

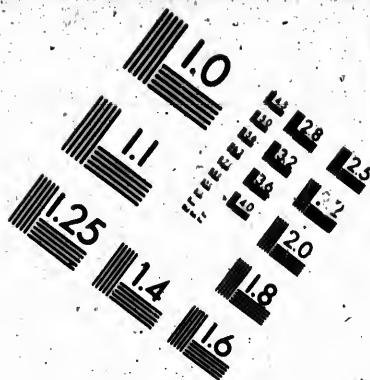
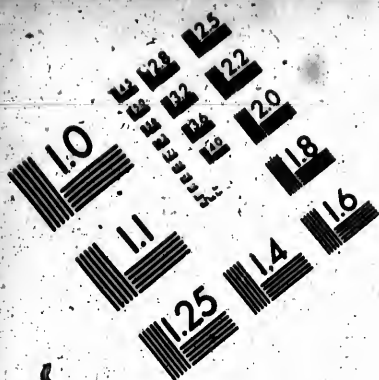
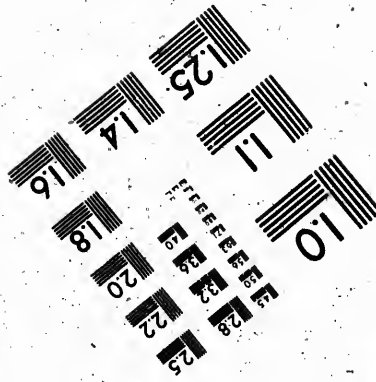
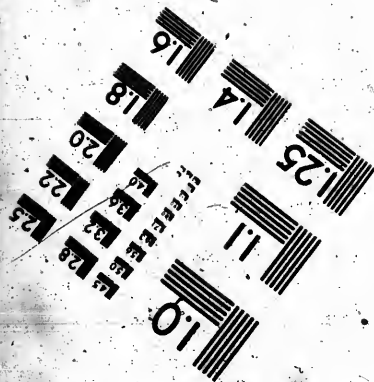
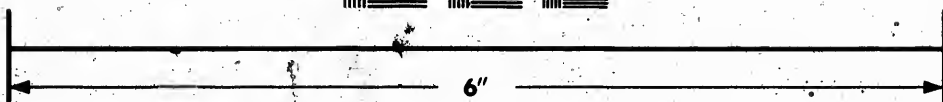
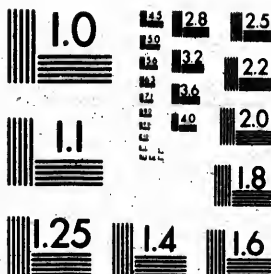


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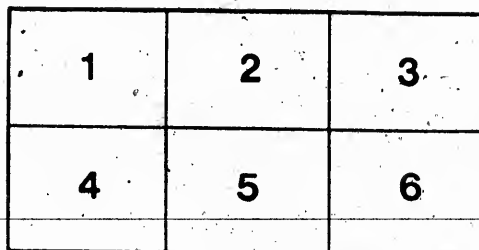
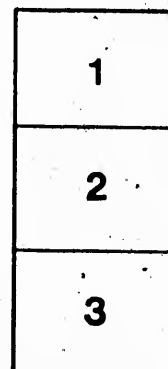
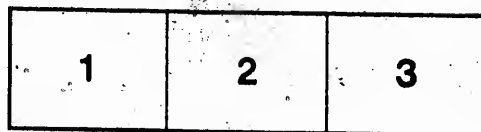
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THE CONFESSION OF FAITH,

WITH

REFERENCES TO THE PROOFS

FROM SCRIPTURE.

"And these words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. vi. 6, 7.



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1844.

LICENSE.

In terms of Her Majesty's Letters Patent to her Printers for Scotland, and of the instructions issued by Her Majesty in Council, dated eleventh July, eighteen hundred and thirty-nine, I hereby license and authorise GEORGE KING, Bookseller, Aberdeen, to print and publish, as by the authority of Her Majesty, an edition of "The Confession of Faith, with References to the Proofs from Scripture," as proposed in his Declaration, dated nineteenth March eighteen hundred and forty,—the terms and conditions of the said instructions being always, and in all points, fully complied with, and observed by the said George King.

(Signed) AND. RUTHERFURD.

LONDON, April 8, 1840.

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ASSEMBLY AT EDINBURGH, AUGUST 27, 1647, SES-
SION 23,

Act approving the Confession of Faith.

A Confession of Faith for the Kirks of God in the three kingdoms, being the chiefest part of that uniformity in religion; which by the Solemn League and Covenant, we are bound to endeavour: and there being accordingly a Confession of Faith agreed upon by the Assembly of Divines sitting at Westminster, with the assistance of Commissioners from the Kirk of Scotland; which Confession was sent from our Commissioners at London to the Commissioners of the Kirk met at Edinburgh in January last, and hath been in this Assembly twice publicly read over, examined, and considered; copies thereof being also printed, that it might be particularly perused by all the members of this Assembly, unto whom frequent intimation was publicly made, to put in their doubts and objections, if they had any; and the said Confession being, upon due examination thereof, found by the Assembly to be most agreeable to the word of God; and in nothing contrary to the received doctrine, worship, discipline, and government of this Kirk. And, lastly, it being so necessary, and so much longed for, that the said Confession be, with all possible diligence and expedition, approved and established in both kingdoms, as a principal part of the intended uniformity in religion, and as a special means for the more effectual suppressing of the many dangerous errors and heresies of these times; the General Assembly doth therefore, after mature deliberation, agree unto, and approve the said

Confession, as to the truth of the matter ; (judging it to be most orthodox, and grounded upon the word of God;) and also, as to the point of uniformity, agreeing for our part, that it be a common Confession of Faith for the three kingdoms. The Assembly doth also bless the Lord, and thankfully acknowledge his great mercy, in that so excellent a Confession of Faith is prepared, and thus far agreed upon in both kingdoms ; which we look upon as a great strengthening of the true reformed religion against the common enemies thereof. But, lest our intention and meaning be in some particulars misunderstood, it is hereby expressly declared and provided, that the not mentioning in this Confession the several sorts of ecclesiastical officers and assemblies, shall be no prejudice to the truth of Christ in these particulars, to be expressed fully in the Directory of Government. It is further declared, That the Assembly understandeth some part of the second article of the thirty-one chapter only of kirks not settled, or constituted in point of government : And that although, in such kirks, a synod of Ministers, and other fit persons, may be called by the Magistrate's authority and nomination, without any other call, to consult and advise with about matters of religion ; and although, likewise, the Ministers of Christ, without delegation from their churches, may of themselves, and by virtue of their office, meet together synodically in such kirks not yet constituted, yet neither of these ought to be done in kirks constituted and settled ; it being always free to the Magistrate to advise with synods of ministers and ruling elders, meeting upon delegation from their churches, either ordinarily, or, being indicted by his authority, occasionally, and *pro re nata* ; it being also free to assemble together synodically, as well *pro re nata* as at the ordinary times, upon delegation from the churches,

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by the intrinsical power received from Christ, as often as it is necessary for the good of the Church so to assemble, in case the Magistrate, to the detriment of the Church, withhold or deny his consent; the necessity of occasional assemblies being first remonstrate unto him by humble supplication.

A. KER.

CHARLES I. Parl. 2. Sess. 2. Act 16.

Act anent the Catechisms, Confession of Faith, and Ratification thereof.

AT EDINBURGH, FEBRUARY 7, 1649.

The Estates of Parliament, now presently convened in this second Session of the second triennial Parliament, by virtue of an Act of the Committee of Estates, who had power and authority from the last Parliament for convening the Parliament, having seriously considered the Catechisms, viz. the Larger and Shorter ones, with the Confession of Faith, with three Acts of Approbation thereof by the Commissioners of the General Assembly, presented unto them by the Commissioners of the said General Assembly; do ratify and approve the said Catechisms, Confession of Faith, and Acts of Approbation of the same, produced as it is; and ordains them to be recorded, published, and practised.

ACT 7TH JUNE 1690.

Ratifying the Confession of Faith, and settling Presbyterian Church Government.

Our Sovereign Lord and Lady, the King and Queen's Majesties, and three Estates of Parliament, conceiving it to be their bounden duty, after the great deliverance

that God hath lately wrought for this Church and Kingdom, in the first place to settle and secure therein the true Protestant religion, according to the truth of God's word, as it hath of a long time been professed within this land; as also the government of Christ's Church within this Nation, agreeable to the word of God, and most conducive to the advancement of true piety and godliness, and the establishing of peace and tranquillity within this realm,—they, by these presents, ratify and establish the *Confession of Faith* now read in their presence, and voted and approved by them, as the public and avowed Confession of this Church, containing the sum and substance of the Doctrine of the Reformed Churches (which Confession of Faith is subjoined to this present Act), as also they do establish, ratify, and confirm the Presbyterian Church Government and Discipline; that is to say, the Government of the Church by Kirk Sessions, Presbyteries, Provincial Synods, and General Assemblies, ratified and established by the 114 Act Ja. VI., Parl. 12, Anno 1592, entitled Ratification of the Liberty of the Kirk, &c., and thereafter received by the general consent of this nation, to be the only Government of Christ's Church within this kingdom; reviving, renewing, and confirming the same in the whole heads thereof, except that part of it relating to Patronages, which is hereafter to be taken into consideration.

A List of the Divines who met in the Assembly at Westminster, 1643.

Dr. William Twisse of Newbury, *Prolocutor*.

Dr. Cornelius Burgess of Waterford.

John White of Dorchester, *Assessors*.

Dr. William Gouge of Blackfriars, London.

Robert Harris of Hanwell, B. D.
 Thomas Gattaker of Rotherhithe.
 Oliver Bowles of Sutton, B. D.
 Edward Reynolds of Braumston.
 Jeremiah Whitaker of Stretton.
 Dr. Anthony Tuckney of Boston.
 John Arrowsmith of Lynne.
 Simeon Ashe of St. Bridges.
 Philip Nye of Kimbolton.
 Jeremiah Burroughs of Stepney.
 John Lightfoot of Ashloy.
 Stanley Gower of Brompton Bryan.
 Richard Heyrick of Manchester.
 Thomas Case of London.
 Dr. Thomas Temple of Battery.
 George Gipps of Aylston.
 Thomas Carter.
 Dr. Humphrey Chambers of Claverstoun.
 Thomas Micklethwait of Cherryburton.
 John Guibon of Waltham.
 Christopher Tesdale of Uphusborne.
 Henry Philips.
 George Walker, B. D.
 Edmund Calamy, B. D. of Aldermanbury.
 Dr. Lazarus Seaman of Lonndon.
 Joseph Caryl of Lincoln's Inn.
 Dr. Henry Wilkinson, senior, of Waderston.
 Richard Vines of Calcot.
 Nicholas Profit of Marlborough.
 Stephen Marshall, B. D. of Finchingsfield.
 Dr. Joshua Hoyle late of Dublin.
 Thomas Wilson of Otham.
 Thomas Hodges of Kensington.
 Thomas Bailie of Mildenhall, B. D.
 Francis Taylor of Yalding.
 Thomas Young of Stowmarket.
 Thomas Valentine, B. D. of Chalfont, St. Giles.
 William Greenhill of Stepney.
 Edward Pele of Compton.
 John Green of Pencumb.
 Andrew Pern of Wilby.
 Samuel de la Place.
 John de la March.
 John Dury.
 Philip Delane.
 Sidrach Simpson of London.
 John Langly of Westuderly.
 Richard Clayton of Showers.
 Arthur Sallaway of Seavernstock.
 John Ley of Budworth.

Charles Herle of Winwick, Prolocutor after Dr. Twisse.
 Herbert Palmer, B. D. of Ashwell, Assessor after Mr. White.
 Daniel Cawdrey of Great Billing.
 Henry Painter, B. D., of Exeter.
 Henry Scudder of Colinborn.
 Thomas Hill, B. D. of Tichmarsh.
 William Reynor, B. D. of Egham.
 Dr. Thomas Goodwin of London.
 Dr. William Spurstow of Hampden.
 Matthew Newcomb of Dedham.
 Dr. Edmond Staunton of Kingston.
 John Conant of Lymington, B. D.
 Anthony Burges of Sutton Coldfield.
 William Rathband.
 Dr. Francis Cheynel of Oxon.
 Dr. Henry Wilkinson, younger of Oxford.
 Obadiah Sedgwick, B. D. of Cogshal.
 Edward Corbist of Merton College, Oxford.
 Samuel Gibson of Burley.
 Thomas Coleman of Bilton.
 Theodore Backhurst.
 William Carter of London.
 Peter Smith.
 John Maynard of Mayfield.
 William Price of Paul's Church, in Covent Garden.
 John Whincop of St. Martins in the Fields.
 William Bridge of Yarmouth.
 Peter Sterry of London.
 William Mew, B. D. of Islington.
 Benjamin Pickering of East Hoastly.
 John Strickland of St. Edmunds in Sarum.
 Humphery Hardwick.
 Jasper Hicks of Lawrick, or Lanrake.
 John Bond.
 Henry Hall, B. D. of Norwich.
 Thomas Ford of London, afterwards of Exeter.
 Thomas Thorowgood of Massingham.
 Peter Clark of Kerby Underhill.
 William Good.
 John Foxcroft of Cotham.
 John Ward.
 Richard Byfield of Long-Ditton.
 Francis Woodcock.
 John Jackson of Marske.

*Commissioners from the General Assembly of the Church
of Scotland.*

Alexander Henderson of Edinburgh.

Robert Douglas of Edinburgh.

Samuel Rutherford of St. Andrew's.

Robert Baillie of Glasgow.

George Gillespie of Edinburgh, *Ministers.*

John Earl of Cassilis.

John Lord Maitland, afterwards Duke of Lauderdale.

Sir Archibald Johnstoun of Waristoun, *Ruling Elders.*

Henry Robrough.

Adoniram Byfield.

John Wallis, *Scribes.*

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THE
CONFESSION OF FAITH,

AGREED UPON BY

THE ASSEMBLY OF DIVINES

AT WESTMINSTER,

WITH THE ASSISTANCE OF

COMMISSIONERS

FROM

THE CHURCH OF SCOTLAND,

AS

A PART OF THE COVENANTED UNIFORMITY IN RELIGION BETWIXT
THE CHURCHES OF CHRIST IN THE KINGDOMS OF SCOTLAND,
ENGLAND, AND IRELAND.

*Approved by the General Assembly 1647, and ratified and estab.
lished by Acts of Parliament 1649 and 1690, as the
public and avowed*

CONFESSION OF THE CHURCH OF SCOTLAND,

WITH REFERENCES TO THE

PROOFS FROM SCRIPTURE.

THE

CONFESSION OF FAITH,

*Agreed upon by the Assembly of Divines at Westminster;
Examined and approved, Anno 1647, by the General Assembly
of the Church of Scotland; and ratified by Acts of Parlia-
ment 1649 and 1690.*

CHAP. I. *Of the Holy Scripture.*

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 inexcusable;*a* yet they are not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation:*b* therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his church;*c* 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 of the world, to commit the same wholly unto writing;*d* which maketh the Holy Scripture to be most necessary;*e* those former ways of God's revealing his will unto his people being now ceased.*f*

a Rom. ii. 14, 15. Rom. i. 19, 20. Psal. xix. 1, 2, 3. Rom. i. 32. Rom. ii. 1.—*b* 1 Cor. i. 21. 1 Cor. ii. 13, 14.—*c* Heb. i. 1.—*d* Prov. xxii. 19, 20, 21. Luke i. 3, 4. Rom. xv. 4. Matt. iv. 4, 7, 10. Isa. viii. 19, 20.—*e* 2 Tim. iii. 15. 2 Pet. i. 19.—*f* Heb. i. 1, 2.

II. Under the name of Holy Scripture, or the word of God written, are now contained all the Books of the Old and New Testaments, which are these:—

OF THE OLD TESTAMENT.

Genesis.
Exodus.
Leviticus.
Numbers.
Deuteronomy.
Joshua.
Judges.
Ruth.
I. Samuel.
II. Samuel.
I. Kings.
II. Kings.
I. Chronicles.

II. Chronicles.
Ezra.
Nehemiah.
Esther.
Job.
Psalms.
Proverbs.
Ecclesiastes.
The Song of Songs.
Isaiah.
Jeremiah.
Lamentations.
Ezekiel.

Daniel.
Hosea.
Joel.
Amos.
Obadiah.
Jonah.
Micah.
Nahum.
Habakkuk.
Zephaniah.
Haggai.
Zechariah.
Malachi.

OF THE NEW TESTAMENT.

The Gospels according to
Matthew.
Mark.
Luke.
John.
The Acts of the Apostles.
Paul's Epistles to the
Romans.
Corinthians I.

Corinthians II.
Galatians.
Ephesians.
Philippians.
Colossians.
Thessalonians I.
Thessalonians II.
To Timothy I.
To Timothy II.
To Titus.
To Philemon.

The Epistle to the
Hebrews.
The Epistle of James.
The first and second
Epistles of Peter.
The first, second, and
third Epistles of
John.
The Epistle of Jude.
The Revelation.

All which are given by inspiration of God, to be the rule of Faith and life.^g

^g Luke xvi. 29, 31. Eph. ii. 20. Rev. xxii. 18, 19. 2 Tim. iii. 16.

III. The Books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture; and therefore are of no authority in the church of God, nor to be any otherwise approved, or made use of, than other human writings.^h

^h Luke xxiv. 27, 44. Rom. iii. 2. 2 Pet. 1, 21.

IV. The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God, (who is truth itself) the author thereof; and therefore it is to be received, because it is the Word of God.ⁱ

ⁱ 2 Pet. 1. 19, 21. 2 Tim. iii. 16. 1 John v. 9. 1 Thess. ii. 13.

V. We may be moved and induced by the testimony of the Church to an high and reverend esteem of the Holy Scripture, and the heavenliness of the matter, the efficacy of the doctrine, 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, the many other incomparable excellencies, and the entire perfection 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.

1 Tim. iii. 15.—1 John ii. 20, 27. John xvi. 13, 14. 1 Cor. ii. 10, 11, 12. Isa. lix. 21.

VI. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word; and that there are some circumstances concerning the worship of God, and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed.

2 Tim. iii. 15, 16, 17. Gal. i. 8, 9. 2 Thess. ii. 2.—1 John vi. 45. 1 Cor. ii. 9, 10, 11, 12.—1 Cor. xi. 13, 14. 1 Cor. xiv. 25, 40.

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

means, may attain unto a sufficient understanding of them.^g

^g 2 Pet. iii. 16.—^g Psal. cxix. 105, 130.

VIII. The Old Testament in Hebrew, (which was the native language of the people of God of old) and the New Testament in Greek; (which at the time of 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 unto them.^s But because these original tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded in the fear of God, to read and search them;^t therefore they are to be translated into the vulgar language of every nation into which they come;^u that the word of God dwelling plentifully in all, they may worship him in an acceptable manner,^v and, through patience and comfort of the Scriptures, may have hope.^x

^r Matt. v. 18.—^s Isa. viii. 20. Acts xv. 15. John v. 39, 46.—^t John v. 39.—^u 1 Cor. xiv. 6, 9, 11, 12, 24, 27, 28.—^v Col. iii. 16.—^x Rom. xv. 4.

IX. 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 and known by other places that speak more clearly.^y

^y 2 Pet. i. 20, 21. Acts xv. 15, 16.

X. 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 Spirit speaking in the Scripture.^z

^z Matt. xxii. 29, 31. Eph. ii. 20. Acts xxviii. 25.

CHAP. II. *Of God, and of the Holy Trinity.*

There is but one only *a* living and true God, *b* who is infinite in being and perfection; *c* a most pure spirit, *d* invisible, *e* without body, parts, *f* or passions; *g* immutable, *h* immense, *i* eternal, *k* incomprehensible, *l* almighty; *m* most wise, *n* most holy, *o* most free, *p* most absolute; *q* working all things according to the counsel of his own immutable and most righteous will, *r* for his own glory; *s* most loving, *t* gracious, merciful, long-suffering, abundant in goodness and truth; forgiving iniquity, transgression, and sin; *u* the rewarder of them that diligently seek him; *v* and withal, most just and terrible in his judgments; *w* hating all sin; *y* and who will by no means clear the guilty. *z*

a Deut. vi. 4. *I* Cor. viii. 4, 6.—*b* *I* Thess. i. 9. Jer. x. 10. —*c* Job xi. 7, 8, 9. Job xxvi. 14.—*d* John iv. 24.—*e* *I* Tim. i. 17. —*f* Deut. iv. 15, 16. John iv. 24. Luke xxiv. 39.—*g* Acts xiv. 15, 16.—*h* James i. 17. Mah. iii. 6.—*i* *I* Kings viii. 27. Jer. xlii. 22, 24.—*k* Psal. xc. 2. *I* Tim. i. 17.—*l* Psal. cxliv. 3.—*m* Gen. xlvii. 1. Rev. iv. 8.—*n* Rom. xvi. 27.—*o* Isa. vi. 3. Rev. iv. 8.—*p* Psal. cxv. 3.—*q* Exod. iii. 14.—*r* Eph. i. 11.—*s* Prov. xvi. 4. Rom. ix. 36.—*t* *I* John iv. 8, 16.—*u* Exod. xxxiv. 6, 7.—*v* Heb. xi. 5.—*w* Neh. ix. 32, 33.—*y* Psal. v. 5, 6.—*z* Nah. i. 2, 3. Exod. xxxiv. 7.

II. God hath all life, *a* glory, *b* goodness, *c* blessedness, *d* in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made, *e* not deriving any glory from them, *f* 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; *g* and hath most sovereign dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth. *h* In his sight all things are open and manifest; *i* his knowledge is infinite, infallible, independent upon the creature, *k* so as nothing is to him contingent or uncertain. *l* He is most holy in all his counsels, in all his works, and in all his commands. *m* To him is due from angels and men, and every other creature

whatsoever worship, service, or obedience, he is pleased to require of them.

a John v. 26.—b Acts vii. 2.—c Psal. cxix. 68.—d 1 Tim. vi. 15. Rom. ix. 5.—e Acts xvii. 24, 25.—f Job xxii. 2, 3.—g Rom. xi. 26.—h Rev. iv. 11. 1 Tim. vi. 15. Dan. iv. 25, 35.—i Heb. iv. 13. k Rom. xi. 33, 34. l Psal. cxlvii. 5.—m Acts xv. 18. n Ezech. xi. 5.—o Psal. cxlv. 17. Rom. vii. 12.—p Rev. v. 12, 13, 14.

III. In the unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

o 1 John v. 7. Matt. iii. 16, 17. Matt. xxviii. 19. 2 Cor. xii. 14.—p John i. 14, 18.—q John xv. 26. Gal. iv. 6.

CHAP. III. *Of God's Eternal Decree.*

God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass: yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.

a Eph. i. 11. Rom. xi. 33. Heb. vi. 17. Rom. ix. 15, 18.—b James i. 13, 17. 1 John i. 5.—c Acts ii. 23. Matt. xvii. 12. Acts iv. 27, 28. John xix. 11. Prov. xvi. 33.

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

d Acts xv. 18. 1 Sam. xxiii. 11, 12. Matt. xi. 21, 23.—e Rom. ix. 11, 13, 16, 18.

III. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

f 1 Tim. v. 21. Mat. xxv. 41.—g Rom. ix. 22, 23. Eph. i. 5, 6. Prov. xvi. 4.

IV. These angels and men, thus predestinated, and

foreordained, are particularly and unchangeably designed ; and their number is so certain and definite, that it cannot be either increased or diminished.^A

^A 2 Tim. ii. 19. John xiii. 18.

V. Those of mankind that are predestinated unto 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, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto ; and all to the praise of his glorious grace.^I

^I Eph. i. 4, 9, 11. Rom. viii. 30. 2 Tim. i. 9. 1 Thes. v. 9.—
^L Rom. ix. 11, 13, 16. Eph. i. 4, 9.—^I Eph. i. 6, 12.

VI. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto.^m Wherefore they who are elected being fallen in Adam, are redeemed by Christ ;ⁿ are effectually called unto faith in Christ by his Spirit working in due season ; are justified, adopted, sanctified,^o and kept by his power through faith unto salvation.^p Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.^q

^m 1 Pet. i. 2. Eph. i. 4, 5. Eph. ii. 10. 2 Thes. ii. 13.—ⁿ 1 Thes. v. 9, 10. Tit. ii. 14.—^o Rom. viii. 30. Eph. i. 5. 2 Thes. ii. 13.—^p 1 Pet. i. 5.—^q John xvii. 9. Rom. viii. 28—30. John vi. 44, 45. John x. 26. John vii. 47. 1 John ii. 19.

VII. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice.^r

^r Mat. xi. 25, 26. Rom. ix. 17, 18, 21, 22. 2 Tim. ii. 19, 20. Jude, ver. 4. 1 Pet. ii. 8.

VIII. The doctrine of this high mystery of predestina-

tion is to be handled with special prudence and care,^s that men attending to 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.^t So shall this doctrine afford matter of praise, reverence, and admiration of God,^u and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel.^w

^s Rom. ix. 20. Rom. xi. 33. Deut. xxix. 29.—^t 2 Pet. i. 10.—
^u Eph. i. 6. Rom. xi. 33.—^w Rom. xi. 5, 6, 20. 2 Pet. i. 10.
Rom. viii. 33. Luke x. 20.

CHAP. IV. *Of Creation.*

It pleased God the Father, Son, and Holy Ghost,^a for the manifestation of the glory of his eternal power, wisdom, and goodness,^b in the beginning, to create, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.^c

^a Hob. i. 2. John i. 2, 3. Gen. i. 2. Job. xxvi. 13. Job xxxiii. 4.—^b Rom. i. 20. Jer. x. 12. Psal. civ. 24. Psal. xxxiii. 5, 6.—^c (the whole 1st chap. of Genesis.) Hob. x. 2. Col. i. 16. Acts xvii. 24.

II. After God had made all other creatures, he created man, male and female,^d with reasonable and immortal souls,^e endued with knowledge, righteousness, and true holiness, after his own image,^f having the law of God written in their hearts,^g and power to fulfil it;^h and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.ⁱ Besides this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil;^j which while they kept, they were happy in their communion with God, and had dominion over his creatures.^k

^d Gen. i. 27.—^e Gen. ii. 7. Eccl. xii. 7. Luke xlii. 43. Mat. x. 28.—^f Gen. i. 26. Col. iii. 10. Eph. iv. 24.—^g Rom. ii. 14. 15.—^h Eccl. vii. 29.—ⁱ Gen. iii. 6. Eccl. vi. 20.—^j Gen. ii. 17. Gen. iii. 3, 9, 10, 11, 23.—^k Gen. i. 28, 29.

CHAP. V. *Of Providence.*

God, the great creator of all things, doth uphold,^a direct, dispen, and govern all creatures, actions and things,^b from the greatest even to the least,^c by his most wise and holy providence,^d according to his infallible foreknowledge,^e and the free and immutable counsel of his own will,^f to the praise of the glory of his wisdom, power, justice, goodness, and mercy.^g

^a Heb. i. 3.—^b Dan. iv. 34, 35. Psal. cxxxv. 6. Acts xvii. 25, 26, 28. Job, chapters xxxviii, xxxix, xl, xli.—^c Mat. x. 29, 30, 31.—^d Prov. xv. 3. Psal. civ. 24. Psal. cxlv. 17.—^e Acts xv. 18. Psal. xciv. 8, 9, 10, 11.—^f Eph. i. 11. Psal. xxxiii. 10, 11.—^g Isa. lxiii. 14. Eph. iii. 10. Rom. ix. 17. Gen. xlv. 7, Psal. cxlv. 7.

II. Although, in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;^h yet, by the same providence, he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.ⁱ

^h Acts ii. 23.—ⁱ Gen. viii. 22. Jer. xxxi. 35. Exod. xxi. 13. Deut. xix. 5. 1 Kings xxii. 28, 34. Isa. x. 6, 7.

III. God in his ordinary providence maketh use of means,^k yet is not bound to work without,^l above,^m and against them,ⁿ according to his pleasure.

^k Acts xxvii. 31, 44. Isa. lv. 10, 11. Hos. ii. 21, 22.—^l Hos. i. 7. Matt. iv. 4. Job xxiv. 10.—^m Rom. iv. 19, 20, 21.—ⁿ 2 Kings vi. 6. Dan. iii. 27.

IV. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall,^o and all other sins of angels and men,^p and that not by a bare permission,^q but such as hath joined with it a most wise and powerful bounding,^r and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends;^s yet so as the sinfulness thereof proceedeth only from the creature, and not from God; who,

being most holy and righteous, neither is nor can be the author or approver of sin.^s

^e Rom. xi. 32, 33, 34. ² Sam. xxiv. 1. ¹ Chron. xxi. 1. ¹ Kings xxii. 22, 23. ¹ Chron. x. 4, 13, 14. ² Sam. xvi. 10, Acts ii. 23. Acts iv. 27, 28.—^p Acts xiv. 16.—^q Psal. lxxvi. 10. ² Kings xix. 28.—^r Gen. i. 20. Isa. x. 6, 7, 13.—^s James i. 13, 14, 17. ¹ John ii. 16. Psal. i. 21.

V. The most wise, righteous, and gracious God, doth oftentimes leave for a season his own children to manifold temptations, and the corruption 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 sundry other just and holy ends.^w

^t 2 Chron. xxxii. 25, 26, 31. ² Sam. xxiv. 1.—² Cor. xii. 7, 8, 9. Psal. lxxiii. throughout.—^u Psal. lxxvii. 1, 10, 12. [*Read the intermediate Verses in the Bible.*] Mark xiv. 66—72, with John xxi. 15, 16, 17.

VI. As for those wicked and ungodly men whom God, as a righteous judge, for former sins, doth blind and harden,^x from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts;^y but sometimes also withdraweth the gifts which they had,^z and exposeth them to such objects as their corruption makes occasion of sin;^a and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan;^b whereby it comes to pass, that they harden themselves even under those means which God useth for the softening of others.^c

^x Rom. i. 24, 26, 28. Rom. xi. 7, 8.—^y Deut. xxix. 4.—^z Matt. xiii. 12. Matt. xxv. 29.—^a Deut. ii. 30. ² Kings vii. 12, 13.—^b Psal. lxxxi. 11, 12. ² Thess. ii. 10, 11, 12.—^c Exod. vii. 3, with Exod. viii. 15, 32. ² Cor. ii. 15, 16. Isa. vii. 14. ¹ Pet. ii. 7, 8. Isa. vi. 9, 10. Acts xxviii. 26, 27.

VII. As the providence of God doth, in general, reach to all creatures: so, after a most special manner, it

taketh care of his church, and disposeth all things to the good thereof.^d

^d 1 Tim. iv. 10. Amos. ix. 8, 9. Rom. viii. 28. Isa. xlii. 3. 4, 5, 14.

CHAP. VI. *Of the Fall of Man, of Sin, and of the Punishment thereof.*

Our first parents being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit.^a This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.^b

^a Gen. iii. 13. ^b 2 Cor. xi. 3.—^b Rom. xi. 32.

II. By this sin they fell from their original righteousness, and communion with God,^c and so became dead in sin,^d and wholly defiled in all the faculties and parts of soul and body.^e

^c Gen. iii. 6, 7, 8. Eccl. vii. 29. Rom. iii. 23.—^d Gen. ii. 17. Eph. ii. 1.—^e Tit. i. 15. Gen. vi. 5. Jer. xvii. 9. Rom. iii. 10—18.

III. They being the root of all mankind, the guilt of this sin was imputed,^f and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation.^g

^f Gen. i. 27, 28. Gen. ii. 16, 17. Acts xvii. 26. Rom. v. 12, 15, 16, 17, 18, 19. 1 Cor. xv. 21, 22, 45, 49.—^g Psal. li. 5. Gen. v. 3. Job xiv. 4. Job xv. 14.

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good,^h and wholly inclined to all evil,ⁱ do proceed all actual transgressions.^k

^h Rom. v. 6. Rom. viii. 7. Rom. vii. 18. Col. i. 21.—ⁱ Gen. vi. 5. Gen. viii. 21. Rom. iii. 10, 11, 12.—^k James i. 14, 15. Eph. ii. 2, 3. Matt. xv. 19.

V. This corruption of nature, during this life, doth remain in those that are regenerated;^l and although it

be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin.^m

11 John i. 8, 10. Rom. vii. 14, 17, 18, 23. James iii. 2. Prov. xx. 9. Eccl. vii. 20.—^m Rom. vii. 5, 7, 8, 25. Gal. v. 17.

VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto,ⁿ doth, in its own nature, bring guilt upon the sinner,^o whereby he is bound over to the wrath of God,^p and curse of the law,^q and so made subject to death,^r with all miseries, spiritual,^s temporal,^t and eternal.^u

ⁿ 1 John iii. 4.—^o Rom. ii. 15. Rom. iii. 9, 19.—^p Eph. ii. 3.—^q Gal. iii. 10.—^r Rom. vi. 23.—^s Eph. iv. 18.—^t Rom. viii. 20. Lam. iii. 39.—^u Matt. xxv. 41. 2 Thess. i. 9.

CHAP. VII. *Of God's Covenant with Man.*

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 any fruition of him as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.^a

^a Isa xl. 13—17. Job. ix. 32, 33. 1 Sam. ii. 25. Psal. cxlii. 5, 6. Psal. c. 2, 5. Job xxii. 2, 3. Job xxxv. 7, 8. Luke xvi. 10. Acts xvii. 24, 25.

II. The first covenant made with man was a covenant of works,^b wherein life was promised to Adam, and in him to his posterity,^c upon condition of perfect and personal obedience.^d

^b Gal. iii. 12.—^c Rom. x. 5. Rom. v. 12—20.—[See Chap. vi. Sec. 3. letter f.]—^d Gen. ii. 17. Gal. iii. 10.

III. Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second,^e commonly called the Covenant of Grace; wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved;^f and promising to give unto all those that

are ordained unto life his holy spirit, to make them willing and able to believe.*g*

e Gal. iii. 21. Rom. viii. 3. Rom. iii. 10, 21. Gen. iii. 15. Isa. xlii. 6.—*f* Mark xvi. 15, 16. John iii. 16. Rom. x. 6, 9. Gal. iii. 11.—*g* Ezek. xxxvi. 26, 27. John vi. 44, 45.

IV. This covenant of grace is frequently set forth in the Scripture by the name of a Testament, in reference to the death of Jesus Christ the testator, and to the everlasting inheritance, with all things belonging to it, herein bequeathed.*h*

h Heb. ix. 15, 16, 17. Heb. xii. 22. Luke xxii. 20. 1 Cor. xi. 25.

V. This covenant was differently administered in the time of the law, and in the time of the Gospel: *i* under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come, *k* which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith of the promised Messiah, *l* by whom they had full remission of sins, and eternal salvation; and is called the Old Testament.*m*

i 2 Cor. iii. 6, 7, 8, 9.—*k* Heb. Chapters viii. ix. x. Rom. iv. 11. Col. ii. 11, 12. 1 Cor. v. 7.—*l* 1 Cor. x. 1, 2, 3, 4. Heb. xi. 13. John viii. 56.—*m* Gal. iii. 7, 8, 9, 14.

VI. Under the Gospel, when Christ the substance was exhibited, the ordinances in which this covenant is dispensed are the preaching of the word, and the administration of the sacraments of Baptism and the Lord's Supper; *o* which, though fewer in number, and administered with more simplicity, and less outward glory, yet in them it is held forth in more fulness, evidence, and spiritual efficacy, *p* to all nations, both Jews and Gentiles; *q* and is called the New Testament.*r* There are not, therefore, two covenants of grace differing in substance, but one and the same under various dispensations.*s*

n Col. ii. 17.—*o* Matt. xxviii. 19, 20. 1 Cor. xi. 23, 24, 25.—

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ii. 15—19.—*r* Luke xxii. 20.—*s* Gal. iii. 14, 16. Acts xv. 11.
Rom. iii. 21, 22, 23, 30. Psal. xxxii. 1. With Rom. iv. 3, 6, 16,
17, 23, 24. Heb. xiii. 8.

CHAP. VIII. *Of Christ the Mediator.*

It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and man; *a* the Prophet, *b* Priest, *c* and king; *d* the Head and Saviour of his Church; *e* the Heir of all things; *f* and Judge of the world: *g* unto whom he did from all eternity give a people to be his seed, *h* and to be by him in time redeemed, called, justified, sanctified, and glorified. *i*

a Isa. xlii. 1. 1 Pet. i. 19, 20. John. iii. 16. 1 Tim. ii. 5.—
b Acts iii. 22.—*c* Heb. v. 5, 6.—*d* Psal. ii. 6. Luke i. 33.—*e* Eph.
v. 23.—*f* Heb. i. 2.—*g* Acts xvii. 31.—*h* John xvii. 6. Psal. xxii.
30. Isa. liii. 10.—*i* 1 Tim. ii. 6. Isa. lv. 4, 5. 1 Cor. i. 30.

II. The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him man's nature, *k* with all the essential properties and common infirmities thereof, yet without sin; *l* being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. *m* So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. *n* Which person is very God and very man, yet one Christ, the only Mediator between God and man. *o*

k John i. 1, 14. 1 John v. 20. Phil. ii. 6. Gal. iv. 4.—*l* Heb.
ii. 14, 16, 17. Heb. iv. 15.—*m* Luke i. 27, 31, 35. Gal. iv. 4.—
n Luke i. 35. Col. ii. 9. Rom. ix. 5. 1 Pet. iii. 18. 1 Tim. iii.
16.—*o* Rom. i. 3, 4. 1 Tim. ii. 5.

III. The Lord Jesus, in his human nature thus united to the divine, was sanctified and anointed with the Holy Spirit above measure; *p* having in him all the treasures of wisdom and knowledge; *q* in whom it pleased the Father that all fulness should dwell: *r* to the end, that

being holy, harmless, undefiled, and full of grace and truth,^s he might be thoroughly furnished to execute the office of a Mediator and surety.^t Which office he took not unto himself, but was thereunto called by his Father;^u who put all power and judgment into his hand, and gave him commandment to execute the same.^x

^p Psal. xlv. 7. John iii. 34.—^q Col. ii. 3.—^r Col. i. 19.—^s Heb. vii. 26. John i. 14.—^t Acts x. 36. Heb. xii. 24. Heb. vii. 22.—^u Heb. v. 4, 5.—^x John v. 22, 27. Mat. xxviii. 18. Acts ii. 36.

IV. This office the Lord Jesus did most willingly undertake;^y which that he might discharge, he was made under the law,^z and did perfectly fulfil it;^a endured most grievous torments immediately in his soul,^b and most painful sufferings in his body;^c was crucified, and died;^d was buried, and remained under the power of death, yet saw no corruption.^e On the third day he arose from the dead,^f with the same body in which he suffered;^g with which also he ascended into heaven, and there sitteth at the right hand of his Father,^h making intercession;ⁱ and shall return to judge men and angels at the end of the world.^k

^y Psal. xl. 7, 8. Heb. x. 5—10. John x. 18. Phil. ii. 8.—^z Gal. iv. 4.—^a Mat. iii. 15. Mat. v. 17.—^b Mat. xxvi. 37, 38. Luke xxii. 44. Mat. xxvii. 46.—^c Matthew, *Chapters xxvi. and xxvii.*—^d Philip. ii. 8.—^e Acts ii. 23, 24, 27. Acts xiii. 37. Rom. vi. 9.—^f 1 Cor. xv. 3, 4, 5.—^g John xx. 25, 27.—^h Mark xvi. 19.—ⁱ Rom. viii. 32. Heb. ix. 24. Heb. vii. 25.—^k Rom. xiv. 9, 10. Acts i. 11. Acts x. 42. Mat. xiii. 40, 41, 42. Jude, ver. 6. 2 Pet. ii. 4.

V. 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 his Father;^l and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.^m

^l Rom. v. 19. Heb. ix. 14, 16. Heb. x. 14. Eph. v. 2. Rom. iii. 25, 26.—^m Dan. ix. 24, 26. Col. i. 19, 20. Eph. i. 11, 14. John xvii. 2. Heb. ix. 12, 15.

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8. Acts ii.

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v. 2. Rom.
h. i. 11, 14.

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ally wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits thereof, were communicated unto the elect in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein he was revealed and signified to be the Seed of the woman, which should bruise the serpent's head, and the Lamb slain from the beginning of the world, being yesterday and to-day the same, and for ever.*n*

n Gal. iv. 4, 5. Gen. iii. 15. Rev. xiii. 8. Heb. xiii. 8.

VII. Christ, in the work of mediation, acteth according to both natures ; by each nature doing that which is proper to itself :*o* 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.*p*

o Heb. ix. 14. 1 Pet. iii. 18.—*p* Acts xx. 28. John iii. 13. 1 John iii. 16.

VIII. To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same ;*q* making intercession for them ;*r* and revealing unto them, in and by the word, the mysteries of salvation ;*s* effectually persuading them by his Spirit to believe and obey ; and governing their hearts by his word and Spirit ;*t* overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.*u*

q John vi. 37, 39. John x. 15, 16.—*r* 1 John ii. 1, 2. Rom. viii. 34.—*s* John xv. 13, 15. Eph. i. 7, 8, 9. John xvii. 6.—*t* John xiv. 16. Heb. xii. 2. 2 Cor. iv. 13. Rom. viii. 9, 14. Rom. xv. 18, 19. John xvii. 17.—*u* Psal. cx. 1. 1 Cor. xv. 25, 26. Mal. iv. 2, 3. Col. ii. 15.

CHAP. IX. *Of Free Will.*

God hath endued the will of man with that natural liberty, that it is neither forced, nor by any absolute necessity of nature determined, to good or evil.*v*

v Mat. xvii. 12. James i. 14. Deut. xxx. 19.

II. Man, in his state of innocency, had freedom and power to will and to do that which is good and well pleasing to God; *b* but yet mutably, so that he might fall from it. *c*

b Eccl. vii. 29. Gen. i. 26.—*c* Gen. ii. 16, 17. Gen. iii. 6.

III. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; *d* so as a natural man, being altogether averse from that good, *e* and dead in sin, *f* is not able, by his own strength, to convert himself, or to prepare himself thereunto. *g*

d Rom. v. 6. Rom. viii. 7. John xv. 5.—*e* Rom. iii. 10, 12.—*f* Eph. ii. 1. 5. Col. ii. 13.—*g* John vi. 44, 65. Eph. ii. 2, 3, 4, 5. 1 Cor. ii. 14. Tit. iii. 3, 4, 5.

IV. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin, *h* and by his grace alone enables him freely to will and to do that which is spiritually good; *i* yet so as that, by reason of his remaining corruption, he doth not perfectly nor only will that which is good, but doth also will that which is evil. *k*

h Col. i. 13. John viii. 34, 36.—*i* Phil. ii. 13. Rom. vi. 18, 22.—*k* Gal. v. 17. Rom. vii. 15, 18, 19, 21, 23.

V. The will of man is made perfectly and immutably free to do good alone in the state of glory only. *l*

l Eph. iv. 13. Heb. xii. 23. 1 John iii. 2. Jude, ver. 24.

CHAP. X. *Of Effectual Calling.*

All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, *a* by his word and Spirit, *b* out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; *c* enlightening their minds spiritually and savingly to understand the things of God; *d* taking away their heart of stone, and giving unto them an heart of flesh; *e* renewing their wills, and, by his almighty power, determining them to that which is good; *f* and effectually drawing them to Jesus

Christ; *g* yet so as they come most freely, being made willing by his grace. *h*

a Rom. viii. 30. Rom. xi. 7. Eph. i. 10, 11.—*b* 2 Thess. 13. 14. 2 Cor. iii. 3. *c* Rom. viii. 2. Eph. ii. 1, 2, 3, 4, 5. 2 Tim. i. 9, 10.—*d* Acts xxvi. 18. 1 Cor. ii. 10, 12. Eph. i. 17, 18.—*e* Ezek. xxxvi. 26.—*f* Ezek. xi. 19. Phil. ii. 13. Deut. xxx. 6. Ezek. xxxvi. 27.—*g* Eph. i. 19. John vi. 44, 45.—*h* Cant. i. 4. Psal. cx. 3. John vi. 37. Rom. vi. 16, 17, 18.

II. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man: *i* who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, *k* he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it. *l*

i 2 Tim. i. 9. Tit. iii. 4, 5. Eph. ii. 4, 5, 8, 9. Rom. ix. 11.—*k* 1 Cor. ii. 14. Rom. viii. 7. Eph. ii. 5.—*l* John. vi. 37. Ezek. xxxvi. 27. John v. 25.

III. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, *m* who worketh when, and where, and how he pleaseth. *n* So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word. *o*

m Luke xviii. 15, 16. Acts ii. 38, 39. John iii. 3, 5. 1 John v. 12. Rom. viii. 9. [*Compared together.*]
n John iii. 8.—*o* 1 John v. 12. Acts iv. 12.

IV. Others not elected, although they may be called by the ministry of the word, *p* and may have some common operations of the Spirit, *q* yet they never truly come unto Christ, and therefore cannot be saved: *r* much less can men not professing the Christian religion be saved in any other way whatsoever, be they ever so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; *s* and to assert and maintain that they may, is very pernicious, and to be detested. *t*

p Mat. xxii. 14.—*q* Mat. vii. 22. Mat. xiii. 20, 21. Heb. vi. 4, 5.—*r* John vi. 64, 65, 66. John viii. 24.—*s* Acts iv. 12. John xiv. 6. Eph. ii. 12. * John iv. 22. John xv. 3.—*t* 2 John, ver. 9, 10, 11. 1 Cor. xvi. 22. Gal. i. 6, 7, 8.

CHAP. XI. *Of Justification.*

Those whom God effectually calleth he also freely justifieth;^a not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for any thing wrought in them, or done by them, but for Christ's sake alone: not by imputing faith itself, the act of believing, or any other evangelical obedience, to them as their righteousness; but by imputing the obedience and satisfaction of Christ unto them,^b they receiving and resting on him and his righteousness by faith: which faith they have not of themselves; it is the gift of God.^c

^a Rom. viii. 30. Rom. iii. 24.—^b Rom. iv. 5, 6, 7, 8. 2 Cor. v. 19, 21. Rom. iii. 22, 24, 25, 27, 28. Tit. iii. 5, 7. Eph. i. 7. Jer. xxiii. 6. 1 Cor. i. 30, 31. Rom. v. 17, 18, 19.—^c Acts x. 44. Gal. ii. 16. Phil. iii. 9. Acts xiii. 38, 39. Eph. ii. 7, 8.

II. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification;^d yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.^e

^d John i. 12. Rom. iii. 28. Rom. v. 1.—^e James ii. 17, 22, 26. Gal. v. 6.

III. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf.^f Yet, in as much as he was given by the Father for them,^g and his obedience and satisfaction accepted in their stead,^h and both freely, not for any thing in them, their justification is only of free grace;ⁱ that both the exact justice and rich grace of God might be glorified in the justification of sinners.^k

^f Rom. v. 8, 9, 10, 19. Eph. ii. 5, 6. Heb. x. 10, 14. Dan. ix. 24, 26. Isa. liii. 4, 5, 6, 12.—^g Rom. viii. 32.—^h 2 Cor. v. 21. Mat. iii. 17. Eph. i. 2.—ⁱ Rom. iii. 24. Eph. i. 7.—^k Romans iii. 26. Eph. ii. 7.

IV. God did from all eternity decree to justify all the elect;^l and he hath put them into this world of sinners, that he might display to all the fulness of time, his mercy to their sins, and his righteousness again for their justification:^m

nevertheless, they are not justified, until the Holy Spirit doth in due time actually apply Christ unto them.ⁿ

^l Gal. iii. 8. ^{Pet.} i. 2, 19, 20. ^{Rom.} viii. 30.—^m Gal. iv. 4. ¹ Tim. ii. 6. ^{Rom.} iv. 25.—ⁿ Col. i. 21, 22. ^{Gal.} ii. 16. ^{Tit.} iii. 4, 5, 6, 7.

V. God doth continue to forgive the sins of those that are justified: ^o and although they can never fall from the state of justification, ^p yet they may by their sins fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.^q

^o Mat. vi. 12. ¹ John i. 7, 9. ¹ John ii. 1, 2.—^p Luke xxii. 32. ^{John} x. 28. ^{Heb.} x. 14.—^q ^{Psal.} lxxxix. 31, 32, 33. ^{Psal.} li. 7—12. ^{Psal.} xxxii. 5. ^{Mat.} xxvi. 75. ¹ Cor. xi. 30, 32. ^{Luke} i. 20.

VI. 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.^r

^r Gal. iii. 9, 13, 14. ^{Rom.} iv. 22, 23, 24. ^{Heb.} xiii. 8.

CHAP. XII. *Of Adoption.*

All those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of adoption; ^a by which they are taken into the number, and enjoy the liberties and privileges of the children of God; ^b have his name put upon them, ^c receive the spirit of adoption; ^d have access to the throne of grace with boldness; ^e are enabled to cry, Abba, Father; ^f are pitied, ^g protected, ^h provided for, ⁱ and chastened by him as by a father; ^k yet never cast off, ^l but sealed to the day of redemption, ^m and inherit the promises, ⁿ as heirs of everlasting salvation.^o

^a Eph. i. 5. ^{Gal.} iv. 4, 5.—^b ^{Rom.} viii. 17. ^{John} i. 12.—^c ^{Jer.} xiv. 9. ² Cor. vi. 18. ^{Rev.} iii. 12.—^d ^{Rom.} viii. 15.—^e Eph. iii. 12. ^{Rom.} v. 2.—^f ^{Gal.} iv. 6.—^g ^{Psal.} ciii. 13.—^h ^{Prov.} xiv. 26.—ⁱ ^{Mat.} vi. 30, 32. ¹ ^{Pet.} v. 7.—^k ^{Heb.} xii. 6.—^l ^{Lam.} iii. 31.—^m Eph. iv. 30.—ⁿ ^{Heb.} vi. 12.—^o ¹ ^{Pet.} i. 3, 4. ^{Heb.} i. 14.

CHAP. XIII. *Of Sanctification.*

They who are effectually called and regenerated, having a new heart and a new spirit created in them, are farther sanctified really and personally, through the virtue of Christ's death and resurrection,^a by his word and Spirit dwelling in them;^b the dominion of the whole body of sin is destroyed,^c and the several lusts thereof are more and more weakened and mortified;^d and they more and more quickened and strengthened in all saving graces,^e to the practice of true holiness, without which no man shall see the Lord.^f

^a 1 Cor. vi. 11. Acts xx. 32. Phil. iii. 10. Rom. vi. 5, 6.—^b John xvii. 17. Eph. v. 26. 2 Thes. ii. 13.—^c Rom. vi. 6, 14.—^d Gal. v. 24. Rom. viii. 13.—^e Col. i. 11. Eph. iii. 16, 17, 18, 19.—^f 2 Cor. vii. 1. Heb. xii. 14.

II. This sanctification is throughout in the whole man,^g yet imperfect in this life; there abideth still some remnants of corruption in every part;^h whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.ⁱ

^g 1 Thes. v. 23.—^h 1 John i. 10. Rom. vii. 18, 23. Phil. iii. 12.—ⁱ Gal. v. 17. 1 Pet. ii. 11.

III. In which war, although the remaining corruption for a time may much prevail,^k yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;^l and so the saints grow in grace,^m perfecting holiness in the fear of God.ⁿ

^k Rom. vii. 23.—^l Rom. vi. 14. 1 John v. 4. Eph. iv. 15, 16.—^m 2 Pet. iii. 18. 2 Cor. iii. 18.—ⁿ 2 Cor. vii. 1.

CHAP. XIV. *Of Saving Faith.*

The grace of faith, whereby the elect are enabled to believe to the saving of their souls,^a is the work of the Spirit of Christ in their hearts,^b and is ordinarily wrought by the ministry of the word;^c by which also,

and by the administration of the sacraments, and prayer, it is increased and strengthened.^d

^e Heb. x. 39.—^b 2 Cor. iv. 13. Eph. i. 17, 19. Eph. ii. 8.
—^c Rom. x. 14, 17.—^d 1 Pet. ii. 2. Acts xx. 32. Rom. iv. 11.
Luke xvii. 5. Rom. i. 16, 17.

II. By this faith, a Christian believeth to be true whatsoever is revealed in the word, for the authority of God himself speaking therein; and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, ^f trembling at the threatenings, ^g and embracing the promises of God for this life and that which is to come. ^h But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace. ⁱ

^e John iv. 42. 1 Thes. ii. 13. 1 John v. 10. Acts xxiv. 14.
—^f Rom. xvi. 26.—^g Isa. lxvi. 2.—^h Heb. xi. 13. 1 Tim. iv. 8.—ⁱ John i. 12. Acts xvi. 31. Gal. ii. 20. Acts xv. 11.

III. This faith is different in degrees, weak or strong; it may be often and many ways assailed and weakened, but gets the victory; ^j growing up in many to the attainment of a full assurance through Christ, ^m who is both the author and finisher of our faith ⁿ

^k Heb. v. 13, 14. Rom. iv. 19, 20. Mat. vi. 30. Mat. viii. 10.—^l Luke xxii. 31, 32. Eph. vi. 16. 1 John v. 4, 5.—^m Heb. vi. 11, 12. Heb. x. 22. Col. ii. 2.—ⁿ Heb. xii. 2.

CHAP. XV. *Of Repentance unto Life.*

Repentance unto life is an evangelical grace, ^a the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ. ^b

^a Zech. xii. 10. Acts xi. 18.—^b Luke xxiv. 47. Mark i. 15. Acts xx. 21.

II. By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his

mercy in Christ to such as are penitent, so grieves for and hates his sins, as to turn from them all unto God, c purposing and endeavouring to walk with him in all the ways of his commandments. d

• Ezek. xviii. 30, 31. Ezek. xxxvi. 31. Isa. xxx. 22. Psal. li. 4. Jer. xxxi. 18, 19. Joel ii. 12, 13. Amos v. 15. Psal. cxix. 138. 2 Cor. vii. 11.—d Psal. cxix. 6, 59, 106. Luke i. 6. 2 Kings xxiii. 25.

III. Although repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof, which is the act of God's free grace in Christ; yet is it of such necessity to all sinners, that none may expect pardon without it. g

• Ezek. xxxvi. 31, 32. Ezek. xvi. 61, 62, 63.—f Hos. xiv. 2, 4. Rom. iii. 24. Eph. i. 7.—g Luke xiii. 3, 5. Acts xvii. 30, 31.

IV. As there is no sin so small but it deserves damnation; & so there is no sin so great that it can bring damnation upon those who truly repent. i

• Rom. vi. 23. Rom. v. 12. Matt xii. 36.—i Isa. lv. 7. Rom. vii. 1. Isa. i. 16, 18.

V. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavour to repent of his particular sins particularly. k

• Psal. xix. 13. Luke xix. 8. 1 Tim. i. 13, 15.

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof; upon which, and the forsaking of them, he shall find mercy; so he that scandalizeth his brother, or the church of Christ, ought to be willing, by a private or public confession and sorrow for his sin, to declare his repentance to those that are offended; who are thereupon to be reconciled to him, and in love to receive him. o

• Psal. li. 4, 5, 7, 9, 14. Psal. xxxii. 5, 6.—n Prov. xxviii. 13. 1 John i. 2.—o James v. 16. Luke xvii. 3, 4. John vii. 19. [Psal. li. throughout.] o 2 Cor. ii. 8.

CHAP. XVI. *Of Good Works.*

Good works are only such as God hath commanded in his holy word,^a and not such as, without the warrant thereof, are devised by men, out of blind zeal, or upon any pretence of good intention.^b

^a Micah vi. 8. Rom. xii. 2. Heb. xiii. 21.—^b Matt. xv. 9. Isa. xxix. 13. 1 Pet. i. 18. Rom. x. 2. John xvi. 2. 1 Sam. xv. 21—23.

II. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;^c and by them believers manifest their thankfulness,^d strengthen their assurance,^e edify their brethren,^f adorn the profession of the gospel,^g stop the mouths of the adversaries,^h and glorify God,ⁱ whose workmanship they are, created in Christ Jesus thereunto;^j that, having their fruit unto holiness, they may have the end eternal life.^k

^c James ii. 18, 22.—^d Psal. cxvi. 12, 13. 1 Pet. ii. 9.—^e 1 John ii. 3, 5. 2 Pet. i. 9—10.—^f 2 Cor. ix. 2. Matt. v. 16.—^g Tit. ii. 5, 9, 10, 11, 12. 1 Tim. vi. 1.—^h 1 Pet. ii. 15.—ⁱ 1 Pet. ii. 12. Phil. i. 11. John xv. 8.—^k Eph. ii. 10.—^j Rom. vi. 22.

III. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ.^m And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure:ⁿ 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.^o

^m John xv. 4, 5, 6. Ezek. xxxvi. 26, 27.—ⁿ Phil. ii. 13. Phil. iv. 13. 2 Cor. iii. 5.—^o Phil. ii. 12. Heb. vi. 11, 12. 2 Pet. i. 3, 5, 10, 11. Isa. lxiv. 7. 2 Tim. i. 6. Acts, xxvi. 6, 7. Jude, 5, 20, 21.

IV. They who in their obedience attain to the greatest height which is possible in this life, are as far from being able to supererogate, and to do more than God.

requires, that they fall short of much, which in duty they are bound to do.^p

^p Luke xvii. 10. Neh. xiii. 22. Job ix. 2, 3. Gal. v. 17.

V. We cannot, by our best works, merit pardon of sin, or eternal life, at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;^q but when we have done all we can, we have done but our duty, and are unprofitable servants;^r and because, as they are good, they proceed from his Spirit;^s 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.^t

^q Rom. iii. 20. Rom. iv. 2, 4, 6. Eph. ii. 8, 9. Tit. iii. 5, 6, 7. Rom. viii. 18. Psal. xvi. 2. Job. xxii. 2, 3. Job xxxv. 7, 8. —^r Luke xvii. 10. —^s Gal. v. 22, 23. —^t Isa. lxi. 16. Gal. v. 17. Rom. vii. 15, 18. Psal. cxlii. 2. Psal. cxxx. 3.

VI. Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him;^v not as though they were in this life wholly unblameable and unreprovable in God's sight;^w 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.^x

^v Eph. i. 6. 1 Pet. ii. 5. Exod. xxviii. 38. Gen. iv. 4. Heb. xi. 4. —^w Job ix. 20. Psal. cxlii. 2. —^x Heb. xiii. 20, 21. 2 Cor. viii. 12. Heb. vi. 10. Matt. xxv. 21, 23.

VII. 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;^y yet, because they proceed not from an heart purified by faith;^z nor are done in a right manner, according to the word;^a nor to a right end, the glory of God;^b they are therefore sinful, and cannot please God, or make a man meet to receive grace from God.^c And yet their neglect of them is more sinful, and displeasing unto God.^d

^y 2 Kings x. 30, 31. 1 Kings xxi. 27, 29. Phil. i. 15, 16, 18.

—*z* Gen. iv. 5. Heb. xi. 4, 6.—*a* 1 Cor. xiii. 3. Isa. i. 12.—
b Matt. vi. 2, 5, 16.—*c* Hag. ii. 14. Tit. i. 15. Amos. v. 21. 32.
 Hosea i. 4. Rom. ix. 16. Tit. iii. 5.—*d* Psal. xiv. 4. Psal. xxxvi.
 3. Job xxi. 14, 15. Matt. xxv. 41, 42, 43, 45. Matt. xxiii. 23.

CHAP. XVII *Of the Perseverance of the Saints.*

They whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.*a*

a Phil. i. 6. 2 Pet. i. 10. John x. 28, 29. 1 John iii. 9. 1 Pet. i. 5, 9.

II. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father; *b* upon the efficacy of the merit and intercession of Jesus Christ; *c* the abiding of the Spirit, and of the seed of God within them; *d* and the nature of the covenant of grace; *e* from all which ariseth also the certainty and infallibility thereof; *f*

b 2 Tim. ii. 18, 19. Jer. xxxi. 3.—*c* Heb. x. 10, 14. Heb. xiii. 20, 21. Heb. ix. 12—15. Rom. viii. 33—39. John xvii. 11, 24. Luke xxii. 32. Heb. vii. 25.—*d* John xiv. 16, 17. 1 John ii. 27. 1 John iii. 9.—*e* Jer. xxxii. 40.—*f* John x. 28. 2 Thes. iii. 3. 1 John ii. 19.

III. Nevertheless they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins; *g* and for a time continue therein; *h* whereby they incur God's displeasure; *i* and grieve his Holy Spirit; *k* come to be deprived of some measure of their graces and comforts; *l* have their hearts hardened; *m* and their consciences wounded; *n* hurt and scandalize others; *o* and bring temporal judgments upon themselves. *p*

g Mat. xxvi. 70, 72, 74.—*h* Psal. li. [the title.] Ver. 14.—*i* Isa. lxiv. 5, 7, 9. 2 Sam. xi. 27.—*k* Eph. iv. 30.—*l* Psal. li. 8, 10, 19. Rev. ii. 4. Cant. v. 2, 3, 4, 6.—*m* Isa. lxiii. 17. Mark vi. 52.

Mark xvi. 14.—*n* Psal. xxxii 3, 4. Psal. li. 8.—*o* 2 Sam. xli. 14.
—*p* Psal. lxxxix. 31, 32. 1 Cor. xi. 32.

CHAP. XVIII. *Of Assurance of Grace and Salvation.*

Though hypocrites, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God, and estate of salvation; *a* which hope of theirs shall perish; *b* 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; *c* and may rejoice in the hope of the glory of God; which hope shall never make them ashamed. *d*

a Job viii. 13, 14. Micah iii. 11. Deut. xxix. 19. John viii. 41.—*b* Mat. vii. 22, 23.—*c* 1 John ii. 3. 1 John iii. 14, 18, 19, 21, 24. 1 John v. 13.—*d* Rom. v. 2, 5.

II. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope; *e* but an infallible assurance of faith, founded upon the divine truth of the promises of salvation; *f* the inward evidence of those graces unto which these promises are made; *g* the testimony of the spirit of adoption witnessing with our spirits that we are the children of God; *h* which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption. *i*

e Heb. vi. 11, 19.—*f* Heb. vi. 17, 18.—*g* 2 Pet. i. 4, 5, 10, 11. 1 John ii. 3. 1 John iii. 14. 2 Cor. i. 12.—*h* Rom. viii. 15, 16.—*i* Eph. i. 13, 14. Eph. iv. 30. 2 Cor. i. 21, 22.

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it; *k* 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 ordinary means, attain thereunto. *l* And therefore it is the duty of every one to give all diligence to make his calling and election sure; *m* that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love

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and thankfulness to God, and in strength and cheerfulness in the duties of obedience, *n* the proper fruits of this assurance: so far is it from inclining men to looseness. *o*

k 1 John v. 13. Isa. i. 10. Mark ix. 24. Psal. lxxxviii. 1—18. Psal. lxxvii. 1—12.—*l* 1 Cor. ii. 12. 1 John vi. 13. Heb. vi. 11, 12. Eph. iii. 17—19.—*m* 2 Pet. i. 10.—*n* Rom. v. 1, 2, 5. Rom. xiv. 17. Rom. xv. 13. Eph. i. 3, 4. Psal. iv. 6, 7. Psal. cxix. 32.—*o* 1 John ii. 1, 2. Rom. vi. 1, 2. Tit. ii. 11, 12, 14. 2 Cor. vii. 1. Rom. viii. 1, 12. 1 John iii. 2, 3. Psal. cxxx. 4. 1 John i. 6, 7.

IV. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted, as, by negligence in preserving of it; by falling into some special sin, which woundeth the conscience, and grieveth the Spirit; by some sudden or vehement temptation: by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness, and to have no light: *p* yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived, *q* and by the which, in the mean time, they are supported from utter despair. *r*

p Cant. v. 2, 3, 6. Psal. li. 8, 12, 14. Eph. iv. 30, 31. Psal. lxxvii. 1—10. Mat. xxvi. 69,—72. Psal. xxxi. 22. Psal. lxxxviii. Isa. i. 10.—*q* 1 John iii. 9. Luke xxii. 32. Job xiii. 15. Psal. lxxiii. 15. Psal. li. 8, 12. Isa. i. 10.—*r* Micah vii. 7,—9. Jer. xxxii. 10. Isa. liv. 7,—10. Psal. xxii. 1. Psal. lxxxviii. throughout.

CHAP. XIX. *Of the Law of God.*

God gave to Adam a law, as a covenant of works, by which he bound him, and all his posterity, to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it: and endued him with power and ability to keep it. *a*

a Gen. i. 26, 27. Gen. ii. 17. Rom. ii. 14, 15. Rom. x. 5. Rom. v. 12, 19. Gal. iii. 10, 12. Eccl. vii. 29. Job. xxviii. 28.

II. This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon Mount Sinai in ten commandments, and written in two tables; ^b the first four commandments, containing our duty towards God, and the other six our duty to man.^c

^b James i. 25. James ii. 8, 10, 11, 12. Rom. xiii. 8, 9. Deut. v. 32. Deut. x. 4. Exod. xxiv. 1.—^c Mat. xxiii. 37,—40.

III. Besides this law, commonly called Moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances; partly of worship, prefiguring Christ, his graces, actions, sufferings and benefits; ^d and partly holding forth divers instructions of moral duties.^e All which ceremonial laws are now abrogated under the new testament.^f

^d Heb. ix. Heb. x. 1. Gal. iv. 1, 2, 3. Col. ii. 17.—^e 1 Cor. v. 7. 2 Cor. vi. 17. Jude, ver. 23.—^f Col. ii. 14, 16, 17. Dan. ix. 27. Eph. ii. 15, 16.

IV. To them also, as a body politic, he gave sundry judicial laws, which expired together with the state of that people, not obliging any other now, further than the general equity thereof may require.^g

^g Exod. xxi. Exod. xxii. 1—29 Gen. xlix. 10.—1 Pet. ii. 13. 14. Mat. v. 17, 38, 39. 4 Cor. ix. 8, 9, 10.

V. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof; ^h 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.ⁱ Neither doth Christ in the gospel any way dissolve, but strengthen this obligation.^k

^h Rom. xiii. 8, 9, 10. Eph. vi. 2. 1 John ii. 3, 4, 7, 8.—ⁱ James ii. 10, 11.—^k Mat. v. 17, 18, 19. James ii. 8. Rom. iii. 31.

VI. Although true believers be not under the law, as a covenant of works, to be thereby justified or condemned; ^l yet is it 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; ^m discovering also the sinful pollu-

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tions of their nature, hearts, and lives; *n* so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin; *p* together with a clearer sight of the need they have of Christ, and the perfection of his obedience. *p* It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin; *q* and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law. *r* The promises of it, in like manner, shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, *s* although not as due to them by the law as a covenant of works: *t* so as a 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. *u*

l Rom. vi. 14. Gal. ii. 16. Gal. iii. 13. Gal. iv. 4, 5. Acts xiii. 39. Rom. viii. 1.—*m* Rom. vii. 12, 22, 25. Psal. cxix. 4, 5, 6. 1 Cor. vii. 19. Gal. v. 14, 16, 18—23.—*n* Rom. vii. 7. Rom. iii. 20.—*o* James i. 23—25. Rom. vii. 9, 14, 24.—*p* Gal. iii. 24. Rom. vii. 24. Rom. viii. 3, 4.—*q* James ii. 11. Psal. cxix. 101, 104, 128.—*r* Ezra ix. 13, 14. Psal. lxxxix. 30—34.—*s* Lev. xxvi. 1—14.—2 Cor. vi. 16. Eph. vi. 2, 3. Psal. xxxvii. 11.—Mat. v. 5. Psal. xix. 11.—*t* Gal. ii. 16. Luke xvii. 10.—*u* Rom. vi. 12, 14. 1 Pet. iii. 8,—12. Psal. xxxiv. 12,—16. Heb. xii. 28, 29.

VII. Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it; *w* 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. *x*

w Gal. iii. 21.—*x* Ezek. xxxvi. 27. Heb. viii. 10. Jes. xxxi. 33.

CHAP. XX. *Of Christian Liberty, and Liberty of Conscience.*

The liberty which Christ hath purchased for believers under the gospel, consists in their freedom from the

guilt of sin, the condemning wrath of God, the curse of the moral law; *a* and in their being delivered from this present evil world, bondage to Satan, and dominion of sin, *b* from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation; *c* as also in their free access to God, *d* and their yielding obedience unto him, not out of slavish fear, but a child-like love, and willing mind. *e* All which were common also to believers under the law *f* 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, *g* and in greater boldness of access to the throne of grace, *h* and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of. *i*

a Tit. ii. 14. 1 Thes. i. 10. Gal. iii. 13. — *b* Gal. i. 4. Col. i. 13. Acts xvi. 18. Rom. vi. 14. — *c* Rom. viii. 28. Psal. cxix. 71. 1 Cor. xv. 54, 57. Rom. viii. 1. — *d* Rom. v. 1, 2. — *e* Rom. viii. 14, 15. 1 John iv. 18. — *f* Gal. iii. 9, 14. — *g* Gal. iv. 1, 2, 3, 6, 7. Gal. v. 1. Acts xv. 10, 11. — *h* Heb. iv. 14, 16. Heb. x. 19, 22. — *i* John vii. 38, 39. 2 Cor. iii. 13, 17, 18.

II. God alone is Lord of the conscience, *k* and hath left it free from the doctrines and commandments of men which are in any thing contrary to his word, or beside it, in matters of faith or worship. *l* So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience; *m* and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also. *n*

k James iv. 12. Rom. xiv. 4. — *l* Acts iv. 19. Acts v. 29. 1 Cor. vii. 23. Mat. xxiii. 8, 9, 10. 2 Cor. i. 24. — *m* Mat. xv. 9. — *n* Col. ii. 20, 22, 23. Gal. i. 10. Gal. ii. 4, 5. Gal. v. 1. — *a* Rom. x. 17. Rom. xiv. 23. Isa. viii. 20. Acts xvii. 11. John iv. 22. Hos. v. 11. Rev. xiii. 12, 16, 17. Jer. viii. 9.

III. They who, upon pretence of Christian liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian liberty; which is, that, being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our life. *o*

o Gal. v. 13. 1 Pet. ii. 16. 2 Pet. ii. 12. John viii. 34. Luke i. 74, 75.

IV. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God.^p And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation; or to the power of godliness; or such erroneous opinions, or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the Church; they may lawfully be called to account, and proceeded against, by the censures of the church,^q and by the power of the civil magistrate.^r

^p Mat. xii. 25. 1 Pet. ii. 13, 14, 16. Rom. xiii. 1—8. Heb. xiii. 17.—^q Rom. i. 32.—1 Cor. v. 1, 5, 11, 13. 2 John 10, 11. 2 Thes. iii. 14.—1 Tim. vi. 3, 4, 5.—Tit. i. 10, 11, 13.—Tit. iii. 10.—Mat. xviii. 15, 16, 17. 1 Tim. i. 19, 20. Rev. ii. 2, 14, 15, 20. Rev. iii. 9.—^r Deut. xiii. 6—12. Rom. xiii. 3, 4.—2 John 10, 11. Ezra vii. 23, 25—28. Rev. xvii. 12, 16, 17. Neh. xii. 15, 17, 21, 22, 25, 30. 2 Kings xxiii. 5, 5, 6, 20, 21. 2 Chron. xxxiv. 33. 2 Chron. xv. 12, 13, 16. Dan. iii. 29. 1 Tim. ii. 2. Isa. xlix. 23. Zech. xiii. 2, 3.

CHAP. XXI. *Of Religious Worship, and the Sabbath-day.*

The light of nature sheweth that there is a God, who hath lordship and sovereignty over all; is good, and doeth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might.^a But the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy scripture.^b

^a Rom. i. 20. Acts xvii. 24. Psal. cxix. 68. Jer. x. 7. Psal.

xxxi. 28. Psal. xviii. 3. Rom. x. 12. Paul. lxii. 8. Josh. xxiv. 14. Mark xii. 33.—*b* Deut. xii. 32. Mat. xv. 9. Acts xvii. 25. Mat. iv. 9, 10. Deut. xv. 1—20. Exod. xx. 4, 5, 6. Col. ii. 23.

II. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone: *c* not to angels, saints, or any other creature; *d* and, since the fall, not without a Mediator; nor in the mediation of any other but of Christ alone. *e*

c Mat. iv. 10.—John v. 23.—2 Cor. xiii. 14.—*d* Col. ii. 18. Rev. xix. 10. Rom. i. 25.—*e* John xiv. 6. 1 Tim. ii. 5. Eph. ii. 18. Col. iii. 17.

III. Prayer, with thanksgiving, being one special part of religious worship, *f* is by God required of all men; *g* and that it may be accepted, it is to be made in the name of the Son, *h* by the help of his Spirit, *i* according to his will, *k* with understanding, reverence, humility, fervency, faith, love, and perseverance; *l* and, if vocal, in a known tongue. *m*

Phil. iv. 6.—*g* Psal. lxxv. 2.—*h* John xiv. 13, 14. 1 Pet. ii. 5.—*i* Rom. viii. 26.—*k* 1 John v. 14.—*l* Psal. xlvii. 7. Eccl. v. 1, 2. Heb. xii. 28. Gen. xviii. 27. James v. 16. James i. 6, 7. Mark xi. 24. Mat. vi. 12, 14, 15. Col. iv. 2. Eph. vi. 18.—*m* 1 Cor. xiv. 14.

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

n 1 John v. 14.—*o* 1 Tim. ii. 1, 2. John xvii. 20. 2 Sam. vii. 29. Ruth iv. 12.—*d* 2 Sam. xii. 21—23. Luke xvi. 25, 26. Rev. xix. 13.—*q* 1 John v. 16.

V. The reading of the scriptures with godly fear; *r* the sound preaching, *s* and conscionable hearing of the word, in obedience unto God, with understanding, faith, and reverence; *t* singing of psalms with grace in the heart; *v* as also the due administration and worthy receiving of the sacraments instituted by Christ; are all parts of the ordinary religious worship of God: *w* besides religious oaths, *x* and vows, *y* solemn fastings, *z* and thanksgivings upon special occasions, *a* which are, in their several times and seasons, to be used in an holy and religious manner. *b*

r Acts xv. 31. Rev. i. 3.—*s* 2 Tim. iv. 2.—*t* James i. 20. Acts

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VI. Neither prayer, nor any other part of religious worship, is, now under the gospel, either tied unto, or made more acceptable by, any place in which it is performed, or towards which it is directed: *c* but God is to be worshipped every where *d* in spirit and in truth: *e* as in private families *f* daily, *g* and in secret each one by himself; *h* so more solemnly in the public assemblies, which are not carelessly or wilfully to be neglected or forsaken, when God, by his word or providence, calleth thereunto: *i*

c John iv. 21.—*d* Mal. i. 11. 1 Tim. ii. 8.—*e* John iv. 23, 24. —*f* Jer. x. 25. Deut. vi. 6, 7. Job i. 5. 2 Sam. vi. 18, 20. 1 Pet. iii. 7. Acts x. 2.—*g* Mat. vi. 11.—*h* Mat. vi. 6. Eph. vi. 18. —*i* Isa. lvi. 6, 7. Heb. x. 25. Prov. i. 20, 21, 24. Prov. viii. 34. Acts xiii. 42. Luke iv. 16. Acts ii. 42.

VII. As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his word, by 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: *k* 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, *l* which in scripture is called the Lord's day, *m* and is to be continued to the end of the world, as the Christian Sabbath. *n*

k Exod. xx. 8, 10, 11. Isa. lvi. 2, 4, 6, 7.—*l* Gen. ii. 2, 3. 1 Cor. xvi. 1, 2. Acts xx. 7.—*m* Rev. i. 10.—*n* Exod. xx. 8, 10. —Mat. v. 17, 18.

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs before-hand, do not only observe an holy rest all the day from their own works, words, and thoughts about their worldly employments and recreations; *o* but also are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy. *p*

^a Exod. xx. 8. Exod. xvi. 23, 25, 26, 29, 30. Exod. xxxi. 15, 16, 17. Isa. lviii. 13. Neh. xiii. 15,—19, 21, 22.—^p Isa. lviii. 13. Mat. xii. 1—13.

CHAP. XXII. *Of Lawful Oaths and Vows.*

A Lawful oath is a part of religious worship,^a wherein, upon just occasion, the person swearing solemnly calleth God to witness what he asserteth or promiseth; and to judge him according to the truth or falsehood of what he sweareth.^b

^c Dent. x. 20.—^b Exod. xi. 7. Lev. xix. 12. 2 Cor. i. 23. 2 Chron. vi. 22, 23.

II. 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: so 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.^d Yet as, in matters of weight and moment, an oath is warranted by the word of God under the New Testament, as well as under the Old;^e so a lawful oath being imposed by lawful authority, in such matters, ought to be taken.^f

^g Dent. vi. 13.—^d Exod. xx. 7. Jer. v. 7. Mat. v. 34, 37. James v. 12.—^e Heb. vi. 16. 2 Cor. i. 23. Isa. lxv. 16.—^f 1 Kings viii. 31. Neh. xiii. 25. Ezra x. 5.

III. Whosoever taketh an oath, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth.^g Neither may any man bind himself by oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved to perform.^h Yet it is a sin to refuse an oath touching any thing that is good and just, being imposed by lawful authority.ⁱ

^j Exod. xx. 7. Jer. iv. 2.—^k Gen. xxiv. 2, 3, 5, 6, 8, 9.—^l Num. v. 19, 21. Neh. v. 12. Exod. xxii. 7,—11.

IV. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.^k It cannot oblige to sin; but in any thing not sinful, being taken, it binds to performance, although to

a man's own hurt; nor is it to be violated, although made to heretics or infidels.*m*

k Jer. iv. 2. *Psalm* xxiv. 4.—*l* 1 Sam. xrv. 22, 32, 33, 34. *Psalm* xv. 4.—*m* Ezek. xvii. 16, 18, 19. Josh. ix. 18, 19.—*2* Sam. xxi. 1.

V. A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.*n*

n Isa. xix. 21. Eccl. v. 4, 5, 6. *Psalm* lxi. 8. *Psalm* lxxvi. 13, 14.

VI. It is not to be made to any creature, but to God alone: and that it may be accepted, it is to be made voluntarily, out of faith, and conscience of duty, in way of thankfulness for mercy received, or for the obtaining of what we want; whereby we more strictly bind ourselves to necessary duties, or to other things, so far and so long as they may fitly conduce thereunto.*p*

o *Psalm* lxxvi. 11. Jer. xlv. 25, 26.—*p* Deut. xxiii. 21, 22, 23. *Psalm* i. 14. Gen. xxviii. 20, 21, 22. 1 Sam. i. 11. *Psalm* lxxvi. 13, 14. *Psalm* cxxxii. 2,—5.

VII. No man may vow to do any thing forbidden in the word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise or ability from God.*q* In which respects, Popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.*r*

q Acts xxiii. 12, 14. Mark vi. 26. Numb. xxx. 5, 8, 12, 13.—*r* Mat. xix. 11, 12. 1 Cor. vii. 2, 9. Eph. iv. 28. 1 Pet. iv. 2. 1 Cor. vii. 23.

CHAP. XXIII *Of the Civil Magistrate.*

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 the

defence and encouragement of them that are good, and for the punishment of evil doers.^a

^a Rom. xiii. 3, 4. 1 Pet. ii. 13, 14.

II. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto:^b in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth;^c so for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions.^d

^b Prov. viii. 15, 15. Rom. xiii. 1, 2, 4.—^c Psal. ii. 10, 11, 12. 1 Tim. ii. 2. Psal. lxxii. 3, 4. 2 Sam. xxiii. 3. 1 Pet. ii. 13.—^d Luke iii. 14. Rom. xiii. 4. Mat. viii. 9, 10. Acts x. 1, 2. Rev. xvii. 14, 16.

III. The civil magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven:^e yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed.^f For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God.^g

^e 2 Chron. xxvi. 18.—Mat. xviii. 17.—Mat. xvi. 19. 1 Cor. xii. 28, 29. Eph. iv. 11, 12. 1 Cor. iv. 1, 2. Rom. x. 15. Heb. v. 4.—^f Isa. xlix. 23. Psal. cxxii. 9. Ezra vii. 23, 25, 28. Lev. xxiv. 16. Deut. xiii. 5, 6, 12. 2 Kings xviii. 4. 1 Chron. xiii. 1—9. 2 Kings xxiii. 1—26. 2 Chron. xxxiv. 33. 2 Chron. xv. 12, 13.—^g 2 Chron. xix. 8, 11. 2 Chron. Chapters xxix, and xxx. Mat. ii. 4, 5.

IV. It is the duty of people to pray for magistrates,^h to honour their persons,ⁱ to pay them tribute and other dues,^k to obey their lawful commands, and to be subject to their authority for conscience sake.^l Infidelity, or difference in religion doth not make void the magistracies just and legal authority, nor free the people from their due obe-

dience to him: *m* from which ecclesiastical persons are not exempted; *n* much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people; and least of all to deprive them of their dominions or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever. *e*

A 1 Tim. ii. 1, 2.—*i* 1 Pet. ii. 17.—*k* Rom. xiii. 5, 7.—*l* Rom. xiii. 5. Tit. iii. 1.—*m* 1 Pet. ii. 13, 14, 16.—*n* Rom. xiii. 1. 1 Kings ii. 35. Acts xxv. 9, 10, 11. 2 Pet. ii. 1, 10, 11. Jude, 8, —11.—*o* 2 Thes. ii. 4. Rev. xiii. 15, 16, 17.

CHAP. XXIV. *Of Marriage and Divorce.*

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. *a*

a Gen. ii. 24. Mat. xix. 5, 6. Prov. ii. 17.

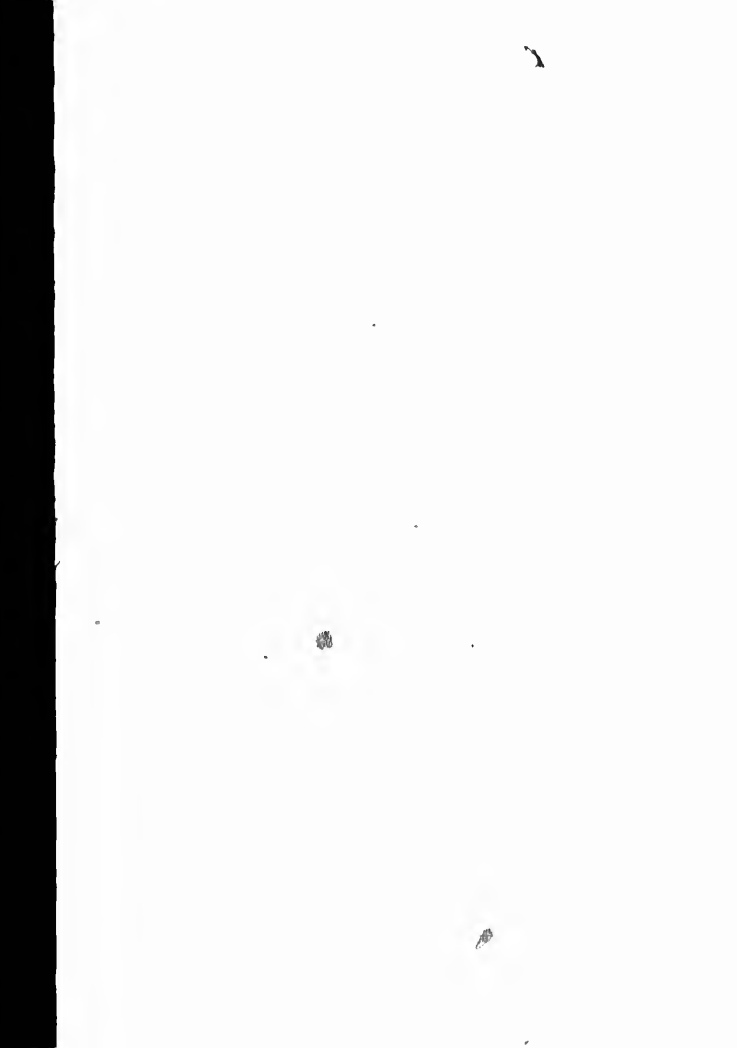
II. Marriage was ordained for the mutual help of husband and wife; *b* for the increase of mankind with a legitimate issue, and of the church with an holy seep; *c* and for preventing of uncleanness. *d*

b Gen. ii. 18.—*c* Mal. ii. 15.—*d* 1 Cor. vii. 2, 9.

III. It is lawful for all sorts of people to marry who are able with judgment to give their consent: *e* yet it is the duty of Christians to marry only in the Lord. *f* And therefore such as profess the true reformed religion should not marry with infidels, Papists, or other idolaters: neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies. *g*

e Heb. xiii. 4. 1 Tim. iv. 3. 1 Cor. vii. 36—38. Gen. xiv. 57, 58.—*f* 1 Cor. vii. 39.—*g* Gen. xxxiv. 14. Exod. xxxiv. 16. Deut. vii. 3, 4. 1 Kings, xi. 4. Neh. xiii. 25, 26, 27. Mal. ii. 11, 12. 2 Cor. vi. 14.

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word; *h* 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. The man may not



neary any of his wife's kindred nearer in blood than he
may of his own, nor the woman of her husband's kindred
nearer in blood than of her own.^k

^k Lev. xviii. 1 Cor. v. 1. Amos ii. 7.—i Mark vi. 18. Lev.
xviii. 24—26.—^l Lev. xxi. 19, 20, 21.

V. Adultery or fornication committed after a contract;
being detected before marriage, giveth just occasion to the
innocent party to dissolve that contract.^l In the case of
adultery after marriage, it is lawful for the innocent party
to sue out a divorce,^m and, after the divorce, to marry
another, as if the offending party were dead.ⁿ

^l Mat. i. 18, 19, 20.—^m Mat. v. 31, 32.—ⁿ Mat. xix. 9. Rom.
vi. 2, 3.

VI. Although the corruption of man be such as is apt
to study arguments unduly to put asunder those whom
God hath joined together in marriage; yet nothing but
adultery, or such wilful desertion as can no way be re-
medied by the church or civil magistrate, is cause suffi-
cient of dissolving the bond of marriage:^o wherein a public
and orderly course of proceeding is to be observed, and
the persons concerned in it not left to their own wills and
discretion in their own case.^p

^o Mat. xix. 8, 9. 1 Cor. vii. 15. Mat. xix. 6.—^p Deut. xxiv.
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CHAP. XXV. *Of the Church.*

The Catholic or universal church, which is 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.^a

^a Eph. i. 10, 22, 23. Eph. v. 23, 27, 32. Col. i. 18.

II. The visible church, which is also catholic or uni-
versal under the gospel, (not confined to one nation, as
before under the law,) consists of all those throughout
the world that profess the true religion,^b together with
their children;^c and is the kingdom of the Lord Jesus
Christ, the house and family of God,^d out of which there
is no ordinary possibility of salvation.^f

b 1 Cor. i. 2. 1 Cor. xii. 12, 13. Psal. ii. 8. Rev. vii. 9. Rom. xv. 2—12.—c 1 Cor. vii. 14. Acts ii. 39. Ezek. xvi. 20, 21. Rom. xi. 16. Gen. iii. 13. Gen. xvii. 7.—d Mat. xiii. 47. Isa. ix. 7.—e Eph. ii. 19. Eph. iii. 15.—f Acts ii. 47.

III. Unto this Catholic visible church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world; and doth by his own presence and Spirit, according to his promise, make them effectual thereunto.*g*

g 1 Cor. xii. 28. Eph. iv. 11, 12, 13. Mat. xxviii. 19, 20. Isa. lix. 21.

IV. This Catholic church hath been sometimes more, sometimes less visible.*h* And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.*i*

h Rom. xi. 3, 4. Rev. xii. 6, 14.—*i* Rev. Chapters ii. and iii. 1 Cor. v. 6, 7.

V. The purest churches under heaven are subject both to mixture and error;*k* and some have so degenerated as to become no churches of Christ, but synagogues of Satan.*l* Nevertheless, there shall be always a church on earth to worship God according to his will.*m*

k 1 Cor. xiii. 12. Rev. Chapters ii. and iii. Mat. xiii. 24—30, 47.—*l* Rev. xviii. 2. Rom. xi. 18—22.—*m* Mat. xvi. 18. Psal. lxxii. 17. Psal. cii. 28. Mat. xxviii. 19, 20.

VI. There is no other head of the church but the Lord Jesus Christ;*n* nor 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.*o*

n Col. i. 18. Eph. i. 22.—*o* Mat. xxiii. 8, 9, 10. 2 Thes. i. 3, 4, 8, 9. Rev. xiii. 6.

CHAP. XXVI. *Of Communion of Saints.*

All saints that are united to Jesus Christ their head by his Spirit, and by faith, have fellowship with him in his

graces, sufferings, death, resurrection, and glory.^a And being united to one another in love, they have communion in each other's gifts and graces;^b and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.^c

^a 1 John i. 3. Eph. iii. 16—19. John i. 16. Eph. ii. 5, 6. Phil. iii. 10. Rom. vi. 5, 6. 2 Tim. ii. 12.—^b Eph. iv. 15, 16. 1 Cor. xii. 7. 1 Cor. iii. 21, 22, 23. Col. ii. 19.—^c 1 Thes. v. 11, 14. Rom. i. 11, 12, 14. 1 John iii. 16, 17, 18. Gal. vi. 10.

II. 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;^a as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus.^c

^a Heb. x. 24, 25. Acts ii. 42, 46. Isa. ii. 3. 1 Cor. xi. 20.—^b Acts ii. 44, 45. 1 John iii. 17. 2 Cor. Chapters viii. and ix. Acts xi. 29, 30.

III. This communion which the saints have with Christ, doth not make them in any wise partakers of the substance of his Godhead, or equal with Christ in any respect: either of which to affirm is impious and blasphemous.^f Nor doth their communion one with another, as saints, take away or infringe the title or property which each man hath in his goods and possessions.^g

^f Col. i. 18, 19. 1 Cor. viii. 6. Isa. xlii. 8. 1 Tim. vi. 15, 16. Paul. xlv. 7. Heb. i. 8, 9.—^g Exod. xx. 15. Eph. iv. 28. Acts v. 4.

CHAP. XXVII. *Of the Sacraments.*

Sacraments are holy signs and seals of the covenant of grace,^a immediately instituted by God,^b to represent Christ and his benefits, and to confirm our interest in him;^c as also to put a visible difference between those that belong unto the church and the rest of the world;^d and solemnly to engage them to the service of God in Christ, according to his word.^e

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^a Rom. iv. 11. Gen. xvii. 7, 10.—^b Mat. xxviii. 19. 1 Cor. xi. 23.—^c 1 Cor. x. 16. 1 Cor. xi. 25, 26. Gal. iii. 27. Gal. iii. 17.—^d Rom. xv. 8. Exod. xii. 48. Gen. xxxiv. 14.—^e Rom. vi. 3, 4. 1 Cor. x. 16, 21.

II. There is in every sacrament a spiritual relation, or sacramental union, between the sign and the thing signified: whence it comes to pass, that the names and effect of the one are attributed to the other.^f

^f Gen. xvii. 10. Mat. xxvi. 27, 28. Tit. iii. 5.

III. The grace which is exhibited in or by the sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it, ^g but upon the work of the Spirit, ^h and the word of institution; which contains, together with a precept authorising the use thereof, a promise of benefit to worthy receivers.ⁱ

^g Rom. ii. 28, 29. 1 Pet. iii. 21.—^h Mat. iii. 11. 1 Cor. xii. 13.—ⁱ Mat. xxvi. 27, 28. Mat. xxviii. 19, 20.

IV. There be only two sacraments ordained by Christ our Lord in the gospel,—that is to say, Baptism, and the Supper of our Lord; neither of which may be dispensed by any but by a minister of the word, lawfully ordained.^k

^k Mat. xxviii. 19. 1 Cor. xi. 20, 23. 1 Cor. iv. 1. Heb. v. 4.

V. The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New.^l

^l 1 Cor. x. 1—4.

CHAP. XXVIII. *Of Baptism.*

Baptism is a sacrament of the New Testament, ordained by Jesus Christ, ^a not only for the solemn admission of the party baptized into the visible church, ^b but also to be unto him a sign and seal of the covenant of grace, ^c of his ingrafting into Christ, ^d of regeneration, ^e of remission of sins, ^f and of his giving up unto God through Jesus Christ, to walk in newness of life: ^g which sacra-

ment is, by Christ's own appointment, to be continued in his church until the end of the world.*h*

a Mat. xxviii. 19.—*b* 1 Cor. xii. 13.—*c* Rom. iv. 11. Col. ii. 11, 12.—*d* Gal. iii. 27. Rom. vi. 5.—*e* Tit. iii. 5.—*f* Mark i. 4.—*g* Rom. vi. 3, 4.—*h* Mat. xxviii. 19, 20.

II. The outward element to be used in this sacrament is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto.

i Mat. iii. 11. John i. 33. Mat. xxviii. 19, 20.

III. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person.*k*

l Heb. ix. 10, 19.—22. Acts ii. 41. Acts xvi. 33. Mark vii. 4.

IV. Not only those that do actually profess faith in, and obedience unto Christ,*l* but also the infants of one or both believing parents are to be baptized.*m*

n Mark xvi. 15, 16. Acts viii. 27, 38.—*m* Gen. xvii. 7, 9. Gal. iii. 9, 14. Col. ii. 11, 12. Acts ii. 38, 39. Rom. iv. 11, 12. 1 Cor. vii. 14. Mat. xxviii. 19. Mark x. 13.—16. Luke xviii. 15.

V. Although it be a great sin to contemn or neglect this ordinance,*n* yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it,*o* or that all that are baptized are undoubtedly regenerated.*p*

q Luke vii. 30. Exod. iv. 24, 25, 26.—*o* Rom. iv. 11. Acts x. 2, 4, 27, 31, 45, 47.—*p* Acts viii. 13, 23.

VI. The efficacy of baptism is not tied to that moment of time wherein it is administered;*q* yet notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time.*r*

r John iii. 5, 8.—*r* Gal. iii. 27. Tit. iii. 5. Eph. v. 25, 26. Acts ii. 2, 38, 41.

VII. The sacrament of baptism is but once to be administered to any person.

• Tit. iii. 5.

CHAP. XXIX. *Of the Lord's Supper.*

Our Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his church unto the end of the world, for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof unto true believers, 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 as members of his mystical body.

a 1 Cor. x. 23—26. 1 Cor. x. 16, 17, 21. 1 Cor. xii. 13.

II. In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead; *b* but only a commemoration of that one offering up of himself, by himself, upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same: *c* so that the Popish sacrifice of the mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect.

b Heb. ix. 22, 25, 26, 28.—*c* 1 Cor. ix. 24—26. Mat. xxvi. 26, 27.—*d* Heb. vii. 23, 24, 27. Heb. x. 11, 12, 14, 18.

III. The Lord Jesus hath, in this ordinance, appointed his ministers to declare his word of institution to the people, to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use; and to take and break the bread, to take the cup, and (they communicating also themselves,) to give both to the communicants; *e* but to none who are not then present in the congregation.

e Mat. xxvi. 26—28. Mark xiv. 22, 24. Luke xxi. 19, 20. 1 Cor. xi. 23—26.—*f* Acts xx. 7. 1 Cor. xi. 20.

IV. Private masses, or receiving the sacrament by a

Priest, or any other, alone; as likewise the denial of the cup to the people; & worshipping the elements, the lifting them up, or carrying them about for adoration and the reserving them for any pretended religious use; are all contrary to the nature of this sacrament, and to the institution of Christ.

1 Cor. x. 16.—Mat. xiv. 23.—1 Cor. xi. 25—29.—Mat. xv. 9.

IV. The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ; & albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

Mat. xxvi. 26—28.—1 Cor. xi. 26—28. Mat. xxvi. 29.

VI. 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, but even to common sense and reason; overthroweth the nature of the sacrament; and hath been, and is, the cause of manifold superstitious, yea, of gross idolatries.

Acts iii. 21. 1 Cor. xi. 24—26. Luke xxiv. 6, 39.

VII. Worthy receivers, outwardly partaking of the visible elements in this sacrament, do then also inwardly, by faith, really indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death; the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

1 Cor. x. 23.—1 Cor. x. 16.

VIII. Although ignorant and wicked men receive the outward elements in this sacrament, yet they receive not

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the thing signified thereby; but by their unworthy coming thereunto, are guilty of the body and blood of the Lord, to their own damnation. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lord's table, and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries, or be admitted thereunto.

1 Cor. xi. 27—29. 2 Cor. vi. 14—16.—1 Cor. v. 6, 7, 13.
2 Thes. iii. 6, 14, 15. Mat. vii. 6.

CHAP. XXX. *Of Church Censures.*

The Lord Jesus, as king and head of his church, hath therein appointed a government in the hand of church officers, distinct from the civil magistrate.^a

^a Isa. ix. 6, 7. 1 Tim. v. 17. 1 Thes. v. 12. Acts xx. 17, 18. Heb. xiii. 7, 17, 24. 1 Cor. xii. 28. Mat. xviii. 18—20.

II. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion shall require.^b

^b Mat. xvi. 19. Mat. xviii. 17, 18. John xx. 21—23. 2 Cor. ii. 6—8.

III. Church censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from the like offences; for purging out that leaven which might infect the whole lump; for vindicating the honour of Christ, and the holy profession of the gospel; and for preventing the wrath of God, which might justly fall upon the church, if they should suffer his covenant, and the seals thereof, to be profaned by notorious and obstinate offenders.^c

^c 1 Cor. v. throughout. 1 Tim. v. 20. Mat. vii. 6. 1 Tim. i. 20. 1 Cor. xi. 27 to the end. Jude, ver. 23.

IV. For the better attaining of these ends, the officers of the church are to proceed by admonition, suspen-

den from the sacrament of the Lord's Supper for a season, and by excommunication from the church, according to the nature of the crime, and demerit of the person.

1 Tim. i. 10. 2 Tim. ii. 18, 19. 1 Cor. v. 4, 5, 12. Mat. xviii. 17. Tit. iii. 10.

CHAP. XXXI. *Of Synods and Councils.*

For the better government, and further edification of the church, there ought to be such assemblies as are commonly called Synods or Councils.

Acts xv. 2, 4, 6.

II. As magistrates may lawfully call a synod of ministers, and other fit persons, to consult and advise with about matters of religion; so if magistrates be open enemies to the church, the ministers of Christ, of themselves by virtue of their office, or they, with other fit persons upon delegation from their churches, may meet together in such assemblies.

1 Sam. xxi. 20. 1 Tim. ii. 1, 2. 2 Chron. xix. 8, to the end. 2 Chron. chapters xxix. and xxx. throughout. Mat. ii. 4, 5. Mark. vi. 14.—Acts xv. 2, 4, 22, 23, 25.

III. It belongeth to synods and councils ministerially to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of his church; to receive complaints in cases of maladministration, and authoritatively to determine the same: such decrees and determinations, if consonant to the word of God, are to be received with reverence and submission, not only for their agreement with the word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in his word.

Acts xv. 13, 19, 24, 27—29. Acts xvi. 4. Mat. xviii. 17.

IV. All synods or councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as an help in both.

Mat. x. 29. Acts xviii. 11. 1 Cor. ii. 5. 2 Cor. i. 24.

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V. Synods and councils are to handle or conclude nothing but that which is ecclesiastical; and are not to intermeddle with civil affairs, which concern the commonwealth, unless by way of humble petition, in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate.^f

^f Luke xii. 13, 14. John xviii. 36.

CHAP. XXXII. *Of the State of Men after Death, and of the Resurrection of the Dead.*

The bodies of men after death return to dust, and see corruption; ^a but their souls, (which neither die nor sleep,) having an immortal substance, immediately return to God who gave them. ^b The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies; ^c and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. ^d Besides these two places for souls separated from their bodies, the scripture acknowledgeth none.

^a Gen. iii. 19. Acts xiii. 36. — ^b Luke xxiii. 43. Doct. xii. 7. — ^c Heb. xii. 23. 2 Cor. v. 1, 6, 8. Phil. i. 23. Acts ii. 21. Eph. iv. 10. — ^d Luke xvi. 23, 24. Acts i. 25. Jude, ver. 6, 7. 1 Pet. iii. 19.

II. At the last day, such as are found alive shall die, but be changed; ^e and all the dead shall be raised with the self same bodies, and none other, although of different qualities, which shall be united again to their souls for ever.^f

^e 1 Thess. iv. 17. 1 Cor. xv. 51, 52. — ^f Job xix. 26, 27. 1 Cor. xv. 42—44.

III. 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.^g

^g Acts xxiv. 15. — John v. 28, 29. 1 Cor. xv. 42. Philip. iii. 21.

CHAP. XXXIII. *Of the Last Judgment.*

God hath appointed a day wherein he will judge the world in righteousness by Jesus Christ,^a to whom all power and judgment is given of the Father.^b In which day, not only the apostate angels shall be judged,^c but likewise all persons that have lived upon 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.^d

^a Acts xvii. 31.—^b John v. 22, 27.—^c 1 Cor. vi. 3. Jude, ver. 6. 2 Pet. ii. 4.—^d 2 Cor. v. 10. Eccl. xii. 14. Rom. ii. 16. Rom. xiv. 10, 12. Mat. xii. 36, 37.

II. 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 damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive the fulness of joy and refreshing which shall come from the presence of the Lord; but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord and from the glory of his power.^e

^e Mat. xxv. 31, to the end. Rom. ii. 5, 6. Rom. ix. 22, 23. Mat. xxv. 21. Acts iii. 19. 2 Thes. i. 7—10.

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

^f 2 Pet. iii. 11, 14. 2 Cor. v. 10, 11. 2 Thes. i. 5—7. Luke xii. 37, 38. Rom. viii. 23—25.—^g Mat. xxiv. 36, 42, 43, 44. Mark xiii. 35—37. Luke xii. 35, 36. Rev. xii. 20.

THE END.



