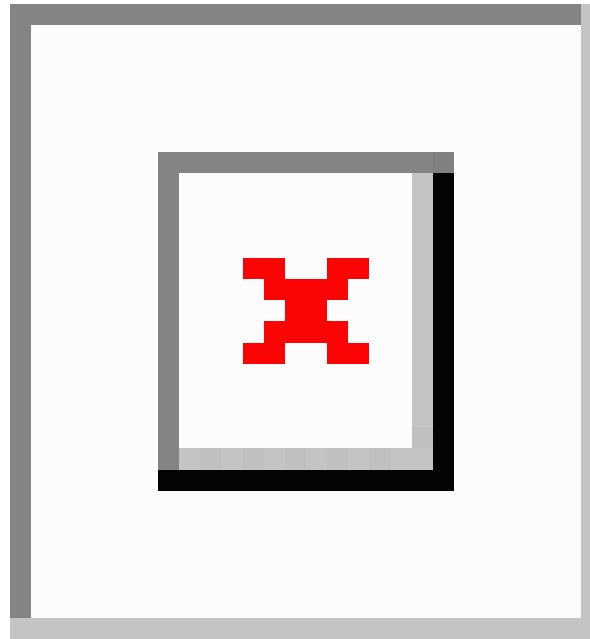
Keach originated from Buckinghamshire and worked as a Tailor. He was baptized at the age of 15 and began preaching at 18. He was the minister of the congregation at Winslow before moving in 1668 to the church at Horse-lie-down, Southwark where he remained for 36 years as pastor. It was as representative of this church that Keach went to the 1689 General Assembly and subscribed the 1689 London Baptist Confession of Faith. The signing of the confession was no mute doctrinal assent on the part of the church, for in the same year they entered into a Solemn Covenant which reflects, at the practical and congregational level, some of the doctrines of the confession. There was a secession from Horse-lie-down in 1673 and the Old Kent Road congregation was formed. From this congregation eventually came the New Park Street Church where C. H. Spurgeon became the Pastor, later moving to the new location at the Metropolitan Tabernacle. Spurgeon republished the 1689 London Baptist Confession of Faith for use in the congregation (see What is a Confession of Faith?).

Keach wrote 43 works, of which his "*Parables and Metaphors of Scripture*" may be the best known. He wrote a work entitled "*A Child's Instructor*" which immediately brought him under persecution and he was fined and pilloried in 1664. He is attributed with the writing of a Catechism commonly known as "Keach's Catechism", although it is most likely that the original was compiled by William Collins. Keach is also known to have promoted the introduction of hymn singing in the churches. Keach was one of the seven men who sent out the invitation to the 1689 General Assembly.

**William Kiffin**

**Devonshire Square, London**





(from R. Hadyen. *English Baptist History and Heritage*. Didcot, Oxon: The Baptist Union, 1990)

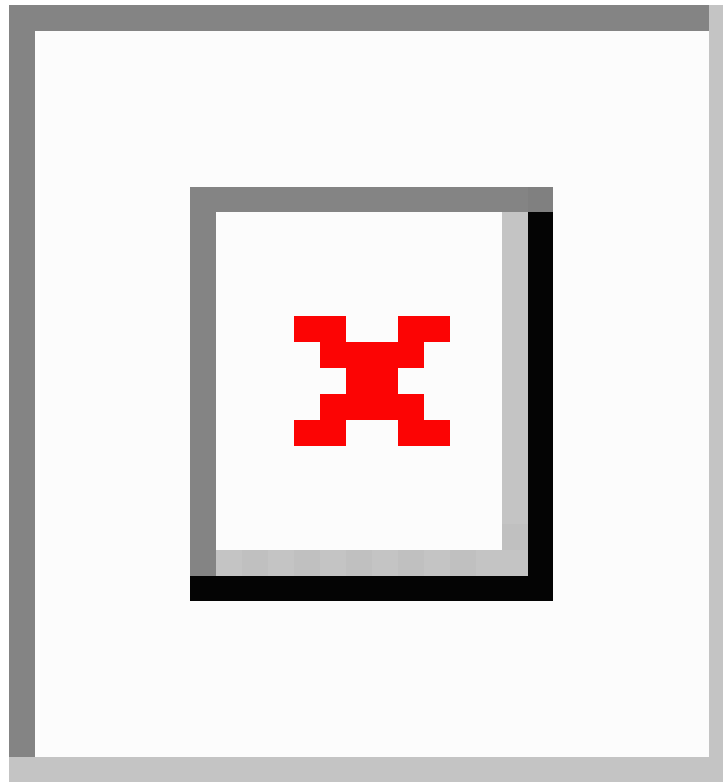
Kiffin was brought to Christ in his teenage years under the ministry of John Goodwin. By 1644 Kiffin had been appointed pastor of the Devonshire Square church where he served God until his death in 1701. It was from this church that he went as representative to 1689 General Assembly and subscribed the 1689 London Baptist Confession of Faith.

Kiffin was a wealthy London merchant with great standing in the community and with king Charles II. The king appointed him to public office as an alderman of London, a Lord Lieutenant and a magistrate though he seldom exercised these offices. Through his influence he was able to help many persecuted baptists. His work with Keach and Knollys was instrumental in establishing Baptist endeavours in Britian. Kiffin was one of the seven men who sent out the invitation to the 1689 General Assembly.

### **Robert Knight**

**Stukeley, Bucks**

A Robert Knight represented the Kensworth Church at several meetings of the Abingdon Association in the 1650s. The Kensworth records mention both Brother Knight Sr., and Jr. living in Gadsden around 1677. It is not known if these men are to be identified with Robert Knight from Stukely, Bucks, though this may be possible. He attended both the 1689 and 1692 Assemblies.

**Hanserd Knollys****Broken Wharf, London**

(from R. Hadyen. *English Baptist History and Heritage*, Didcot. Oxon: The Baptist Union, 1990)

Knollys was born in Chalkwell, Linconshire, and educated at Cambridge University. He was ordained to the priesthood in Church of England in 1631 and incumbent at Humberstone (Lancashire). Due to his Puritan convictions he became a dissenter and resigned his living, moving to London. In 1638 he was imprisoned for unlicensed preaching. Being allowed to escape he fled to America and established a church in New Hampshire. In 1641 he left America and returned to England arriving there in December of the same year. By about 1643/44 he had come to adopt baptist convictions.

In London he was instrumental in the formation of a baptist church at Great St. Helen's, Bishopsgate. Knollys took part with Kiffin and Keach in many baptist endeavours. Knollys was one of the seven men who sent out the invitation to the 1689 General Assembly. Two years after he had subscribed the 1689 London Baptist Confession of Faith, he was called to his Master.

**Isaac Lamb**

**Pennington-Street, London**

Son of the General Baptist Thomas Lamb, Isaac was a shoemaker by trade. He seems to have died around 1691.

**Edward Man**

**Houndsditch, London**

Edward Man seems to have been called to this church in 1687, succeeding Henry D'Anvers, and represented it at the 1689 and 1692 General Assemblies. He was one of the seven who sent out the letter calling for the 1689 General Assembly.

**William Phipps**

**Exon, Devon**

Phipps became pastor at Exon (Exeter) in 1685. He was present at the formation of the Bampton church in 1690, and probably died sometime soon after, as the Exon church was represented by Richard Sampson at the 1692 Assembly.

**Christopher Price**

**Abergavenny, Monmouth**

This pastor from Wales was actively involved in the discussions at the 1689 Assembly, signing several of the pronouncements issued at the gathering. He was also present at the 1692 General Assembly.

**Edward Price**

**Hereford City, Hereford**

Price was present at both the 1689 and 1692 Assemblies.

**William Prichard**

**Blaenau, Monmouth**

William Prichard represented this Welsh church at both the 1689 and 1692 General Assemblies.

**Richard Ring**

**Southampton, Hants**

Ring represented this church at both the 1689 and 1692 General Assemblies.

**Robert Steed**

**Broken Wharf, London**

Robert Steed was co-pastor, with Hanserd Knollys, of the Broken Wharf church in 1689. In 1692, he was the only representative from his church listed in the *Narrative*. After Knollys' death in 1691, Steed continued on as pastor until his own death in 1703.

**Richard Sutton**

**Tring, Herts**

Sutton must have been young at the 1689 Assembly, as Ivimey includes his name in a list of churches and pastors that he based on a collation of lists from 1753 and 1763, apparently implying that he was still pastor of this church at that time. He was also present in 1692.

**Richard Tidmarsh**

**Oxford City, Oxon**

Tidmarsh was a representative of the Oxford church at the meeting of the Abingdon Association, 11 March, 1656. According to B.R. White, he was a tanner and “fairly prominent” in Oxford. In 1691, he was ordained pastor of the church in Tiverton, with Thomas Winnel present to lay hands on him. He remained at Tiverton until at least 1704, representing that church at the 1692 Assembly.

### **John Tomkins**

**Abingdon, Berks**

B.R. White gives Tomkins’ dates as 1621-1708 (Ivimey has 1632-1708). He was active in the Abingdon Association in the 1650s, and was also present at the 1692 Assembly. He was a maltster by trade.

### **Thomas Vaux**

**Broadmead, Som. & Glouc.**

The Broadmead, Bristol church, well known through the reprinting of its records, was clearly an open membership church. Vaux represented the Evershall church at the Abingdon Association meeting in March 1653, and was known to be preaching in Bedfordshire and Hertfordshire in the late 1660s and early 1670s. He was installed as pastor at Broadmead in 1687, attended both 1689 and 1692 Assemblies, and died in Dec. 1693.

### **James Webb**

**Devizes, Wilts**

Little is known of this man beyond his attendance at the 1689 General Assembly. It is possible that he is to be identified with the James Webb present at the Western Association meeting in Tiverton in 1721.

### **Edmond White**

**Evershall, Bedford**

Listed in *The Narrative of the Proceedings of the General Assembly* as Edward White, it is assumed that these are the same individuals. Edmund White is known to have been associated with the Evershall church as early as 1653, when he and Thomas Vaux were its representatives at the Abingdon Association meeting. He seems to have worked closely with Benjamin Cox in Association matters. In 1691 he appears in the records of the Steventon church, participating in an ordination, and in 1692 is listed in the *Narrative* under the name *Edmund*, still representing Evershall.

### **Toby Willes**

**Bridgewater, Somerset**

Toby Willes, or Tobias Wells, was active in the Western Association, and signed the Somerset Confession of 1656 as a representative of the Bridgewater Church. He was imprisoned for non-conformity in 1663. He also attended the 1692 Assembly.

### **Thomas Winnel**

**Taunton, Som. & Glouc.**

A scrivener by trade, and previously a member of a General Baptist church, Winnel [sometimes Whinnel] was admitted to membership in the Broadmead Church in 1680, after publicly acknowledging his adherence to the doctrines of the 1677 London Confession. He was released to serve as pastor at Taunton in 1682, representing the church in 1689 and 1692. He died in 1720. He was known for his “piety, zeal, and success”.

### **The Solemn Covenant of the Southwark (Horse-lie-down) Church in 1689.**

[**Note:** Not all Particular Baptists of the 17th Century agreed with the use of Church Covenants]

“We who desire to walk together in the fear of the Lord, do, through the assistance of His Holy Spirit, profess our deep and serious humiliation for all our transgressions.

And we do solemnly, in the presence of God and of each other, in the sense of our own unworthiness, give up ourselves to the Lord in a church state, according to the apostolic constitution, that He may be our God, and we may be His people, through the everlasting covenant of His free grace, in which alone we hope to be accepted by Him, through His blessed Son Jesus Christ, whom we take to be our High Priest, to justify and sanctify us, and our Prophet to teach us; and to be

subject to Him as our Law-giver, and the King of Saints; and to conform to all His holy laws and ordinances, for our growth, establishment, and consolation; that we may be as a holy spouse unto Him, and serve Him in our generation, and wait for His second appearance, as our glorious Bridegroom.

Being fully satisfied in the way of church-communion, and the truth of grace in some good measure upon one another's spirits, we do solemnly join ourselves together in a holy union and fellowship, humbly submitting to the discipline of the Gospel, and all holy duties required of a people in such a spiritual relation.

1. We do promise and engage to walk in all holiness, godliness, humility, and brotherly love, as much as in us lieth to render our communion delightful to God, comfortable to ourselves, and lovely to the rest of the Lord's people.

2. We do promise to watch over each other's conversations, and not to suffer sin upon one another, so far as God shall discover it to us, or any of us; and to stir up one another to love and good works; to warn, rebuke, and admonish one another with meekness, according to the rules left to us of Christ in that behalf.

3. We do promise in a special manner to pray for one another, and for the glory and increase of this church, and for the presence of God in it, and the pouring forth of His Spirit on it, and His protection over it to His glory.

4. We do promise to bear one another's burdens, to cleave to one another, and to have a fellow-feeling with one another, in all conditions both outward and inward, as God in His providence shall cast any of us into.

5. We do promise to bear with one another's weaknesses, failings, and infirmities, with much tenderness, not discovering them to any without the Church, nor any within, unless according to Christ's rule, and the order of the Gospel provided in that case.

6. We do promise to strive together for the truth of the Gospel and purity of God's ways and ordinances, to avoid causes, and causers of division, endeavouring to keep the unity of the Spirit in the bond of peace. [*Ephesians 4:3*].

7. We do promise to meet together on Lord's-days, and at other times, as the Lord shall give us opportunities, to serve and glorify God in the way of His worship, to edify one another, and to contrive the good of His church.

8. We do promise according to our ability (or as God shall bless us with the good things of this world) to communicate to our pastor or minister, God having ordained that they that preach the Gospel should live of the Gospel. (And now can anything lay a greater obligation upon the conscience than this covenant, what then is the sin of such who violate it?)

These and all other Gospel duties we humbly submit unto, promising and purposing to perform, not in our own strength, being conscious of our own weakness, but in the power and strength of

the blessed God, Whose we are, and Whom we desire to serve. To Whom be glory now and for evermore. Amen.”

### **An Annotated Bibliography of Important Reading and Study Materials Concerning Particular Baptists**

Belcher, Richard and Anthony Mattia, *A Discussion of the Seventeenth Century Particular Baptist Confessions of Faith*. Southbridge, Mass.: Crown Publications, 1990. This book was written to demonstrate that there is no evidence to support the theory that the two 17th century London Confessions have differing positions on the Law of God. It is very well done, and is highly accurate. More could be said on this issue to support the conclusion, but this is the best available material on this subject.

Brown, Raymond. *The English Baptists of the 18th Century*. London: The Baptist Historical Society, 1986. *This is the best introduction to this subject that I have found.*

Copson, Stephen, ed. *Association Life of the Particular Baptists of Northern England 1699-1732*. English Baptist Records, Vol. 3, London: The Baptist Historical Society, 1991. This transcript of the records of the Northern Association is carefully presented. It illustrates many of the ecclesiological perspectives of the Northern Particular Baptists. There is an excellent and lengthy introduction which describes many facets of their belief and practice. Highly Recommended.

Estep, William R. *The Anabaptist Story*. Grand Rapids: Wm. B. Eerdmans Pub. Co., 1975 revised edition. For those seeking a readable introduction to the Continental Anabaptists, this is the place to start. I disagree with Dr. Estep’s perspectives on the relations between the Continental Anabaptists and the English Baptists, as well as his assertions about the theological dependence of the Particular Baptists on the General Baptists. Nevertheless, this is a fine treatment of the subject.

Hayden, Roger, ed. *The Records of a Church of Christ in Bristol, 1640-1687*. Bristol: The Bristol Record Society, 1974. This work was also reprinted twice in the 19th Century. If you can find it, buy it. It is living church history. One of the elders of the Broadmead, Bristol, Church, Edward Terrill, set down a first hand account of the life of his church during this era. Especially interesting is his 12 step description of the process by which reformation came to Bristol. Starting with the events related to Luther and Calvin, he proceeds through a series of stages until he arrives at his own church. He believed that his own assembly was the logical and theological fruit of the reformation. Are Baptists Reformed? This 17th century Baptist **knew** that he was. The Broadmead church was represented at the 1689 General Assembly by its pastor Thomas Vaux.

Haykin, Michael A.G. *One Heart and One Soul: John Sutcliff of Olney, His Friends and His Times*. Darlington, Co. Durham, Evangelical Press, 1994. Dr. Haykin has written a compelling account of this often neglected but highly significant Particular Baptist leader from the end of the Eighteenth Century. Sutcliff, along with Andrew Fuller, John Ryland Jr., and others, were instrumental in bringing new life into the moribund testimony of the Particular Baptists during this



era. The wide range of subjects handled in the book provides much food for thought in our contemporary situation. **Very highly recommended.**

Keach, Benjamin. *Exposition of the Parables*. Series One and Series Two. Grand Rapids: Kregel Publications, 1991 reprint.

*Preaching from the Types and Metaphors of the Bible*. Grand Rapids: Kregel Publications, 1992 reprint. Few works of the 17th Century Particular Baptists have been reprinted, and this makes these three volumes all the more important. Keach (died 1704) was one of the most important, and controversial, pastors among the London churches. These works give us much insight into the theological mindset of our predecessors. These books should be on the shelf, and in the hands, of every Reformed Baptist pastor. You might not always agree with everything Keach says, (there are over 1900 pages here), but you will learn a great deal about the truly Puritan perspectives of the Particular Baptists.

Lumpkin, W.L. *Baptist Confessions of Faith*. Valley Forge, Penn.: Judson Press, 1969 revised edition. I have a touch of hesitation in recommending this book. The documents contained in it are excellent, and are worth the price of the volume. Lumpkin's comments, however, are not always accurate, and mar the usefulness of the book. I have found that he just does not understand the 17th century, and as a result makes some serious errors in his statements. His section introducing the Second London Confession (1689) contains many mistakes, and has been used by some as scholarly support for the notion that the 1689 Confession's theology was more a matter of political expediency than theological conviction. I cannot say strongly enough that this is not in any way true. There is substantial agreement between the two London Confessions. Two pastors, William Kiffin and Hanserd Knollys, signed both. So far as I can tell, they were, in 1689, the only surviving subscribers to the 1644 or 1646 editions of the First London Confession. More interestingly, of the seven churches that originally subscribed in 1644, five had representatives sign the 1689. What about the other two? In the decades between, these churches had either died out or been assimilated into other churches. Every surviving individual and church subscribed the 1689 at the General Assembly. In order to support the antinomian theory, one must demonstrate that all of these significantly changed their views over those decades. There is no evidence to sustain such a notion. So, buy the book for the value of its documents, but take Lumpkin's comments with a grain of salt.

McGoldrick, James Edward. *Baptist Successionism: A Crucial Question in Baptist History*. Metuchen, N.J.: The American Theological Library Association, 1994. This is another **must buy** book. There is a popular notion that true Baptist churches have existed in succession from the New Testament era until today. This view is often associated with Landmark Baptists, but it also occurs in others as well. Dr. McGoldrick, a Baptist professor at Cedarville College, and one who once held this view, demonstrates that it is utterly untenable. Most of the groups commonly called into the Baptist family bear little or no resemblance to what we believe Baptists to be. Some were outright heretics, while others were Godly persecuted Christians, but hardly Baptists. Dr. McGoldrick does not argue against the perpetuity of the church, he simply shows that the notion of Baptist Successionism has no historical support. I wish that every Reformed Baptist pastor would get this book and read it carefully. I have met several people in different churches who have been exposed to the successionist doctrine in one of its forms, and have wondered about its validity. This book

will help to prepare you to give a wise and reasoned pastoral answer to a subject that is very delicate with some.

Nuttall, Geoffrey F. *Visible Saints: The Congregational Way 1640-1660*. Oxford: Basil Blackwell, 1957. Dr. Nuttall's book is an excellent treatment of the principles of Congregationalism, or Independency, during this era. It is well worth careful study.

Tibbutt, H.G. ed. *Some Early Nonconformist Church Books*. Bedford: The Bedfordshire Historical Record Society, 1972. H.G. Tibbutt has transcribed sections of eight 17th Century church books, including two important Particular Baptist churches, Kensworth and Stevington. This is fascinating reading.

Tolmie, Murray. *The Triumph of the Saints: The Separate Churches of London 1616-1649*. Cambridge: Cambridge University Press, 1977. Tolmie provides an excellent background study of the circle of churches out of which the Particular Baptists developed.

Waldron, Samuel E. *Baptist Roots in America*. Boonton, N.J.: Simpson Pub. Co., 1991. A good introduction to the subject.

Watts, Michael. *The Dissenters From the Reformation to the French Revolution*. Oxford: Clarendon Press, 1978. This is the best, and most comprehensive, treatment of this era. It is not faultless, so be careful, but it is very good, especially in its portrayal of historical circumstances.

White, B.R. ed. *Association Records of the Particular Baptists of England, Wales and Ireland to 1660*. 3 Vols. London: The Baptist Historical Society, 1971,73,74. Very valuable. These records describe the process by which theological and practical issues were hammered out among the Particular Baptists. Dr. White's skilled editorial notes make the volumes even more valuable. There is also a separate index to these volumes, compiled by K.W.H. Howard, published by the B.H.S. in 1977. It is of real help in using the material.

*The English Baptists of the 17th Century*. London: The Baptist Historical Society, 1983. Though brief, this is very helpful. Dr. White is probably the world's foremost authority on the English Baptists of the 17th century. Sadly, he has suffered a stroke-like injury, and can no longer put out the material he once did. His articles on related topics, published in many journals and periodicals, are excellent.

Wilcox, Thomas. *Honey Out of the Rock*. Pensacola, Fla.: Chapel Library, n.d. This sermon by Wilcox, who died in 1687, is one of the few Particular Baptist works that are easily obtainable.

Compiled by

James M. Renihan

## DEFINITIONS

**1596 True Confession:** This was the Confession of an English separatist church, possibly written by its pastor Henry Ainsworth, which was published while in exile in Amsterdam.

**Abingdon Association:** An association of Particular Baptist Churches from Oxfordshire, Buckinghamshire, Berkshire, Hertfordshire, Bedfordshire, and Hampshire which began its existence in October, 1652. The records of the Association have been reprinted as Vol. 3 of the *Association Records of the Particular Baptists* (London: The Baptist Historical Society, 1974).

**Affinity:** designates a relationship by marriage.

**Ames, William:** (1576-1633) English theologian, educated at Christ's College, Cambridge under William Perkins. Exiled in 1610, his writings are of immense importance for both English and American Puritanism.

**Annihilationism:** In opposition to the Orthodox Christian Doctrine of the eternal punishment of the wicked (1689, 31 and 32), Annihilationists are heretics who falsely claim that God punishes wicked men by ending their existence (annihilating them), not by tormenting them with unending suffering in Hell. Note well that the Bible clearly teaches that the error of denying eternal punishment is indeed a damning heresy, inconsistent with being a true Christian and with going to heaven (Rev. 14:9-11; 20:15; 22:19).

**Asceticism:** In opposition to the Puritan doctrine of the dignity and sanctity of Christian marriage, and its propriety for all, even Christian ministers (1689, 25), the error of Asceticism wrongly claims that godliness comes through denying the legitimate appetites of the body for food, rest, and sexual fulfillment, and therefore, that only celibate men and women can achieve the highest levels of godliness, and therefore, that all Christian ministers must live a celibate life.

**Avouch:** to put into words positively and with conviction.

**Clarendon Code, The:** A series of 6 penal acts, passed between 1661 and 1673, intended to re-establish the church of England and punish dissenters.

**Commonwealth, The:** The period from 1649-1660 when England was ruled by Oliver Cromwell and Parliament (Cromwell disbanded Parliament in 1655).

**Consanguinity:** designates a blood relationship.

**Conversation:** manner or way of life

**Decisionism:** In opposition to the Calvinistic doctrine of regeneration, or "Irresistible Grace" (1689, 10 and 20:4), the error of decisionism, building on the error of prevenient grace, claims that a some men, of their own free will, use or cooperate with the divine enablement of prevenient grace and are saved, while others, also of their own free will, choose not to use or to cooperate with God's prevenient grace and perish in their sins. Thus, according to the false doctrine of decisionism, the

decisive factor in the conversion of a sinner is the sinner's decision and cooperation, not God's decision and regeneration.

**Dispensational Error, The:** In opposition to the covenantal doctrine (1689, 7) that since the fall, God only has one method of saving sinners, namely by grace, through faith in Christ, the dispensational error falsely claims that God has at times used various methods of salvation from sin, specifically, that under the law he saved the Jews by their works, and that now, under the gospel, he saves men by grace through faith. Note well that I do not mean to offer a general definition of what is commonly termed the modern dispensational movement. Further, note well, that many Christians today who call themselves "Dispensationalists" have properly abandoned and no longer hold what I have here termed the dispensational error, which was taught by early leaders of that movement and widely propagated by the notes in the old Scofield Bible.

**Easy Believism:** In opposition to the Orthodox Christian doctrine of saving faith and holiness (1689, 11:2, and 13), "easy believists" (or "carnal Christians") are heretics who falsely claim that their verbal assent to the gospel is true and saving faith, even though their professed faith is not accompanied by any evangelical repentance toward God on their part, and even though their professed faith in Christ does not issue in any moral sanctification of their lifestyle.

**Erastianism:** In opposition to Baptist doctrine of the separation of church and state (1689, 25, omission of WC, pgh.4), and to the Reformed (Baptist and Paedobaptist) doctrine of the headship of Christ over all the churches in every nation under heaven, the universal church on earth (1689, 26:4), Erastianism wrongly asserts that the King of England, rather than the Pope of Rome, is the head of the universal church in England. Accordingly, the "Church of England" wrongly recognizes this false royal claim to ecclesiastical headship. Thus, in general terms, Erastianism promotes the erroneous notion that the head of state in each nation has authority to act as the head of the churches in that nation.

**Gifted Brethren:** A controversy arose in the 17th Century over who was properly eligible to preach and teach in the churches. Presbyterians argued that the office of preaching and teaching was limited to the ordained clergy, while most Independents and Baptists argued that it must not be confined in this way. The Particular Baptists resolved the problem by recognizing that some men were given gifts of ministry by Christ, though they were not necessarily to be called into full-time ministry. If it was suspected that a man might have such gifts, he would be asked to preach to the church in private, and if approved, would then be permitted to preach in public. These were the "gifted brethren". This issue is described in Chapter 26, Paragraph 11 of the 1689 London Baptist Confession of Faith. Some of these gifted brethren later were called into the ministry, while others were not.

**Health-Wealth:** In opposition to the Puritan doctrine that spiritual blessings and graces are the distinctive mark of God's people under the new covenant (1689, 10 - 20), the Health-wealth movement erroneously believes that physical health and material prosperity always distinguish those who please God.

**Impugn:** call into question, challenge

Insuperable: that which cannot be overcome or got over.

Landmarkism: In opposition to the Reformed (Baptist and Paedobaptist) doctrine of the church universal (1689, 26:1, 2), the error of Landmarkism denies the existence of any universal church on earth.

Libertarian: In opposition to the Puritan doctrine of the Christian Sabbath (1689, 22:7, 8), the Libertarian error claims that the observance of the Lord's day as a day of rest and worship is a matter of Christian liberty, not a matter of Christian duty or moral obligation.

Oaths: solemn promises made before the Lord, but to men.

Open/Closed Membership: A strong dispute arose in the 1660s and 1670s over the necessity of believer baptism for membership in a local church. Some churches, such as John Bunyan's Bedford church, and Henry Jessey's London church, argued that it was unnecessary, and are thus called "open-membership" churches. Others, like William Kiffin, Hanserd Knollys, and Benjamin Keach, were pastors of "closed-membership" churches. The vast majority of Particular Baptist churches were closed membership, although the Broadmead, Bristol Church, which sent representatives to the 1689-92 General Assemblies, and whose pastor, Thomas Vaux subscribed the Confession in 1689, was open-membership.

Pietism: In opposition to the Puritan doctrine of the propriety of Christian involvement in civic, political, and military activity (1689, 24), the error of Pietism wrongly asserts that gospel holiness mandates that a Christian withdraw from any involvement in political, civic, or military action.

Prevenient Grace: In opposition to the Calvinistic doctrine of total inability (1689, 6 and 9), the error of prevenient grace claims that God, by an act of "prevenient grace", removes the moral disability and bondage to indwelling sin from all men, and thus morally enables all men to come to Christ in repentance and faith. This error serves as the foundation for the companion error of Decisionism.

Propitiation: the turning away of the wrath of God by sacrifice.

Protectorate, The: The period from 1653-58 during which Oliver Cromwell was known as the Lord Protector.

Restoration of 1660: The return of King Charles II from exile.

Sovereign Grace: The Sovereign Grace movement, although it openly adheres to Orthodox Christian, Calvinist, and Baptist doctrines, nevertheless errs in its opposition to the open confession of the 1689's covenantal teaching, ecclesiastical polity, and Puritanism, especially, its Puritan doctrines of the regulative principle and Christian Sabbath (1689, 22:1, 7, 8). Note well, that while some advocates of the Sovereign Grace movement personally hold to the 1689, the distinctive beliefs of the Sovereign Grace movement are defined, not by the 1689 Confession, but by a fifteen point doctrinal statement, which does not adhere to the 1689's Covenantal (1689, 7), Puritan (1689, 10 — 20, 22), and Savoy Church Polity (1689, 26:5 — 15) distinctives. Practically speaking, if we replace the 1689 Confession with the 15 point Sovereign Grace doctrinal statement, the result will

be the watering down of the things most surely believed among us, by eliminating covenant theology, Puritanism, and Savoy polity from our defining and distinctive beliefs as Reformed Baptists.

**Supererogate:** to do over and above what God requires or expects. In Roman Catholic theology supererogate works are meritorious and can avail for the benefit of others (eg. in the case of saints).

**Theonomy:** In opposition to the Puritan doctrine of the priority of experiential religion and spiritual things, both in the Christian life and in the Christian church (1689, 10 - 20), the theonomy movement errs by pursuing the priority of societal religion and material things. Their wrong priorities are based on their erroneous belief that the prime mandate of Christians and churches is to move their society to adopt and implement Mosaic moral and civil law in every realm, whether political, sociological, economic, cultural, educational, judicial, or religious. Accordingly, in opposition to the biblical doctrine that God's kingdom is spiritual and ecclesiastical, and comes when Christians and Christian churches keep God's law evangelically, Theonomists erroneously think that God's kingdom, or rule, is national, and comes when a whole society formally adopts God's law in its national life. Accordingly, Theonomists typically, yet vainly, hope for materialistic millennium (Theonomic Postmillennialism), in which every nation in the world, as a society, for an extended period of time, approximately 1000 years, adopts and implements God's moral and civil law in every realm of its national life.

**Universalism:** In opposition to the Orthodox Christian Doctrine of the eternal punishment of the wicked (1689, 31 and 32), universalists are heretics who falsely claim that all men, even atheists, go to heaven, and that there is no such thing as hell or eternal punishment. Note that the word "universalism" sometimes refers to a similar but distinct error, not a damning heresy, held by some Christians, namely, the erroneous notion that all God does with a view to salvation from sin he does to and for all men alike. I refer here, not to evangelical universalism, but to heretical universalism.

**Vows:** solemn promises made to the Lord.

**Vulgar:** common or every day

**Vouchsafed:** given or granted in a condescending or gracious manner.

**Western Association, The:** An association of churches in the western counties, including Gloucestershire, Wiltshire, Cornwall, Somerset & Devon which began its existence in Nov. 1653. The records of the Association have been reprinted as Vol. 2 of the *Association Records of the Particular Baptists* (London: The Baptist Historical Society, 1973).

## ABOUT THE 1677/89 BCF ASSISTANT

### About the Electronic Text

This electronic version of the 1677/89 London Baptist Confession of Faith has been transcribed from a microfilm copy of an original 1677 Confession. All the old english and even misspelled words have been retained in an attempt to produce a near facimile to the original text. Although the Confession was published in 1677, it was done so anonymously due to the persecution of the times. It was not until 1689, after the “Glorious Revolution” under William and Mary of Orange that this Confession was published with the names of the subscribers and the churches they represented attached and has become known as the 1689 London Baptist Confession of Faith or the Second London Baptist Confession of Faith. (See also the sections on Origins of the Confession and the Historical and Theological background of the Confession for more details).

### Why The 1677/89 BCF Assistant?

Over the last few decades there has been an increasing interest in and adherence to the London Baptist Confession of Faith of 1689. This is in stark contrast to a contemporary church scene in which many feel that Christian doctrine is unimportant. There has been a returning to the “old ways and plain paths in which dwelleth righteousness” and a desire to “know the truth” that the truth might set us free.

**The 1677/89 BCF Assistant** was written with the desire to aid this interest in the London Baptist Confession of Faith of 1677/89 by placing it in a computer readable form. The hypertexting environment seemed to me a convenient way to have the text of the Confession and the Word of God linked so that the text of the Confession could be directly compared to the Word of God.

I have chosen to use the text of the Confession with citations to the King James Version of the Bible (KJV) for two reasons:

(1) The KJV was the one in common use at the time of the writing of the Confession and therefore would best represent the citations to the Scriptures made in it; and

(2) Both these texts are public domain and can be copied without breach of copyright (as far as I am aware).

It is my prayer that **The 1677/89 BCF Assistant** will assist you in your study of God’s Word and help you rediscover the great Biblical doctrines which brought about the Reformation and the great days of the Puritans.

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## Overview and Development of the 1689 Confession of Faith

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This outline was developed by Pastor Greg Nichols (Grand Rapids) and taken from: Samuel E. Waldron, *A Modern Exposition of the 1689 Baptist Confession of Faith*, (Evangelical Press, 1989), pp. 433-434. Used by permission.

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### **3 John**

8:9-10

**Jude**

1:3 1:4 1:6 1:6-7

**Revelation**

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