

AMERICAN BAPTIST
CONFESSIONS

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The Philadelphia Confession, 1742

Chapter 1

Of the Holy Scriptures

1. The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith and obedience;¹ although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men unexcusable; yet are they not sufficient to give that knowledge of God and His will, which is necessary unto salvation.² Therefore it pleased the Lord at sundry times, and in divers manners to reveal Himself, and to declare that His will unto His church;³ and afterwards 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 the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto His people being now ceased.⁴
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	Song of Solomon	Isaiah	Jeremiah	Lamentations
Ezekiel	Daniel	Hosea	Joel	Amos
Obadiah	Jonah	Micah	Nahum	Habakkuk
Haggai	Zechariah	Malachi		

3. Of the New Testament:

Matthew	Mark	Luke	John	Acts
Romans	1 Corinthians	2 Corinthians	Galatians	Ephesians
Philippians	Colossians	1 Thessalonians	2 Thessalonians	1 Timothy
2 Timothy	Titus	Philemon	Hebrews	James
1 Peter	2 Peter	1 John	2 John	3 John

4. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon (or rule) of the Scripture, and therefore are of no authority to the church of God, nor to be any otherwise approved, or made use of than other human writings.[5](#)
5. The authority of the Holy Scripture, for which it ought to be believed, dependeth not upon the testimony of any man, or church, but wholly upon God, (who is truth itself) the author thereof; therefore it is to be received, because it is the Word of God.[6](#)
6. We may be moved and induced by the testimony of the church of God, to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give all glory to God) the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet, notwithstanding our full persuasion, and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts.[7](#)
7. The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down, or necessarily contained in the Holy Scripture; unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.[8](#) Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word,[9](#) and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies; which are to be ordered by the light of nature, and Christian prudence, according to the general rules of the Word, which are always to be observed.[10](#)
8. All things in Scripture are not alike plain in themselves, nor alike clear unto all;[11](#) yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.[12](#)
9. The Old Testament in Hebrew, (which was the native language of the people of God of old),[13](#) 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 authentical; so as in all controversies of religion, the church is finally to appeal to them.[14](#) 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[15](#) and search them,[16](#) therefore they are to be translated into the vulgar [ie. common] language of every nation, unto which they come,[17](#) that the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner, and through patience and comfort of the Scriptures may hope.[18](#)
10. The infallible rule of interpretation of Scripture is the Scripture itself: and therefore when there is a question about the true and full sense of any

Scripture, (which is not manifold but one) it must be searched by other places, that speak more clearly.[19](#)

11. The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.[20](#)

Footnotes:

1. 2Ti 3:15-17; Isa 8:20; Lk 16:29,31; Eph 2:20.
2. Ro 1:19-21; 2:14-15; Ps 19:1-3.
3. Heb 1:1.
4. Pr 22:19-21; Ro 15:4; 2Pe 1:19-20.
5. Lk 24:27,44; Ro 3:2.
6. 2Pe 1:19-21; 2Ti 3:16; 2Th 2:13; 1Jn 5:9.
7. Jn 16:13-14; 1Co 2:10-12, 1Jn 2:20,27.
8. 2Ti 3:15-17; Gal 1:8-9.
9. Jn 6:45; 1Co 2:9-12.
10. 1Co 11:13-14; 14:26,40.
11. 2Pe 3:16.
12. Ps 19:7; 119:130.
13. Ro 3:2.
14. Isa 8:20.
15. Ac 15:15.
16. Jn 5:39.
17. 1Co 14:6,9,11-12,24,28.
18. Col 3:16.
19. 2Pe 1:20-21; Ac 15:15-16.
20. Mt 22:29,31-32; Eph 2:20; Ac 28:23.

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Chapter 2

Of God and of the Holy Trinity

1. THE LORD OUR GOD is but one only living, and true God;1 whose subsistence is in and of Himself,2 infinite in being and perfections, whose essence cannot be comprehended by any but Himself;3 a most pure spirit,4 invisible, without body, parts or passions, who only hath immortality, dwelling in the light which no man can approach unto,5 who is immutable, immense,7 eternal,8 incomprehensible, almighty,9 every way infinite, most holy,10 most wise, most free, most absolute, working all things according to the counsel of His own immutable and most righteous will,11 for His own glory,12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin, the rewarder of them that diligently seek Him,13 and withal most just, and terrible in His judgements,14 hating all sin,15 and will by no means clear the guilty.16
2. God, having all life,17 glory,18 goodness,19 blessedness, in and of Himself, is alone in, and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them,20 but only manifesting His own glory in, by, unto, and upon them, He is the alone fountain of all being of whom, through whom, and to whom are all things,21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth;22 in His sight all things are open and manifest,23 His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain,24 He is most holy in all His counsels, in all His works,25 and in all His commands; to Him is due from angels and men, whatsoever worship,26 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, the Father, the Word (or Son), and Holy Spirit,27 of one substance, power and eternity, each having the whole divine essence, yet the essence undivided;28 the Father is of none neither begotten nor proceeding, the Son is eternally begotten of the Father,29 the Holy Spirit proceeding from the Father and the Son,30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar, relative properties, and personal relations which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

Footnotes:

1. 1Co 8:4,6; Dt 6:4.
2. Jer 10:10; Isa 48:12.
3. Ex 3:14.
4. Jn 4:24.
5. 1Ti 1:17; Dt 4:15-16.
6. Mal 3:6.
7. 1Ki 8:27; Jer 23:23.

8. Ps 90:2.
9. Ge 17:1.
10. Isa 6:3.
11. Ps 115:3; Isa 46:10.
12. Pr 16:4; Ro 11:36.
13. Ex 34:6-7; Heb 11:6.
14. Ne 9:32-33.
15. Ps 5:5-6.
16. Ex 34:7; Na 1:2-3.
17. Jn 5:26.
18. Ps 148:13.
19. Ps 119:68.
20. Job 22:2-3.
21. Ro 11:34-36.
22. Da 4:25,34-35.
23. Heb 4:13.
24. Eze 11:5; Ac 15:18.
25. Ps 145:17.
26. Rev 5:12-14.
27. 1Jn 5:7; Mt 28:19; 2Co 13:14.
28. Ex 3:14; Jn 14:11; 1Co 8:6.
29. Jn 1:14,18. 30. Jn 15:26; Gal 4:6.

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Chapter 3

Of God's Decree

1. God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things whatsoever come to pass;1 yet so as thereby is God neither the author of sin, nor hath fellowship with any therein,2 nor is violence offered to the will of the creature, nor yet is the liberty, or contingency of second causes taken away, but rather established,3 in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.4
2. Although God knoweth whatsoever may, or can come to pass, upon all supposed conditions;5 yet hath He not decreed anything, because He foresaw it as future, or as that which would come to pass upon such conditions.6
3. By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or foreordained to eternal life, through Jesus Christ,7 to the praise of His glorious grace;8 others being justify to act in their sin to their just condemnation, to the praise of His glorious justice.9
4. These angels and men thus predestinated and foreordained, are particularly and unchangeably designed; and their number so certain, and definite, that it cannot be either increased or diminished.10
5. Those of mankind that are predestined to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love;11 without any other thing in the creature as a condition or cause moving Him thereunto.12
6. As God hath appointed the elect unto glory, so He hath by the eternal and most free purpose of His will, foreordained all the means thereunto,13 wherefore they who are elected, being fallen in Adam, are redeemed by Christ,14 are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified,15 and kept by His power through faith unto salvation;16 neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.17
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 eternal election;18 so shall this doctrine afford matter of praise,19 reverence, and admiration of God, and of humility,20 diligence, and abundant consolation to all that sincerely obey the gospel.21

Footnotes:

1. Isa 46:10; Eph 1:11; Heb 6:17; Ro 9:15,18.
2. Jas 1:13; 1Jn 1:5.
3. Ac 4:27-28; Jn 19:11.

4. Nu. 23:19; Eph. 1:3-5.
5. Ac 15:18.
6. Ro 9:11,13,16,18.
7. 1Ti 5:21; Mt 25:34.
8. Eph 1:5-6.
9. Ro 9:22-23; Jude 4.
10. 2Ti 2:19; Jn 13:18.
11. Eph 1:4,9,11; Ro 8:30; 2Ti 1:9; 1Th 5:9.
12. Ro 9:13,16; Eph 2:5,12.
13. 1Pe 1:2; 2Th 2:13.
14. 1Th 5:9-10.
15. Ro 8:30; 2Th 2:13.
16. 1Pe 1:5.
17. Jn 10:26; 17:9; 6:64.
18. 1Th 1:4-5; 2Pe 1:10.
19. Eph 1:6; Ro 11:33.
20. Ro. 11:5-6,20.
21. Lk 10:20.

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Chapter 4

Of Creation

1. In the beginning it pleased God the Father, Son, and Holy Spirit,¹ for the manifestation of the glory of His eternal power,² wisdom, and goodness, to create or make the world, and all things therein, whether visible, or invisible, in the space of six days, and all very good.³
2. After God hath made all other creatures, He created man, male and female,⁴ with reasonable and immortal souls,⁵ rendering them fit unto that life to God, for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;⁶ having the law of God written in their hearts,⁷ and power to fulfil it; and yet under a possibility of transgressing, being justify to the liberty of their own will, which was subject to change.⁸
3. Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil;⁹ which whilst they kept, they were happy in their communion with God, and had dominion over the creatures.¹⁰

Footnotes:

1. Jn 1:2-3; Heb 1:2; Job 26:13.
2. Ro 1:20. 3. Col 1:16; Ge 1:31.
3. Col 1:16; Ge 1:31.
4. Ge 1:27.
5. Ge 2:7.
6. Ecc 7:29; Ge 1:26.
7. Ro 2:14-15.
8. Ge 3:6.
9. Ge 2:17.
10. Ge 1:26,28.

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Chapter 5

Of Divine Providence

1. God the good Creator of all things, in His infinite power and wisdom, doth uphold, direct, dispose, and govern all creatures and things,[1](#) from the greatest even to the least,[2](#) by His most wise and holy Providence, to the end for which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy.[3](#)
2. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;[4](#) so that there is not anything befalls any by chance, or without His Providence;[5](#) yet by the same Providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.[6](#)
3. God, in His ordinary Providence maketh use of means;[7](#) yet is free to work without,[8](#) above,[9](#) and against them[10](#) at His pleasure.
4. The Almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His Providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;[11](#) (and that not by a bare permission) which also He most wisely and powerfully boundeth, and otherwise ordereth, and governeth,[12](#) in a manifold dispensation to His most holy ends;[13](#) yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.[14](#)
5. The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts 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,[15](#) so that whatsoever befalls any of His elect is by His appointment, for His glory and their good.[16](#)
6. As for those wicked and ungodly men, whom God, as the righteous judge, for former sin doth blind and harden;[17](#) from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon in their hearts;[18](#) but sometimes also withdraweth the gifts which they had,[19](#) and exposeth them to such objects as their corruption makes occasion of sin;[20](#) and withal, gives them over to their own lusts, and the temptations of the world, and the power of Satan,[21](#) whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others.[22](#)
7. As the Providence of God doth in general reach to all creatures, so after a more special manner it taketh care of His Church, and disposeth of all things to the good thereof.[23](#)

Footnotes:

1. Heb 1:3; Job 38:11; Isa 46:10-11; Ps 135:6.
2. Mt 10:29-31.
3. Eph 1:11.
4. Ac 2:23.
5. Pr 16:33.
6. Ge 8:22.
7. Ac 27:31,44; Isa 55:10-11.
8. Hos 1:7.
9. Ro 4:19-21.
10. Da 3:27.
11. Ro 11:32-34; 2Sa 24:1; 1Ch 21:1.
12. 2Ki 19:28; Ps 76:10.
13. Ge 1:20; Isa 10:6-7,12.
14. Ps 50:21; 1Jn 2:16.
15. 2Ch 32:25-26,31; 2Co 12:7-9.
16. Ro 8:28.
17. Ro 1:24-26,28; 11:7-8.
18. Dt 29:4.
19. Mt 13:12.
20. Dt 2:30; 2Kn 8:12-13.
21. Ps 81:11-12; 2Th 2:10-12.
22. Ex 8:15,32; Isa 6:9-10; 1Pe 2:7-8.
23. 1Ti 4:10; Am 9:8-9; Isa 43:3-5.

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Chapter 6

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

1. Although God created man upright, and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof;[1](#) yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit;[2](#) which God was pleased, according to His wise and holy counsel to permit, having purposed to order it, to His own glory.
2. Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them, whereby death came upon all;[3](#) all becoming dead in sin,[4](#) and wholly defiled in all the faculties and parts of the soul and body.[5](#)
3. They being the root, and, by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed to all their posterity, descending from them by ordinary generation,[6](#) being now conceived in sin,[7](#) and by nature children of wrath,[8](#) the servants of sin, the subjects of death,[9](#) and all other miseries, spiritual, temporal and eternal, unless the Lord Jesus set them free.[10](#)
4. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil,[11](#) do proceed all actual transgressions.[12](#)
5. The corruption of nature, during this life, doth remain in those that are regenerated;[13](#) and although it be through Christ pardoned, and mortified, yet both itself, and the first motions thereof, are truly and properly sin.[14](#)

Footnotes:

1. Ge 2:16-17.
2. Ge 3:12-13; 2Co 11:3.
3. Ro 3:23.
4. Ro 5:12-21.
5. Tit 1:15; Ge 6:5; Jer 17:9; Ro 3:10-19.
6. Ro 5:12-19; 1Co 15:21-22,45,49.
7. Ps 51:5; Job 14:4.
8. Eph 2:3.
9. Ro 6:20; 5:12.
10. Heb 2:14-15; 1Th 1:10.
11. Ro 8:7; Col 1:21.
12. Jas 1:14-15; Mt 15:19.
13. Ro 7:18,23; Ecc 7:20; 1Jn 1:8.
14. Ro 7:23-25; Gal 5:17.

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Chapter 7

Of God's Covenant

1. The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto Him as their Creator, yet they could never have attained the reward of life, but by some voluntary condescension on God's part, which He hath been pleased to express, by way of covenant.¹
2. Moreover, man having brought himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace,² wherein He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they might be saved;³ and promising to give unto all those that are ordained unto eternal life, His Holy Spirit, to make them willing, and able to believe.⁴
3. This covenant is revealed in the gospel first of all to Adam in the promise of salvation by the seed of the woman,⁵ and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;⁶ and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;⁷ and it is alone by the grace of this covenant that all of the posterity of fallen Adam, that ever were saved did obtain life and blessed immortality; man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.⁸

Footnotes:

1. Lk 17:10; Job 35:7-8.
2. Ge 2:17; Gal.3:10; Ro 3:20-21.
3. Ro 8:3; Mk 16:15-16; Jn 3:16.
4. Eze 36:26-27; Jn 6:44-45; Ps 110:3.
5. Ge 3:15.
6. Heb 1:1.
7. 2Ti 1:9; Tit 1:2.
8. Heb 11:6,13; Ro 4:1-2; Ac 4:12; Jn 8:56.

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Chapter 8

Of Christ the Mediator

1. It pleased God in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, according to the covenant made between them both, to be the Mediator between God and man;1 the Prophet,2 Priest3 and King;4 head and Saviour of His church,5 the heir of all things,6 and judge of the world;7 unto whom He did from all eternity give a people to be His seed, and to be by Him in time redeemed, called, justified, sanctified, and glorified.8
2. The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance, and equal with Him who made the world, who upholdeth and governeth all things He hath made; did, when the fulness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof,9 yet without sin;10 being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures:11 so that two whole, perfect, and distinct natures, were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.12
3. The Lord Jesus in His human nature thus united to the divine, in the person of the Son, was sanctified, and anointed with the Holy Spirit, above measure;13 having in Him all the treasures of wisdom and knowledge;14 in whom it pleased the Father, that all fullness should dwell15 to the end, that being holy, harmless, undefiled,16 and full of grace, and truth,17 He might be thoroughly furnished to execute the office of a mediator, and surety;18 which office He took not upon Himself, but was thereunto called by His Father;19 who also put all power and judgement in His hand, and gave Him commandment to execute the same.20
4. This office the Lord Jesus did most willingly undertake,21 which that He might discharge He was made under the law,22 and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered,23 being made sin and a curse for us;24 enduring most grievous sorrows in His soul; and most painful sufferings in His body;25 was crucified, and died, and remained in the state of the dead; yet saw no corruption:26 on the third day He arose from the dead,27 with the same body in which he suffered;28 with which He also ascended into heaven;29 and there sitteth on the right hand of His Father, making intercession;30 and shall return to judge men and angels at the end of the world.31
5. The Lord Jesus, by His perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God,32 procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.33
6. Although the price of redemption was not actually paid by Christ, till after His incarnation, yet the virtue, efficacy, and benefit thereof was communicated to

- the elect in all ages successively, from the beginning of the world, in and by those promises, types, and sacrifices, wherein He was revealed, and signified to be the seed of the woman which should bruise the serpent's head;[34](#) and the Lamb slain from the foundation of the world:[35](#) being the same yesterday, and today, and for ever.[36](#)
7. Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature, is sometimes in Scripture, attributed to the person denominated by the other nature.[37](#)
 8. To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply, and communicate the same; making intercession for them;[38](#) uniting them to Himself by His Spirit; revealing unto them, in and by the Word, the mystery of salvation; persuading them to believe, and obey;[39](#) governing their hearts by His Word and Spirit,[40](#) and overcoming all their enemies by His almighty power and wisdom;[41](#) in such manner and ways as are most consonant to His wonderful, and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them, to procure it.[42](#)
 9. This office of Mediator between God and man is proper only to Christ, who is the prophet, priest, and king of the church of God; and may not be, either in whole, or any part thereof, transferred from Him to any other.[43](#)
 10. This number and order of offices is necessary; for in respect of our ignorance we stand in need of His prophetic office;[44](#) and in respect of our alienation from God, and imperfection of the best of our services, we need His priestly office, to reconcile us, and present us acceptable unto God;[45](#) and in respect of our averseness, and utter inability to return to God, and for our rescue, and security from our spiritual adversaries, we need His kingly office, to convince, subdue, draw, uphold, deliver, and preserve us to His heavenly kingdom.[46](#)

Footnotes:

1. Isa 42:1; 1Pe 1:19-20.
2. Ac 3:22.
3. Heb 5:5-6.
4. Ps 2:6; Lk 1:33.
5. Eph 1:22-23.
6. Heb 1:2.
7. Ac 17:31.
8. Isa 53:10; Jn 17:6; Ro 8:30.
9. Jn 1:14; Gal 4:4.
10. Ro 8:3; Heb 2:14,16-17; 4:15.
11. Mt 1:22-23; Lk 1:27,31,35.
12. Ro 9:5; 1Ti 2:5.
13. Ps 45:7; Ac 10:38; Jn 3:34.
14. Col 2:3.
15. Col 1:19.
16. Heb 7:26.
17. Jn 1:14.
18. Heb 7:22.
19. Heb 5:5.
20. Jn 5:22,27; Mt 28:18; Ac 2:36.

21. Ps 40:7-8; Heb 10:5-10; Jn 10:18.
22. Gal 4:4; Mt 3:15.
23. Gal 3:13; Isa 53:6; 1Pe 3:18.
24. 2Co 5:21.
25. Mt 26:37-38; Lk 22:44; Mt 27:46.
26. Ac 13:37.
27. 1Co 15:3-4.
28. Jn 20:25,27.
29. Mk 16:19; Ac 1:9-11.
30. Ro 8:34; Heb 9:24.
31. Ac 10:42; Ro 14:9-10; Ac 1:11; 2Pe 2:4.
32. Heb 9:14; 10:14; Ro 3:25-26.
33. Jn 17:2; Heb 9:15.
34. 1Co 4:10; Heb 4:2; 1Pe 1:10-11.
35. Rev 13:8.
36. Heb 13:8.
37. Jn 3:13; Ac 20:28.
38. Jn 6:37; 10:15-16; 17:9; Ro 5:10.
39. Jn 17:6; Eph 1:9; 1Jn 5:20.
40. Ro 8:9,14.
41. Ps 110:1; 1Co 15:25-26.
42. Jn 3:8; Eph 1:8.
43. 1Ti 2:5.
44. Jn 1:18.
45. Col 1:21; Gal 5:17.
46. Jn 16:8; Ps 110:3; Lk 1:74-75.

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Chapter 9

Of Free Will

1. God hath endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil.[1](#)
2. Man, in his state of innocency had freedom, and power, to will, and to do, that which was good, and well-pleasing to God;[2](#) but yet was mutable, so that he might fall from it.[3](#)
3. Man, by his fall unto a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;[4](#) so as a natural man, being altogether averse from that good and dead in sin,[5](#) is not able, by his own strength, to convert himself or to prepare himself thereunto.[6](#)
4. When God converts a sinner, and translates him into the state of grace, He freeth him from his natural bondage under sin,[7](#) and by His grace alone, enables him freely to will, and do that which is spiritually good;[8](#) yet so that, by reason of his remaining corruptions, he doth not perfectly nor only will that which is good, but doth also will that which is evil.[9](#)
5. The will of man is made perfectly and immutably free to good alone in the state of glory only.[10](#)

Footnotes:

1. Mt 17:12; Jas 1:14; Dt 30:19.
2. Ecc 7:29.
3. Ge 3:6.
4. Ro 5:6; 8:7.
5. Eph 2:1,5.
6. Tit 3:3-5; Jn 6:44.
7. Col 1:13; Jn 8:36.
8. Php 2:13.
9. Ro 7:15,18-19,21,23.
10. Eph 4:13.

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Chapter 10

Of Effectual Calling

1. Those whom God hath predestinated unto life, He is pleased in His appointed and accepted time effectually to call¹ by His Word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ;² enlightening their minds, spiritually and savingly, to understand the things of God³ taking away their heart of stone, and giving unto them an heart of flesh;⁴ renewing their wills, and by His almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;⁵ yet so, as they come most freely, being made willing by His grace.⁶
2. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature,⁷ co-working with His special grace; the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit,⁸ he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.⁹
3. Elect infants dying in infancy are regenerated and saved by Christ through the Spirit,¹⁰ who worketh when and where, and how He pleaseth;¹¹ 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, and may have some common operations of the Spirit;¹² yet, not being effectually drawn by the Father, they neither will, nor can truly come to Christ; and therefore cannot be saved:¹³ much less can men that receive not the Christian religion be saved, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess.¹⁴

Footnotes:

1. Ro 8:30; 11:7; Eph 1:10-11, 2Th 2:13-14.
2. Eph 2:1-6.
3. Ac 26:18; Eph 1:17-18.
4. Eze 36:26.
5. Dt 30:6; Eze 36:27; Eph 1:19.
6. Ps 110:3; SS 1:4.
7. 2Ti 1:9; Eph 2:8.
8. 1Co 2:14; Eph 2:5; Jn 5:25.
9. Eph 1:19-20.
10. Jn 3:3,5-6.
11. Jn 3:8.
12. Mt 22:14; 13:20-21; Heb 6:4-5.
13. Jn 6:44-45,65; 1Jn 2:24-25.
14. Ac 4:12; Jn 4:22; 17:3.

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Chapter 11

Of Justification

1. Those whom God effectually calleth, He also freely justifieth,1 not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons, as righteous;2 not for anything wrought in them, or done by them, but for Christ's sake alone;3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness, but by imputing Christ's active obedience unto the whole law, and passive obedience in His death, for their whole and sole righteousness;4 they receiving, and resting on Him, and His righteousness by faith; which faith they have not of themselves: it is the gift of God.5
2. Faith thus receiving and resting on Christ and His righteousness, is the alone instrument of justification:6 yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.7
3. Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did by the sacrifice of Himself, in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real and full satisfaction to God's justice in their behalf;8 yet, inasmuch as He was given by the Father for them, and His obedience and satisfaction accepted in their stead, and both freely, not for anything in them,9 their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners.10
4. God did from all eternity decree to justify all the elect,11 and Christ did in the fullness of time die for their sins, and rise again for their justification;12 nevertheless, they are not justified personally, until the Holy Spirit doth in due time actually apply Christ unto them.13
5. God doth continue to forgive the sins of those that are justified;14 and although they can never fall from the state of justification,15 yet they may by their sins, fall under God's fatherly displeasure;16 and in that condition, they have not usually the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.17
6. The justification of believers under the Old Testament, was in all these respects one and the same with the justification of believers under the New Testament.18

Footnotes:

1. Ro 3:24; 8:30.
2. Ro 4:5-8; Eph 1:7.
3. 1Co 1:30-31; Ro 5:17-19.
4. Php 3:8-9; Eph 2:8-10.
5. Jn 1:12; Ro 5:17.
6. Ro 3:28.

7. Gal 5:6; Jas 2:17,22,26.
8. Heb 10:14; 1Pe 1:18-19; Isa 53:5-6.
9. Ro 8:32; 2Co 5:21.
10. Ro 3:26; Eph 1:6-7; 2:7.
11. Gal 3:8; 1Pe 1:2; 1Ti 2:6. 12. Ro 4:25.
12. Ro 4:25.
13. Col 1:21-22; Tit 3:4-7.
14. Mt 6:12; 1Jn 1:7,9.
15. Jn 10:28.
16. Ps 89:31-33.
17. Ps 32:5; Ps 51:1-19; Mt 26:75.
18. Gal 3:9; Ro 4:22-24.

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Chapter 12

Of Adoption

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

Footnotes:

1. Eph 1:5; Gal 4:4-5.
2. Jn 1:12; Ro 8:17.
3. 2Co 6:18; Rev 3:12.
4. Ro 8:15.
5. Gal 4:6; Eph 2:18.
6. Ps 103:13.
7. Pr 14:26.
8. 1Pe 5:7.
9. Heb 12:6.
10. Isa 54:8-9; La 3:31.
11. Eph 4:30.
12. Heb 1:14; 6:12.

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Chapter 13

Of Sanctification

1. They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them, through the virtue of Christ's death and resurrection; are also further sanctified, really and personally,1 through the same virtue, by His Word and Spirit dwelling in them;2 the dominion of the whole body of sin is destroyed,3 and the several lusts thereof, are more and more weakened and mortified;4 and they more and more quickened, and strengthened in all saving graces,5 to the practice of all true holiness, without which no man shall see the Lord.6
2. This sanctification is throughout in the whole man,7 yet imperfect in this life; there abideth still some remnants of corruption in every part,8 whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.9
3. In which war, although the remaining corruption for a time may much prevail10 yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;11 and so the saints grow in grace, perfecting holiness in the fear of God pressing after an heavenly life, in evangelical obedience to all the commands which Christ, as Head and King, in His Word hath prescribed to them.12

Footnotes:

1. Ac 20:32; Ro 6:5-6.
2. Jn 17:17; Eph 3:16-19; 1Th 5:21-23.
3. Ro 6:14.
4. Gal 5:24.
5. Col 1:11.
6. 2Co 7:1; Heb 12:14.
7. 1Th 5:23.
8. Ro 7:18,23.
9. Gal 5:17; 1Pe 2:11.
10. Ro 7:23.
11. Ro 6:14.
12. Eph 4:15-16; 2Co 3:18; 7:1.

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Chapter 14

Of Saving Faith

1. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts,1 and is ordinarily wrought by the ministry of the Word;2 by which also, and by the administration of baptism and the Lord's Supper, prayer and other means appointed of God, it is increased, and strengthened.3
2. By this faith, a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself;4 and also apprehendeth an excellency therein above all other writings and all things in the world:5 as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations; and so is enabled to cast his soul upon the truth thus believed,6 and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,7 trembling at the threatenings,8 and embracing the promises of God, for this life, and that which is to come;9 but the principle acts of saving faith, hath immediate relation to Christ, accepting, receiving, and resting upon Him alone, for justification, sanctification, and eternal life, by virtue of the covenant of grace.10
3. This faith, although it be different in degrees, and may be weak, or strong,11 yet it is in the least degree of it, different in the kind, or nature of it, (as is all other saving grace) from the faith and common grace of temporary believers;12 and therefore, although it may be many times assailed and weakened, yet it gets the victory,13 growing up in many, to the attainment of a full assurance through Christ14 who is both the author and finisher of our faith.15

Footnotes:

1. 2Co 4:13; Eph 2:8.
2. Ro 10:14,17.
3. Lk 17:5; 1Pe 2:2; Ac 20:32.
4. Ac 24:14.
5. Ps 19:7-10; 119:72.
6. 2Ti 1:12.
7. Jn 15:14.
8. Isa 66:2.
9. Heb 11:13.
10. Jn 1:12; Ac 16:31; Gal 2:20; Ac 15:11
11. Heb 5:13-14; Mt 6:30; Ro 4:19-20.
12. 2Pe 1:1.
13. Eph 6:16; 1Jn 5:4-5.
14. Heb 6:11-12; Col 2:2.
15. Heb 12:2.

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Chapter 15

Of Repentance Unto Life and Salvation

1. Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.1
2. Whereas there is none that doth good, and sinneth not² and the best of men may through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall in to greater sins and provocations, God hath in the covenant of grace, mercifully provided that believers so sinning and falling, be renewed through repentance unto salvation.3
3. This saving repentance is an evangelical grace,⁴ whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth by faith in Christ, humble himself for it, with godly sorrow, detestation of it, and self-abhorrency;⁵ praying for pardon and strength of grace, with a purpose and endeavour by supplies of the Spirit to walk before God unto all well-pleasing in all things.6
4. As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof; so it is every man's duty to repent of his particular known sins, particularly.7
5. Such is the provision which God hath made through Christ in the covenant of grace, for the preservation of believers unto salvation, that although there is no sin so small, but it deserves damnation;⁸ yet there is no sin so great that it shall bring damnation on them that repent;⁹ which makes the constant preaching of repentance necessary.

Footnotes:

1. Tit 3:2-5.
2. Ecc 7:20.
3. Lk 22:31-32.
4. Zec 12:10; Ac 11:18.
5. Eze 36:31; 2Co 7:11.
6. Ps 119:6,128.
7. Lk 19:8; 1Ti 1:13,15.
8. Ro 6:23.
9. Isa 1:16-18; 55:7.

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Chapter 16

Of Good Works

1. Good works are only such as God hath commanded in His Holy Word,[1](#) and not such as without the warrant thereof, are devised by men, out of blind zeal, or upon any pretence of good intentions.[2](#)
2. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;[3](#) and by them believers manifest their thankfulness,[4](#) strengthen their assurance,[5](#) edify their brethren, adorn the profession of the Gospel,[6](#) stop the mouths of the adversaries, and glorify God,[7](#) whose workmanship they are, created in Christ Jesus thereunto,[8](#) that having their fruit unto holiness, they may have the end eternal life.[9](#)
3. Their ability to do good works, is not all of themselves, but wholly from the Spirit of Christ;[10](#) and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit to work in them to will and to do of His good pleasure:[11](#) yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit but they ought to be diligent in stirring up the grace of God that is in them.[12](#)
4. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do.[13](#)
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 never profit nor satisfy for the debt of our former sins,[14](#) but when we have done all we can, we have done but our duty, and are unprofitable servants; and because as they are good, they proceed from His Spirit,[15](#) and as they are wrought by us, they are defiled, and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.[16](#)
6. Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in Him;[17](#) not as though they were in this life wholly unblameable and unreprovable in God's sight; but that He looking upon them in His Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.[18](#)
7. Works done by unregenerate men, although for the matter of them, they may be things which God commands and of good use both to themselves and others;[19](#) yet because they proceed not from a heart purified by faith,[20](#) nor are done in a right manner according to the Word,[21](#) nor to a right end the glory of God,[22](#) they are sinful, and cannot please God, nor make a man meet to receive grace from God;[23](#) and yet their neglect of them is more sinful, and displeasing to God.[24](#)

Footnotes:

1. Mic 6:8; Heb 13:21.
2. Mt 15:9; Isa 29:13.
3. Jas 2:18,22.
4. Ps 116:12-13.
5. 1Jn 2:3,5; 2Pe 1:5-11.
6. Mt 5:16.
7. 1Ti 6:1; 1Pe 2:15; Php 1:11.
8. Eph 2:10.
9. Ro 6:22.
10. Jn 15:4-5. 11. 2Co 3:5; Php 2:13.
11. 2Co 3:5; Php 2:13.
12. Php 2:12; Heb 6:11-12; Isa 64:7.
13. Job 9:2-3; Gal 5:17; Lk 17:10.
14. Ro 3:20; Eph 2:8-9; Ro 4:6.
15. Gal 5:22-23.
16. Isa 64:6; Ps 143:2.
17. Eph 1:6; 1Pe 2:5.
18. Mt 25:21,23; Heb 6:10.
19. 2Ki 10:30; 1Ki 21:27,29.
20. Ge 4:5; Heb 11:4,6.
21. 1Co 13:1.
22. Mt 6:2,5.
23. Am 5:21-22; Ro 9:16; Tit 3:5.
24. Job 21:14-15; Mt 25:41-43.

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Chapter 17

Of The Perseverance Of The Saints

1. Those whom God hath accepted in the Beloved, effectually called and sanctified by the Spirit, and given the precious faith of His elect unto can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, (whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit to immortality)¹ and though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon: notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded, and obscured from them,² yet it is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of Life from all eternity.³
2. This perseverance of the saints, depends not upon their own free will but upon the immutability of the decree of election,⁴ flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him,⁵ the oath of God,⁶ the abiding of His Spirit, and the seed of God within them,⁷ and the nature of the covenant of grace;⁸ 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 sins, and for a time continue therein;⁹ whereby they incur God's displeasure, and grieve His Holy Spirit,¹⁰ come to have their graces and comforts impaired,¹¹ have their hearts hardened, and their consciences wounded,¹² hurt and scandalize others, and bring temporal judgments upon themselves,¹³ yet shall they renew their repentance, and be preserved through faith in Christ Jesus, to the end.¹⁴

Footnotes:

1. Jn 10:28-29; Php 1:6; 2Ti 2:19; 1Jn 2:19.
2. Ps 89:31-32; 1Co 11:32.
3. Mal 3:6.
4. Ro 8:30; 9:11,16.
5. Ro 5:9-10; Jn 14:19.
6. Heb 6:17-18.
7. 1Jn 3:9.
8. Jer 32:40.
9. Mt 26:70,72,74.
10. Isa 64:5,9; Eph 4:30.
11. Ps 51:10,12.

12. Ps 32:3-4.
13. 2Sa 12:14.
14. Lk 22:32,61-62.

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Chapter 18

Of the Assurance of Grace and Salvation

1. Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes, and carnal presumptions, of being in the favour of God, and the state of salvation, which hope of theirs shall perish;1 yet such as truly believe in the Lord Jesus, and love Him in sincerity endeavouring to walk in all good conscience before Him, may in this life be certainly assured, that they are in the state of grace, and may rejoice in the hope of the glory of God,2 which hope shall never make them ashamed.3
2. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope, but an infallible assurance of faith,4 founded on the blood and righteousness of Christ revealed in the Gospel;5 and also upon the inward evidence of those graces of the Spirit unto which promises are made,6 and on the testimony of the Spirit of adoption, witnessing with our spirits, that we are the children of God;7 and, as a fruit thereof keeping the heart both humble and holy.8
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 a partaker of it;9 yet being enabled by the Spirit, to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of means attain thereunto;10 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 fruits of this assurance;11 so far is it from inclining men to looseness.12
4. True believers may have the assurance of their salvation divers ways shaken, diminished and intermitted; as by negligence in preserving of it,13 by falling into some special sin, which woundeth the conscience, and grieveth the Spirit;14 by some sudden or vehement temptation;15 by God's withdrawing the light of His countenance, and suffering even such as fear Him to walk in darkness, and to have no light,16 yet are they never destitute of the seed of God17 and life of faith,18 that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived;19 and by the which, in the meantime, they are preserved from utter despair.20

Footnotes:

1. Job 8:13-14; Mt 7:22-23.
2. 1Jn 2:3; 3:14,18-19,21,24; 5:13.
3. Ro 5:2,5.
4. Heb 6:11,19.
5. Heb 6:17-18.
6. 2Pe 1:4-5,10-11.
7. Ro 8:15-16.

8. 1Jn 3:1-3.
9. Isa 50:10; Ps 88:1-18; Ps 77:1-12.
10. 1Jn 4:13; Heb 6:11-12.
11. Ro 5:1-2,5; 14:17; Ps 119:32.
12. Ro 6:1-2; Tit 2:11-12,14.
13. SS 5:2-3,6.
14. Ps 51:8,12,14.
15. Ps 116:11; 77:7-8; 31:22.
16. Ps 30:7.
17. 1Jn 3:9.
18. Lk 22:32.
19. Ps 42:5,11.
20. La 3:26-31.

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Chapter 19

Of the Law of God

1. God gave to Adam a law of universal obedience, written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;1 by which He bound him and all his posterity, to personal, entire, exact and perpetual obedience;2 promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.3
2. The same law that was first written in the heart of man, continued to be a perfect rule of righteousness after the fall,4 and delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six our duty to man.5
3. Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, His graces, actions, sufferings, and benefits;6 and partly holding forth divers instructions of moral duties,7 all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ, the true Messiah and only law-giver, who was furnished with power from the Father for that end, abrogated and taken away.8
4. To them also He gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being of modern use.9
5. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof,10 and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator who gave it;11 neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.12
6. Although true believers be not under the law, as a covenant of works, to be thereby justified or condemned,13 yet it is of great use to them, as well as to others, in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin;14 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 threatening of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof. These promises of it likewise show them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good, and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law, and not under grace.15
7. Neither are the forementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it,16 the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God, revealed in the law, requireth to be done.17

Footnotes:

1. Ge 1:27; Ecc 7:29.
2. Ro 10:5.
3. Gal 3:10,12.
4. Ro 2:14-15.
5. Dt 10:4.
6. Heb 10:1; Col 2:17.
7. 1Co 5:7.
8. Col 2:14,16-17; Eph 2:14,16.
9. 1Co 9:8-10.
10. Ro 13:8-10; Jas 2:8,10-12.
11. Jas 2:10-11.
12. Mt 5:17-19; Ro 3:31.
13. Ro 6:14; Gal 2:16; Ro 8:1; 10:4.
14. Ro 3:20; 7:7-25.
15. Ro 6:12-14; 1Pe 3:8-13.
16. Gal 3:21.
17. Eze 36:27.

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Chapter 20

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

1. The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;1 in this promise, the Gospel, as to the substance of it, was revealed, and therein effectual, for the conversion and salvation of sinners.2
2. This promise of Christ, and salvation by Him, is revealed only by the Word of God;3 neither do the works of creation, or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way;4 much less that men destitute of the revelation of Him by the promise, or gospel, should be enabled thereby to attain saving faith or repentance.5
3. The revelation of the gospel unto sinners, made in divers times, and by sundry parts, with the addition of promises, and precepts, for the obedience required therein, as to the nations, and persons, to whom it is granted, is merely of the sovereign will and good pleasure of God,6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it; which none ever did make, or can do so:7 and therefore in all ages the preaching of the gospel has been granted unto persons and nations, as to the extending or limiting of it, in great variety, according to the counsel of the will of God.
4. Although the gospel be the only outward means of revealing Christ, and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses, may be born again, quickened or regenerated, there is moreover necessary, an effectual insuperable work of the Holy Spirit, upon the whole soul, for the producing in them a new spiritual life;8 without which no other means will effect their conversion unto God.9

Footnotes:

1. Ge 3:15.
2. Rev 13:8.
3. Ro 1:17.
4. Ro 10:14-15,17.
5. Pr 29:18; Isa 25:7; 60:2-3.
6. Ps 147:20; Ac 16:7.
7. Ro 1:18-32.
8. Ps 110:3; 1Co 2:14; Eph 1:19-20.
9. Jn 6:44; 2Co. 4:4,6.

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Chapter 21

Of Christian Liberty and Liberty of Conscience

1. The liberty which Christ hath purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, and rigour and curse of the law,[1](#) and in their being delivered from this present evil world,[2](#) bondage to Satan,[3](#) and dominion of sin,[4](#) from the evil of afflictions,[5](#) the fear and sting of death, the victory of the grave,[6](#) and everlasting damnation;[7](#) as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,[8](#) but a child-like love, and willing mind.[9](#) All which were common also to believers under the law for the substance of them;[10](#) but under the New Testament the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.[11](#)
2. God alone is Lord of the conscience,[12](#) and hath justify it free from the doctrines and commandments of men which are in any thing contrary to His Word, or not contained in it.[13](#) So that to believe such doctrines, or obey such commands out of conscience, it to betray true liberty of conscience;[14](#) and the requiring of an implicit faith, and absolute and blind obedience, is to destroy liberty of conscience and reason also.[15](#)
3. They who upon pretence of Christian liberty, do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,[16](#) so they wholly destroy the end of Christian liberty, which is that, being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.[17](#)

Footnotes:

1. Gal 3:13.
2. Gal 1:4.
3. Ac 26:18.
4. Ro 8:3.
5. Ro 8:28.
6. 1Co 15:54-57.
7. 2Th 1:10.
8. Ro 8:15.
9. Lk 1:73-75; 1Jn 4:18.
10. Gal 3:9,14.
11. Jn 7:38-39; Heb 10:19-21.
12. Jas 4:12; Ro 14:4.
13. Ac 4:19,29; 1Co 7:23; Mt 15:9.
14. Col 2:20,22-23.
15. 1Co 3:5; 2Co 1:24.

16. Ro 6:1-2.

17. Gal 5:13; 2Pe 2:18,21.

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Chapter 22

Of Religious Worship and the Sabbath Day

1. The light of nature shows that there is a God, who hath lordship and sovereignty over all; is just, good, and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and all the soul, and with all the might.[1](#) But the acceptable way of worshipping the true God, is instituted by Himself,[2](#) and so limited by His own revealed will, that He may not be worshipped according to the imagination and devices of men, or the suggestions of Satan, under any visible representations, or any other way, not prescribed in the Holy Scriptures.[3](#)
2. Religious worship is to be given to God the Father, Son and Holy Spirit, and to Him alone;[4](#) not to angels, saints, or any other creatures;[5](#) and since the fall, not without a Mediator,[6](#) nor in the mediation of any other but Christ alone.[7](#)
3. Prayer and thankfulness, being one special part of natural worship, is by God required of all men.[8](#) But that it may be accepted, it is to be made in the name of the Son,[9](#) by the help of the Spirit,[10](#) according to His will;[11](#) with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a known tongue.[12](#)
4. Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter;[13](#) but not for the dead,[14](#) not for those of whom it may be known, that they have sinned the sin unto death.[15](#)
5. The reading of the Scriptures,[16](#) preaching, and hearing the Word of God,[17](#) teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;[18](#) as also the administration of baptism,[19](#) and the Lord's supper,[20](#) are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,[21](#) and thanksgiving, upon special occasions, ought to be used in a holy and religious manner.[22](#)
6. Neither prayer, nor any other part of religious worship, is now, under the gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit, and in truth;[23](#) as in private families[24](#) daily,[25](#) and in secret, each one by himself,[26](#) so more solemnly in the public assemblies, which are not carelessly, nor wilfully to be neglected or forsaken, when God by His word or providence calleth thereto.[27](#)
7. As it is the law of nature, that in general, a proportion of time, by God's appointment be set apart for the worship of God, so by His Word, in a positive, moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,[28](#) which from the beginning of the world, to the resurrection of Christ, was the last day of the week, and from the resurrection of Christ, was changed into the first day of the week, which is called the Lord's Day;[29](#) and it 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 rest all the day from their own works, words and thoughts, about their worldly employments and recreations,[30](#) but are also taken up the whole time in the public and private exercises of His worship and in the duties of necessity and mercy.[31](#)

Footnotes:

1. Jer 10:7; Mk 12:33.
2. Dt 12:32.
3. Ex 20:4-6.
4. Mt 4:9-10; Jn 6:23; Mt 28:19.
5. Ro 1:25; Col 2:18; Rev 19:10.
6. Jn 14:6.
7. 1Ti 2:5.
8. Ps 95:1-7; 65:2.
9. Jn 14:13-14.
10. Ro 8:26.
11. 1Jn 5:14.
12. 1Co 14:16-17.
13. 1Ti 2:1-2; 2Sa 7:29.
14. 2Sa 12:21-23.
15. 1Jn 5:16.
16. 1Ti 4:13.
17. 2Ti 4:2; Lk 8:18.
18. Col 3:16; Eph 5:19.
19. Mt 28:19-20.
20. 1Co. 11:26.
21. Est 4:16; Joel 2:12.
22. Ex 15:1-19; Ps 107:1-43.
23. Jn 4:21; Mal 1:11; 1Ti 2:8.
24. Ac 10:2.
25. Mt 6:11; Ps 55:17.
26. Mt 6:6.
27. Heb 10:25; Ac 2:42.
28. Ex 20:8.
29. 1Co 16:1-2; Ac 20:7; Rev 1:10.
30. Isa 58:13; Ne 13:15-22.
31. Mt 12:1-13.

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Chapter 23

Of Singing of Psalms & etc.

1. We believe that singing the praises of God,¹ is a holy ordinance of Christ, and not a part of natural religion, or a moral duty only; but that it is brought under divine institution, it being enjoined on the churches of Christ to sing psalms, hymns, and spiritual songs; and that the whole church in their public assemblies (as well as private Christians) ought to sing God's praises according to the best light they have received.² Moreover, it was practised in the great representative church by our Lord Jesus Christ with His disciples,³ after He had instituted and celebrated the sacred ordinance of His holy supper, as a commemorative token of redeeming love.

Footnotes:

1. Acts 16:25; Ephesians 5:19; Colossians 3:16
2. Hebrews 2:12; James 5:13
3. Matthew 26:30

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Chapter 24

Of Lawful Oaths and Vows

1. A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness and judgment, solemnly calleth God to witness what he sweareth,[1](#) and to judge him according to the truth or falseness thereof.[2](#)
2. The name of God only is that by which men ought to swear; and therein it is to be used with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;[3](#) yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath being imposed, by lawful authority, in such matters, ought to be taken.[4](#)
3. Whosoever taketh an oath, warranted by the Word of God, ought duly to consider, the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.[5](#)
4. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.[6](#)
5. A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness:[7](#) but popish monastical vows, of perpetual single life,[8](#) professed poverty,[9](#) and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.[10](#)

Footnotes:

1. Ex 20:7; Dt 10:20; Jer 4:2.
2. 2Ch 6:22-23.
3. Mt 5:34,37; Jas 5:12.
4. Ne 13:25.
5. Lev 19:12; Jer 23:10.
6. Ps 24:4.
7. Ps 76:11; Ge 28:20-22.
8. 1Co 7:2,9.
9. Eph 4:28.
10. Mt 19:11.

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Chapter 25

Of the Civil Magistrate

1. God, the supreme Lord, and King of all the world, hath ordained civil magistrates to be under Him over the people, for His own glory, and the public good; and to this end hath armed them with the power of the sword, for defence and encouragement of them that do good, and for the punishment of evil doers.[1](#)
2. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto; in the management whereof, as they ought especially to maintain justice, and peace,[2](#) according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now under the New Testament wage war upon just and necessary occasions.[3](#)
3. Civil magistrates being set up by God, for the ends aforesaid, subjection in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath but for conscience' sake;[4](#) and we ought to make supplications and prayers for kings, and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.[5](#)

Footnotes:

1. Ro 13:1-4.
2. 2Sa 23:3; Ps 82:3-4.
3. Lk 3:14.
4. Ro 13:5-7; 1Pe 2:17.
5. 1Ti 2:1-2.

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Chapter 26

Of Marriage

1. Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.[1](#)
2. Marriage was ordained for the mutual help of husband and wife,[2](#) for the increase of mankind with a legitimate issue,[3](#) and for preventing of uncleanness.[4](#)
3. It is lawful for all sorts of people to marry, who are able with judgment to give their consent;[5](#) yet it is the duty of Christians to marry in the Lord;[6](#) and therefore such as profess the true religion, should not marry with infidels, or idolators; neither should such as are godly be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.[7](#)
4. Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the Word;[8](#) nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.[9](#)

Footnotes:

1. Ge 2:24; Mal 2:15; Mt 19:5-6.
2. Ge 2:18.
3. Ge 1:28.
4. 1Co 7:2,9.
5. Heb 13:4; 1Ti 4:3.
6. 1Co 7:39.
7. Ne 13:25-27.
8. Lev 18:1-30.
9. Mk 6:18; 1Co 5:1.

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Chapter 27

Of the Church

1. The catholic or universal church, which, with respect to the internal work of the Spirit and truth of grace, may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fulness of Him that filleth all in all.[1](#)
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 error, everting the foundation, or unholiness of conversation, are and may be called visible saints;[2](#) and of such ought all particular congregations to be constituted.[3](#)
3. The purest churches under heaven are subject to mixture and error;[4](#) and some have so degenerated as to become no churches of Christ, but synagogues of Satan;[5](#) nevertheless Christ always hath had, and ever shall have, a kingdom in this world, to the end thereof, of such as believe in Him, and make profession of His name.[6](#)
4. The Lord Jesus Christ is the Head of the church in whom, by the appointment of the Father, all power for the calling, institution, order, or government of the church, is invested in a supreme and sovereign manner;[7](#) neither can the Pope of Rome in any sense be head thereof, but is that Antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of His coming.[8](#)
5. In the execution of this power wherewith He is so intrusted, the Lord Jesus calleth out of the world unto Himself, through the ministry of His Word, by His Spirit, those that are given unto Him, by His Father,[9](#) that they may walk before Him in all the ways of obedience, which He prescribeth to them in His Word.[10](#) Those thus called, He commandeth to walk together in particular societies, or churches, for their mutual edification, and the due performance of that public worship, which He requireth of them in the world.[11](#)
6. The members of these churches are saints by calling, visibly manifesting and evidencing in and by their profession and walking, their obedience unto that call of Christ;[12](#) and do willingly consent to walk together, according to the appointment of Christ, giving up themselves to the Lord, and one to another, by the will of God, in professed subjection to the ordinances of the Gospel.[13](#)
7. To each of these churches thus gathered according to His mind, declared in His Word, He hath given all that power and authority, which is any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe, with commands and rules, for the due and right exerting, and executing of that power.[14](#)
8. A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church, so called and gathered, for the peculiar administration of ordinances, and execution of power or duty,

- which He entrusts them with, or calls them to, to be continued to the end of the world, are bishops, or elders, and deacons.[15](#)
9. The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop, or elder, in a church is, that he be chosen thereunto by the common suffrage of the church itself;[16](#) and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein:[17](#) and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.[18](#)
 10. The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word, and prayer with watching for their souls, as they that must give an account to Him;[19](#) it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things, according to their ability,[20](#) so as they may have a comfortable supply, without being themselves entangled in secular affairs;[21](#) and may also be capable of exercising hospitality towards others;[22](#) and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained, that they that preach the Gospel should live of the Gospel.[23](#)
 11. Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the Word, by way of office, yet the work of preaching the Word is not so peculiarly confined to them, but that others also gifted, and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.[24](#)
 12. As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also under the censures and government thereof, according to the rule of Christ.[25](#)
 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 church order, or absent themselves from the assemblies of the church, or administration of any ordinance, upon the account of such offence at any of their fellow members, but to wait upon Christ, in further proceeding of the church.[26](#)
 14. As each church, and all the members of it, are bound to pray continually, for the good and prosperity of all the churches of Christ,[27](#) 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 communion among themselves, for their peace, increase of love, and mutual edification.[28](#)
 15. 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 messenger, meet to consider, and give their advice in or about the matter in difference, to be reported to all the churches concerned;[29](#) howbeit these messengers assembled, are not intrusted with any church power, properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any

churches, or persons; or to impose their determination on the churches or officers.[30](#)

Footnotes:

1. Heb 12:23; Col 1:18; Eph 1:10,22-23; 5:23,27,32.
2. 1Co 1:2; Ac 11:26.
3. Ro 1:7; Eph 1:20-22.
4. 1Co 5:1-13; Rev 2:1-29; 3:1-22.
5. Rev 18:2; 2Th 2:11-12.
6. Mt 16:18; Ps 72:17; 102:28; Rev 12:17.
7. Col 1:18; Mt 28:18-20; Eph 4:11-12.
8. 2Th 2:2-9.
9. Jn 10:16; 12:32.
10. Mt 28:20.
11. Mt 18:15-20.
12. Ro 1:7; 1Co 1:2.
13. Ac 2:41-42; 5:13-14; 2Co 9:13.
14. Mt 18:17-18; 1Co 5:4-5; 5:13; 2Co 2:6-8.
15. Ac 20:17,28; Php 1:1.
16. Ac 14:23.
17. 1Ti 4:14.
18. Ac 6:3,5-6.
19. Ac 6:4; Heb 13:17.
20. 1Ti 5:17-18; Gal 6:6-7.
21. 2Ti 2:4.
22. 1Ti 3:2.
23. 1Co 9:6-14.
24. Ac 11:19-21; 1Pe 4:10-11.
25. 1Th 5:14; 2Th 3:6,14-15.
26. Mt 18:15-17; Eph 4:2-3.
27. Eph 6:18; Ps 122:6.
28. Ro 16:1-2; 3Jn 8-10.
29. Ac 15:2,4,6,22-23,25.
30. 2Co 1:24; 1Jn 4:1.

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Chapter 28

Of the Communion of Saints

1. All saints that are united to Jesus Christ, their head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection and glory;¹ and being united to one another in love, they have communion in each others gifts and graces,² and are obliged to the performance of such duties, public and private, in an orderly way, as to conduce to their mutual good, both in the inward and outward man.³
2. Saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services, as tend to their mutual edification;⁴ as also in relieving each other in outward things according to their several abilities and necessities;⁵ which communion, according to the rule of the gospel, though especially to be exercised by them, in the relations wherein they stand, whether in families,⁶ or churches,⁷ 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 infringe the title or property which each man hath in his goods and possessions.⁸

Footnotes:

1. 1Jn 1:3; Jn 1:16; Php 3:10; Ro 6:5-6.
2. Eph 4:15-16; 1Co 12:7; 3:21-23.
3. 1Th 5:11,14; Ro 1:12; 1Jn 3:17-18; Gal 6:10.
4. Heb 10:24-25; 3:12-13.
5. Ac 11:29-30.
6. Eph 6:4.
7. 1Co 12:14-27.
8. Ac 5:4; Eph 4:28.

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Chapter 29

Of Baptism and the Lord's Supper

1. Baptism and the Lord's Supper, are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only Law giver, to be continued in His church to the end of the world.[1](#)
2. These holy appointments are to be administered by those only, who are qualified, and thereunto called according to the commission of Christ.[2](#)

Footnotes:

1. Mt 28:19-20; 1Co 11:26.
2. Mt 28:19; 1Co 4:1.

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Chapter 30

Of Baptism

1. Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptised, a sign of his fellowship with Him in His death and resurrection; of his being engrafted into Him;[1](#) of remission of sins;[2](#) and of his giving up unto God, through Jesus Christ, to live and walk in newness of life.[3](#)
2. Those who do actually profess repentance towards God, faith in and obedience to our Lord Jesus, are the only proper subjects of this ordinance.[4](#)
3. The outward element, to be used in this ordinance, is water, wherein the party is to be baptised, in the name of the Father, and of the Son, and of the Holy Spirit.[5](#)
4. Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance.[6](#)

Footnotes:

1. Ro 6:3-5; Col 2:12; Gal 3:27.
2. Mk 1:4; Ac 22:16.
3. Ro 6:4.
4. Mk 16:16; Ac 8:36-37; 2:41; 8:12; 18:8.
5. Mt 28:19-20; Ac 8:38.
6. Mt 3:16, Jn 3:23.

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Chapter 31

Of the Laying On Of Hands

1. We believe that laying on of hands, with prayer, upon baptised believers, as such, is an ordinance of Christ,¹ and ought to be submitted unto by all such persons that are admitted to partake of the Lord's Supper, and that the end of this ordinance is not for the extraordinary gifts of the Spirit, but for a farther reception of the Holy Spirit of promise,² or for the addition of the graces of the Spirit, and the influences thereof; to confirm, strengthen, and comfort them in Christ Jesus, it being ratified and established by the extraordinary gifts of the Spirit in the primitive times,³ to abide in the church as meeting together on the first day of the week was,⁴ that being the day of worship, or christian sabbath, under the Gospel, and as preaching the word was,⁵ and as baptism was,⁶ and prayer was,⁷ and singing psalms, etc. was,⁸ so this laying on of hands was,⁹ for as the whole Gospel was confirmed by signs and wonders, and divers miracles and gifts of the Holy Ghost in general,¹⁰ so was every ordinance in like manner confirmed in particular.

Footnotes:

1. Hebrews 5:12; Hebrews 6:1,2; Acts 8:17,18; Acts 19:6
2. Ephesians 1:13,14
3. Acts 18:7, 19:6
4. Acts 2:1
5. Acts 10:44
6. Matthew 3:16
7. Acts 4:31
8. Acts 16:25,26
9. Acts 8 & 19
10. Hebrews 2:3,4

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Chapter 32

Of the Lord's Supper

1. The supper of the Lord Jesus, was instituted by Him, the same night wherein He was betrayed, to be observed in His churches unto the end of the world, for the perpetual remembrance, and showing forth the sacrifice of Himself in His death,1 confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment and growth in Him, their further engagement in and to all duties which they owe unto Him; and to be a bond and pledge of their communion with Him, and with each other.2
2. In this ordinance, Christ is not offered up to His Father, nor any real sacrifice made at all for remission of sin, of the quick or dead, but only a memorial of that one offering up of Himself by Himself, upon the cross, once for all;3 and a spiritual oblation of all possible praise unto God for the same.4 So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own only sacrifice the alone propitiation for all the sins of the elect.
3. The Lord Jesus hath in this ordinance, appointed His ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and they communicating also themselves, to give both to the communicants.5
4. The denial of the cup to the people, worshipping the elements, the lifting them up or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.6
5. The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,7 albeit in substance and nature, they still remain truly and only bread and wine, as they were before.8
6. That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,9 but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is the cause of manifold superstitions, yea, of gross idolatries.10
7. Worthy receivers outwardly partaking of the visible elements in this ordinance, do them also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified and all the benefits of His death: the body and blood of Christ being then not corporally, or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.11
8. All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto:12 yea, whosoever shall receive unworthily, are guilty of

the body and blood of the Lord, eating and drinking judgment to themselves.[13](#)

Footnotes:

1. 1Co 11:23-26.
2. 1Co 10:16-17,21.
3. Heb 9:25-26,28.
4. 1Co 11:24; Mt 26:26-27.
5. 1Co 11:23-26.
6. Mt 26:26-28; 15:9; Ex 20:4-5.
7. 1Co 11:27.
8. 1Co 11:26-28.
9. Ac 3:21; Lk 24:6,39.
10. 1Co 11:24-25.
11. 1Co 10:16; 11:23-26.
12. 2Co 6:14-15.
13. 1Co 11:29; Mt 7:6.

The Philadelphia Confession, 1742

Chapter 33

Of the State of Man After Death, and of the Resurrection of the Dead

1. The bodies of men after death return to dust, and see corruption,¹ but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them:² the souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God, in light and glory, waiting for the full redemption of their bodies;³ and the souls of the wicked are cast into hell, where they remain in torment and utter darkness reserved to the judgment of the great day;⁴ besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.
2. At the last day, such of the saints as are found alive shall not sleep but be changed;⁵ and all the dead shall be raised up with the self same bodies, and none other;⁶ although with different qualities, which shall be united again to their souls for ever.⁷
3. The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by His Spirit, unto honour, and be made conformable to His own glorious body.⁸

Footnotes:

1. Ge 3:19; Ac 13:36.
2. Ecc 12:7.
3. Lk 23:43; 2Co 5:1,6,8; Php 1:23, Heb 12:23.
4. Jude 6-7; 1Pe 3:19; Lk 16:23-24.
5. 1Co 15:51-52; 1Th 4:17.
6. Job 19:26-27.
7. 1Co 15:42-43.
8. Ac 24:15; Jn 5:28-29; Php 3:21.

The Philadelphia Confession, 1742

Chapter 34

Of the Last Judgment

1. God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ;¹ to whom all power and judgment is given of the Father; in which day not only the apostate angels shall be judged,² but likewise all persons that have lived upon the earth, shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.³
2. The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient;⁴ for then shall the righteous go into everlasting life, and receive that fullness of joy and glory, with everlasting reward, in the presence of the Lord: but the wicked who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments,⁵ and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power.⁶
3. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin,⁷ and for the greater consolation of the godly, in their adversity,⁸ so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,⁹ and may ever be prepared to say, "Come, Lord Jesus, come quickly".¹⁰ Amen.

Footnotes:

1. Ac 17:31; Jn 5:22, 27.
2. 1Co 6:3; Jude 6.
3. 2Co 5:10; Ecc 12:14; Mt 12:36; Ro 14:10,12; Mt 25:32-46.
4. Ro 9:22-23.
5. Mt 25:21,34; 2Ti 4:8.
6. Mt 25:46; Mk 9:48; 2Th 1:7-10.
7. 2Co 5:10-11.
8. 2Th 1:5-7.
9. Mk 13:35-37; Lk 12:35-40.
10. Rev 22:20.

Principles of Faith of the Sandy Creek Association

I. We believe that there is only one true and living God; the Father, Son, and Holy Ghost, equal in essence, power and glory; and yet there are not three Gods but one God.

II. That Scriptures of the Old and New Testaments are the word of God, and only rule of faith and practice.

III. That Adam fell from his original state of purity, and that his sin is imputed to his posterity; that human nature is corrupt, and that man, of his own free will and ability, is impotent to regain the state in which he was primarily place.

IV. We believe in election from eternity, effectual calling by the Holy Spirit of God, and justification in his sight only by the imputation of Christ's righteousness. And we believe that they who are thus elected, effectually called, and justified, will persevere through grace to the end, that none of them be lost.

V. We believe that there will be a resurrection from the dead, and a general or universal judgment, and that the happiness of the righteous and punishment of the wicked will be eternal.

VI. The visible Church of Christ is a congregation of faithful persons, who have obtained fellowship with each other, and have given themselves up to the Lord and one another; having agreed to keep up a godly discipline, according to the rules of the Gospel.

VII. That Jesus Christ is the great head of the church, and that the government thereof is with the body.

VIII. That baptism and the Lord's Supper are ordinances of the Lord, and to be continued by his church until his second coming.

IX. That true believers are the only fit subjects of baptism;, and that immersion is the only mode.

X. That the church has no right to admit any but regular baptized church members to communion at the Lord's table.

1729 Goat Yard Declaration of Faith

*A Declaration of the Faith and Practice of the Church of Christ at
Horsely-down, under the Pastoral Care of Mr. John Gill, &c.*

Having been enabled, through divine grace, to give up ourselves to the Lord, and likewise to one another by the will of God; we account it a duty incumbent upon us to make a declaration of our faith and practice, to the honour of Christ, and the glory of his name; knowing, that as with the heart man believeth unto righteousness, so with the mouth confession is made unto salvation--our declaration is as follows:

I. We believe that the Scriptures of the Old and New Testament are the word of God, and the only rule of faith and practice.

II. We believe that there is but one only living and true God; that there are three Persons in the Godhead, the Father, the Son, and the Holy Ghost, who are equal in nature, power, and glory; and that the Son and the Holy Ghost are as truly and as properly God as the Father.

III. We believe that, before the world began, God did elect a certain number of men unto everlasting salvation, whom he did predestinate to the adoption of children by Jesus Christ, of his own free grace, and according to the good pleasure of his will: and that, in pursuance of this gracious design, he did contrive and make a covenant of grace and peace with his Son Jesus Christ, on the behalf of those persons, wherein a Saviour was appointed, and all spiritual blessings provided for them; as also that their persons, with all their grace and glory, were put into the hands of Christ, and made his care and charge.

IV. We believe that God created the first man, Adam, after his own image, and in his likeness; an upright, holy, and innocent creature, capable of serving and glorifying him; but, he sinning, all his posterity sinned in him, and came short of the glory of God: the guilt of whose sin is imputed, and a corrupt nature derived, to all his offspring, descending from him by ordinary and natural generation: that they are by their first birth carnal and unclean, averse to all that is good, incapable of doing any and prone to every sin; and are also by nature children of wrath, and under a sentence of condemnation, and so are subject not only to a corporal death, and involved in a moral one, commonly called spiritual, but are also liable to an eternal death, as considered in the first Adam, fallen and sinners; from all which there is no deliverance but by Christ, the second Adam.

V. We believe that the Lord Jesus Christ, being set up from everlasting as the Mediator of the new covenant, and he, having engaged to be the surety of his people, did, in the fulness of time, really assume human nature, and not before, neither in whole nor in part; his human soul, being a creature, existed not from eternity, but was created and formed in his body by him that forms the spirit of man within him, when that was conceived in the womb of the virgin; and so his human nature consists of a true body and a reasonable soul; both which, together, and at once, the Son of God assumed into union with his divine Person, when made of a woman, and not before; in which nature he really suffered and died as their substitute, in their room and stead, whereby he made all that satisfaction for their sins, which the law and justice of God could require, as well as made way for all those blessings, which are needful for them both for time and eternity.

VI. We believe that that eternal redemption which Christ has obtained, by the shedding of his blood, is special and particular, that is to say, that it was only intentionally designed for the elect of God, and sheep of Christ, who only share the special and peculiar blessings of it.

VII. We believe that the justification of God's elect is only by the righteousness of Christ imputed to them, without the consideration of any works of righteousness done by them; and that the full and free pardon of all their sins and transgressions, past, present, and to come, is only through the blood of Christ, according to the riches of his grace.

VIII. We believe that the work of regeneration, conversion, sanctification, and faith, is not an act of man's free will and power, but of the mighty, efficacious, and irresistible grace of God.

IX. We believe that all those who are chosen by the Father, redeemed by the Son, and sanctified by the Spirit, shall certainly and finally persevere, so that not one of them shall ever perish, but shall have everlasting life.

X. We believe that there will be a resurrection of the dead, both of the just and unjust; and that Christ will come a second time to judge both quick and dead, when he will take vengeance on the wicked, and introduce his own people into his kingdom and glory, where they shall be for ever with him.

XI. We believe that Baptism and the Lord's Supper are ordinances of Christ, to be continued until his second coming; and that the former is absolutely requisite to the latter; that is to say, that those only are to be admitted into the communion of the church, and to participate of all ordinances in it, who upon profession of their faith, have been baptized by immersion, in the name of the Father, and of the Son, and of the Holy Ghost.

XII. We also believe that singing of psalms, hymns, and spiritual songs, vocally, is an ordinance of the Gospel to be performed by believers; but that as to time, place, and manner, every one ought to be left to their liberty in using it.

Now all, and each of these doctrines and ordinances, we look upon ourselves under the greatest obligations to embrace, maintain, and defend; believing it to be our duty to stand fast, in one spirit, with one mind, striving together for the faith of the Gospel.

And whereas we are very sensible, that our conversation, both in the world and in the church, ought to be as becometh the Gospel of Christ, we judge it our incumbent duty to walk in wisdom towards them that are without, to exercise a conscience void of offence towards God and men, by living soberly, righteously, and godly, in this present world.

And as to our regards to each other, in our church-communion, we esteem it our duty to walk with each other in all humility and brotherly love: to watch over each other's conversation; to stir up one another to love and good works; not forsaking the assembling of ourselves together, as we have opportunity, to worship God according to his revealed will; and, when the case requires, to warn, rebuke, and admonish one another, according to the rules of the Gospel.

Moreover, we think ourselves obliged to sympathize with each other, in all conditions, both inward and outward, which God, in his providence, may bring us into; as also to bear with one another's weaknesses, failings, and infirmities, and particularly to pray for one another, and that the Gospel and the ordinances thereof might be blessed to the edification and comfort of each other's souls, and for the gathering in of others to Christ, besides those who are already gathered--all which duties we desire to be found in the performance of, through the gracious assistance of the Holy Spirit, whilst we both admire and adore the grace which has given us a place and a name in God's house, better than that of sons and daughters.

The New Hampshire Confession of Faith

This Confession was drawn up by the Rev. John Newton Brown, D. D., of New Hampshire about 1833, and was adopted by the New Hampshire Convention, and widely accepted by Baptists, especially in the Northern and Western States, as a clear and concise statement of their faith, in harmony with the doctrines of older confessions, but expressed in milder form. The text is taken from the Baptist Church Manual, published by the American Baptist Publication Society, Philadelphia.

Declaration of Faith

1. Of the Scriptures We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction (1); that it has God for its author, salvation for its end (2), and truth without any mixture of error for its matter (3); that it reveals the principles by which God will judge us (4); and therefore is, and shall remain to the end of the world, the true center of Christian union (5), and the supreme standard by which all human conduct, creeds, and opinions should be tried (6).
2. Of the True God We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is JEHOVAH, the Maker and Supreme Ruler of Heaven and earth (7); inexpressibly glorious in holiness (8), and worthy of all possible honor, confidence, and love (9); that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost (10); equal in every divine perfection (11), and executing distinct and harmonious offices in the great work of redemption (12).
3. Of the Fall of Man We believe that man was created in holiness, under the law of his Maker (13); but by voluntary transgression fell from that holy and happy state (14); in consequence of which all mankind are now sinners (15), not by constraint, but choice (16); being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin (17), without defense or excuse (18).
4. Of the Way of Salvation We believe that the salvation of sinners is wholly of grace (19), through the mediatorial offices of the Son of God (20); who by the appointment of the Father, freely took upon him our nature, yet without sin (21); honored the divine law by his personal obedience (22), and by his death made a full atonement for our sins (23); that having risen from the death, he is now enthroned in heaven (24); and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour (25).
5. Of Justification We believe that the great gospel blessing which Christ (26) secures to such as believe in him is Justification (27); that Justification includes the pardon of sin (28), and the promise of eternal life on principles of righteousness (29); that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood (30); by virtue of which faith his perfect righteousness is freely imputed to us of God (31); that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity (32).
6. Of the Freeness of Salvation We believe that the blessings of salvation are made free to all by the gospel (33); that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith (34); and that nothing

- prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the gospel (35); which rejection involves him in an aggravated condemnation (36).
7. Of Grace in Regeneration We believe that, in order to be saved, sinners must be regenerated, or born again (37); that regeneration consists in giving a holy disposition to the mind (38); that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth (39), so as to secure our voluntary obedience to the gospel (40); and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life (41).
 8. Of Repentance and Faith We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God (42); whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ (43), we turn to God with unfeigned contrition, confession, and supplication for mercy (44); at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest, and King, and relying on him alone as the only and all-sufficient Saviour (45).
 9. Of God's Purpose of Grace We believe that Election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners (46); that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end (47); that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable (48); that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy (49); that it encourages the use of means in the highest degree (50); that it may be ascertained by its effects in all who truly believe the gospel (51); that it is the foundation of Christian assurance (52); and that to ascertain it with regard to ourselves demands and deserves the utmost diligence (53).
 10. Of Sanctification We believe that Sanctification is the process by which, according to the will of God, we are made partakers of his holiness (54); that it is a progressive work (55); that it is begun in regeneration (56); and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially the Word of God, self-examination, self-denial, watchfulness, and prayer (57).
 11. Of the Perseverance of Saints We believe that such only are real believers as endure unto the end (58); that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors (59); that a special Providence watches over their welfare (60); and they are kept by the power of God through faith unto salvation (61).
 12. Of the Harmony of the Law and the Gospel We believe that the Law of God is the eternal and unchangeable rule of his moral government (62); that it is holy, just, and good (63); and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin (64); to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy Law, is one great end of the Gospel, and of the means of grace connected with the establishment of the visible Church (65).
 13. Of a Gospel Church We believe that a visible Church of Christ is a congregation of baptized believers (66), associated by covenant in the faith and fellowship of the gospel (67); observing the ordinances of Christ (68);

- governed by his laws (69), and exercising the gifts, rights, and privileges invested in them by his Word (70); that its only scriptural officers are Bishops, or Pastors, and Deacons (71), whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.
14. Of Baptism and the Lord's Supper We believe that Christian Baptism is the immersion in water of a believer (72), into the name of the Father, and Son, and Holy Ghost (73); to show forth, in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Saviour, with its effect in our death to sin and resurrection to a new life (74); that it is prerequisite to the privileges of a Church relation; and to the Lord's Supper (75), in which the members of the Church, by the sacred use of bread and wine, are to commemorate together the dying love of Christ (76); preceded always by solemn self-examination (77).
 15. Of the Christian Sabbath We believe that the first day of the week is the Lord's Day, or Christian Sabbath (78); and is to be kept sacred to religious purposes (79), by abstaining from all secular labor and sinful recreations (80); by the devout observance of all the means of grace, both private (81) and public (82); and by preparation for that rest that remaineth for the people of God (83).
 16. Of Civil Government We believe that civil government is of divine appointment, for the interests and good order of human society (84); and that magistrates are to be prayed for, conscientiously honored and obeyed (85); except only in things opposed to the will of our Lord Jesus Christ (86) who is the only Lord of the conscience, and the Prince of the kings of the earth (87).
 17. Of the Righteous and the Wicked We believe that there is a radical and essential difference between the righteous and the wicked (88); that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem (89); while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse (90); and this distinction holds among men both in and after death (91).
 18. Of the World to Come We believe that the end of the world is approaching (92); that at the last day Christ will descend from heaven (93), and raise the dead from the grave to final retribution (94); that a solemn separation will then take place (95); that the wicked will be adjudged to endless punishment, and the righteous to endless joy (96); and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness (97).
 18. Of the World to Come We believe that the end of the world is approaching; that at the last day Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, or principles of righteousness.

1. 2 Tim. 3:16-17; 2 Pet. 1:21; 1 Sam. 23:2; Acts 1:16; 3:21; John 10:35; Luke 16:29-31; Psa. 119:11; Rom. 3:1-2

2. 2 Tim. 3:15; 1 Pet. 1:10-12; Acts 11:14; Rom. 1:16; Mark 16:16; John 5:38-39

3. Prov. 30:5-6; John 17:17; Rev. 22:18-19; Rom. 3:4
4. Rom. 2:12; John 12:47-48; 1 Cor. 4:3-4; Luke 10:10-16; 12:47-48
5. Phil. 3:16; Eph. 4:3-6; Phil. 2:1-2; 1 Cor. 1:10; 1 Pet. 4:11
6. 1 John 4:1; Isa. 8:20; 1 Thess. 5:21; 2 Cor. 8:5; Acts 17:11; 1 John 4:6; Jude 3:5; Eph. 6:17; Psa. 119:59-60; Phil. 1:9-11
7. John 4:24; Psa. 147:5; 83:18; Heb. 3:4; Rom. 1:20; Jer. 10:10
8. Exod. 15:11; Isa. 6:3; 1 Pet. 1:15-16; Rev. 4:6-8
9. Mark 12:30; Rev. 4:11; Matt. 10:37; Jer. 2:12-13
10. Matt. 28:19; John 15:26; 1 Cor. 12:4-6; 1 John 5:7
11. John 10:30; 5:17; 14:23; 17:5, 10; Acts 5:3-4; 1 Cor. 2:10-11; Phil. 2:5-6
12. Eph. 2:18; 2 Cor. 13:14; Rev. 1:4-5; comp. 2, 7
13. Gen. 1:27, 31; Eccl. 7:29; Acts 16:26; Gen. 2:16
14. Gen. 3:6-24; Rom. 5:12
15. Rom. 5:19; John 3:6; Psa. 51:5; Rom. 5:15-19; 8:7
16. Isa. 53:6; Gen. 6:12; Rom. 3:9-18
17. Eph. 2:1-3; Rom. 1:18, 32; 2:1-16; Gal. 3:10; Matt. 20:15
18. Ezek. 18:19-20; Rom. 1:20; 3:19; Gal. 3:22
19. Eph. 2:5; Matt. 18:11; 1 John 4:10; 1 Cor. 3:5-7; Acts 15:11
20. John 3:16; 1:1-14; Heb. 4:14; 12:24
21. Phil. 2:6-7; Heb. 2:9, 14; 2 Cor. 5:21
22. Isa. 42:21; Phil. 2:8; Gal. 4:4-5; Rom. 3:21
23. Isa. 53:4-5; Matt. 20:28; Rom. 4:25; 3:21-26; 1 John 4:10; 2:2; 1 Cor. 15:1-3; Heb. 9:13-15
24. Heb. 1:8, 3; 8:1; Col. 3:1-4
25. Heb. 7:25; Col. 2:9; Heb. 2:18; 7:26; Psa. 89:19; Psa. 14
26. John 1:16; Eph. 3:8

27. Acts 13:39; Isa. 3:11-12; Rom. 8:1
28. Rom. 5:9; Zech. 13:1; Matt. 9:6; Acts 10:43
29. Rom. 5:17; Titus 3:5-6; 1 Pet. 3:7; 1 John 2:25; Rom. 5:21
30. Rom. 4:4-5; 5:21; 6:28; Phil. 3:7-9
31. Rom. 5:19; 3:24-26; 4:23-25; 1 John 2:12
32. Rom. 5:1-3, 11; 1 Cor. 1:30-31; Matt. 6:33; 1 Tim. 4:8
33. Isa. 55:1; Rev. 22:17; Luke 14:17
34. Rom. 16:26; Mark 1:15; Rom. 1:15-17
35. John 5:40; Matt. 23:37; Rom. 9:32; Prov. 1:24; Acts 13:46
36. John 3:19; Matt. 11:20; Luke 19:27; 2 Thess. 1:8
37. John 3:3, 6-7; 1 Cor. 1:14; Rev. 8:7-9; 21:27
38. 2 Cor. 5:17; Ezek. 36:26; Deut. 30:6; Rom. 2:28-29; 5:5; 1 John 4:7
39. John 3:8; 1:13; James 1:16-18; 1 Cor. 1:30; Phil. 2:13
40. 1 Pet. 1:22-25; 1 John 5:1; Eph. 4:20-24; Col. 3:9-11
41. Eph. 5:9; Rom. 8:9; Gal. 5:16-23; Eph. 3:14-21; Matt. 3:8-10; 7:20; 1 John 5:4, 18
42. Mark 1:15; Acts 11:18; Eph. 2:8; 1 John 5:1
43. John 16:8; Acts 2:37-38; 16:30-31
44. Luke 18:13; 15:18-21; James 4:7-10; 2 Cor. 7:11; Rom. 10:12-13; Psalms 51
45. Rom. 10:9-11; Acts 3:22-23; Heb. 4:14; Psalms 2:6; Heb. 1:8; 8:25; 2 Tim. 1:12
46. 2 Tim. 1:8-9; Eph. 1:3-14; 1 Pet. 1:1-2; Rom. 11:5-6; John 15:15; 1 John 4:19; Hos. 12:9
47. 2 Thess. 2:13-14; Acts 13:48; John 10:16; Matt. 20:16; Acts 15:14
48. Exod. 33:18-19; Matt. 20:15; Eph. 1:11; Rom. 9:23-24; Jer. 31:3; Rom. 11:28-29; James 1:17-18; 2 Tim. 1:9; Rom. 11:32-36

49. 1 Cor. 4:7; 1:26-31; Rom. 3:27; 4:16; Col. 3:12; 1 Cor. 3:5-7; 15:10; 1 Pet. 5:10; Acts 1:24; 1 Thess. 2:13; 1 Pet. 2:9; Luke 18:7; John 15:16; Eph. 1:16; 1 Thess. 2:12

50. 2 Tim. 2:10; 1 Cor. 9:22; Rom. 8:28-30; John 6:37-40; 2 Pet. 1:10

51. 1 Thess. 1:4-10

52. Rom. 8:28-30; Isa. 42:16; Rom. 11:29

53. 2 Pet. 1:10-11; Phil. 3:12; Heb. 6:11

54. 1 Thess. 4:3; 5:23; 2 Cor. 7:1; 13:9; Eph. 1:4

55. Prov. 4:18; 2 Cor. 3:18; Heb. 6:1; 2 Pet. 1:5-8; Phil. 3:12-16

56. John 2:29; Rom. 8:5; John 3:6; Phil. 1:9-11; Eph. 1:13-14

57. Phil. 2:12-13; Eph. 4:11-12; 1 Pet. 2:2; 2 Pet. 3:18; 2 Cor. 13:5; Luke 11:35; 9:23; Matt. 26:41; Eph. 6:18; 4:30

58. John 8:31; 1 John 2:27-28; 3:9; 5:18

59. 1 John 2:19; John 13:18; Matt. 13:20-21; John 6:66-69; Job 17:9

60. Rom. 8:28; Matt. 6:30-33; Jer. 32:40; Psa. 121:3; 91:11-12

61. Phil. 1:6; 2:12-13; Jude 24-25; Heb. 1:14; 2 Kings 6:16; Heb. 13:5; 1 John 4:4

62. Rom. 3:31; Matt. 5:17; Luke 16:17; Rom. 3:20; 4:15

63. Rom. 7:12, 7, 14, 22; Gal. 3:21; Psa. 119

64. Rom. 8:7-8; Josh. 24:19; Jer. 13:23; John 6:44; 5:4465. Rom. 8:2, 4; 10:4; 1 Tim. 1:5; Heb. 8:10; Jude 20-21; Heb. 12:14; Matt. 16:17-18; 1 Cor. 12:2866. 1 Cor. 1:1-13; Matt. 18:17; Acts 5:11; 8:1; 11:31; 1 Cor. 4:17; 14:23; 3 John 9; 1 Tim. 3:567. Acts 2:41-42; 2 Cor. 8:5; Acts 2:47; 1 Cor. 5:12-1368. 1 Cor. 11:2; 2 Thess. 3:6; Rom. 16:17-20; 1 Cor. 11:23; Matt. 18:15-20; 1 Cor 5:6; 2 Cor. 2:7; 1 Cor. 4:1769. Matt. 28:20; John 14:15; 15:12; 1 John 4:21; John 14:21; 1 Thess. 4.2; 2 John 6; Gal. 6:2; all the Epistles70. Eph. 4:7; 1 Cor. 14:12; Phil. 1:27; 1 Cor. 12:14 71. Phil. 1:1; Acts 14:23; 15:22; 1 Tim. 3; Titus 172. Acts 8:36-39; Matt. 3:5-6; John 3:22-23; 4:1-2; Matt. 28:19; Mark 16:16; Acts 2:38; 8:12; 16:32-34; 18:873. Matt. 28:19; Acts 10:47-48; Gal. 3:27-2874. Rom. 6:4; Col. 2:12; 1 Pet. 3:20-21; Acts 22:1675. Acts 2:41-42; Matt. 28:19-20; Acts and Epistles76. 1 Cor. 11:26; Matt. 26:26-29; Mark 14:22-25; Luke 22:14-2077. 1 Cor. 11:28; 5:1, 8; 10:3-32; 11:17-32; John 6:26-7178. Acts 20:7; Gen. 2:3; Col. 2:16-17; Mark 2:27; John 20:19; 1 Cor. 16:1- 279. Exod. 20:8; Rev. 1:10; Psa. 118:2480. Isa. 58:13-14; 56:2-881. Psa. 119:1582. Heb. 10:24-25; Acts 11:26; 13:44; Lev. 19:30; Exod. 46:3; Luke 4:16; Acts 17:2, 3; Psa. 26:8; 87:383. Heb. 4:3-1184. Rom. 13:1-7; Deut. 16:18; 1 Sam. 23:3; Exod. 18:23; Jer. 30:2185. Matt. 22:21; Titus 3:1; 1 Pet. 2:13; 1 Tim. 2:1-886. Acts 5:29; Matt. 10:28; Dan. 3:15-18; 6:7-10; Acts

4:18-2087. Matt. 23:10; Rom. 14:4; Rev. 19:16; Psa. 72:11; Psa. 2; Rom. 14:9-1388. Mal. 3:18; Prov. 12:26; Isa. 5:20; Gen. 18:23; Jer. 15:19; Acts 10:34-35; Rom. 6:1689. Rom. 1:17; 7:6; 1 John 2:29; 3:7; Rom. 6:18, 22; 1 Cor. 11:32; Prov. 11:31; 1 Pet. 4:17-1890. 1 John 5:19; Gal. 3:10; John 3:36; Isa. 57:21; Psa. 10:4; Isa 55:6-791. Prov. 14:32; Luke 16:25; John 8:21-24; Prov. 10:24; Luke 12:4-5; 9:23-26; John 12:25-26; Eccl. 3:17; Matt. 7:13-1492. 1 Pet. 4:7; 1 Cor. 7:29-31; Heb. 1:10-12; Matt. 24:35; 1 John 2:17; Matt. 28:20; 13:39-40; 2 Pet. 3:3-1393. Acts 1:11; Rev. 1:7; Heb. 9:28; Acts 3:21; 1 Thess. 4:13-18; 5:1-1194. Acts 24:15; 1 Cor. 15:12-59; Luke 14:14; Dan. 12:2; John 5:28-29; 6:40; 11:25-26; 2 Tim. 1:10; Acts 10:4295. Matt. 13:49, 37-43; 24:30-31; 25:31-3396. Matt. 25:35-41; Rev. 22:11; 1 Cor. 6:9-10; Mark 9:43-48; 2 Pet. 2:9; Jude 7; Phil. 3:19; Rom. 6:32; 2 Cor. 5:10-11; John 4:36; 2 Cor. 4:1897. Rom. 3:5-6; 2 Thess. 1:6-12; Heb. 6:1-2; 1 Cor. 4:5; Acts 17:31; Rom. 2:2-16; Rev. 20:11-12; 1 John 2:28; 4:17

Treatise of the Faith and Practices of the Free Will Baptists

CHAPTER I

The Holy Scriptures

These are the Old and the New Testaments; they were written by holy men, inspired by the Holy Spirit, and are God's revealed word to man. They are a sufficient and infallible rule and guide to salvation and all Christian worship and service.

Since the Bible is the Word of God, it is without error in all matters upon which it speaks, whether history, geography, matters relating to science or any other subject.

CHAPTER II

Being and Attributes of God

The Scriptures teach that there is only one true and living God, who is Spirit, self-existent, eternal, immutable, omnipresent, omniscient, omnipotent, independent, good, wise, holy, just, and merciful, the...Creator, Preserver, and Governor of the Universe; the Redeemer, Saviour, Sanctifier, and Judge of men; and the only proper object of worship.

The mode of His existence, however, is a subject far above the understanding of man—finite beings cannot comprehend Him. There is nothing in the universe that can justly represent Him, for there is none like Him. He is the fountain of all perfection and happiness. He is glorified by the whole creation, and is worthy to be loved and served by all intelligence.

CHAPTER III

Divine Government and Providence

1. God exercises a providential care and superintendence over all His creatures, and governs the world in wisdom and mercy, according to the testimony of His Word.
2. God has endowed man with power of free choice, and governs him by moral laws and motives; and this power of free choice is the exact measure of man's responsibility.
3. All events are present with God from everlasting to everlasting; but His knowledge of them does not in any sense cause them, nor does He decree all events which He knows will occur.

CHAPTER IV

Creation, Primitive State of Man, and His Fall

SECTION I: Creation

1. *Of the World.* God created the world, and all things that it contains, for His own pleasure and glory and the enjoyment of His creatures.
2. *Of the Angels.* The angels were created by God to glorify Him and obey His commandments. Those who have kept their first estate He employs in ministering blessings to the heirs of salvation and in executing His judgments upon the world.
3. *Of Man.* God created man, consisting of a material body and a thinking, rational soul. He was made in the image of God, to glorify his Maker.

SECTION II: **Primitive Man, and His Fall**

Our first parents, in their original state, were upright. They naturally preferred and desired to obey their Creator, and had no preference or desire to transgress His will until they were influenced and inclined by the tempter to disobey God's commands. Previous to this, the only tendency of their nature was to do righteousness. In consequence of the first transgression, the state under which the posterity of Adam came into the world is so different from that of Adam that they have not that righteousness and purity which Adam had before the fall; they are not willing to obey God, but are inclined to evil. Hence, none, by virtue of any natural goodness and mere work of their own, can become the children of God, but they are all dependent for salvation upon the redemption effected through the blood of Christ, and upon being created anew unto obedience through the operation of the Spirit; both of which are freely provided for every descendant of Adam.

CHAPTER V

Of Christ

SECTION I: **His Divinity**

Jesus Christ, the Son of God, possesses all divine perfections. As He and the Father are one, He in His divine nature, filled all the offices and performed the works of God to His creatures that have been the subjects of revelation to us. As man, He performed all the duties toward God that we are required to perform, repentance of sin excepted.

His divinity is proved from His titles, His attributes, and His works.

1. *His Titles.* The Bible ascribes to Christ the titles of Saviour, Jehovah, Lord of hosts, the first and the last, God, true God, great God, God over all, mighty God, and the everlasting Father.

2. *His Attributes.* He is eternal, unchangeable, omnipresent, omniscient, omnipotent, holy, and to be worshipped.

3. *His Works.* By Christ the world was created. He preserves and governs it; He has provided redemption for all men and He will be their final Judge.

SECTION II: **The Incarnation of Christ**

The Word, which in the beginning was with God and which was God, by whom all things were made, condescended to a state of humiliation in being united with human nature and becoming like us, pollution and sin excepted. In this state, as a subject of the law, He was liable to the infirmities of our nature, was tempted as we are, but lived our example, perfect obedience to the divine requirements. As Christ was made of the seed of David, according to the flesh, He is "the Son of man," and as the divine existence is the fountain from which He proceeded, and was the only agency by which He was begotten, He is "the Son of God," being the only begotten of the Father, and the only incarnation of the Divine Being.

CHAPTER VI

The Atonement and Mediation of Christ

1. *The Atonement.* As sin cannot be pardoned without a sacrifice, and the blood of beasts could never wash away sin, Christ gave Himself a sacrifice for the sins of the world, and thus made salvation possible for all men. He died for us, suffering in our stead, to make known the righteousness of God, that He might be just in justifying sinners who believe in His Son. Through the redemption effected by Christ, salvation is actually enjoyed in this world, and will be enjoyed in the next by all who do not in this life refuse obedience to the known requirements of God. The atonement for sin was necessary. For present and future obedience can no more blot out our past sins than past obedience can remove the guilt of present and future sins. If God pardoned the sins of men without satisfaction for the violation of His law, it would follow that transgression might go on with impunity; government would be abrogated, and the obligation of obedience to God would be, in effect, removed.

2. *Mediation of Christ.* Our Lord not only died for our sins, but He arose for our justification, and ascended up to heaven, where, as the only mediator between God and man, He makes intercession for us until He comes again.

3. We believe that all children dying in infancy, having not actually transgressed against the law of God in their own persons, are only subject to the first death, which was brought on by the fall of the first Adam, and not that any one of them dying in that state shall suffer punishment in hell by the guilt of Adam's sin for of such is the Kingdom of God.

CHAPTER VII

The Holy Spirit

1. The Scriptures ascribe to the Holy Spirit the acts and attributes of an intelligent being. He guides, knows, moves, gives information, commands, forbids sends forth, reprovcs, and can be sinned against.
2. The attributes of God are ascribed to the Holy Spirit.
3. The works of God are ascribed to the Holy Spirit: creation, inspiration, giving of life, and sanctification.
4. The apostles assert that the Holy Spirit is Lord and God.

From the foregoing the conclusion is that the Holy Spirit is in reality God and one with the Father in all divine perfections. It has also been shown that Jesus Christ is God—one with the Father. Then these three—the Father, Son, and Holy Spirit—are one God.

The truth of this doctrine is also proved from the fact that the Father, the Son, and the Holy Ghost are united in the authority by which believers are baptized; and in the benedictions pronounced by the apostles, which are acts of the highest religious worship.

CHAPTER VIII

The Gospel Call

The call of the Gospel is co-extensive with the atonement to all men, both by the word and strivings of the Spirit, so that salvation is rendered equally possible to all; and if any fail of eternal life, the fault is wholly his own.

CHAPTER IX

Repentance

The repentance which the Gospel requires includes a deep conviction, a penitential sorrow, an open confession, a decided hatred, and an entire forsaking of all sin. This repentance God has enjoined on all men; and without it in this life the sinner must perish eternally.

CHAPTER X

Faith

Saving faith is an assent of the mind to the fundamental truths of revelation, an acceptance of the Gospel, through the influence of the Holy Spirit, and a firm confidence and trust in Christ. The fruit of faith is obedience to the Gospel. The power to believe is the gift of God, but believing is an act of the creature, which is required as a condition of pardon, and without which the sinner cannot obtain salvation. All men are required to believe in Christ, and those who yield obedience to this requirement become the children of God by faith.

CHAPTER XI

Regeneration

As man is a fallen and sinful being, he must be regenerated in order to obtain salvation. This change is an instantaneous renewal of the heart by the Holy Spirit, whereby the penitent sinner receives new life, becomes a child of God, and is disposed to serve Him. This is called in Scripture being born again, born of the Spirit, being quickened, passing from death unto life, and a partaking of the divine nature.

CHAPTER XII

Justification and Sanctification

1. *Justification.* Personal justification implies that the person justified has been guilty before God; and, in consideration of the atonement of Christ, accepted by faith, the sinner is pardoned and absolved from the guilt of sin, and restored to the divine favor. Christ's atonement is the foundation of the sinner's redemption, yet, without repentance and faith, it can never give him justification and peace with God.

2. *Sanctification* is the continuing of God's grace by which the Christian may constantly grow in grace and in the knowledge of our Lord Jesus Christ.

CHAPTER XIII

Perseverance of the Saints

There are strong grounds to hope that the truly regenerate will persevere unto the end, and be saved, through the power of divine grace which is pledged for their support; but their future obedience *and final salvation are neither determined nor certain*, since through infirmity and manifold temptations they are in *danger of falling*; and they ought, therefore, to watch and pray lest they make *shipwreck* of their faith and be lost.

CHAPTER XIV

The Lord's Day

This is one day in seven, which from the creation of the world God has set apart for sacred rest and holy service. Under the former dispensation, the seventh day of the week, as commemorative of the work of creation, was set apart for the Lord's Day. Under the Gospel, the first day of the week, in commemoration of the resurrection of Christ, and by authority of Christ and the apostles, is observed as the Christian Sabbath. On this day all men are required to refrain from secular labor and devote themselves to the worship and service of God.

CHAPTER XV

The Church

A Christian Church is an organized body of believers in Christ who stately assemble to worship God, and who sustain the ordinances of the Gospel according to the Scriptures.¹³⁴ Believers in Christ are admitted to this church on giving evidence of faith in Christ, obtaining consent of the body, being baptized, and receiving the right hand of fellowship.

The Church of God, or members of the body of Christ, is the whole body of Christians throughout the whole world, and none but the regenerate are its members.

CHAPTER XVI

Tithing

Both the Old and New Scriptures teach tithing as God's financial plan for the support of His work.

CHAPTER XVII

The Gospel Ministry

1. *Qualification of Ministers.* They must possess good, natural and acquired abilities, deep and ardent piety, be especially called of God to the work, and ordained by prayer and the laying on of hands.
2. *Duties of Ministers.* These are to preach the Word, administer the ordinances of the Gospel, visit their people, and otherwise perform the work of faithful ministers.

CHAPTER XVIII

Ordinances of the Gospel

1. *Christian Baptism.* This is the immersion of believers in water, in the name of the Father, the Son, and the Holy Spirit, in which are represented the burial and resurrection of Christ, the death of Christians to the world, the washing of their souls from the pollution of sin, their rising to newness of life, their engagement to serve God, and their resurrection at the last day.

2. *The Lord's Supper.* This is a commemoration of the death of Christ for our sins in the use of *bread* which He made the emblem of His broken body, and the *cup*, the emblem of His shed blood, and by it the believer expresses his love for Christ, his faith and hope in Him, and pledges to Him perpetual fidelity.

It is the privilege and duty of all who have spiritual union with Christ to commemorate His death, and no man has a right to forbid these tokens to the least of His disciples.

3. *Washing the Saints' Feet.* This is a sacred ordinance, which teaches humility and reminds the believer of the necessity of a daily cleansing from all sin. It was instituted by the Lord Jesus Christ, and called an "example" on the night of His betrayal, and in connection with the institution of the Lord's Supper. It is the duty and happy prerogative of every believer to observe this sacred ordinance.

CHAPTER XIX

Death

As a result of sin, all mankind is subject to the death of the body. The soul does not die with the body, but immediately after death enters into a conscious state of happiness or misery, according to the character here possessed.

CHAPTER XX

Second Coming of Christ

The Lord Jesus, who ascended on high and sits at the right hand of God, will come again to close the Gospel dispensation, glorify His saints, and judge the world.

CHAPTER XXI

The Resurrection

The Scriptures teach the resurrection of the bodies of all men, each in its own order; they that have done good will come forth to the resurrection of life, and they that have done evil to the resurrection of damnation.

CHAPTER XXII

The Judgment and Retribution

1. *The Judgment.* There will be a judgment, when time and man's probation will close forever. Then all men will be judged according to their works.
2. *Retribution.* Immediately after the judgment, the righteous will enter into eternal life, and the wicked will go into a state of endless punishment.

Abstract of Principles

When the original charter of the Southern Baptist Theological Seminary was adopted in 1858 it contained the following statement which constitutes as a part of the "fundamental laws." "Every professor of the institution shall be a member of a regular Baptist Church; and all persons accepting professorships in this Seminary shall be considered, by such acceptance, as engaging to teach in accordance with, and not contrary to, the Abstract of Principles hereinafter laid down, a departure from which principles on his part shall be grounds for his resignation or removal by the Trustees."

The following is an excerpt from the Fundamental Laws of the Southern Baptist Theological Seminary written into its charter on April 30, 1858: Every Professor of the institution shall be a member of a regular Baptist Church; and all persons accepting Professorships in this Seminary, shall be considered by such acceptance, as engaging to teach in accordance with, and not contrary to, the Abstract of Principles hereinafter laid down." (Mueller: History of Southern Seminary; BROADMAN PRESS: P. 238).

I. THE SCRIPTURES

The Scriptures of the Old and New Testaments were given by inspiration of God, and are the only sufficient, certain and authoritative rule of all saving knowledge, faith and obedience.

II. GOD

There is but one God, the Maker, Preserver and Ruler of all things, having in and of himself, all perfections, and being infinite in them all; and to Him all creatures owe the highest love, reverence and obedience.

III. THE TRINITY

God is revealed to us as Father, Son and Holy Spirit each with distinct personal attributes, but without division of nature, essence or being.

IV. PROVIDENCE

God from eternity, decrees or permits all things that come to pass, and perpetually upholds, directs, and governs all creatures and all events; yet so as not in any wise

to be the author or approver of sin nor to destroy the free will and responsibility of intelligent creatures.

V. ELECTION

Election is God's eternal choice of some persons unto everlasting life - not because of foreseen merit in them, but of his mere mercy in Christ - in consequence of which choice they are called, justified and glorified.

VI. THE FALL OF MAN

God originally created man in His own image, and free from sin; but, through the temptation of Satan, he transgressed the command of God, and fell from his original holiness and righteousness; whereby his posterity inherit a nature corrupt and wholly opposed to God and His law, are under condemnation, and as soon as they are capable of moral action, become actual transgressors.

VII. THE MEDIATOR

Jesus Christ, the only begotten Son of God, is the divinely appointed mediator between God and man. Having taken upon Himself human nature, yet without sin, He perfectly fulfilled the law, suffered and died upon the cross for the salvation of sinners. He was buried, and rose again the third day, and ascended to His Father, at whose right hand He ever liveth to make intercession for His people. He is the only Mediator, the Prophet, Priest and King of the Church, and Sovereign of the Universe.

VIII. REGENERATION

Regeneration is a change of heart, wrought by the Holy Spirit, who quickeneth the dead in trespasses and sins enlightening their minds spiritually and savingly to understand the Word of God, and renewing their whole nature, so that they love and practice holiness. It is a work of God's free and special grace alone.

IX. REPENTANCE

Repentance is an evangelical grace, wherein a person being, by the Holy Spirit, made sensible of the manifold evil of his sin, humbleth himself for it, with godly sorrow, detestation of it, and self-abhorrence, with a purpose and endeavor to walk before God so as to please Him in all things.

X. FAITH

Saving faith is the belief, on God's authority of whatsoever is revealed in His Word concerning Christ; accepting and resting upon Him alone for justification and eternal life. It is wrought in the heart by the Holy Spirit, and is accompanied by all other saving graces, and leads to a life of holiness.

XI. JUSTIFICATION

Justification is God's gracious and full acquittal of sinners, who believe in Christ, from all sin, through the satisfaction that Christ has made; not for anything wrought in them or done by them; but on account of the obedience and satisfaction of Christ, they receiving and resting on Him and His righteousness by faith.

XII. SANCTIFICATION

Those who have been regenerated are also sanctified, by God's word and Spirit dwelling in them. This sanctification is progressive through the supply of Divine strength, which all saints seek to obtain, pressing after a heavenly life in cordial obedience to all Christ's commands.

XIII. PERSEVERANCE OF THE SAINTS

Those whom God hath accepted in the Beloved, and sanctified by His Spirit, will never totally nor finally fall away from the state of grace, but shall certainly persevere to the end; and though they may fall, through neglect and temptation, into sin, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the Church, and temporal judgments on themselves, yet they shall be renewed again unto repentance, and be kept by the power of God through faith unto salvation.

XIV. THE CHURCH

The Lord Jesus is the Head of the Church, which is composed of all his true disciples, and in Him is invested supremely all power for its government. According to his commandment, Christians are to associate themselves into particular societies or churches; and to each of these churches he hath given needful authority for administering that order, discipline and worship which he hath appointed. The regular officers of a Church are Bishops or Elders, and Deacons.

XV. BAPTISM

Baptism is an ordinance of the Lord Jesus, obligatory upon every believer, wherein he is immersed in water in the name of the Father, and of the Son, and of the Holy Spirit, as a sign of his fellowship with the death and resurrection of Christ, of remission of sins, and of his giving himself up to God, to live and walk in newness of life. It is prerequisite to church fellowship, and to participation in the Lord's Supper.

XVI. THE LORD'S SUPPER

The Lord's Supper is an ordinance of Jesus Christ, to be administered with the elements of bread and wine, and to be Observed by his churches till the end of the world. It is in no sense a sacrifice, but is designed to commemorate his death, to confirm the faith and other graces of Christians, and to be a bond, pledge and renewal of their communion with him, and of their church fellowship.

XVII. THE LORD'S DAY

The Lord's Day is a Christian institution for regular observance, and should be employed in exercises of worship and spiritual devotion, both public and private, resting from worldly employments and amusements, works of necessity and mercy only excepted.

XVIII. LIBERTY OF CONSCIENCE

God alone is Lord of the conscience, and He hath left it free from the doctrines and commandments of men, which are in anything contrary to His word, or not contained in it. Civil magistrates being ordained of God, subjection in all lawful things commanded by them ought to be yielded by us in the Lord, not only for wrath, but also for conscience sake.

XIV. THE RESURRECTION

The bodies of men after death return to dust, but their spirits return immediately to God - the righteous to rest with Him; the wicked, to be reserved under darkness to the judgment. At the last day, the bodies of all the dead, both just and unjust, will be raised.

XX. THE JUDGMENT

God hath appointed a day, wherein he will judge the world by Jesus Christ, when every one shall receive according to his deeds: the wicked shall go into everlasting punishment; the righteous, into everlasting life.

COMPEND
OF
CHRISTIAN DOCTRINES
HELD BY BAPTISTS:
IN
CATECHISM

BY W. W. EVERTS, D.D.

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CHAPTER 1

BEING AND LAW OF GOD

Q. (1) How is God made known to us?

A. Through nature, intuition, and special revelation Ps. xix: 1; Rom. i:20.

Q. (2) How is the necessity of special revelation shown?

A. By the failure of natural religion to determine a standard of truth and duty, or provide a way of pardon and salvation. Rom. i; 2 1-25; I Cor. i:21; Luke x: 21.

Q. (3) How are the Scriptures of the Old and New Testaments shown to be a special revelation from God?

A. By inspiration, miracle, prophecies, unity, exalted character and beneficent

influence. 2 Tim. iii:16; Acts i:16; Luke xvi: 29; Heb. in: 7; 2 Pet. i: 21; John xvii: 17; Ps. xii: 6, cxix: 140, xix: 7-10.

Q. (4) How are we assured of the substantial correctness of the canon of Scriptures?

A. By the carefulness of the Hebrews in guarding the Old, and of the Church in guarding both Old and New Testaments; by comparison of ancient catalogues and manuscripts; and by the concurring testimony of all competent witnesses.

Q. (5) What is the significance of the titles of the sacred writings?

A. They are called the Scriptures, from their distinction above all human writings: Bible, as the book of books; Old and New Testaments, as embracing the will and promise of God in two dispensations; and the Word of God, as the grand summary of divine revelation.

Q. (6) How should the Scriptures be received?

A. As a treasure of heavenly truth, a standard of faith and practice, available to all without the mediation of priest or council. Deut. xi: 18-21; Josh. i:8, Isa. viii: 20; Ps. cxix: 10, 19; 2 Tim. iii:16; 1 Pet. ii: 12; Deut. v:5; Gal. 1:8,9; Ex. xx: 8-11; Rom. xv: 4.

Q. (7) What do the Scriptures principally teach?

A. The attributes, providence and will of God, and the relations and duties of man. Deut. xxxi: 12; Job xi: 7-11; Ps. xviii; Luke x: 25, 26.

Q. (8) What is God?

A. A Spirit—infinite, eternal, and unchangeable in being, power, wisdom, truth, justice, goodness and holiness. John iv: 24; I Kings viii: 27; Jer. ii: 24; Ps. xc: 2; Mal. iii: 6; Gen. xvii:1; Rom. xvi: 27; I Tim. vi: 1-17; Jer. x:10; John xvii:3; Isa. xlv.:21; Ps xcic:9; Rev. v4

Q. (9) Are there more Gods than one?

A. There is only one — the living and true God, whose name is Jehovah; revealed to us in the personal and relative distinctions of Father, Son, and Holy Spirit, the same in essence, equal in power and glory. Deut. iv. 35 and vi:4; Isa. xlv: 6; 1 John v:7; Matt. iii. 16 and xxvii:11, 12.

Q. (10) What is the chief end of man?

A. To glorify God and enjoy his favor forever. Rom. xiv: 8; Ps. lxxi: 22 and lxxxvi: II, 12.

Q. (11) How may we glorify God and enjoy his favor?

A. By loving him and keeping his commandments. 1 Cor. x:31; John xiv: 15.

Q. (12) What is the authorized summary of God's law?

A. The ten commandments recorded in twentieth chapter of Exodus. repeat the commandments in short).

Q. (13) What is the first commandment of the Decalogue?

A. Thou shalt have no other gods before me.

Q. (14) What does this commandment comprehend?

A. Supreme homage to the living and true God, forbidding the worship of any other

being or any object.

Q. (15) What is the second commandment?

A. Thou shalt not make to thyself any graven image, nor the likeness of anything in heaven or earth, to bow down and worship it.

Q. (16) What does this commandment comprehend?

A. Spiritual homage, forbidding the worship of images and symbols of God, as confusing the sense of his presence and sovereignty.

Q. (17) What is the third commandment?

A. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

Q. (18) What does this commandment comprehend?

A. Reverent use of names, attributes, ordinances, word and works of God; forbidding all profane conversation, thoughtless utterance of divine titles, or the careless observance of religion.

Q. (19) What is the fourth commandment?

A. Remember that thou keep holy the Sabbath day.

Q. (20) What does this commandment comprehend?

A. The observance of a seventh part of time (the first day of the week, according to apostolic order) as a holy day, to be devoted to religious worship and duties; forbidding all profanation of that day by secular business the pursuit of pleasure, vacant idleness, or indifference to religion.

Q. (21) What is the fifth commandment?

A. Honor thy father and thy mother, that thy days may be long in the land.

Q. (22) What does this commandment comprehend?

A. Reverence for parents and guardians; forbidding all rude behavior towards them, or any superiors in age or office.

Q. (23) What is the sixth commandment?

A. Thou shalt do no murder.

Q. (24) What does this commandment comprehend?

A. Careful preservation of our own and the life of others; forbidding all temper or conduct that leads to its destruction.

Q. (25) What is the seventh commandment?

A. Thou shalt not commit adultery.

Q. (26) What does this commandment comprehend?

A. Purity of heart, speech and conduct: forbidding unchaste thoughts words and actions.

Q. (27) What is the eighth commandment?

A. Thou shalt not steal.

Q. (28) What does this commandment comprehend?

A. Security of possessions; forbidding unauthorized appropriation of them, either by stealth, violence or fraud.

Q. (29) What is the ninth commandment?

A. Thou shalt not bear false-witness against thy neighbor.

Q. (30) What does this commandment comprehend?

A. Universal truthfulness; forbidding especially whatever causelessly injures the reputation of others.

Q. (31) What is the tenth commandment?

A. Thou shalt not covet anything that is thy neighbor's.

Q. (32) What does this commandment comprehend?

A. Contentment in our own condition and circumstances; forbidding inordinate desire for the possessions, offices, or advantages of others.

Q. (33) What do the first four precepts of the Decalogue embrace?

A. Duties of God, summed up in the first great commandment - "Thou shalt love the Lord thy God with all thy soul, mind and strength." Matt. xxii: 37.

Q. (34) What do the remaining six precepts embrace?

A. Duties to men, summed up in the second great commandment - "Thou shalt love thy neighbor as thyself." Matt. xxii: 39.

CHAPTER II

SALVATION OF MAN

Q. (1) Do any perfectly keep the law of God?

A. "There is none righteous; no, not one." Fed. vii: 20; Rom. iii: 10.

Q. (2) In what state were our first parents created?

A. In a holy and happy state. Gen. i: 27.

Q. (3) How did they lose that holy and happy state?

A. By hearkening to Satan (one of the fallen angels) and disobeying God. Gen. ii: 15-17, and iii.

Q. (4) How are all mankind made sinners?

A. By inheriting sinful nature, yielding to temptation, and transgressing God's law. Rom. v: 14; Gen. iii: 20; Rom. v: 12; I Cor. xv: 22.

Q. (5) What is sin?

A. Disobedience, or want of conformity to God's law. I John iii: 4; I)eut. ix: 7; Rev. xv: 9.

Q. (6) What is the penalty of sin?

A. Death of the body and of the soul. Ezek. xviii: 4; Rom. vi: 23; Ps. xix: 17.

Q. (7) How may we be saved from that penalty?

A. By the regeneration of the soul and the resurrection of the body to everlasting life,

through Jesus Christ, our Lord. Rom. vi: 4-8; Gal. iv: 4, 5.

Q. (8) Who is the Saviour of the world?

A. Jesus - in mysterious union of human and divine nature, declared to be Son of Man and Son of God. Matt. i: 23; Heb. i: 8; 1 John v: 20; I Tim. iii: 16; Col. ii: 9.

Q. (9) What has Jesus done to save us?

A. In our nature He lived a holy life, died for our sins on the cross, and rose for our justification. Rom. v: 8; 1 Tim. i: 15; Gal. iv: 4, 5.

Q. (10) What offices does he execute in becoming the Saviour of men?

A. Those of Mediator, Prophet, Priest and King; and only such as accept Him in these offices avail themselves of His salvation. 1 Tim. ii: 5; Heb. viii: 6; Deut. xviii: 15, 16; Acts iii: 22; Ps. cx: 4; Heb. iv: [5; Isa. vi: 1-5; John xii: 41.

Q. (11) How does Christ execute the office of Prophet?

A. By revealing to us, through his Word and Spirit, the will and promise of God. John xv: 15; xiv: 26, and xx: 31; 2 Cor. v: 19.

Q. (12) How does Christ execute the office of Priest?

A. By once offering up himself a sacrifice to satisfy divine justice and reconcile us to God, and by making continual intercession for us.

Q. (13) How does Christ execute the office of King?

A. By subduing us to himself, by ruling and defending us, and by restraining and conquering all his and our foes. Ps. cx; 3; Isa. xxxiii: 22; Ps. lxxxix: 18 and lxxxii: 10; 1 Cor. xv: 25.

Q. (14) How does Christ execute the office of Mediator?

A. By pleading with the Father his own death and righteousness for our pardon and peace.

Q. (15) How is Christ a Redeemer?

A. By paying, as the price of man's redemption, his own righteousness and sufferings. Heb. ix: 12.

Q. (16) How does Christ make atonement?

A. By obedience and sufferings in man's stead, thereby securing to him the righteousness, and freeing him from the penalty of the law. Gal. iv: 4, 5; Acts iv: 12.

Q. (17) Wherein appears the humiliation of Christ?

A. In being born, and in that lowly condition, made under the law, suffering the miseries of this life, the frown of his Father, and the cursed death of the cross; in being buried, and continuing for a period under the power of death. Phil. ii: 6, 7; Luke 1: 35; Phil. ii: 8; Matt. xxvii: 46 and xii: 40.

Q. (18) Wherein appears the exaltation of Christ?

A. In his rising from the dead, ascending to heaven, sitting at the right hand of God the Father, and in coming to judge the world at the Last day. 1 Cor. xv: 4; Luke xxiv: 51; Col. iii: 1; Acts xvii: 31.

Q. (19) How is this salvation made sure?

A. By the regenerating power of the Holy Spirit, leading to faith, repentance and

obedience to the Lord Jesus Christ. Eph. ii: 8; 2 Cor. vii: 10; 1 John ii: 3. Heb. ix: 26 and vii: 27.

Q. (20) What are the principal evidences of the acceptance of this salvation?

A. Love to Christ and his church, hatred of sin, purity of life, and abounding charity - leading to hatred of sin, forgiveness of enemies, habitual beneficence and zeal in good works. I Pet. ii: 7; 1 John iii: 14; Matt. v: 10, 44, 45.

Q. (21) What are good works'?

A. Works of charity, philanthropy and piety, done through love to God, and an indispensable fruit of it. 2 Cor. ix: 8-14; 2 Tim. vi: 18, 19; James i: 27.

Q. (22) What are the decrees of God?

A. The prescribed plan of creation and providence, according to which all events take place. Eph. i: 11 and iii: 11; Rom. ix: 18; Acts iv: 28; Rev. iv: 11; Ps. ciii: 19.

Q. (23) What is God's providence?

A. That supervision and over-ruling of the order and operations of nature and the affairs of the world that insures his will in all things. Ps. cxix: 6,8, lxxv: 8-13; xxxv: 5; civ: 14-28; xxxvi: 6; cxiv: 15, 16; Luke xii: 6, 7.

Q. (24) What is the doctrine of election?

A. Election is the gracious purpose of God, according to which he re-generates, sanctifies and saves sinners. John xv:16; Eph. v:11, 12; Rom. viii: 29; 1 Pet. i: 2; 2 Thes. ii: 13.

Q. (25) What is regeneration?

A. The work of God's spirit convincing man of sin and helplessness disposing him to righteousness, and enabling him to reform his life and embrace the Lord Jesus Christ as his Saviour. John iii: 3, 5,7, 8; Matt. xviii: 13.

Q. (26) What is justification?

A. Pardoning the believer and accepting him as righteous through the name and righteousness of Christ. Rom. iii: 24 and v: 1; Gal. ii: 16; 1 Cor. v: 11; Tit. iii: 7.

Q. (27) How are we assured of the perseverance of the believer to everlasting life?

A. By the tendency of his renewed nature to perfect and defend itself by circumstances, companionship and habit, and especially by the promised agency of the Holy Spirit to complete in the believer the work of salvation. I John iii: 9; Job xvii: 9; Phil. i: 6; John viii: 31 and ii: 19; Rom. viii: 28.

Q. (28) What is sanctification?

A. The progressive conformity of the believer to the divine law, through the Word and Spirit of God. 2 Cor. vi: 17; 1 Cor. vi: 11; Heb. i: 10; Eph. v: 26, 27.

Q. (29) What does sanctification embrace?

A. Primarily, consecration of heart; and secondarily, of mind and body. 1 Cor. vi: 15-19 and ix: 27; Rom. ii: 1.

Q. (30) How does the importance of consecration of heart appear?

A. It is more particularly enjoined in the Scriptures: the heart leaves its impress upon the character and life, and in judging men God looks at the heart. Prov. iv: 23 and iii: 5; Matt. xxii: 37; Jer. xvii: 9, 10; Matt. v: 28.

Q. (31) How does the importance of consecration of mind appear?

A. In elevation of mind man rises above animal races, and is endowed with immortality; and through its improved capacity truth and duty are apprehended, and being and destiny enobled. Isa. xxvi: 13; Acts xx: 19; Rom. vii: 25; Phil. iv: 7; Heb. xiii: 16.

Q. (32) How does the importance of consecration of the body appear?

A. It is the most wonderful of the material works of God - is claimed as his abode and temple, and its true condition is essential to the greatest virtue, happiness and progress of the race, while its abuse betrays insensibility to the goodness and contempt for the authority of the Creator. Rom. viii: 13; 1 Cor. vi: 13, 15, 19; Eph. v: 23; Col. ii: 11; 1 Thes. v: 1,2,3; Phil, iii: 21.

Q. (33) What do the Scriptures specially enjoin as a means of attaining exalted spiritual life?

A. Prayer. Ps. cxiv: 18, 19; Matt. vii: 7, 8, 9; Luke xi: 13; James 1: 5; John xiv: 13, 14.

Q. (34) What is acceptable prayer?

A. Offering up desires to God for things agreeable to his will, in the name of Christ, with confession of sins and acknowledgement of his mercies. James v: 16; Mark xi: 24; Matt. v: 44.

Q. (35) What is our guide in prayer?

A. The Scriptures generally, and the Lord's Prayer particularly.

Q. (36) What does the address of the Lord's Prayer teach?

A. It teaches that we should come to God in reverence and endearing confidence, as children to a father, praying with and for each other.

Q. (37) What does the first petition ask?

A. That God will dispose all to hallow his name and declare his glory.

Q. (38) What does the second petition ask?

A. That opposing rule and rival authority may be put down, and the kingdom of God established in the earth.

Q. (39) What does the third petition ask?

A. That men may know, do, and submit to God's will on earth, as angels do in heaven.

Q. (40) What does the fourth petition ask?

A. Food for the body, mind and heart.

Q. (41) What does the fifth petition ask?

A. Forgiveness of all our sins, of thought, and deed, through the plenitude of God's mercy, as we forgive those trespassing against us.

Q. (42) What does the sixth petition ask?

A. That God would by his providence shield us from temptation, or succor us in it, and deliver us from it.

- Q. (43) What does the close of the Lord's Prayer teach?
A. That we should praise God in Prayer, and seek ever all our supply from the sufficiency of his power and goodness.
- Q. (44) What blessings does Christ pronounce upon exalted spiritual life?
A. The Beatitudes, recorded in Matthew V.
- Q. (45) What is the first beatitude?
A. "Blessed are the poor in spirit, for theirs is the kingdom of heaven."
- Q. (46) Who are the poor in spirit?
A. Those humbly estimating their own attainments, sensible of their imperfections, and penitent for their faults.
- Q. (47) How do they possess the kingdom of heaven?
A. By sharing its power, protection and promise.
- Q. (48) What is the second beatitude?
A. "Blessed are they that mourn, for they shall be comforted."
- Q. (49) How is this blessing bestowed?
A. By alleviating, terminating and sanctifying sorrow, and crowning it with heavenly hope.
- Q. (50) What is the third beatitude?
A. "Blessed are the meek, for they shall inherit the earth"
- Q. (51) Who are the meek?
A. Not the haughty or vindictive, but the gentle, patient and forbearing.
- Q. (52) How do they inherit the earth?
A. By conciliating favor and friends, they gain property and power, the most valued possessions of earth.
- Q. (53) What is the fourth beatitude?
A. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."
- Q. (54) How is this promise verified?
A. In the sanctification of individuals seeking after holiness, and in certain progress of truth and righteousness in the earth, filling the heart of the church with joy.
- Q. (55) What is the fifth beatitude?
A. "Blessed are the merciful, for they shall obtain mercy."
- Q. (56) How is the blessing realized?
A. Through sympathy awakened in the hearts of men toward the merciful; and by the gracious providence of God over them.
- Q. (57) What is the sixth beatitude?
A. "Blessed are the pure in heart, for they shall see God."
- Q. (58) How is this promise fulfilled?

A. By clearer perception of truth, duty, divine character and providence; and by a nearer approach to the presence of God in heaven.

Q. (59) What is the seventh beatitude?

A. "Blessed are the peace-makers, for they shall be called the children of God."

Q. (60) Why are peace-makers called the children of God?

A. Because all strifes of earth arise from undutifulness to God, and only by renewed filial devotion in the heart of the race can the peace of the world be restored.

Q. (61) What is the eighth beatitude?

A. "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

Q. (62) How do they possess the kingdom of heaven?

A. They suffer in its cause, are promised its succor, and will enjoy its triumph.

Q. (63) What is the ninth beatitude?

A. "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you, falsely, for my sake."

Q. (64) How is this blessing assured?

A. Because slander leaves no stain on the soul; righteousness of character ultimately manifests itself as the light, and the last judgement will correct and compensate for the false judgements of earth..

Q. (65) How is a future life proved?

A. It is proved by the instinct of immortality in man, by natural religion, and by divine revelation. 2 Tim. i: 10; Rom. ii: 17; 1 Cor. xv: 53.

Q. (66) How are we assured of the resurrection of the dead?

A. Obviously, the power that creates man can raise him from the dead. Renewal of spring from the death of winter and frequent exaltation of being from a lower to a higher grade, through apparent death, illustrate the possibility of a resurrection. The foregoing doctrine of a future life implicates it, and the testimony of Scripture renders it certain.

Q. (67) How is a future general judgement proved?

A. It is proved by the present unequal distribution of rewards and punishments, the instinctive and irrepressible craving of man for universal and impartial justice, and the explicit declaration of Holy Scripture.

Q. (68) What will be the reward of the righteous?

A. More intimate enjoyment of God, and companionship of glorified and happy spirits in progressive exaltation of being and destiny. I Cor. vi: 2; Rom. viii: 33, 34; Matt. xxv: 34-40; 2 Tim. iv: 8.

Q. (69) What will be the punishment of the wicked?

A. Separation from the favoring presence of God, and abandonment to sinful and miserable character and companionship. Matt. vii: 22, 23; xxv. 25, 40, 41.

Q. (70) How is the future punishment of the wicked proved?

A. By instinctive apprehension of mankind; by natural religion and the traditions of

ages; and by the explicit testimony of divine revelation. 2 Pet. iii: 7; Fecl. iii: 17; Acts xxiv: 25; 2 Cor. v: II.

Q. (71) What do the Scriptures teach of a spiritual world?

A. That as science proves that there is an endless gradation of being, from man to nothing, so there are orders of being rising in gradation from men toward the Supreme Being — some fallen from their exalted state, and others remaining in their original purity and glory. Heb. xii: 22, 23; 2 Pet. ii: 4; Jude vi; Rev. vii: II.

CHAPTER III

POSITIVE INSTITUTIONS

Q. (1) What is a positive institution?

A. One not resting merely on deductions of reason or supposed fitness of things, but upon positive enactment. Lcv. i-viii.

Q. (2) What positive institutions are enjoined or recognized and guarded by Christianity?

A. Baptism, Lord's Supper, Church, Sabbath, Family and State.

BAPTISM

Q. (3) What is Christian Baptism?

A. The immersion of the believer in water, in the name of the Father, Son and Holy Spirit. Mark iii: 16; Acts viii: 38.

Q. (4) What is the doctrine of Baptism?

A. It is the symbol of regeneration and new birth - of Christian profession, obedience, and of resurrection of the dead. Gal. iii: 26; Col. ii: II, 12; Rom. vi: 3-8; John xiv: 15 and xv: 14; Luke vi: 46; I Sam. xv: 16-23.

Q. (5) How is it proved that other modes of using water are not Baptism?

A. From the terms and symbolic import of the law, and from the concurring testimony of the best scholars. Rom. vi: 4, 5; Matt. iii: 16; Acts viii: 36-39 and ii: 41; Col. ii: 12.

Q. (6) How is it proved that Baptism is limited to believers?

A It is limited to them in the Commission, in scriptural examples of its observance, and in the voluntary character of the Christian profession. Matt. xvi: 16; Acts ii: 37, 38, 41. and x: 47.

Q (7) Why may not "Infant Baptism" be enforced as a positive law?

A While positive law must rest at once on certain precept and example as well as clear inference, "Infant Baptism," having neither of these supports, can not properly be regarded as a law of the New Testament.

LORD'S SUPPER

Q. (8) What is the Lord's Supper?

A. Partaking of bread and wine by the church, in commemoration of the sufferings and death of Christ for the salvation of the world. Luke xxii: 14-20; I cor. xi: 23-26 and

x: 16.

Q. (9) Who are the proper subjects of this fellowship?

A. Believers, walking in the prescribed order and discipline of the church. Acts ii: 39-41.

Q. (10) Why may not all claiming discipleship be invited to the communion?

A. Because a ceremonial fellowship should be limited to ceremonial order; the Lord's Supper should be approached only in the Lord's way; and in the primitive church none but baptized believers partook of the supper. I Cor. xii: 13; Eph. iv: 4, 5.

Q. (11) What analogies support the limitation of church fellowship?

A. As immunities of citizens are awarded to attested citizenship, and connubial fellowship only to authenticated marriage, so church communion should be awarded only to church institution - ceremonial fellowship to ceremonial order.

Q. (12) Is this ordinance designed to be a test of Christian fellowship?

A. It was not established for this purpose, but to be a perpetual remembrance of Christ's suffering and death. Luke xxii: 14-20; 1 Cor. x: 16 and xi: 23-26.

Q. (13) Is it practically a measure of Christian fellowship?

A. It is not, as often those intercommuning evince little increase of this fellowship, while those not intercommuning are united by closer affinities of faith, experience and practice.

CHURCH

Q. (14) What is the church of Christ?

A. His "calling" or followers taken collectively, or any number of them personally associated for his worship and glory. 1 Cor. 1: 2; Rev. ii: 7; Col. i: 18-24.

Q. (15) What is the government of the church?

A. A rule of teaching, example and persuasion, enforced only by admonition, rebuke or disfellowship.

Q. (16) Where is the government of a church vested?

A. In the sense of the membership, acting freely under the law of Christ. Matt. xviii: 17.

Q. (17) Why should wider ecclesiastical jurisdiction be distrusted?

A. Because unauthorized in the Scriptures; discrediting the freedom and enterprise of the church; and insidiously leading to hierarchy and anti-Christ.

Q. (18) What are the principal dangers of church governments?

A. Encroachments from without by ecclesiastical association or council, or aggression from within by pretension of individuals or schism of parties.

Q. (19) What is the advantage of true church government?

A. It is the weakest with a worldly, and the strongest with a spiritual community. It declines or disappears when no longer answering its purpose, while enlarged and usurped jurisdiction may become more powerful and firm in the decline of spiritual life and liberty.

Q. (20) What is the superiority of the Church over other societies?

A. It is more easily available to all ages, lands, and classes; it is based upon higher principles and character; combines more versatile and spiritual ministries; and is exempt from evils of exclusiveness, partiality and corruption, incident to prevailing orders of association.

Q. (21) Why should all be subject to the church in its essential character?

A. Because it is the organ of public religious conscience - the executive of the kingdom of heaven; and provides the exact discipline and companionship necessary to spiritual life and achievement.

Q. (22) What is the ministry of the church?

A. The co-operation of the membership with necessary official service.

Q. (23) What officers are distinguished in the church?

A. Proclaimers or evangelists, pastors and deacons. Eph. iv: ii, 12.

Q. (24) What is the office of evangelist?

A. It embraces primarily missions, but may include all general supervision and ministry required by the church.

Q. (25) What is the scope of the pastoral office?

A. It is limited to the service and care of a particular congregation or church. Eph. iv: II; I Tim. iii: 1-7.

Q. (26) What is the deaconship?

A. It supplements the pastoral office, assuming the less public and more secular care of the congregation. Acts vi: 1-6; 1 Tim. iii: 8-13.

Q. (27) What is the meaning of titles of the Christian minister?

A. He is called deacon, as devoted to service; elder, as receiving office originally and naturally confided to the experience of years; bishop as intrusted with supervision; and pastor, as assuming the tender care of the shepherd.

Q. (28) Why should no gradation be established in the pastoral office?

A. Because none is recognized in the Scriptures; names of office adduced to sustain such gradation are fallaciously applied; and such gradation is the natural stepping-stone to papacy and Anti-Christ.

Q. (29) What are the origin and significance of principal denominational titles?

A. The ecclesiastical order rising in the ascendancy of ancient Rome, is called the Romish church; the order arising in the ascendancy of Greek cities and civilization, the Greek church; the various order of those protesting against corruptions of Christianity is called Protestantism; the followers of Luther are called Lutherans; those magnifying an order of government by elders (presbuteros), Presbyterians; those maintaining rule by diocesan bishops (episcopio), Episcopalians; those following Wesley, in his method of life and discipline, Methodists; those insisting on the independence of the congregation, Independents or Congregationists; those retaining the primitive baptisms are called Baptists.

Q. (30) What is the age of the Baptists?

A. While other denominations may boast uninspired founders and modern institutional

and historical development, Baptists can trace their origin directly, and only to the age and teachings of the Apostles. They claim, therefore, to be older than prevailing sects and national establishments - older than Protestantism or Papacy.

Q. (31) What are the principles and practices of Baptists?

A. Exaltation of the Scriptures as the only rule of faith and practice; voluntary Christian profession, symbolized by baptism of believers; orderly observance of the Lord's Supper; covenant meeting, as a circumspect approach to the Lord's Supper; prayer meeting, as of more certain authority and no less importance than the more imposing order of public worship; congregational government; careful instruction of the rising generation in the family and Sabbath school and zealous devotion to the spread of the gospel at home and abroad.

Q. (32) What is the missionary organization of Baptists?

A. The individual church acting freely in the diffusion of Christian knowledge through its own locality; any number of churches combining for the spread of the gospel through a particular district; the churches of a State associating for its spiritual culture; and various national associations for education, general benevolence, and home and foreign missions.

Q. (33) What is the social influence of Baptists?

A. Discrediting artificial and hereditary distinctions and monopolies, pledged alike by tradition and principle against persecution for conscience sake, they cherish the broadest philanthropy, assert the equal rights of all, and are foremost champions of soul-liberty.

Q. (34) Who are responsible for the disfellowship of sects?

A. Chiefly those holding error, and those holding truth in uncharitable temper.

Q. (35) What are the principal obstacles to the re-union and fellowship of the church?

A. Weak piety, sectarian spirit, and organized error proselyting succeeding generations to unscriptural doctrines and observance.

SABBATH

Q. (36) What is the law of the Sabbath?

A. Consecration of the seventh part of time to religious worship and duty. Ex. xx: 8-12 and xxxi: 13-17.

Q. (37) How was this law originally enforced?

A. As periods are distinguished in the works of the Creator, so periods are fixed to the labors of the creature. As material creation was followed by spiritual repose and promise, so secular cares of the week should be followed by the spiritual rest of a Sabbath. As the Creator regarded with complacency the completion and glory of his works, so man is summoned by the recurring Sabbath to worship and adore Jehovah, made glorious by those works. Gen. ii: 3; Deut. v:14; Jer. xxi: 22; Isa. lvi: 2-7 and lviii: 13, 14. lviii: 13, 14.

Q. (38) Why was the Sabbath changed from the seventh to the first day of the week?

A. To commemorate, in connection with its rest, the "new creation" by Christ, and the restored and perfected spiritual order of the world promised through him. Mark ii: 28 and xvi: 1-4; John xx: 19, 26; Acts xx: 7.

Q. (39) How should the Christian Sabbath be observed?

A. By scrupulously guarding its sanctity in private and public religious worship and duty. Gen. ii: 3; Isa. lviii: 13, 14; Heb. xvi: 25; Matt. xxviii: 1-8.

FAMILY

Q. (40) What social order is prescribed in the Scriptures?

A. The Family, the State and the Church.

Q. (41) Can other associations be of equal authority with these?

A, Arising from particular occasions, and without special warrant, other associations may pass away; but the family, the state and the church, founded upon permanent, necessity and divine appointment are of universal and perpetual obligation.

Q. (42) How is the divine authority of the family shown?

A. It was instituted in the garden, guarded by Moses, and reaffirmed with more spiritual sanctions by Christ, while the universal experience of mankind proved it to be a necessary foundation of happiness, social virtue and true civilization. Gen. ii: 18, 21, 22; Matt. xix: 4-9; Heb. xiii: 4; Prov. xviii: 22; Eph. v: 22, 25, 28.

Q. (43) How is this institution guarded?

A. By numerical equality of the sexes; by civil enactments; and by divine retributions against all departure from its order.

Q. (44) Who are eligible to family order?

A. Those of suitable age and congeniality of mind, with mutual esteem and an affection transcending every other earthly love.

Q. (45) What do those entering the family order mutually pledge?

A. That, leaving all others, they will be faithful to each other, assisting each other's duties, lightening each other's cares, and promoting each other's happiness to the end of life. Gen. ii: 18, 24; Matt. xix: 5-9; Eph. v: 31.

Q. (46) Where is the final authority in family government vested?

A. In man, as the superior in office. Eph. v: 22, 23.

Q. (47) What is woman's ascendancy in the family?

A. An empire of the heart - a rule of love.

Q. (48) What duties do parents owe their offspring?

A. Material support, impartial government, religious instruction, pure example, and continued sympathy, providence and prayer for their present and everlasting welfare. Gen. xviii: 18, 19; Deut. xxxi: 11-13; xxxii: 46, and vi: 7-9; 1 Sam. iii: 11-13; Prov. xxii: 6; xix: 7, 18; Eph. vi: A; Rom. v: 8.

Q. (49) What do children owe their parents?

A. Filial obedience and reverence, with sympathy and care for them in old age. Ex. xx: 12; Col. iii: 20; Prov. xxiii: 22 and xxx: 17; Deut. xvii: 16.

STATE

Q. (50) What is a State?

A. A form of civil government.

Q. (51) What is the end of civil government?

A. To protect individual liberty, and promote public welfare.

Q. (52) What is liberty?

A. Freedom of person and pursuit, as inviolate in peasant as in prince.

Q. (53) How is liberty shown to be a religious as well as civil right?

A. Because it is a natural and inalienable endowment of man; is essential to his highest culture, virtue and happiness; and also to the duties he owes to God and man.

Q. (54) What are the limits of freedom?

A. Man is free to do right - not wrong. The will of Heaven is the true freedom of earth and only by rigid enforcement of law and order are the rights of any secure. I Pet. ii: 19.

Q. (55) How does it appear that existing government is an ordinance God?

A. Because any government is better than anarchy; existing government always approximates the character of the governed; while revolution, without preparation of the people, results in anarchy, demoralization and fiercer despotism. 1 Pet. ii: 13-15; Rom. xiii: 1-7.

Q. (56) Is the obligation to uphold free government especially binding?

A. It is: because, proceeding from the people, it may by the suffrage be progressively and perfectly conformed to public justice and the rights of all; resistance to its authority, therefore, is a crime against the peace of nations and the Supreme Governor.

Q. (57) How may the jurisdiction of unjust government be thrown off?

A. Only by a right of revolution - a right so exceptional as to be defined by no human or divine law. If a State may at will secede from a Republic, a province may from an empire, a city from a common-wealth, and there are no "powers ordained of God," and binding the conscience.

Q. (58) What are the chief dangers to a free government?

A. Popular ignorance, party prejudice, and practical atheism. No government can be beneficent whose citizens are in antagonism with the laws of God. The wisest constitution, in the hands of a wicked nation, may be perverted to "sublime mechanics of depravity."

Q. (59) Should the State be supported?

A. By obedience to its authority, prayers for its magistracy, and promotion of its constitutional reform.

ARTICLES OF FAITH PUT FORTH BY THE BAPTIST BIBLE UNION OF AMERICA

I. OF THE SCRIPTURES

We believe that the Holy Bible was (a) written by men supernaturally inspired; (b) that it has truth without any admixture of error for its matter; and (c) therefore is, and shall remain to the end of the age, the only complete and final revelation of the will of God to man; the true center of Christian union and the supreme standard by which all human conduct, creeds and opinions should be tried.

(Explanatory)

1. By "THE HOLY BIBLE" we mean that collection of sixty- six books, from Genesis to Revelation, which, as originally written, does not contain and convey the word of God, but IS the very Word of God.
2. By "INSPIRATION" we mean that the books of the Bible were written by holy men of old, as they were moved by the Holy Spirit, in such a definite way that their writings were supernaturally inspired and free from error, as no other writings have ever been or ever will be inspired.

II. OF THE TRUE GOD

We believe that there is (a) one, and only one, living and true God, an infinite, intelligent Spirit, the maker and supreme ruler of heaven and earth; (b) inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; (c) that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

III. OF THE HOLY SPIRIT

That the Holy Spirit is a divine person; (a) equal with God the Father and (b) God the Son and (c) of the same nature; (d) that He was active in the creation; (e) that in His relation to the unbelieving world He restrains the Evil one until God's purpose is fulfilled; (f) that He convicts of sin, of judgment and of righteousness; (g) that He bears witness to the Truth of the Gospel in preaching and testimony; (h) that He is the agent in the New Birth; (i) that He seals, baptizes, endues, guides, teaches, witnesses, sanctifies, and helps the believer.

IV. OF THE DEVIL, OR SATAN

We believe that Satan was once (a) holy, and enjoyed heavenly honors; but through pride and ambition to be as the Almighty; fell and (b) drew after him a host of angels; that he is now (c) the malignant prince of the power of the air, and the unholy god of this world. (d) We hold him to be man's great tempter, (e) the enemy of God and His Christ; (f) the accuser of the saints, (g) the author of all false religions, the chief power back of the present apostasy; (h) the Lord of the anti-Christ, and (i) the author of all the powers of darkness-destined however (j) to final defeat at the hands of God's Son, and (k) to the judgment of an eternal justice in hell, a place prepared for him and his angels.

V. OF THE CREATION

We believe in the Genesis account of creation, and (a) that it is to be accepted literally, and not allegorically or figuratively; (b) that man was created directly in God's own image and after his own likeness; (c) that man's creation was not a matter of evolution or evolutionary change of species, or development through interminable periods of time from lower to higher forms; (d) that all animal and vegetable life was made directly, and God's established law was they should bring forth only "after their kind."

VI. OF THE FALL OF MAN

We believe (a) that man was created in innocence under the law of his Maker, but (b) by voluntary transgression fell from his sinless and happy state, (c) in consequence of which, all mankind are now sinners, not by constraint, but of choice; and (d) therefore under just condemnation without defense or excuse.

VII. OF THE VIRGIN BIRTH

We believe (a) that Jesus Christ was begotten of the Holy Ghost in a miraculous manner; (b) born of Mary, a virgin, as no other man was ever born or can ever be born of woman, and (c) that He is both the Son of God, and God, the Son.

VIII. OF THE ATONEMENT FOR SIN

We believe (a) that the salvation of sinners is wholly of grace; (b) through the mediatorial offices of the Son of God, who by the appointment of the Father, freely took upon him our nature, yet without sin, honored the divine law by His personal obedience, and by His death made a full and vicarious atonement for our sins; (c) that His atonement consisted not in setting us an example by death as a martyr, but was the voluntary substitution of Himself in the sinner's place, the just dying for the unjust, Christ, the Lord, bearing our sins in His own body on the tree; (d) that,

having risen from the dead, He is now enthroned in heaven, and uniting in His wonderful person the tenderest sympathies with divine perfection, He is every way qualified to be a suitable, a compassionate and an all-sufficient Saviour.

IX. OF GRACE IN THE NEW CREATION

We believe (a) that in order to be saved, sinners must be born again; (b) that the new birth is a new creation in Christ Jesus; (c) that it is instantaneous and not a process; (d) that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life, the free gift of God; (e) That the new creation is brought about in a manner above our comprehension, not by culture, not by character, nor by the will of man, but wholly and solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; (f) that its proper evidence appears in the holy fruits of repentance and faith and newness of life.

X. OF THE FREENESS OF SALVATION

We believe (a) in God's electing grace; (b) that the blessings of salvation are made free to all by the gospel; (c) that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith; and (d) that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the gospel; (e) which rejection involves him in an aggravated condemnation.

XI. OF JUSTIFICATION

We believe that the great gospel blessing which Christ secures to such as believe in Him is Justification; (a) that Justification includes the pardon of sin, and the gift of eternal life on principles of righteousness; (b) that it is bestowed not in consideration of any works of righteousness which we have done; but solely through faith in the Redeemer's blood, His righteousness is imputed unto us.

XII. OF REPENTANCE AND FAITH

We believe that Repentance and Faith are (a) solemn obligations, and (b) also inseparable graces, (c) wrought in our souls by the quickening Spirit of God; (d) thereby, being deeply convicted of our guilt, danger and helplessness. and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; (e) at the same time heartily receiving the Lord Jesus Christ and openly confessing Him as our only and all-sufficient Saviour.

XIII. OF THE CHURCH

We believe that a church of Christ is a congregation of baptized believers (a) associated by a covenant of faith and fellowship of the gospel; (b) observing the ordinances of Christ; (c) governed by His laws; and (d) exercising the gifts, rights and privileges invested in them by His word; (e) that its officers of ordination are pastors, elders and deacons, whose qualifications, claims and duties are clearly defined in the Scriptures; (f) we believe the true mission of the church is found in the great commission: First, to make individual disciples; Second, to build up the church; Third, to teach and instruct, as He has commanded. We do not believe in the reversal of this order; (g) we hold that the local church has the absolute right of self government, free from the interference of any hierarchy of individuals or organizations; and that the one and only superintendent is Christ, through the Holy Spirit; (h) that it is scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the gospel; that every church is the sole and only judge of the measure and method of its cooperation; (i) on all matters of membership, of polity, of government, of discipline, of benevolence, the will of the local church is final.

XIV. OF BAPTISM AND THE LORD'S SUPPER

We believe that Christian baptism is (a) the immersion in water of a believer; (b) into the name of the Father, the Son, and the Holy Ghost; (c) to show forth in a solemn and beautiful emblem our faith in the crucified, buried and risen Saviour, with its effect in our death to sin and resurrection to a new life; (d) that it is prerequisite to the privileges of a church relation and to the Lord's Supper; (e) in which the members of the church, by the sacred use of bread and wine are to commemorate together the dying love of Christ; (f) preceded always by solemn self-examination.

XV. OF THE PERSEVERANCE OF THE SAINTS

We believe (a) that such only are real believers as endure unto the end; (b) that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; (c) that a special providence watches over their welfare; and (d) that they are kept by the power of God through faith unto eternal salvation.

XVI. OF THE RIGHTEOUS AND THE WICKED

We believe that (a) there is a radical and essential difference between the righteous and the wicked; (b) that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in His esteem; (c) while all such as continue in impenitence and unbelief are in His sight wicked, and under the curse; (d) that this distinction holds among men both in and after death,

in the everlasting felicity of the saved and the everlasting conscious suffering of the lost.

XVII. OF CIVIL GOVERNMENT

We believe that civil government is (a) of divine appointment, for the interests and good order of human society; (b) that magistrates are to be prayed for, conscientiously honored and obeyed; (c) except only in things opposed to the will of our Lord Jesus Christ; (d) who is the only Lord of the conscience, and the coming Prince of the Kings of the earth.

XVIII. OF THE RESURRECTION, RETURN OF CHRIST AND RELATED EVENTS

We believe in and accept the sacred Scriptures upon these subjects at their face and full value.

(a) The Bodily Resurrection Mt. 26:6-7; Lk. 24:39; Jn. 20:27; I Cor. 15:4; Mk. 16:6; Lk. 24 :2,4-6.

(b) The Ascension Acts 1:9,11; Lk. 24:51; Mk. 16:19; Rev. 3:21; Heb. 8:1; Heb. 12:2.

(c) The High Priesthood Heb. 8:6; I Tim. 2:5; I Jn. 2:1; Heb. 2:17; Heb. 5:9-10.

(d) The Second Coming Jn. 14:3; Acts 1:11; I Thess. 4:16; Mt. 24:27; Mt. 25:13; Jas. 5:8; Mt. 24:42; Heb. 9:28.

(e) The Resurrection of the Righteous Dead I Thess. 4:16; I Cor. 15:42-44; I Cor. 15:52.

(f) The Change of the Living in Christ I Cor. 15 :51-53; I Thess. 4:17; Phil. 3:20-21.

(g) On the Throne of David Lk. 1:32; Is. 9:6-7; Acts 2:29-30.

(h) His Reign on Earth I Cor. 15:25; Is. 32:1; Is. 11:4-5; Ps. 72:8; Rev. 20:1-4; Rev. 20:6.

1925 Baptist Faith and Message Statement

of the

Southern Baptist Convention

Report of a Committee

on

Baptist Faith and Message As presented to and adopted by

The Southern Baptist Convention in Session 1925, Memphis, Tennessee

From the minutes of May 15:

M.A. Phillips, Louisiana, offered the following resolution which under suspension of the rules, was adopted; "Whereas the action of the convention yesterday upon the Statement of the Baptist Faith and Message is being interpreted by some as an endorsement of Evolution, Therefore be it resolved:

1. That such an interpretation is a misinterpretation.
2. That no paragraph, sentence or word in our Statement of Faith and Message can truly be cited as an endorsement of Evolution.

On motion of M.A. Phillips, Louisiana, the Sunday School Board was instructed to print the statement of Baptist Faith and Message and the above resolution, and mail copies of the same to every pastor in the Convention.

Presented to the Southern Baptist Convention, in session at Memphis, Tennessee on May 14, 1925:

Your committee begs leave to report as follows:

Your committee recognizes that they were appointed "to consider the advisability of issuing another statement of the Baptist Faith and Message, and to report at the next Convention."

In pursuance of the instructions of the Convention, and in consideration of the general denominational situation, your committee has decided to recommend the New Hampshire Confession of Faith, revised at certain points, and with some additional articles growing out of present needs, for approval by the Convention, in the event a statement of the Baptist faith and message is deemed necessary at this time.

The present occasion for a reaffirmation of Christian fundamentals is the prevalence

of naturalism in the modern teaching and preaching of religion. Christianity is supernatural in its origin and history. We repudiate every theory of religion which denies the supernatural elements of our faith.

As introductory to the doctrinal articles, we recommend the adoption by the Convention of the following statement of the historic Baptist conception of the nature and function of confessions of faith in our religious and denominational life, believing that some such statement will clarify the atmosphere and remove some causes of misunderstandings, friction, and apprehension. Baptists approve and circulate confessions of faith with the following understandings, namely:

(1) That they constitute a consensus of opinion of some Baptist body, large or small, for the general instruction and guidance of our own people and others concerning those articles of the Christian faith which are most surely held among us. They are not intended to add anything to the simple conditions of salvation revealed in the New Testament, viz., repentance towards God, and faith in Jesus Christ as Saviour and Lord.

(2) That we do not regard them as complete statements of our faith, having any quality of finality or infallibility. As in the past so in the future, Baptists should hold themselves free to revise their statements of faith as may seem to them wise and expedient at any time.

(3) That any group of Baptists, large or small, has the inherent right to draw up for themselves and publish to the world a confession of their faith whenever they may think it advisable to do so.

(4) That the sole authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments. Confessions are only guides in interpretation, having no authority over the conscience.

(5) That they are statements of religious convictions drawn from the Scriptures, and are not to be used to hamper freedom of thought or investigation in other realms of life.

1. THE SCRIPTURES

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds and religious opinion should be tried.

2. GOD

There is one and only one living and true God, an intelligent, spiritual and personal being, the Creator, Preserver and Ruler of the universe, infinite in holiness and all other perfections, to whom we owe the highest love, reverence and obedience. He is revealed to us as Father, Son and Holy Spirit, each with distinct personal attributes, but without division of nature, essence or being.

3. THE FALL OF MAN

Man was created by the special act of God, as recorded in Genesis. "So God created man in his own image, in the image of God created he him; male and female created he them." (Gen 1:27) "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen 2:7) He was created into a state of holiness under the law of his Maker, but, through the temptation of Satan, he transgressed the command of God and fell from his original holiness and righteousness; whereby his posterity inherit a nature corrupt and in bondage to sin, and are under condemnation, and as soon as they are capable of moral action, become actual transgressors.

4. THE WAY OF SALVATION

The salvation of sinners is wholly of grace, through the mediatorial office of the Son of God, who by the Holy Spirit was born of the Virgin Mary and took upon him our nature, yet without sin; honored the divine law by his personal obedience and made atonement for our sins by his death. Being risen from the dead, he is now enthroned in heaven, and, uniting in his person the tenderest sympathies with divine perfections, he is in every way qualified to be a compassionate and all-sufficient Saviour.

5. JUSTIFICATION

Justification is God's gracious and full acquittal upon principles of righteousness of all sinners who believe in Christ. This blessing is bestowed, not in consideration of any works of righteousness which we have done, but through the redemption that is in and through Jesus Christ. It brings us into a state of most blessed peace and favor with God, and secures every other needed blessing.

6. THE FREENESS OF SALVATION

The blessings of salvation are made free to all by the gospel. It is the duty of all to accept them by penitent and obedient faith. Nothing prevents the salvation of the greatest sinner except his own voluntary refusal to accept Jesus Christ as teacher, Saviour and Lord.

7. REGENERATION

Regeneration or the new birth is a change of heart wrought by the Holy Spirit, whereby we become partakers of the divine nature and a holy disposition is given, leading to the love and practice of righteousness. It is a work of God's free grace conditioned upon faith in Christ and made manifest by the fruit which we bring forth to the glory of God.

8. REPENTANCE AND FAITH

We believe that repentance and faith are sacred duties and also inseparable graces, wrought in our souls by the regenerating Spirit of God; Whereby being deeply convinced of our guilt, anger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest and King, and relying on him alone as the only and all-sufficient Saviour.

9. GOD'S PURPOSE OF GRACE

Election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners. It is perfectly consistent with the free agency of man, and comprehends all the means in connection with the end. It is a most glorious display of God's sovereign goodness, and is infinitely wise, holy and unchangeable. It excludes boasting and promotes humility. It encourages the use of means in the highest degree.

10. SANCTIFICATION

Sanctification is the process by which the regenerate gradually attain to moral and spiritual perfection through the presence and power of the Holy Spirit dwelling in their hearts. It continues throughout the earthly life, and is accomplished by the use of all the ordinary means of grace, and particularly by the Word of God.

11. PERSEVERANCE

All real believers endure to the end. Their continuance in well-doing is the mark which distinguishes them from mere professors. A special Providence cares for them, and they are kept by the power of God through faith unto salvation.

12. A GOSPEL CHURCH

A church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ, governed by his laws, and exercising the gifts, rights and privileges invested in them by his word, and seeking to extend the gospel to the ends of the earth. Its Scriptural officers are bishops or elders and deacons.

13. BAPTISM AND THE LORD'S SUPPER

Christian baptism is the immersion of a believer in water in the name of the Father, the Son and the Holy Spirit. The act is a symbol of our faith in a crucified, buried and risen Saviour. It is prerequisite to the privileges of a church relation and to the Lord's Supper, in which the members of the church, by the use of bread and wine, commemorate the dying love of Christ.

14. THE LORD'S DAY

The first day of the week is the Lord's day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead, and should be employed in exercises of worship and spiritual devotion, both public and private, and by refraining from worldly amusements, and resting from secular employments, works of necessity and mercy only excepted.

15. THE RIGHTEOUS AND THE WICKED

There is a radical and essential difference between the righteous and wicked. Those only who are justified through the name of the Lord Jesus Christ and sanctified by the Holy Spirit are truly righteous in his sight. Those who continue in impenitence and unbelief are in his sight wicked and are under condemnation. This distinction between the righteous and the wicked holds in and after death, and will be made

manifest at the judgment when final and everlasting awards are made to all men.

16. THE RESURRECTION

The Scriptures clearly teach that Jesus rose from the dead. His grave was emptied of its contents. He appeared to the disciples after his resurrection in many convincing manifestations. He now exists in his glorified body at God's right hand. There will be a resurrection of the righteous and the wicked. The bodies of the righteous will conform to the glorious spiritual body of Jesus.

17. THE RETURN OF THE LORD

The New Testament teaches in many places the visible and personal return of Jesus to this earth. "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The time of his coming is not revealed. "Of that day and hour knoweth no one, no, not the angels in heaven, but my father only." (Matt 24:36) It is the duty of all believers to live in readiness for his coming and by diligence in good works to make manifest to all men the reality and power of their hope in Christ.

18. RELIGIOUS LIBERTY

God alone is Lord of the conscience, and he has left it free from the doctrines and commandments of men which are contrary to his Word or not contained in it. Church and state should be separate. The state owes to the church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

19. PEACE AND WAR

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the pure gospel of our Lord. The supreme need of the world is the acceptance of his teachings in all the affairs of men and nations, and the practical application of his law of love.

We urge Christian people throughout the world to pray for the reign of the Prince of Peace, and to oppose everything likely to provoke war.

20. EDUCATION

Christianity is the religion of enlightenment and intelligence. In Jesus Christ are

hidden all the treasures of wisdom and knowledge. All sound learning is therefore a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. An adequate system of schools is necessary to a complete spiritual program for Christ's people. The cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches.

21. SOCIAL SERVICE

Every Christian is under obligation to seek to make the will of Christ regnant in his own life and in human society; to oppose in the spirit of Christ every form of greed, selfishness and vice; to provide for the orphaned, the aged, the helpless, and the sick; to seek to bring industry, government and society as a whole under the sway of the principles of righteousness, truth and brotherly love; to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and his truth. All means and methods used in social service for the amelioration of society and the establishment of righteousness among men must finally depend on the regeneration of the individual by the saving grace of God in Christ Jesus.

22. CO-OPERATION

Christ's people should, as occasion requires, organize such associations and conventions as may best secure co-operation for the great objects of the Kingdom of God. Such organizations have no authority over each other or over the churches. They are voluntary and advisory bodies designed to elicit, combine and direct the energies of our people in the most effective manner. Individual members of New Testament churches should co-operate with each other, and the churches themselves should co-operate with each other in carrying forward the missionary, educational and benevolent program for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary co-operation for common ends by various groups of Christ's people. It is permissible and desirable as between the various Christian denominations, when the end to be attained is itself justified, and when such co-operation involves no violation of conscience or compromise of loyalty to Christ and his Word as revealed in the New Testament.

23. EVANGELISM AND MISSIONS

It is the duty of every Christian man and woman, and the duty of every church of Christ to seek to extend the gospel to the ends of the earth. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life. It is also expressly and repeatedly commanded in the teachings of Christ. It is the duty of every child of God to seek constantly to win the lost to Christ by personal effort and by all other methods sanctioned by the gospel of Christ.

24. STEWARDSHIP

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to him. We have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in our possessions. We are therefore under obligation to serve him with our time, talents, and material possessions; and should

recognize all these as entrusted to us to use for the glory of God and helping others. Christians should cheerfully, regularly, systematically, proportionately and liberally contribute of their means to advancing the Redeemer's cause on earth.

26. THE KINGDOM

The kingdom of God is the reign of God in the heart and life of the individual in every human relationship, and in every form and institution of organized human society. The chief means for promoting the Kingdom of God on earth are preaching the gospel of Christ, and teaching the principles of righteousness contained therein. The Kingdom of God shall be complete when every thought and will of man shall be brought into captivity to the will of Christ. And it is the duty of all Christ's people to pray and labor continually that his Kingdom may come and his will be done on earth as it is done in heaven.

Since matters of science have no proper place in a religious confession of faith, and since it is desirable that our attitude towards science be clearly understood, your committee deems it proper to submit the following statement on the relation between science and religion, adopted in 1923 by this Convention in Kansas City, and request that it be published in the minutes of the Convention.

SCIENCE AND RELIGION

1. We recognize the greatness and value of the service which modern science is rendering to the cause of truth in uncovering the facts of the natural world. We believe that loyalty to fact is a common ground of genuine science and the Christian Religion. We have no interest or desire in covering up any fact in any realm of research.. But we do protest against certain unwarranted procedures on the part of some so-called scientists. First, in making discoveries, or alleged discoveries, in physical nature, a convenient weapon of attack upon the facts of religion; second, using the particular sciences, such as psychology, biology, geology and various others as if they necessarily contained knowledge pertaining to the realm of the Christian religion, setting aside the supernatural; third, teaching as facts what are merely hypotheses. The evolution doctrine has long been a working hypothesis of science, and will probably continue to be, because of its apparent simplicity in explaining the universe. But its best exponents freely admit that the causes of the origin of species have not been traced, nor has any proof been forthcoming that man is not the direct creation of God as recorded in Genesis. We protest against the imposition of this theory upon the minds of our children in denominational, or public schools as if it were a definite and established truth of science. We insist that this and all other theories be dealt with in a truly scientific way, that is, in careful conformity to established facts.

2. We record again our unwavering adherence to the supernatural elements in the Christian religion. The Bible is God's revelation of himself through men moved by the Holy Spirit, and is our sufficient, certain and authoritative guide in religion. Jesus Christ was born of the Virgin Mary, through the power of the Holy Spirit. He was the divine and eternal Son of God. He wrought miracles, healing the sick, casting out demons, raising the dead. He died as the vicarious, atoning Saviour of the world, and was buried. He arose again from the dead. The tomb was emptied of its contents. In his risen body he appeared many times to his disciples. He ascended to the right hand of the Father. He will come again in person, the same Jesus who ascended from

the Mount of Olives.

3. We believe that adherence to the above truths and facts is a necessary condition of service for teachers in our Baptist Schools. These facts of Christianity in no way conflict with any fact in science. We do not sit in judgment upon the scientific views of teachers of science. We grant them the same freedom of research in their realm that we claim for ourselves in the religious realm. But we do insist upon a positive content of faith in accordance with the preceding statement as a qualification for acceptable service in Baptist schools. The supreme issue today is between naturalism and supernaturalism. We stand unalterably for the supernatural in Christianity. Teachers in our schools should be careful to free themselves from any suspicion of disloyalty on this point. In the present period of agitation and unrest they are obligated to make their positions clear. We pledge our support to all schools and teachers who are thus loyal to the facts of Christianity as revealed in the Scriptures.

Signed by the Committee

E.Y. Mullins, Chairman

S.M. Brown

W.J. McGlothlin

E.C. Dargan

L.R. Scarborough

Report of Committee on Baptist Faith and Message

The 1962 session of the Southern Baptist Convention, meeting in San Francisco, California, adopted the following motion.

"Since the report of the Committee on Statement of Baptist Faith and Message was adopted in 1925, there have been various statements from time to time which have been made, but no overall statement which might be helpful at this time as suggested in Section 2 of that report, or introductory statement which might be used as an interpretation of the 1925 Statement.

"We recommend, therefore, that the president of this Convention be requested to call a meeting of the men now serving as presidents of the various state Conventions that would qualify as a member of the Southern Baptist Convention committee under Bylaw 18 to present to the Convention in Kansas City some similar statement which shall serve as information to the churches, and which may serve as guidelines to the various agencies of the Southern Baptist Convention. It is understood that any group or individuals may approach this committee to be of service. The expenses of this committee shall be borne by the Convention Operating Budget."

Your committee thus constituted begs leave to present its report as follows:

Throughout its work your committee has been conscious of the contribution made by the statement of "The Baptist Faith and Message" adopted by the Southern Baptist Convention in 1925. It quotes with approval its affirmation that "Christianity is supernatural in its origin and history. We repudiate every theory of religion which denies the supernatural elements in our faith."

Furthermore, it concurs in the introductory "statement of the historic Baptist conception of the nature and function of confessions of faith in our religious and denominational life." It is, therefore, quoted in full as part of this report to the Convention.

1. "That they constitute a consensus of opinion of some Baptist body, large or small, for the general instruction and guidance of our own people and others concerning those articles of the Christian faith which are most surely held among us. They are not intended to add anything to the simple conditions of salvation revealed in the New Testament, viz., repentance towards God and faith in Jesus Christ as Savior and Lord.
2. "That we do not regard them as complete statements of our faith, having any quality of finality or infallibility. As in the past so in the future Baptists should hold themselves free to revise their statements of faith as may seem to them wise and expedient at any time.
3. "That any group of Baptists, large or small have the inherent right to draw up for themselves and publish to the world a confession of their faith whenever they may think it advisable to do so.

4. "That the sole authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments. Confessions are only guides in interpretation, having no authority over the conscience.
5. "That they are statements of religious convictions, drawn from the Scriptures, and are not to be used to hamper freedom of thought or investigation in other realms of life."

The 1925 Statement recommended "the New Hampshire Confession of Faith, revised at certain points, and with some additional articles growing out of certain needs" Your present committee has adopted the same pattern. It has sought to build upon the structure of the 1925 Statement, keeping in mind the "certain needs" of our generation. At times it has reproduced sections of the Statement without change. In other instances it has substituted words for clarity or added sentences for emphasis. At certain points it has combined articles, with minor changes in wording, to endeavor to relate certain doctrines to each other. In still others-e.g., "God" and "Salvation"-it has sought to bring together certain truths contained throughout the 1925 Statement in order to relate them more clearly and concisely. In no case has it sought to delete from or to add to the basic contents of the 1925 Statement.

Baptists are a people who profess a living faith. This faith is rooted and grounded in Jesus Christ who is "the same yesterday, and today, and for ever." Therefore, the sole authority for faith and practice among Baptists is Jesus Christ whose will is revealed in the Holy Scriptures.

A living faith must experience a growing understanding of truth and must be continually interpreted and related to the needs of each new generation. Throughout their history Baptist bodies, both large and small, have issued statements of faith which comprise a consensus of their beliefs. Such statements have never been regarded as complete, infallible statements of faith, nor as official creeds carrying mandatory authority. Thus this generation of Southern Baptists is in historic succession of intent and purpose as it endeavors to state for its time and theological climate those articles of the Christian faith which are most surely held among us.

Baptists emphasize the soul's competency before God, freedom in religion, and the priesthood of the believer. However, this emphasis should not be interpreted to mean that there is an absence of certain definite doctrines that Baptists believe, cherish, and with which they have been and are now closely identified.

It is the purpose of this statement of faith and message to set forth certain teachings which we believe.

Herschel H. Hobbs, Chairman
Howard M. Reaves
Ed. J. Packwood
C. Z. Holland
W. B. Timberlake

Luther B. Hall
Robert Woodward
Douglas Hudgins
Paul Weber, Jr.
R. A. Long

C. V. Koons
Malcolm B. Knight
Dick H Hall, Jr.
Charles R. Walker
Walter R. Davis
Garth Pybas
V. C. Kruschwitz

Nane Starnes
C. Hoge Hockensmith
Hugh R. Bumpas
David G. Anderson
E. Warren Rust
James H. Landes
R. P. Downey

I. The Scriptures

The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. It reveals the principles by which God judges us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. The criterion by which the Bible is to be interpreted is Jesus Christ.

[Ex. 24:4](#); [Deut. 4:1-2](#); [17:19](#); [Josh. 8:34](#); [Psalm 19:7-10](#); [119:11](#), [89](#), [105](#), [140](#); [Isa. 34:16](#); [40:8](#); [Jer. 15:16](#); [36](#); [Matt. 5:17-18](#); [22:29](#); [Luke 21:33](#); [24:44-46](#); [John 5:39](#); [16:13-15](#); [17:17](#); [Acts 2:16 ff.](#); [17:11](#); [Rom. 15:4](#); [16:25-26](#); [2 Tim. 3:15-17](#); [Heb. 1:1-2](#); [4:12](#); [1 Peter 1:25](#); [2 Peter 1:19-21](#).

II. God

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. To Him we owe the highest love, reverence, and obedience. The eternal God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

A. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

[Gen. 1:1](#); [2:7](#); [Ex. 3:14](#); [6:2-3](#); [15:11 ff.](#); [20:1 ff.](#); [Lev. 22:2](#); [Deut. 6:4](#); [32:6](#); [1 Chron. 29:10](#); [Psalm 19:1-3](#); [Isa. 43:3](#), [15](#); [64:8](#); [Jer. 10:10](#); [17:13](#); [Matt. 6:9 ff.](#); [7:11](#); [23:9](#); [28:19](#); [Mark 1:9-11](#); [John 4:24](#); [5:26](#); [14:6-13](#); [17:1-8](#); [Acts 1:7](#); [Rom. 8:14-15](#); [1 Cor. 8:6](#); [Gal. 4:6](#); [Eph. 4:6](#); [Col. 1:15](#); [1 Tim. 1:17](#); [Heb. 11:6](#); [12:9](#); [1 Peter 1:17](#); [1 John 5:7](#).

B. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself the demands and necessities of human nature and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, partaking of the nature of God and of man, and in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

[Gen. 18:1 ff.](#); [Psalm 2:7 ff.](#); [110:1 ff.](#); [Isa. 7:14](#); [53](#); [Matt. 1:18-23](#); [3:17](#); [8:29](#); [11:27](#); [14:33](#); [16:16](#), [27](#); [17:5](#); [27](#); [28:1-6](#), [19](#); [Mark 1:1](#); [3:11](#); [Luke 1:35](#); [4:41](#); [22:70](#); [24:46](#); [John 1:1-18](#), [29](#); [10:30](#), [38](#); [11:25-27](#); [12:44-50](#); [14:7-11](#); [16:15-16](#), [28](#); [17:1-5](#), [21-22](#); [20:1-20](#), [28](#); [Acts 1:9](#); [2:22-24](#); [7:55-56](#); [9:4-5](#), [20](#); [Rom. 1:3-4](#); [3:23-26](#); [5:6-21](#); [8:1-3](#), [34](#); [10:4](#); [1 Cor. 1:30](#); [2:2](#); [8:6](#); [15:1-8](#), [24-28](#); [2 Cor. 5:19-21](#); [Gal. 4:4-5](#); [Eph. 1:20](#); [3:11](#); [4:7-10](#); [Phil. 2:5-11](#); [Col. 1:13-22](#); [2:9](#); [1 Thess. 4:14-18](#); [1 Tim. 2:5-6](#); [3:16](#); [Titus 2:13-14](#); [Heb. 1:1-3](#); [4:14-15](#); [7:14-28](#); [9:12-15](#), [24-28](#); [12:2](#); [13:8](#); [1 Peter 2:21-25](#); [3:22](#); [1 John 1:7-9](#); [3:2](#); [4:14-15](#); [5:9](#); [2 John 7-9](#); [Rev. 1:13-16](#); [5:9-14](#); [12:10-11](#); [13:8](#); [19:16](#).

C. God the Holy Spirit

The Holy Spirit is the Spirit of God. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts of sin, of righteousness and of judgment. He calls men to the Saviour, and effects regeneration. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the assurance of God to bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

[Gen. 1:2](#); [Judg. 14:6](#); [Job 26:13](#); [Psalm 51:11](#); [139:7 ff.](#); [Isa. 61:1-3](#); [Joel 2:28-32](#); [Matt. 1:18](#); [3:16](#); [4:1](#); [12:28-32](#); [28:19](#); [Mark 1:10](#), [12](#); [Luke 1:35](#); [4:1](#), [18-19](#); [11:13](#); [12:12](#); [24:49](#); [John 4:24](#); [14:16-17](#), [26](#); [15:26](#); [16:7-14](#); [Acts 1:8](#); [2:1-4](#), [38](#); [4:31](#); [5:3](#); [6:3](#); [7:55](#); [8:17](#), [39](#); [10:44](#); [13:2](#); [15:28](#); [16:6](#); [19:1-6](#); [Rom. 8:9-11](#), [14-16](#), [26-27](#); [1 Cor. 2:10-14](#); [3:16](#); [12:3-11](#); [Gal. 4:6](#); [Eph. 1:13-14](#); [4:30](#); [5:18](#); [1 Thess. 5:19](#); [1 Tim. 3:16](#); [4:1](#); [2 Tim. 1:14](#); [3:16](#); [Heb. 9:8](#), [14](#); [2 Peter 1:21](#); [1 John 4:13](#); [5:6-7](#); [Rev. 1:10](#); [22:17](#).

III. Man

Man was created by the special act of God, in His own image, and is the crowning work of His creation. In the beginning man was innocent of sin and was endowed by His Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence; whereby his posterity

inherit a nature and an environment inclined toward sin, and as soon as they are capable of moral action become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore every man possesses dignity and is worthy of respect and Christian love.

[Gen. 1:26-30](#); [2:5](#), [7](#), [18-22](#); [3](#); [9:6](#); [Psalm 1](#); [8:3-6](#); [32:1-5](#); [51:5](#); [Isa. 6:5](#); [Jer. 17:5](#); [Matt. 16:26](#); [Acts 17:26-31](#); [Rom. 1:19-32](#); [3:10-18](#), [23](#); [5:6](#), [12](#), [19](#); [6:6](#); [7:14-25](#); [8:14-18](#), [29](#); [1 Cor. 1:21-31](#); [15:19](#), [21-22](#); [Eph. 2:1-22](#); [Col. 1:21-22](#); [3:9-11](#).

IV. Salvation

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, sanctification, and glorification. A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer into a relationship of peace and favor with God. B. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual perfection through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life. C. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

[Gen. 3:15](#); [Ex. 3:14-17](#); [6:2-8](#); [Matt. 1:21](#); [4:17](#); [16:21-26](#); [27:22 to 28:6](#); [Luke 1:68-69](#); [2:28-32](#); [John 1:11-14](#), [29](#); [3:3-21](#), [36](#); [5:24](#); [10:9](#), [28-29](#); [15:1-16](#); [17:17](#); [Acts 2:21](#); [4:12](#); [15:11](#); [16:30-31](#); [17:30-31](#); [20:32](#); [Rom. 1:16-18](#); [2:4](#); [3:23-25](#); [4:3 ff.](#); [5:8-10](#); [6:1-23](#); [8:1-18](#), [29-39](#); [10:9-10](#), [13](#); [13:11-14](#); [1 Cor. 1:18](#), [30](#); [6:19-20](#); [15:10](#); [2 Cor. 5:17-20](#); [Gal. 2:20](#); [3:13](#); [5:22-25](#); [6:15](#); [Eph. 1:7](#); [2:8-22](#); [4:11-16](#); [Phil. 2:12-13](#); [Col. 1:9-22](#); [3:1 ff.](#); [1 Thess. 5:23-24](#); [2 Tim. 1:12](#); [Titus 2:11-14](#); [Heb. 2:1-3](#); [5:8-9](#); [9:24-28](#); [11:1 to 12:8](#); [14](#); [James 2:14-26](#); [1 Peter 1:2-23](#); [1 John 1:6 to 2:11](#); [Rev. 3:20](#); [21:1 to 22:5](#).

V. God's Purpose of Grace

Election is the gracious purpose of God, according to which He regenerates, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is a glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes

boasting and promotes humility. All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the State of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the cause of Christ, and temporal judgments on themselves, yet they shall be kept by the power of God through faith unto salvation.

[Gen. 12:1-3](#); [Ex. 19:5-8](#); [1 Sam. 8:4-7, 19-22](#); [Isa. 5:1-7](#); [Jer. 31:31 ff.](#); [Matt. 16:18-19](#); [21:28-45](#); [24:22, 31](#); [25:34](#); [Luke 1:68-79](#); [2:29-32](#); [19:41-44](#); [24:44-48](#); [John 1:12-14](#); [3:16](#); [5:24](#); [6:44-45, 65](#); [10:27-29](#); [15:16](#); [17:6, 12, 17-18](#); [Acts 20:32](#); [Rom. 5:9-10](#); [8:28-39](#); [10:12-15](#); [11:5-7, 26-36](#); [1 Cor. 1:1-2](#); [15:24-28](#); [Eph. 1:4-23](#); [2:1-10](#); [3:1-11](#); [Col. 1:12-14](#); [2 Thess. 2:13-14](#); [2 Tim. 1:12](#); [2:10, 19](#); [Heb. 11:39 to 12:2](#); [1 Peter 1:2-5, 13](#); [2:4-10](#); [1 John 1:7-9](#); [2:19](#); [3:2](#).

VI. The Church

A New Testament church of the Lord Jesus Christ is a local body of baptized believers who are associated by covenant in the faith and fellowship of the gospel, observing the two ordinances of Christ, committed to His teachings, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. This church is an autonomous body, operating through democratic processes under the Lordship of Jesus Christ. In such a congregation members are equally responsible. Its Scriptural officers are pastors and deacons. The New Testament speaks also of the church as the body of Christ which includes all of the redeemed of all the ages.

[Matt. 16:15-19](#); [18:15-20](#); [Acts 2:41-42, 47](#); [5:11-14](#); [6:3-6](#); [13:1-3](#); [14:23, 27](#); [15:1-30](#); [16:5](#); [20:28](#); [Rom. 1:7](#); [1 Cor. 1:2](#); [3:16](#); [5:4-5](#); [7:17](#); [9:13-14](#); [12](#); [Eph. 1:22-23](#); [2:19-22](#); [3:8-11, 21](#); [5:22-32](#); [Phil. 1:1](#); [Col. 1:18](#); [1 Tim. 3:1-15](#); [4:14](#); [1 Peter 5:1-4](#); [Rev. 2-3](#); [21:2-3](#).

VII. Baptism and the Lord's Supper

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper. The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

[Matt. 3:13-17](#); [26:26-30](#); [28:19-20](#); [Mark 1:9-11](#); [14:22-26](#); [Luke 3:21-22](#); [22:19-20](#); [John 3:23](#); [Acts 2:41-42](#); [8:35-39](#); [16:30-33](#); [Acts 20:7](#); [Rom. 6:3-5](#); [1 Cor. 10:16, 21](#); [11:23-29](#); [Col. 2:12](#).

VIII. The Lord's Day

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should be employed in exercises of worship and spiritual devotion, both public and private, and by refraining from worldly amusements, and resting from secular employment's, work of necessity and mercy only being excepted.

[Ex. 20:8-11](#); [Matt. 12:1-12](#); [28:1 ff.](#); [Mark 2:27-28](#); [16:1- 7](#); [Luke 24:1-3](#), [33-36](#); [John 4:21-24](#); [20:1](#), [19-28](#); [Acts 20:7](#); [1 Cor. 16:1-2](#); [Col. 2:16](#); [3:16](#); [Rev. 1:10](#).

IX. The Kingdom

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

[Gen. 1:1](#); [Isa. 9:6-7](#); [Jer. 23:5-6](#); [Matt. 3:2](#); [4:8-10](#), [23](#); [12:25-28](#); [13:1-52](#); [25:31-46](#); [26:29](#); [Mark 1:14-15](#); [9:1](#); [Luke 4:43](#); [8:1](#); [9:2](#); [12:31-32](#); [17:20-21](#); [23:42](#); [John 3:3](#); [18:36](#); [Acts 1:6-7](#); [17:22-31](#); [Rom. 5:17](#); [8:19](#); [1 Cor. 15:24-28](#); [Col. 1:13](#); [Heb. 11:10](#), [16](#); [12:28](#); [1 Peter 2:4-10](#); [4:13](#); [Rev. 1:6](#), [9](#); [5:10](#); [11:15](#); [21-22](#).

X. Last Things

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

[Isa. 2:4](#); [11:9](#); [Matt. 16:27](#); [18:8-9](#); [19:28](#); [24:27](#), [30](#), [36](#), [44](#); [25:31-46](#); [26:64](#); [Mark 8:38](#); [9:43-48](#); [Luke 12:40](#), [48](#); [16:19-26](#); [17:22-37](#); [21:27-28](#); [John 14:1-3](#); [Acts 1:11](#); [17:31](#); [Rom. 14:10](#); [1 Cor. 4:5](#); [15:24-28](#), [35-58](#); [2 Cor. 5:10](#); [Phil. 3:20-21](#); [Col. 1:5](#); [3:4](#); [1 Thess. 4:14-18](#); [5:1 ff.](#); [2 Thess. 1:7 ff.](#); [2](#); [1 Tim. 6:14](#); [2 Tim. 4:1](#), [8](#); [Titus 2:13](#); [Heb. 9:27-28](#); [James 5:8](#); [2 Peter 3:7 ff.](#); [1 John 2:28](#); [3:2](#); [Jude 14](#); [Rev. 1:18](#); [3:11](#); [20 to 22:13](#).

XI. Evangelism and Missions

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. It is the duty of every child of God to seek constantly to win the lost to Christ by personal effort and by all other methods in harmony with the gospel of Christ.

[Gen. 12:1-3](#); [Ex. 19:5-6](#); [Isa. 6:1-8](#); [Matt. 9:37-38](#); [10:5-15](#); [13:18-30](#), [37-43](#); [16:19](#); [22:9-10](#); [24:14](#); [28:18-20](#); [Luke 10:1-18](#); [24:46-53](#); [John 14:11-12](#); [15:7-8](#), [16](#); [17:15](#); [20:21](#); [Acts 1:8](#); [2](#); [8:26-40](#); [10:42-48](#); [13:2-3](#); [Rom. 10:13-15](#); [Eph. 3:1-11](#); [1 Thess. 1:8](#); [2 Tim. 4:5](#); [Heb. 2:1-3](#); [11:39 to 12:2](#); [1 Peter 2:4-10](#); [Rev. 22:17](#).

XII. Education

The cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian schools is necessary to a complete spiritual program for Christ's people. In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

[Deut. 4:1](#), [5](#), [9](#), [14](#); [6:1-10](#); [31:12-13](#); [Neh. 8:1-8](#); [Job 28:28](#); [Psalm 19:7 ff.](#); [119:11](#); [Prov. 3:13 ff.](#); [4:1-10](#); [8:1-7](#), [11](#); [15:14](#); [Eccl. 7:19](#); [Matt. 5:2](#); [7:24 ff.](#); [28:19-20](#); [Luke 2:40](#); [1 Cor. 1:18-31](#); [Eph. 4:11-16](#); [Phil. 4:8](#); [Col. 2:3](#), [8-9](#); [1 Tim. 1:3-7](#); [2 Tim. 2:15](#); [3:14-17](#); [Heb. 5:12 to 6:3](#); [James 1:5](#); [3:17](#).

XIII. Stewardship

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

[Gen. 14:20](#); [Lev. 27:30-32](#); [Deut. 8:18](#); [Mal. 3:8-12](#); [Matt. 6:1-4](#), [19-21](#); [19:21](#); [23:23](#); [25:14-29](#); [Luke 12:16-21](#), [42](#); [16:1-13](#); [Acts 2:44-47](#); [5:1-11](#); [17:24-25](#); [20:35](#); [Rom. 6:6-22](#); [12:1-2](#); [1 Cor. 4:1-2](#); [6:19-20](#); [12](#); [16:1-4](#); [2 Cor. 8-9](#); [12:15](#); [Phil. 4:10-19](#); [1 Peter 1:18-19](#).

XIV. Cooperation

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various group of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

[Ex. 17:12](#); [18:17 ff.](#); [Judg. 7:21](#); [Ezra 1:3-4](#); [2:68-69](#); [5:14-15](#); [Neh. 4](#); [8:1-5](#); [Matt. 10:5-15](#); [20:1-16](#); [22:1-10](#); [28:19-20](#); [Mark 2:3](#); [Luke 10:1 ff.](#); [Acts 1:13-14](#); [2:1 ff.](#); [4:31-37](#); [13:2-3](#); [15:1-35](#); [1 Cor. 1:10-17](#); [3:5-15](#); [12](#); [2 Cor. 8-9](#); [Gal. 1:6-10](#); [Eph. 4:1-16](#); [Phil. 1:15-18](#).

XV. The Christian and the Social Order

Every Christian is under obligation to seek to make the will of Christ supreme in his own life and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Christ Jesus. The Christian should oppose, in the spirit of Christ, every form of greed, selfishness, and vice. He should work to provide for the orphaned, the needy, the aged, the helpless, and the sick. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

[Ex. 20:3-17](#); [Lev. 6:2-5](#); [Deut. 10:12](#); [27:17](#); [Psalm 101:5](#); [Mic. 6:8](#); [Zech. 8:16](#); [Matt. 5:13-16](#), [43-48](#); [22:36-40](#); [25:35](#); [Mark 1:29-34](#); [2:3 ff.](#); [10:21](#); [Luke 4:18-21](#); [10:27-37](#); [20:25](#); [John 15:12](#); [17:15](#); [Rom. 12](#); [13](#); [14](#); [1 Cor. 5:9-10](#); [6:1-7](#); [7:20-24](#); [10:23 ff.](#); [11:1](#); [Gal. 3:26-28](#); [Eph. 6:5-9](#); [Col. 3:12-17](#); [1 Thess. 3:12](#); [Philemon](#); [James 1:27](#); [2:8](#).

XVI. Peace and War

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power

to put and end to war. The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love.

[Isa. 2:4](#); [Matt. 5:9](#), [38-48](#); [6:33](#); [26:52](#); [Luke 22:36](#), [38](#); [Rom. 12:18-19](#); [13:1-7](#); [14:19](#); [Heb. 12:14](#); [James 4:1-2](#).

XVII. Religious Liberty

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

[Gen. 1:27](#); [2:7](#); [Matt. 6:6-7](#), [24](#); [16:26](#); [22:21](#); [John 8:36](#); [Acts 4:19-20](#); [Rom. 6:1-2](#); [13:1-7](#); [Gal. 5:1](#), [13](#); [Phil. 3:20](#); [1 Tim. 2:1-2](#); [James 4:12](#); [1 Peter 2:12-17](#); [3:11-17](#); [4:12-19](#).