

A Confession of Faith

Owned and consented to
by the
Elders and Messengers
of the
Churches in the Colony of Connecticut
In New England;
Assembled by Delegation at Saybrook
September 9th, 1708.

Eph. 4:5. ---One Faith---

Col. 2:5. Joying and beholding your order, and the steadfastness of your
faith in Christ.

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Chapter I

Of the Holy Scriptures

- I. 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;¹ yet are they not sufficient to give that knowledge of God and of his will, which is necessary unto salvation:² therefore it pleased the Lord, at sundry times, and in divers manners to reveal himself, and to declare that his will unto his church;³ and afterwards for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly to writing:⁴ which maketh the Holy Scripture to be most necessary;⁵ those former ways of God's revealing his will unto his people being now ceased.⁶
- II. Under the name of Holy Scripture, or word of God written, are now contained all books of the Old and New Testament, which are these;

Of the Old Testament.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy,
Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2

¹ Rom. 2:14-15. Rom. 1:19-20. Ps. 19:1-3. Rom. 1:32-2:1.

² 1 Cor. 1:21. 1 Cor. 2:13-14.

³ Heb. 1:1-2.

⁴ Prov. 22:19-21. Luke 1:3-4, Rom. 15. Matt. 4:4, 7, 10. Isa. 8:9, 20.

⁵ 2 Tim. 3:15. 2 Pet. 1:19.

⁶ Heb. 1:1-2.

Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah,
Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of
Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel,
Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum,
Habakkuk, Zephaniah, Haggai, Zachariah, Malachi.

Of the New Testament.

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

All which are given by the inspiration of God, to be the rule of
faith and life.⁷

- 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.⁸
- 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.⁹

⁷ Luke 16:29, 31. Eph. 2:20. Rev. 22:18-19. 2 Tim. 3:16.

⁸ Luke 24:27, 44. Rom. 3:2. 2 Pet. 1:21.

⁹ 2 Pet. 1:19, 21. 2 Tim. 3:16. 1 John 1:9. 1 Thess. 2:13.

V. We may be moved and induced by the testimony of the church, to a high and reverend esteem of the Holy Scripture;¹⁰ 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.¹¹

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.¹² 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;¹³ and 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

¹⁰ 1 Tim. 2:15.

¹¹ 1 John 2:20, 27. John 16:13-14. 1 Cor. 2:10-12. Isa. 59:21.

¹² 2 Tim. 3:15-17. Gal. 1:8-9. 2 Thess. 2:2, 15.

¹³ John 6:45. 1 Cor. 2:9-12.

Christian prudence, according to the general rules of the word, which are always to be observed.¹⁴

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all;¹⁵ 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 sense of the ordinary means may attain unto a sufficient understanding of them.¹⁶

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 writing 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 authentic;¹⁷ so as in all controversies of religion the church is finally to appeal unto them.¹⁸ But because these original tongues are not known to all the people of God, who have right unto and interest in the Scripture are commanded in the fear of God to read and search them,¹⁹ therefore they are to be translated into the vulgar language of every nation unto which they come,²⁰ that the word of God dwelling plentifully in all, they may worship him in an acceptable manner,²¹ and through patience and comfort of the Scriptures may have hope.²²

¹⁴ 1 Cor. 11:13-14. 1 Cor. 14:26, 40.

¹⁵ 2 Pet. 3:16.

¹⁶ Ps. 119:105, 130. Heb. 2:2.

¹⁷ Matt. 5:18

¹⁸ Isa. 8:20. Acts 15:15, John 5:39, 46.

¹⁹ John 5:39.

²⁰ 1 Cor. 14:6, 9, 11-12, 27-28.

²¹ Col. 3:16

²² Rom. 15:4.

- IX. The infallible rule of interpretation of Scripture, is the Scripture itself; and therefore when there is a reason 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.²³
- X. The supreme judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.²⁴

Chapter II

Of God, and of the Holy Trinity

- I. There is but one only²⁵ living and true God;²⁶ who is infinite in being and perfection,²⁷ a most pure spirit,²⁸ invisible,²⁹ without body, parts,³⁰ or passions,³¹ immutable,³² immense,³³ eternal,³⁴

²³ 2 Pet. 1:20-21. Acts 15:15-16.

²⁴ Matt. 22:29, 31. Eph. 2:20. Acts 28:25.

²⁵ Deut. 6:4. 1 Cor. 8:4, 6.

²⁶ 1 Thess. 1:9. Jer. 10:10.

²⁷ Job 1:7-9. 26:14.

²⁸ John 4:24

²⁹ 1 Tim. 1:17

³⁰ Deut. 4:15-16. John 4:24. Luke 24:39.

³¹ Acts 14:11, 15.

³² James 1:17. Mal. 3:6.

³³ 1 Kings 8:27. Jer. 23:23-24.

³⁴ Rom. 1:20. 1 Tim. 1:17. Ps. 90:2.

incomprehensible,³⁵ almighty,³⁶ most wise,³⁷ most holy,³⁸ most free,³⁹ most absolute,⁴⁰ working all things according to the counsel of his own immutable and most righteous will,⁴¹ for his own glory,⁴² most loving,⁴³ gracious, merciful, longsuffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin;⁴⁴ the rewarder of them that diligently seek him;⁴⁵ and withal, most just and terrible in his judgments,⁴⁶ hating all sin,⁴⁷ and who will by no means clear the guilty.⁴⁸

II. God hath all life,⁴⁹ glory,⁵⁰ goodness,⁵¹ blessedness,⁵² in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made,⁵³ nor deriving any glory from them,⁵⁴ 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;⁵⁵ and hath most sovereign dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth.⁵⁶ In his sight all

³⁵ Ps. 145:3.

³⁶ Gen. 17:1. Rev. 4:8.

³⁷ Rom. 16:27.

³⁸ Isa. 6:3.

³⁹ Ps. 115:3.

⁴⁰ Exod. 3:14.

⁴¹ Eph. 1:11.

⁴² Rom. 11:36.

⁴³ 1 John 4:8, 16.

⁴⁴ Exod. 34:6-7.

⁴⁵ Heb. 11:6.

⁴⁶ Neh. 9:32-33.

⁴⁷ Ps. 6:5-6.

⁴⁸ Nah. 1:2-3.

⁴⁹ John 5:26.

⁵⁰ Acts 7:2.

⁵¹ Ps. 119:68.

⁵² 1 Tim. 1:15. Rom. 9:5.

⁵³ Acts 17:24-25.

⁵⁴ Job 22:2-3

⁵⁵ Rom. 11:36.

⁵⁶ Rev. 4:11. 1 Tim. 6:15. Dan. 4:25, 31, 34-35.

things are open and manifest;⁵⁷ his knowledge is infinite, infallible, and independent upon the creature;⁵⁸ so as nothing is to him contingent or uncertain.⁵⁹ He is most holy in all his counsels, in all his works, and in all his commands.⁶⁰ To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience, as creatures, they owe unto the Creator, and whatever he is further pleased to require of them.⁶¹

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.⁶² The Father is of none, neither begotten, nor proceeding; the Son is eternally begotten of the Father;⁶³ the Holy Ghost eternally proceeding from the Father and the Son.⁶⁴ Which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence upon him.

⁵⁷ Heb. 4:13.

⁵⁸ Rom. 11:33-34. Ps. 147:5.

⁵⁹ Acts 15:18. Ezek. 11:5.

⁶⁰ Ps. 145:17. Rom. 7:12.

⁶¹ Rev. 5:12-14.

⁶² 1 John 5:7. Matt. 3:16-17. Matt. 28:19. 2 Cor. 13:14.

⁶³ John 1:14, 18.

⁶⁴ John 15:26. Gal. 4:6. 2 Cor. 13:14.

Chapter III

Of God's Eternal Decrees

- I. God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass;⁶⁵ yet so as thereby neither is God the author of sin,⁶⁶ nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.⁶⁷
- II. Although God knows whatsoever may or can come to pass upon all supposed conditions;⁶⁸ yet hath he not decreed anything, because he foresaw it as future, or that which would come to pass, upon such conditions.⁶⁹
- III. By the decrees of God, for the manifestation of his glory, some men and angels⁷⁰ are predestinated unto everlasting life, and others fore-ordained to everlasting death.⁷¹
- IV. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished.⁷²

⁶⁵ Eph. 1:11. Rom. 11:33. Heb. 6:17. Rom. 9:15, 18.

⁶⁶ James 1:13-14. 1 John 1:5.

⁶⁷ Acts 2:23. Acts 4:27-28. Matt. 17:12. John 10:11. Prov. 16:33.

⁶⁸ Acts 15:15, 18. Acts 23:11-12. Matt. 11:21, 23.

⁶⁹ Rom. 9:11, 13, 16, 18.

⁷⁰ 1 Tim. 5:21. Matt. 25:41. Eph. 1:5-6. Prov. 16:4.

⁷¹ Rom. 9:22-23.

⁷² 2 Tim. 2:19. John 13:18.

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,⁷³ 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,⁷⁴ and all to the praise of his glorious grace.⁷⁵

VI. As God hath appointed the elect unto glory, so hath he by the eternal and most free purpose of his will fore-ordained all the means thereunto.⁷⁶ Wherefore they who are elected, being fallen in Adam, are redeemed by Christ,⁷⁷ are effectually called unto faith in Christ by his Spirit working in due season, are justified, adopted, sanctified,⁷⁸ and kept by his power, through faith unto salvation.⁷⁹ Neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.⁸⁰

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

⁷³ Eph. 1:4, 9, 11. Rom. 8:30. 2 Tim. 1:9. 1 Thess. 5:9.

⁷⁴ Rom. 9:11, 13, 16.

⁷⁵ Eph. 1:6, 12.

⁷⁶ 1 Pet. 1:2. Eph. 1:4-5. Eph. 2:10. 2 Thess. 2:13.

⁷⁷ 1 Thess. 5:9-10. Tit. 2:14.

⁷⁸ Rom. 8:30. Eph. 1:5. 2 Thess. 2:13.

⁷⁹ 1 Pet. 1:5.

⁸⁰ John 7:9. John 6:64-65. John 8:47. John 10:26. Rom. 8:28-32. 1 John 2:19.

dishonor and wrath for their sin, to the praise of his glorious justice.⁸¹

VIII. The doctrine of this high mystery of predestination is to be handled with special prudence and care,⁸² that men attending the will of God revealed in his word, and yielding obedience thereunto, may from the certainty of their effectual vocation, be assured of their eternal election.⁸³ So shall this doctrine afford matter of praise, reverence, and admiration of God,⁸⁴ and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel.⁸⁵

Chapter IV

Of Creation

I. It pleased God the Father, Son, and Holy Ghost,⁸⁶ for the manifestation of the glory of his eternal power, wisdom, and goodness,⁸⁷ in the beginning to create and make of nothing the world, and all things therein, whether visible or invisible, in the space of six days and all very good.⁸⁸

⁸¹ Matt. 11:25-26. Rom. 9:17-18, 21-22. 2 Tim. 2:19-20. Jude 4. 1 Pet. 2:8.

⁸² Rom. 9:11, 20, 33. Deut. 29:29.

⁸³ 2 Pet. 1:10.

⁸⁴ Eph. 1:6. Rom. 11:33.

⁸⁵ Rom. 11:5. Rom. 6:20. 2 Pet. 1:10. Rom. 8:33. Luke 10:20.

⁸⁶ Heb. 1:2. John 1:2-3. Gen. 1:2. Job 26:13. Job 33:4.

⁸⁷ Rom. 1:20. Jer. 10:12. Ps. 104:24. Ps. 33:5-6.

⁸⁸ Gen. 1. Heb. 11:3. Col. 1:16. Acts 17:24.

II. After God had made all other creatures, he created man, male and female,⁸⁹ with reasonable and immortal souls,⁹⁰ endued with knowledge, righteousness and true holiness, after his own image,⁹¹ having the law of God written in their hearts,⁹² and power to fulfil it;⁹³ and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.⁹⁴ Besides this law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil; which whilst they kept they were happy in their communion with God,⁹⁵ and had dominion over the creatures.⁹⁶

Chapter V

Of Providence

I. God, the great Creator of all things, doth uphold,⁹⁷ direct, dispose, and govern all creatures, actions, and things⁹⁸ from the greatest even to the least⁹⁹ by his most wise and holy providence,¹⁰⁰ according to his infallible fore-knowledge¹⁰¹ and the free and

⁸⁹ Gen. 1:27.

⁹⁰ Gen. 2:7. Eccles. 12:7. Luke 23:43. Matt. 10:28.

⁹¹ Gen. 1:26. Col. 3:10. Eph. 4:24.

⁹² Rom. 2:14-15.

⁹³ Eccles. 7:29.

⁹⁴ Gen. 3:6. Eccles. 7:29.

⁹⁵ Gen. 3:8-11, 23.

⁹⁶ Gen. 1:26, 28. Gen. 2:17.

⁹⁷ Heb. 1:3.

⁹⁸ Dan. 4:34-35. Ps. 135:6. Acts 17:25-26, 28-29. Job 38:39-41.

⁹⁹ Matt. 10:29-31.

¹⁰⁰ Ps. 104:24. Ps. 15:3. Ps. 145:17.

¹⁰¹ Acts 15:18. Ps. 94:8-11.

immutable counsel of his own will,¹⁰² to the praise of the glory of his wisdom, power, justice, goodness, and mercy.¹⁰³

- II. Although in relation to the foreknowledge and decree of God the first cause, all things come to pass immutably and infallibly;¹⁰⁴ yet by the same providence he ordereth them to fall out, according to the nature of the second causes, either necessarily freely or contingently.¹⁰⁵
- III. God in his ordinary providence maketh use of means,¹⁰⁶ yet is free to work without,¹⁰⁷ above,¹⁰⁸ and against them at his pleasure.¹⁰⁹
- IV. The almighty power, unsearchable wisdom, and the infinite goodness of God, so far manifest themselves in his providence, in that his determined counsel extendeth itself even to the first fall and all other sins of angels and men,¹¹⁰ (and that not by a bare permission,)¹¹¹ which also he most wisely and powerfully boundeth,¹¹² and otherwise ordereth and governeth in a manifold dispensation, to his own most holy ends,¹¹³ 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.¹¹⁴

¹⁰² Eph. 1:11. Ps. 33:10-11.

¹⁰³ Isa. 63:14. Eph. 3:10. Rom. 9:17. Gen. 45:17. Ps. 145:17.

¹⁰⁴ Acts 2:23.

¹⁰⁵ Jer. 31:35. Exod. 21:13. Gen. 8:22. Deut. 19:5. 1 Kings 22:28, 34. Isa. 10:6-7.

¹⁰⁶ Acts 27:31, 44. Isa. 55:11. Hos. 2:21-22.

¹⁰⁷ Hos. 1:7. Matt. 4:4. Job 34:10.

¹⁰⁸ Rom. 4:19-21.

¹⁰⁹ 2 Kings 6:6. Dan. 3:27.

¹¹⁰ Rom. 11:32-34. 2 Sam. 24:1. 1 Chron. 21:1. 1 Kings 2:2, 22-23. 1 Chron. 10:4, 13-14. 2 Sam. 6:10. Acts 2:23. Acts 4:27-28.

¹¹¹ Acts 14:16.

¹¹² Ps. 76:10. 2 Kings 19:28.

¹¹³ Gen. 50:20. Isa. 10:6-7, 12.

¹¹⁴ James 1:13-14, 17. 1 John 2:16. Ps. 50:21.

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,¹¹⁵ 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.¹¹⁶

VI. As for those wicked and ungodly men, whom God as a righteous judge, for former sins, doth blind and harden,¹¹⁷ from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts,¹¹⁸ but sometimes also withdraweth gifts which they had,¹¹⁹ and exposeth them to such objects, as their corruption makes occasion of sin;¹²⁰ and withal gives them over to their own lusts, the temptations of the world, and the power of Satan,¹²¹ whereby it comes to pass that they harden themselves under those means even which God useth for the softening of them.¹²²

¹¹⁵ 2 Chron. 32:25-26, 31. 2 Sam. 24:1.

¹¹⁶ 2 Cor. 12:7-9. Ps. 73.

¹¹⁷ Rom. 1:24, 26, 28. Rom. 11:7-8.

¹¹⁸ Deut. 29:4.

¹¹⁹ Matt. 13:12. Matt. 25:29.

¹²⁰ Deut. 2:30. 2 Kings 8:12-13.

¹²¹ Ps. 8:11-12.

¹²² Exod. 7:3. Exod. 8:15, 33. 2 Cor. 2:14, 16. Isa. 8:14. 1 Pet. 2:7-8. Isa. 16:9-10. Acts 28:26-27.

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 for the good thereof.¹²³

Chapter VI

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

- I. God having made a covenant of works and life thereupon,¹²⁴ with our first parents, and all their posterity in them,¹²⁵ they being seduced by the subtilty and temptation of Satan, did willfully transgress the law of their creation, and break the covenant in eating the forbidden fruit.¹²⁶
- II. By this sin they, and we in them, fell from original righteousness and communion with God,¹²⁷ and so became dead in sin,¹²⁸ and wholly defiled in all the faculties and parts of soul and body.¹²⁹

¹²³ 1 Tim. 4:10. Amos 9:8-9. Rom. 8:28. Isa. 43:3-5, 14.

¹²⁴ Rom. 10:5.

¹²⁵ Rom. 5:12-13. 1 Cor. 5:21-22.

¹²⁶ Gen. 3:13. 2 Cor. 11:3.

¹²⁷ Gen. 3:6-8. Eccles. 7:29. Rom. 3:23.

¹²⁸ Gen. 2:17. Eph. 2:1.

¹²⁹ Tit. 1:15. Gen. 6:5. Jer. 17:9. Rom. 3:10-19.

- III. They being the root, and by God's appointment standing in the room and stead of all mankind, the guilt of this sin was imputed,¹³⁰ and corrupted nature conveyed to all their posterity descending from them by ordinary generation.¹³¹
- IV. From this original corruption whereby we are utterly indisposed, disabled, and made opposite to all good,¹³² and wholly inclined to all evil,¹³³ do proceed all actual transgressions.¹³⁴
- V. This corruption of nature during this life, doth remain in those that are regenerated;¹³⁵ and although it be through Christ pardoned and mortified, yet both itself and all the motions thereof are truly and properly sin.¹³⁶
- VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto,¹³⁷ doth in its own nature bring guilt upon the sinner,¹³⁸ whereby he is bound over to the wrath of God,¹³⁹ and curse of the law,¹⁴⁰ and so made subject to death,¹⁴¹ with all miseries spiritual,¹⁴² temporal,¹⁴³ and eternal.¹⁴⁴

¹³⁰ Gen. 1:27-28. Gen. 2:16-17. Acts 17:26. Rom. 5:12, 15-19. 1 Cor. 15:21-22, 45, 49.

¹³¹ Ps. 51:5. Gen. 5:3. Job 14:4. Job 15:14.

¹³² Rom. 5:6. Rom. 8:7. Rom. 7:18. Col. 1:21.

¹³³ Gen. 6:5. Gen. 8:21. Rom. 3:10-12.

¹³⁴ James 1:14-15. Eph. 2:2-3. Matt. 15:19.

¹³⁵ 1 John 1:8, 10. Rom. 7:14, 17-18, 23. James 3:2. Prov. 20:9. Eccles. 7:20.

¹³⁶ Rom. 7:5, 7-8, 25. Gal. 5:17.

¹³⁷ 1 John 3:4.

¹³⁸ Rom. 2:15. Rom. 3:9, 19.

¹³⁹ Eph. 2:3.

¹⁴⁰ Gal. 3:10

¹⁴¹ Rom. 1:23.

¹⁴² Eph. 4:18.

¹⁴³ Rom. 8:20. Lam. 3:39.

¹⁴⁴ Matt. 25:41. 2 Thess. 1:9.

Chapter VII

Of God's Covenant with Man

- I. The distance between God and the creature is so great, that although reasonable creatures do owe obedience to him as their Creator, yet they could never have attained the reward of life, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.¹⁴⁵
- II. The first covenant made with man, was a covenant of works,¹⁴⁶ wherein life was promised to Adam, and in him to his posterity,¹⁴⁷ upon condition of perfect and personal obedience.¹⁴⁸
- III. Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second,¹⁴⁹ 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,¹⁵⁰ and promising to give unto all those that are ordained unto life, his Holy Spirit to make them willing and able to believe.¹⁵¹

¹⁴⁵ Isa. 40:13-17. Job 9:32-33. Ps. 113:56. Ps. 100:2-3. Job 22:2-3. Job 35:7-8. Luke 17:10. Acts 17:24-25.

¹⁴⁶ Gal. 3:12.

¹⁴⁷ Rom. 10:5. Rom. 5:12-20.

¹⁴⁸ Gen. 2:17. Gal. 3:10.

¹⁴⁹ Gal. 3:21. Rom. 3:20-21. Gen. 3:5. Isa. 42:6.

¹⁵⁰ Mark 16:15-16. John 3:16. Rom. 10:6, 10. Gal. 3:11.

¹⁵¹ Ezek. 36:26-27. John 6:44-45.

- IV. This covenant of grace is frequently set forth in 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, therein bequeathed.¹⁵²
- V. Although this covenant hath been differently and variously administered in respect of ordinances and institutions in the time of the law, and since the coming of Christ in the flesh,¹⁵³ yet for the substance and efficacy of it, to all its spiritual and saving ends, it is one and the same¹⁵⁴ upon the account of which various dispensations it is called the old and new testament.¹⁵⁵

Chapter VIII

Of Christ the Mediator

- I. It pleased God in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to a covenant made between them both, to be the mediator between God and man;¹⁵⁶ the prophet,¹⁵⁷ priest,¹⁵⁸ and king,¹⁵⁹ the head and saviour of his

¹⁵² Heb. 7:22. Heb. 9:15-17. Luke 22:20. 1 Cor. 11:25.

¹⁵³ 2 Cor. 3:6-9. Heb. 12:18-24. Col. 2:11-12. 1 Cor. 5:7-8. 1 Cor. 10:25.

¹⁵⁴ Gal. 3:3. Eph. 4:5. Jer. 30:33-34. Rom. 3:21-22, 30. Rom. 1:16.

¹⁵⁵ 2 Cor. 3:6, 14.

¹⁵⁶ Isa. 42:1. 1 Pet. 1:19-20. John 3:16. 1 Tim. 2:5.

¹⁵⁷ Acts 3:22.

¹⁵⁸ Heb. 5:5-6.

¹⁵⁹ Ps. 2:6. Luke 1:33.

church,¹⁶⁰ the heir of all things,¹⁶¹ and judge of the world:¹⁶² unto whom he did from all eternity give a people to be his seed,¹⁶³ hand to be by him in time redeemed, called, justified, sanctified, and glorified.¹⁶⁴

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,¹⁶⁵ with all the essential properties and common infirmities thereof, yet without sin,¹⁶⁶ being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance;¹⁶⁷ 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;¹⁶⁸ which person is very God and very man, yet one Christ, the only mediator between God and man.¹⁶⁹

III. The Lord Jesus Christ, in his human nature, thus united to the Divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,¹⁷⁰ having in him all the treasures of wisdom and knowledge,¹⁷¹ in whom it pleased the Father that

¹⁶⁰ Eph. 5:23.

¹⁶¹ Heb. 1:2.

¹⁶² Acts 17:31.

¹⁶³ John 17:6. Ps. 32:30. Isa. 53:10.

¹⁶⁴ 1 Tim. 2:6. Isa. 55:45. 1 Cor. 1:30.

¹⁶⁵ John 1:14, 17. John 5:20. Phil. 2:6. Gal. 4:4.

¹⁶⁶ Heb. 2:14, 16-17. Heb. 4:15.

¹⁶⁷ Luke 1:27, 31, 35. Gal. 4:4.

¹⁶⁸ Luke 1:35. Rom. 9:5. Col. 2:9. 1 Pet. 3:18. 1 Tim. 3:16.

¹⁶⁹ Rom. 1:31. 1 Tim. 2:5.

¹⁷⁰ Ps. 45:1. John 3:34.

¹⁷¹ Col. 2:3.

all fulness should dwell,¹⁷² to the end that being holy, harmless, undefiled, and full of grace and truth,¹⁷³ he might be thoroughly furnished to execute the office of a mediator and surety;¹⁷⁴ which office he took not unto himself, but was thereunto called by his Father,¹⁷⁵ who also put all power and judgment into his hand, and gave him commandment to execute the same.¹⁷⁶

IV. The office the Lord Jesus Christ did most willingly undertake,¹⁷⁷ which, that he might discharge he was made under the law,¹⁷⁸ and did perfectly fulfil it,¹⁷⁹ and underwent the punishment due to us, which we should have borne and suffered, being made sin and a curse for us, enduring most grievous torments immediately from God in his soul,¹⁸⁰ and most painful sufferings in his body,¹⁸¹ was crucified and died,¹⁸² was buried and remained under the power of death, yet saw no corruption,¹⁸³ on the third day he arose from the dead,¹⁸⁴ with the same body in which he suffered,¹⁸⁵ with which also he ascended into heaven, and there sitteth at the right hand of his Father,¹⁸⁶ making intercession,¹⁸⁷ and shall return to judge men and angels at the end of the world.¹⁸⁸

¹⁷² Col. 1:10.

¹⁷³ Heb. 7:26. John 1:14.

¹⁷⁴ Acts 10:38. Heb. 12:24. Heb. 7:22.

¹⁷⁵ Heb. 5:4-5.

¹⁷⁶ John 5:21, 27. Matt. 28:18. Acts 2:36.

¹⁷⁷ Ps. 40:7-8. Heb. 10:5-10. John 10:18. Phil. 28.

¹⁷⁸ Gal. 4:4.

¹⁷⁹ Matt. 3:15. Matt. 5:17.

¹⁸⁰ Matt. 26:37-38. Matt. 27:46. Luke 22:44.

¹⁸¹ Matt. 26:27.

¹⁸² Phil. 2:8.

¹⁸³ Acts 2:23-24, 27. Acts 13:37. Rom. 6:9.

¹⁸⁴ 1 Cor. 15:3-4.

¹⁸⁵ John 20:25, 27.

¹⁸⁶ Mark 16:9.

¹⁸⁷ Rom. 8:34. Heb. 9:24. Heb. 7:25.

¹⁸⁸ Rom. 14:9-10. Acts 1:11, Acts 10:42. Matt. 13:40-42. Jude 6. 2 Pet. 2:4.

- 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 God,¹⁸⁹ and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.¹⁹⁰
- VI. Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits thereof were communicated to the elect in all ages successively, from the beginning of the world, in and by those promises, types, and sacrifices, wherein he was revealed, and signified to be the seed of the woman, which should bruise the serpent's head, and the lamb slain from the beginning of the world, being yesterday and today the same, and forever.¹⁹¹
- VII. Christ in the work of mediation acteth according to both natures, by each nature doing that which is proper in itself;¹⁹² 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.¹⁹³
- VIII. To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same,¹⁹⁴ making intercession for them,¹⁹⁵ and revealing unto them, in and by the word, the mysteries of salvation,¹⁹⁶ effectually persuading

¹⁸⁹ Rom. 5:19. Heb. 9:14, 16. Heb. 10:14. Eph. 5:2. Rom. 3:25-26.

¹⁹⁰ Col. 1:19-20. Dan. 9:24, 26. Eph. 1:11, 14. John 17:2. Heb. 9:12, 15.

¹⁹¹ Gal. 4:4-5. Gen. 3:15. Rev. 11:8. Heb. 13:8.

¹⁹² Heb. 9:14-15. 1 Pet. 3:18.

¹⁹³ Acts 20:28. John 3:13. 1 John 3:16.

¹⁹⁴ John 6:37, 39. John 10:15-16.

¹⁹⁵ 1 John 2:1. Rom. 8:34.

¹⁹⁶ John 15:13-15. Eph. 1:7-9. John 17:6.

them by his Spirit to believe and obey, and governing their hearts by his word and Spirit,¹⁹⁷ 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.¹⁹⁸

Chapter IX

Of Free Will

- I. God hath endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any absolute necessity of nature determined to do good or evil.¹⁹⁹
- II. Man in his state of innocency had freedom and power to will and to do that which was good and well-pleasing to God;²⁰⁰ but yet mutably, so that he might fall from it.²⁰¹
- III. Man by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation,²⁰² so as a natural man being altogether averse from that good,²⁰³ and dead in sin,²⁰⁴

¹⁹⁷ John 14:16. Heb. 12:22. 2 Cor. 4:13. Rom. 8:9, 14. Rom. 15:18-19. John 17:17.

¹⁹⁸ Ps. 110:1. 1 Cor. 15:25-26. Ps. 4:2-3. Col. 2:15.

¹⁹⁹ Matt. 17:12. James 1:14. Deut. 30:19.

²⁰⁰ Gen. 1:26. Eccles. 7:29. Gen. 3:6.

²⁰¹ Gen. 2:16-17.

²⁰² Rom. 5:6. John 15:5.

²⁰³ Rom. 3:10, 12.

²⁰⁴ Eph. 2:1, 5. Col. 2:13.

is not able by his own strength to convert himself, or to prepare himself thereunto.²⁰⁵

- IV. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin,²⁰⁶ and by his grace alone enables him freely to will and to do that which is spiritually good;²⁰⁷ 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.²⁰⁸
- V. The will of man is made perfectly and immutably free to good alone in the state of glory only.²⁰⁹

Chapter X

Of Effectual Calling

- I. All those whom God hath predestinated unto life, and those only he is pleased in his appointed and accepted time effectually to call²¹⁰ by his Word and Spirit,²¹¹ out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ, enlightening their minds spiritually and savingly to understand the things of God,²¹² taking away their heart of stone,

²⁰⁵ John 6:44-45. Eph. 2:2-5. 1 Cor. 2:14. Tit. 3:3-5.

²⁰⁶ Col. 1:13. Phil. 2:13.

²⁰⁷ Rom. 6:18, 22.

²⁰⁸ Gal. 5:17. Rom. 7:15, 18-19, 21, 23.

²⁰⁹ 1 John 3:2. Jude 24. Eph. 4:13. Heb. 12:23.

²¹⁰ Rom. 8:30. Rom. 11:7. Eph. 1:10-11.

²¹¹ 2 Thess. 2:13-14. 2 Cor. 3:3, 6. Rom. 8:7. Eph. 2:1-5. 2 Tim. 1:9-10.

²¹² Acts 26:18. Col. 2:10-11. Eph. 1:17-18.

- and giving unto them an heart of flesh.²¹³ Renewing their wills and by his almighty power determining them to that which is good,²¹⁴ and effectually drawing them to Jesus Christ:²¹⁵ yet so as they come most freely, being made willing by his grace.²¹⁶
- II. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man,²¹⁷ who is altogether passive therein, until being quickened and renewed by the Holy Spirit,²¹⁸ he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.²¹⁹
- III. Elect infants dying in infancy, are regenerated and saved by Christ,²²⁰ who worketh when and where, and how he pleaseth;²²¹ so also are all other elect persons who are incapable of being outwardly called by the ministry of the word.²²²
- IV. Others not elected, although they may be called by the ministry of the word,²²³ and may have some common operations of the Spirit,²²⁴ yet not being effectually drawn by the Father, they neither do nor can come unto Christ, and therefore cannot be saved;²²⁵ much less can men not professing the Christian Religion, be saved in any other way whatsoever, be they never 'so diligent to frame their lives according to the light of nature, and the law of

²¹³ Ezek. 36:26.

²¹⁴ Ezek. 11:19. Phil. 2:13. Deut. 30:6. Ezek. 36:27.

²¹⁵ Eph. 1:19. John 6:44-45.

²¹⁶ Cant. 1:4. Ps. 110:3. John 6:37. Rom. 6:16-18.

²¹⁷ 2 Tim. 1:9. Tit. 3:4-5. Eph. 2:4-5, 8-9. Rom. 9:11.

²¹⁸ 1 Cor. 2:14. Rom. 8:7. Eph. 2:5.

²¹⁹ 1 John 6:37. Ezek. 36:27. Rom. 8:9. John 5:25.

²²⁰ Luke 18:15-16. Acts 2:38-39. John 3:5. 1 John 5:22. Rom. 8:9.

²²¹ John 3:8.

²²² 1 John 5:12. Acts 4:12.

²²³ Matt. 22:14.

²²⁴ Matt. 7:22. Matt. 13:20-21. Heb. 6:4-5.

²²⁵ John 6:64-66. John 8:24.

that religion they do profess;²²⁶ and to assert and maintain that they may, is very pernicious, and to be detested.²²⁷

Chapter XI

Of Justification

- I. Those whom God effectually calleth, he also freely justifieth,²²⁸ 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; nor by imputing Faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness, but by imputing Christ's active obedience to the whole law, and passive obedience in his sufferings and death, for their whole and sole righteousness,²²⁹ they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God.²³⁰
- II. Faith thus receiving and resting on Christ, and his righteousness, is the alone instrument of justification;²³¹ yet it is not alone in the

²²⁶ Acts 4:12.

²²⁷ 2 John 9:10-11. 1 Cor. 16:22. Gal. 1:6-8.

²²⁸ Rom. 8:30. Rom. 3:24.

²²⁹ Rom. 4:4-8. 2 Cor. 5:19, 21. Rom. 3:22, 24-25, 27-28. Tit. 3:5, 7. Eph. 1:7. Jer. 23:6. 1 Cor. 2:30-31. Rom. 5:17-19.

²³⁰ Acts 10:44. Gal. 2:16. Phil. 3:9. Acts 3:38-39. Eph. 2:7-8.

²³¹ John 1:12. Rom. 3:20. Rom. 5:1.

person justified, but is ever accompanied with all other saving graces, and is no dead Faith, but worketh by love.²³²

III. Christ by his obedience and death did fully discharge the debt of all those that are justified, and did by the sacrifice of himself in the blood of his cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf:²³³ Yet inasmuch as he was given by the Father for them,²³⁴ and his obedience and satisfaction accepted in their stead,²³⁵ and both freely, not for anything in them, their justification is only of free grace,²³⁶ that both the exact justice and rich grace of God might be glorified in the justification of sinners.²³⁷

IV. God did from all eternity agree to justify all the elect,²³⁸ and Christ did in the fulness of time die for their sins, and rise again for their justification:²³⁹ nevertheless they are not justified personally, until the Holy Spirit doth, in due time, actually apply Christ unto them.²⁴⁰

V. God doth continue to forgive the sins of those that are justified;²⁴¹ and although they can never fall from that state of justification,²⁴² yet they may by their sins fall under God's fatherly displeasure:

²³² James 2:17, 22, 26. Gal. 5:6.

²³³ Rom. 5:8-10, 19. 1 Tim. 2:5-6. Heb. 10:10, 14. Dan. 9:24, 26. Isa. 53:4-6, 10-12.

²³⁴ Rom. 8:32.

²³⁵ 2 Cor. 5:21. Matt. 3:17. Eph. 5:2.

²³⁶ Rom. 3:24. Eph. 1:7.

²³⁷ Rom. 3:26. Eph. 2:7.

²³⁸ Gal. 3:8. 1 Pet. 1:2, 19-20. Rom. 8:30.

²³⁹ Gal. 4:4. 1 Tim. 2:6. Rom. 4:25.

²⁴⁰ Col. 1:21-22. Gal. 2:16. Tit. 3:4-7.

²⁴¹ Matt. 6:12. 1 John 1:7, 9. 1 John 2:1-2.

²⁴² Luke 12:32. John 10:28. Heb. 10:14.

and in that condition they have not usually the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.²⁴³

- VI. The justification of believers under the Old Testament, was, in all these respects, one and the same with the justification of the believers under the New Testament.²⁴⁴

Chapter XII

Of Adoption

- I. All those that are justified, God vouchsafes in, and for his only Son Jesus Christ, to make partakers of the grace of adoption,²⁴⁵ by which they are taken into the number, and enjoy the liberties and privileges of the children of God,²⁴⁶ have his name put upon them,²⁴⁷ receive the spirit of adoption,²⁴⁸ have access to the throne of grace with boldness,²⁴⁹ are enabled to cry, Abba, Father,²⁵⁰ are

²⁴³ Ps. 89:31-33. Ps. 51:7-12, Ps. 32:5. Matt. 26:75. 1 Cor. 11:30-31. Luke 1:20.

²⁴⁴ Gal. 3:8-9, 13-14. Rom. 4:22-24. Heb. 13:8.

²⁴⁵ Eph. 1:5.

²⁴⁶ Gal. 4:4-5. Rom. 8:17. John 1:12.

²⁴⁷ Jer. 14:9. 2 Cor. 6:18. Rev. 3:12.

²⁴⁸ Rom. 8:15.

²⁴⁹ Eph. 3:12. Rom. 5:2.

²⁵⁰ Gal. 4:6.

pitied,²⁵¹ protected,²⁵² provided for,²⁵³ and chastened by him as by a father,²⁵⁴ yet never cast off,²⁵⁵ but sealed to the day of redemption,²⁵⁶ and inherit the promises²⁵⁷ as heirs of everlasting salvation.²⁵⁸

Chapter XIII

Of Sanctification

- I. They that are effectually called and regenerated, being united to Christ, having a new heart and a new spirit created in them, through the virtue of Christ's death and resurrection,²⁵⁹ are also further sanctified really and personally through the same virtue by his word and spirit dwelling in them,²⁶⁰ the dominion of the whole body of sin is destroyed,²⁶¹ and the several lusts thereof are more and more weakened and mortified,²⁶² and they more and more quickened and strengthened in all saving graces,²⁶³ to the practice of all true holiness, without which no man shall see the Lord.²⁶⁴

²⁵¹ Ps. 103:13.

²⁵² Prov. 24:26.

²⁵³ Matt. 6:30, 32. 1 Pet. 5:7.

²⁵⁴ Heb. 12:6.

²⁵⁵ Lam. 3:3.

²⁵⁶ Eph. 4:30.

²⁵⁷ Heb. 6:12.

²⁵⁸ 1 Pet. 1:3-4. Heb. 1:14.

²⁵⁹ 1 Cor. 6:11. Acts 20:32. Phil. 3:10. Rom. 6:5-6.

²⁶⁰ John 17:17. Eph. 5:26. 2 Thess. 2:13.

²⁶¹ Rom. 6:6, 14.

²⁶² Gal. 5:24. Rom. 8:13.

²⁶³ Col. 1:11. Eph. 3:16-19.

²⁶⁴ 2 Cor. 7:1. Heb. 12:14.

- II. This sanctification is throughout in the whole man,²⁶⁵ yet imperfect in this life, there abides still some remnants of corruption in every part,²⁶⁶ whence arises a continual and irreconcilable war, the flesh lusting against the spirit, and the spirit against the flesh.²⁶⁷
- III. In which war, although the remaining corruption for a time may much prevail,²⁶⁸ yet through the continual supply of strength from the sanctifying spirit of Christ, the regenerate part doth overcome,²⁶⁹ and so the saints grow in grace,²⁷⁰ perfecting holiness in the fear of God.²⁷¹

Chapter XIV

Of Saving Faith

- I. The grace of faith whereby the elect are enabled to believe to the saving of their souls,²⁷² is the work of the Spirit of Christ in their hearts,²⁷³ and is ordinarily wrought by the ministry of the word;²⁷⁴

²⁶⁵ 1 Thess. 5:23.

²⁶⁶ 1 John 1:10. Rom. 7:18, 23. Phil. 3:12.

²⁶⁷ Gal. 5:17. 1 Pet. 2:11.

²⁶⁸ Rom. 7:23.

²⁶⁹ Rom. 6:14. 1 John 5:14. Eph. 4:15-16.

²⁷⁰ 2 Pet. 3:18

²⁷¹ 2 Cor. 3:18. 2 Cor. 7:1.

²⁷² Heb. 10:39.

²⁷³ 2 Cor. 4:13. Eph. 1:17-19. Eph. 2:8.

²⁷⁴ Rom. 10:14, 17. Acts 20:32. Rom. 4:11. Luke 17:5. Rom. 1:16-17.

by which also, and by the administration of the seals, prayer, and other means, it is increased and strengthened.²⁷⁵

II. By this faith, a Christian believeth to be true whatsoever is revealed in the word, for the authority of God himself speaketh therein,²⁷⁶ and acteth differently upon that which each particular passage thereof containeth, yielding obedience to the commands,²⁷⁷ trembling at the threatenings,²⁷⁸ and embracing the promises of God for this life, and that which is to come.²⁷⁹ 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.²⁸⁰

III. This faith, although it be different in degrees, and may be weak or strong,²⁸¹ yet it is in the least degree of it different in the kind or nature of it, as all other saving grace, from the faith and common grace of temporary believers;²⁸² and therefore though it may be many times assailed and weakened, yet it gets the victory,²⁸³ growing up in many to the attainment of a full assurance through Christ²⁸⁴ who is both the author and finisher of our faith.²⁸⁵

²⁷⁵ 1 Pet. 2:2.

²⁷⁶ John 4:42. 1 Thess. 2:13. 1 John 5:10. Acts 24:14.

²⁷⁷ Rom. 16:26.

²⁷⁸ Isa. 66:2.

²⁷⁹ Heb. 11:13. 1 Tim. 4:8.

²⁸⁰ John 1:12. Acts 16:31. Gal. 2:20. Acts 15:11.

²⁸¹ Heb. 5:13-14. Rom. 4:19-20. Matt. 6:30. Matt. 8:10.

²⁸² Job 8:13. 1 John 3:9.

²⁸³ Luke 22:31-32. Eph. 6:16. 1 John 5:4-5.

²⁸⁴ Heb. 6:11-12. Heb. 10:22. Col. 2:2.

²⁸⁵ Heb. 12:2.

Chapter XV

Of Repentance unto Life and Salvation

- I. Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures,²⁸⁶ God in their effectual calling giveth them repentance unto life.²⁸⁷
- II. Whereas there is none that doth good and sinneth not,²⁸⁸ and the best of men may through the power and deceitfulness of their corruptions dwelling in them,²⁸⁹ with the prevalency of temptation,²⁹⁰ fall into great sins and provocations;²⁹¹ God hath in the covenant of grace mercifully provided that believers so sinning and falling, be renewed through repentance unto salvation.²⁹²
- III. This saving repentance is an evangelical grace,²⁹³ whereby a person being by the Holy Ghost made sensible of the manifold evils of his sin,²⁹⁴ doth by faith in Christ humble himself for it, with godly sorrow, detestation of it, and self-abhorrency,²⁹⁵ praying

²⁸⁶ Eph. 2:1-3. Tit. 3:3-5. 1 Pet. 4:3.

²⁸⁷ Rom. 8:30. 2 Tim. 1:9. Acts 11:18.

²⁸⁸ 1 Kings 8:46. Eccles. 7:20. James 3:2.

²⁸⁹ Ps. 65:3. Ps. 40:12. Rom. 7:21, 23. Jer. 17:9. Heb. 3:13.

²⁹⁰ Matt. 6:13. Luke 22:31.

²⁹¹ 2 Sam. 11:27. Luke 22:57-58, 60.

²⁹² Luke 22:32, 61-62. 1 John 1:9.

²⁹³ Zech. 12:10. Acts 11:18.

²⁹⁴ John 16:7-9. Ezek. 18:30-31. Ezek. 36:31. Ps. 51:4.

²⁹⁵ Zech. 12:10. Jer. 31:18-19. Joel 2:12-13. Isa. 30:22. Amos 5:15. Ps. 119:128. Ezek. 6:9. 2 Cor. 7:11.

for pardon and strength of grace,²⁹⁶ with a purpose and endeavor by supplies of the Spirit, to walk before God unto all well-pleasing in all things.²⁹⁷

IV. As repentance is to be continued through the whole course of our lives,²⁹⁸ upon the account of the body of death, and the motions thereof;²⁹⁹ so it is every man's duty to repent of his particular known sins particularly.³⁰⁰

V. Such is the provision which God hath made through Christ in the covenant of grace, for the preservation of believers unto salvation,³⁰¹ that although there is no sin so small, but it deserves damnation;³⁰² yet there is no sin so great that it shall bring damnation on them who truly repent;³⁰³ which makes the constant preaching of repentance necessary.³⁰⁴

²⁹⁶ Ps. 51.

²⁹⁷ Ps. 119:6, 9, 106. 2 Kings 23:25. Col. 1:10.

²⁹⁸ Matt. 6:11-12. Ps. 51:17.

²⁹⁹ Rom. 7:14-15, 17-21, 23-24. Gal. 5:17.

³⁰⁰ Ps. 19:13. Ps. 18:23. Ps. 51:4. Luke 19:8. 1 Tim. 1:13, 15.

³⁰¹ 1 Pet. 1:5.

³⁰² Rom. 6:23. Rom. 5:12. Matt. 12:36.

³⁰³ Isa. 55:7. Rom. 8:1. Isa. 1:16, 18.

³⁰⁴ Mark 1:15. Acts 20:21.

Chapter XVI

Of Good Works

- I. Good works are only such as God hath commanded in his holy word,³⁰⁵ and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretense of good intentions.³⁰⁶
- II. These good works done in obedience to God's commandments, are the fruits and evidences of a true and lively faith,³⁰⁷ and by them believers manifest their thankfulness,³⁰⁸ strengthen their assurance,³⁰⁹ edify their brethren³¹⁰ adorn the profession of the Gospel,³¹¹ stop the mouths of the adversaries,³¹² and glorify God,³¹³ whose workmanship they are created in Christ Jesus thereunto,³¹⁴ that having their fruit unto holiness they may have the end eternal life.³¹⁵
- III. Their ability to do good works is not all of themselves, but wholly from the Spirit of Christ:³¹⁶ And that they may be enabled

³⁰⁵ Mic. 6:8. Rom. 12:2. Heb. 13:21.

³⁰⁶ Matt. 15:9. Isa. 29:13. Rom. 10:2. Job 16:2. 1 Sam. 15:21-23. 1 Pet. 1:8.

³⁰⁷ James 2:18, 22.

³⁰⁸ Ps. 116:12-13. 1 Pet. 2:9.

³⁰⁹ 1 John 2:3, 5. 2 Pet. 1:5-7. 2 Pet. 2:9-10.

³¹⁰ 2 Cor. 9:2. Matt. 5:16.

³¹¹ Tit. 2:5, 9-12. 1 Tim. 6:1.

³¹² 1 Pet. 2:15.

³¹³ 1 Pet. 2:12. Phil. 1:11. John 15:8.

³¹⁴ Eph. 2:10.

³¹⁵ Rom. 6:22.

³¹⁶ John 15:4, 6. Ezek. 36:26-27.

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;³¹⁷ 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.³¹⁸

IV. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much, which in duty they are bound to do.³¹⁹

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;³²⁰ but when we have done all we can, we have done but our duty, and are unprofitable servants;³²¹ And because as they are good, they precede from his Spirit,³²² 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 judgments.³²³

³¹⁷ Phil. 2:13. Phil. 4:13. 2 Cor. 3:5.

³¹⁸ Phil. 2:12. Heb. 6:11-12. 2 Pet. 1:3, 5, 10-11. Isa. 64:7. 2 Tim. 1:6. Acts 26:6-7. Jude 20-21.

³¹⁹ Luke 17:10. Neh. 13:22. Job 9:2-3. Gal. 5:17.

³²⁰ Rom. 3:20. Rom. 4:2, 4, 6. Eph. 2:8-9. Tit. 3:5-7. Rom. 8:18. Ps. 16:2. Job 22:23. Job 35:7-8.

³²¹ Luke 17:10.

³²² Gal. 5:22-23.

³²³ Isa. 64:6. Gal. 5:17, Rom. 7:15, 18. Ps. 143:2. Ps. 130:3.

VI. Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in him,³²⁴ not as though they were in this life wholly unblameable and unreprieveable in God's sight,³²⁵ 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.³²⁶

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 to others:³²⁷ yet because they proceed not from an heart purified by faith,³²⁸ nor are done in a right manner, according to the word,³²⁹ nor to a right end, the glory of God;³³⁰ they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God;³³¹ yet their neglect of them is more sinful and displeasing to God.³³²

³²⁴ Eph. 1:6. 1 Pet. 2:5. Exod. 28:38. Gen. 4:4. Heb. 11:4.

³²⁵ Job 9:20. Ps. 142:2. Phil. 3:12.

³²⁶ Heb. 13:20-21. 2 Cor. 8:12. Heb. 6:10. Matt. 25:21, 28.

³²⁷ 2 Kings 10:30-31. 1 Kings 21:27, 29. Phil. 1:15-16, 18.

³²⁸ Gen. 4:5. Heb. 11:4, 6.

³²⁹ 1 Cor. 13:3. Isa. 1:12.

³³⁰ Matt 6:2, 5, 16.

³³¹ Hag. 2:14. Tit. 1:15. Amos 5:21-22. Hos. 1:4. Rom. 9:16. Tit. 3:5.

³³² Ps. 14:4. Ps. 36:3. Job 21:14-15. Matt. 25:41-43, 45. Matt. 23:23.

Chapter XVII

Of the Perseverance of the Saints

- I. They whom God hath accepted in his beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from a state of grace, but shall certainly persevere therein to the end, and be eternally saved.³³³
- II. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, from the free and unchangeable love of God the Father³³⁴ upon the efficacy of the merit and intercession of Jesus Christ,³³⁵ and union with him,³³⁶ the oath of God,³³⁷ the abiding of his Spirit, and the seed of God within them,³³⁸ and the nature of the covenant of grace,³³⁹ from all which ariseth also the certainty and infallibility thereof.³⁴⁰
- III. And though they may through the temptation 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,³⁴¹ and for a time continue therein,³⁴² whereby they incur God's

³³³ Phil. 1:6. 2 Pet. 1:10. John 10:28-29. 1 John 3:9. 1 Pet. 1:5, 9.

³³⁴ 2 Tim. 2:18-19. Jer. 31:33.

³³⁵ Heb. 10:10, 14. Heb. 13:20-21. Heb. 9:12-15. Rom. 8:33-39. John 17:11, 24. Luke 22:32. Heb. 7:25.

³³⁶ John 17:21.

³³⁷ Heb. 6:17-18. Ps. 89:35-36.

³³⁸ John 14:16-17. 1 John 2:27. 1 John 3:9.

³³⁹ Jer. 32:40.

³⁴⁰ John 10:28. 2 Thess. 3:3. 1 John 2:19.

³⁴¹ Matt. 26:70, 72, 74.

³⁴² Ps. 51:14.

displeasure,³⁴³ and grieve his Holy Spirit,³⁴⁴ come to have their graces and comforts impaired,³⁴⁵ have their hearts hardened,³⁴⁶ and their consciences wounded,³⁴⁷ hurt and scandalize others,³⁴⁸ and bring temporal judgments upon themselves,³⁴⁹ yet they are and shall be kept by the power of God through faith, unto salvation.³⁵⁰

Chapter XVIII

Of the Assurance of Grace and Salvation

- I. Although temporary believers, and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God, and state of salvation,³⁵¹ which hope of theirs shall perish;³⁵² yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him may in this life be certainly assured that they are in the state of grace,³⁵³ and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.³⁵⁴

³⁴³ Isa. 64:5, 7, 9. 2 Sam. 11:27.

³⁴⁴ Eph. 4:30.

³⁴⁵ Ps. 51:8, 10, 12. Rev. 2:4. Cant. 5:2-4, 6.

³⁴⁶ Isa. 63:17. Mark 6:52. Mark 16:14.

³⁴⁷ Ps. 32:3-4. Ps. 51:8.

³⁴⁸ 2 Sam. 12:14.

³⁴⁹ Ps. 89:31-32. 1 Cor. 11:30-32.

³⁵⁰ 1 Pet. 1:5. 1 Thess. 5:23.

³⁵¹ Job 8:13-14. Mic. 3:11. Deut. 29:19. John 8:41.

³⁵² Matt. 7:22-23.

³⁵³ 1 John 2:3. 1 John 3:14, 18-19, 21, 24. 1 John 5:13.

³⁵⁴ Rom. 5:2, 5.

II. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope;³⁵⁵ but an infallible assurance of faith, founded on the blood and righteousness of Christ revealed in the Gospel,³⁵⁶ and also upon the inward evidences of those graces, unto which promises are made,³⁵⁷ and on the immediate witness of the Spirit, testifying our adoption,³⁵⁸ and as the fruit thereof, leaving the heart more humble and holy.³⁵⁹

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;³⁶⁰ 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.³⁶¹ And therefore it is the duty of every one, to give all diligence to make their calling and election sure,³⁶² that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;³⁶³ so far is it from inclining men to looseness.³⁶⁴

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

³⁵⁵ Heb. 6:11, 19.

³⁵⁶ Heb. 10:19-20. Rom. 3:22.

³⁵⁷ 2 Pet. 1:4-5, 10-11. 1 John 2:3. 1 John 3:14. 2 Cor. 1:12.

³⁵⁸ Rom. 8:15-16.

³⁵⁹ Ps. 51:12, 17. 2 Cor. 7:1.

³⁶⁰ 1 John 5:13. Isa. 50:10. Matt. 9:24. Ps. 88. Ps. 77:1-12.

³⁶¹ 1 Cor. 2:1-2. 1 John 4:13. Heb. 6:11-12. Eph. 3:17-19.

³⁶² 2 Pet. 2:10.

³⁶³ Rom. 5:1-2, 5. Rom. 14:7. Rom. 15:3. Eph. 1:3-4. Ps. 4:6-7. Ps. 119:32.

³⁶⁴ 1 John 3:2-3. Ps. 1:3-4. 1 John 2:1-2. Rom. 6:12. Tit. 2:11-12, 14. 2 Cor. 7:1. Rom. 8:1, 12. 1 John 1:6-7.

the conscience and grieveth the Spirit by some sudden or vehement temptation, by God's withdrawing the light of his countenance, suffering even such as fear him to walk in darkness and to have no light;³⁶⁵ yet are they neither utterly destitute of that seed of God and life of faith, that love of Christ and the brethren, that sincerity of the heart and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived,³⁶⁶ and by the which, in the meantime, they are supported from utter despair.³⁶⁷

Chapter XIX

Of the Law of God

- I. God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil, 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.³⁶⁸
- II. This law, so written in the heart, continued to be a perfect rule of righteousness after the fall of man, and was delivered by God on

³⁶⁵ Cant. 5:2-3, 6. Ps. 51. 51:8, 12, 14. Eph. 4:30-31. Ps. 77:1-10. Matt. 26:69-72. Ps. 31:22. Ps. 88. Isa. 51:10.

³⁶⁶ 1 John 3:9. Luke 22:32. Job 13:15. Ps. 73:15. Ps. 51:8, 12. Isa. 50:10.

³⁶⁷ Mic. 7:8-9. Jer. 32:40. Isa. 54:7-10. Ps. 22:1. Ps. 88.

³⁶⁸ Gen. 1:26-27. Gen. 2:17. Rom. 2:14-15. Rom. 10:5. Rom. 5:12, 19. Gal. 3:10, 12. Eccles. 7:29. Job 28:28.

Mount Sinai in ten commandments, and written in two tables;³⁶⁹
the four first commandments, containing our duty towards God,
and the other six our duty to man.³⁷⁰

- III. Besides this law, commonly called moral, God was pleased to give the people of Israel, as a church underage, ceremonial laws, containing several typical ordinances, partly of worshipping, prefiguring Christ, his graces, actions, sufferings, and benefits,³⁷¹ and partly holding forth divers instructions of moral duties.³⁷² All which ceremonial laws, being appointed only to the time of reformation, are by Jesus Christ, the true Messiah and only Law-giver, who was furnished with power from the Father for that end, abrogated and taken away.³⁷³
- IV. To them also he gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution, their general equity only being still of moral use.³⁷⁴
- V. The moral law doth forever bind all, as well justified persons as others, to the obedience thereof;³⁷⁵ and that not only in regard of the matter contained in it, but also in respect of the authority of

³⁶⁹ James 1:25. James 2:8, 10-12. Rom. 13:8-9. Deut. 5:3. Deut. 10:4. Exod. 34:1.

³⁷⁰ Matt. 22:37-40.

³⁷¹ Heb. 9. Heb. 10:1. Gal. 4:1-3. Col. 2:17.

³⁷² 1 Cor. 5:7. 2 Cor. 6:17. Jude 23.

³⁷³ Heb. 9:10-11. James 4:12. Heb. 7:12. Col. 2:14, 16-17. Dan. 9:27. Eph. 2:15-16.

³⁷⁴ Exod. 21. Exod. 22:1-29. Gen. 49:10. 1 Pet. 2:13-14. Matt. 5:17, 38-39. 1 Cor. 9:8-10.

³⁷⁵ Rom. 13:8-10. Eph. 6:1-2, 6. 1 John 2:3-4, 7-8.

God the creator, who gave it.³⁷⁶ Neither doth Christ in the Gospel any way dissolve, but much strengthen, this obligation.³⁷⁷

VI. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned;³⁷⁸ yet it is of great use to them, as well as to others; in that, as a rule of life, in forming them of the will of God and their duty, and directs and binds them to walk accordingly;³⁷⁹ discovering also the sinful pollutions of their nature, hearts, and lives;³⁸⁰ so as, examining them. selves thereby, they may come to further conviction of, humiliation for, and hatred against sin,³⁸¹ together with a clearer sight of the need they have of Christ, and the perfection of his obedience.³⁸² It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin,³⁸³ and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect from them, although freed from the curse thereof, threatened in the law.³⁸⁴ The promises of it, in like manner, shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof,³⁸⁵ although not as due to them by the law, as a covenant of works,³⁸⁶ 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.³⁸⁷

³⁷⁶ James 2:10-11.

³⁷⁷ Matt. 5:17-19. James 2:8.

³⁷⁸ Rom. 6:14. Gal. 2:16, Gal. 3:13. Gal. 4:4-5. Acts 13:39. Rom. 8:1.

³⁷⁹ Rom. 7:12, 22, 25. Ps. 119:4-6. 1 Cor. 7:19. Gal. 5:14, 16, 18-23.

³⁸⁰ Rom. 7:7. Rom. 3:20.

³⁸¹ James 1:23-25. Rom. 7:9, 14, 24.

³⁸² Gal. 3:24. Rom. 7:24-25. Rom. 8:3-4.

³⁸³ James 2:11. Ps. 119:101, 104, 128.

³⁸⁴ Ezra 9:13-14. Ps. 89:30-35.

³⁸⁵ Lev. 26:3-14. 2 Cor. 6:16. Eph. 6:2-3. Ps. 37:11. Matt. 5:5. Ps. 19:11.

³⁸⁶ Gal. 2:16. Luke 17:10.

³⁸⁷ Rom. 6:12, 14. 1 Pet. 3:8-12. Ps. 34:12-16. Heb. 12:28-29.

VII. Neither are the forementioned uses of the law, contrary to the grace of the Gospel, but do sweetly comply with it,³⁸⁸ 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, required to be done.³⁸⁹

Chapter XX

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

- I. The covenant of works being broken by sin, and made unprofitable unto life,³⁹⁰ God was pleased to give unto the elect the promise of Christ, the seed of the woman,³⁹¹ as the means of calling them, and begetting in them faith and repentance.³⁹² In this promise, the Gospel, as to the substance of it, was revealed, and was therein effectual for the conversion and salvation of sinners.³⁹³
- II. The promise of Christ, and salvation by him is revealed only in and by the word of God;³⁹⁴ neither do the works of creation or providence, with the light of nature, make discovery of Christ, or

³⁸⁸ Gal. 3:21.

³⁸⁹ Ezek. 36:26-27. Heb. 8:10. Jer. 31:33.

³⁹⁰ Rom. 8:3. Gal. 3:12.

³⁹¹ Gen. 3:15. Gal. 4:4-5. Rev. 13:3.

³⁹² 1 Cor. 1:23-24, 26. James 1:18. Rom. 10:8. Acts 11:15, 18.

³⁹³ 1 Cor. 2:2.

³⁹⁴ Matt. 11:27. 2 Tim. 1:10.

of grace by him, so much as in a general or obscure way;³⁹⁵ much less that men destitute of the revelation of him by the promise, or Gospel, should be enabled thereby to attain saving faith or repentance.³⁹⁶

III. The revelation of the Gospel unto sinners, made at divers times, and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God,³⁹⁷ not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can so do.³⁹⁸ And therefore in all ages, the preaching of the Gospel hath been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.³⁹⁹

IV. Although the Gospel be the only outward means of revealing Christ and saving grace, and is as such, abundantly sufficient thereunto; yet that men who are dead in trespasses, may be born again, quickened or regenerated, there is moreover necessary, an effectual, irresistible work of the Holy Ghost upon the whole soul, for the producing in them a new spiritual life, without which no other means are sufficient for their conversion unto God.⁴⁰⁰

³⁹⁵ Rom. 1:19-20. Eph. 2:12. Rom. 16:25-26. Eph. 3:9.

³⁹⁶ 1 Cor. 1:21. Rom. 10:14-15. Prov. 29:18.

³⁹⁷ Heb. 1:1-2. Deut. 7:7-8. Ps. 147:19-20. Matt. 21:43. Matt. 11:25-26.

³⁹⁸ John 1:13. John 3:6. Rom. 9:16. Phil. 2:13. John 15:5. 1 Cor. 2:14. Rom. 8:7.

³⁹⁹ Amos 3:2. Matt. 28:19. Matt. 28:43. Eph. 1:11.

⁴⁰⁰ Eph. 2:1, 5. Tit. 3:5. John 16:7-12. Acts 16:14. Eph. 1:19-20. 1 Thess. 5:23. John 3:6. Gal. 2:8. 1 Cor. 3:6-7.

Chapter XXI

Of Christian Liberty, and Liberty of Conscience

- I. 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 rigor and curse of the law;⁴⁰¹ and in their being delivered from this present evil world, bondage to Satan, and dominion of sin;⁴⁰² from the evil of afflictions, the fear and sting of death, the victory of the grave, and everlasting damnation;⁴⁰³ as also in their free access to God,⁴⁰⁴ and their yielding obedience unto him, not out of slavish fear, but a child-like love and willing mind:⁴⁰⁵ All which were common also to believers under the law, for the substance of them;⁴⁰⁶ but under the New Testament, the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, the whole legal administration of the covenant of grace, to which the Jewish church was subjected,⁴⁰⁷ and in greater access to the throne of grace,⁴⁰⁸ and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.⁴⁰⁹

⁴⁰¹ Tit. 2:14. 1 Thess. 1:10. Gal. 3:13.

⁴⁰² Gal. 1:4. Col. 1:13. Acts 26:18. Rom. 6:14.

⁴⁰³ Rom. 8:28. Ps. 119:71. 1 Cor. 15:54-57. Rom. 6:1.

⁴⁰⁴ Rom. 5:1-2.

⁴⁰⁵ Rom. 8:14-15. 1 John 4:18.

⁴⁰⁶ Gal. 3:13-14.

⁴⁰⁷ Gal. 4:1-7. Gal. 5:1. Acts 15:10-11.

⁴⁰⁸ Heb. 4:14, 16. Heb. 10:19-22.

⁴⁰⁹ John 7:38-39. 2 Cor. 13:17-18.

- II. God alone is Lord of the conscience,⁴¹⁰ and hath left it free from the doctrines and commandments of men, which are in anything contrary to his word, or not contained in it;⁴¹¹ so that to believe such doctrines, or to obey such commands out of conscience, is to betray true liberty of conscience;⁴¹² and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.⁴¹³
- III. They who upon pretence of Christian liberty do practice any sin, or cherish any lust, as they do thereby pervert the main design of the grace of the Gospel to their own destruction; so they wholly destroy the end of Christian liberty; which is that being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him all the days of our life.⁴¹⁴

Chapter XXII

Of Religious Worship, and of the Sabbath Day

- I. The light of nature sheweth that there is a God, who hath lordship and sovereignty over all, is just, good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the heart and all the soul,

⁴¹⁰ James 4:12. Rom. 14:4.

⁴¹¹ Acts 4:19. Acts 5:29. 1 Cor. 7:23. Matt. 23:8-10. 2 Cor. 1:24. Matt. 15:9.

⁴¹² Col. 2:10, 22-23. Gal. 1:10. Gal. 2:2, 4-5. Gal. 5:1.

⁴¹³ Rom. 10:11. Rom. 14:23. Isa. 8:20. Acts 17:11. John 4:22. Hosea 5:11. Jer. 8:9.

⁴¹⁴ Gal. 5:13. 1 Pet. 2:16. 2 Pet. 2:19. John 8:34. Luke 1:74-75.

and with all the might:⁴¹⁵ But the acceptable way of worshipping the true God, is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scripture.⁴¹⁶

II. Religious worship is to be given to God the Father, Son, and Holy Ghost, and to him alone;⁴¹⁷ not to Angels, Saints, or any other creatures;⁴¹⁸ and since the fall, not without a Mediator, nor in the mediation of any other but of Christ alone.⁴¹⁹

III. Prayer with thanksgiving, being one special part of natural worship,⁴²⁰ is by God required of all men;⁴²¹ but that it may be accepted it is to be made in the name of the Son,⁴²² by the help of the Spirit,⁴²³ according to his will,⁴²⁴ with understanding, reverence, humility, fervency, faith, love, and perseverance:⁴²⁵ and when with others in a known tongue.⁴²⁶

⁴¹⁵ Rom. 1:20. Acts 17:24. Ps. 119:64. Jer. 10:7. Ps. 31:23. Ps. 18:3. Rom. 10:12. Ps. 62:8. Josh. 24:14. Mark 12:33.

⁴¹⁶ Deut. 12:32. Matt. 15:9. Acts 17:25. Matt. 4:9-10. Deut. 4:15-20. Exod. 20:4-5. Col. 2:23.

⁴¹⁷ Matt. 4:10. John 5:23. 2 Cor. 13:14.

⁴¹⁸ Col. 2:18. Rev. 19:10. Rom. 1:25.

⁴¹⁹ John 14:6. 1 Tim. 2:5. Eph. 2:18. Col. 3:17.

⁴²⁰ Phil. 4:6.

⁴²¹ Ps. 65:2.

⁴²² John 14:13-14. 1 Pet. 2:5.

⁴²³ Rom. 8:26.

⁴²⁴ 1 John 5:14.

⁴²⁵ Ps. 47:7. Eccles. 5:1-2. Heb. 12:28. Gen. 18:27. James 5:10. Mark 11:24. Matt. 6:12, 14-15. Col. 4:2. Eph. 6:18.

⁴²⁶ 1 Cor. 14:14.

- IV. Prayer is to be made for things lawful,⁴²⁷ and for all sorts of men living, or that shall live hereafter,⁴²⁸ but not for the dead,⁴²⁹ nor for those of whom it may be known that they have sinned the sin unto death.⁴³⁰
- V. The reading of the Scriptures,⁴³¹ preaching,⁴³² and hearing the word of God,⁴³³ singing of Psalms,⁴³⁴ as also the administration of Baptism and the Lord's Supper, are all parts of religious worship of God, to be performed in obedience unto God with understanding, faith, reverence, and godly fear;⁴³⁵ solemn humiliations, with fastings,⁴³⁶ and thanksgiving upon special occasions,⁴³⁷ are in their several times and seasons to be used in an holy and religious manner.⁴³⁸
- 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.⁴³⁹ But God is to be worshipped everywhere,⁴⁴⁰ in spirit and in truth,⁴⁴¹ as in private families⁴⁴² daily,⁴⁴³ and in secret each one by himself,⁴⁴⁴ so more solemnly in the public assemblies,

⁴²⁷ 1 John 5:14.

⁴²⁸ 1 Tim. 2:1-2. John 17:20. 2 Sam. 7:29. Ruth 4:12.

⁴²⁹ 2 Sam. 12:21-23. Luke 16:25-26. Rev. 14:13.

⁴³⁰ 1 John 5:16.

⁴³¹ Act 15:21. Rev. 1:3.

⁴³² 2 Tim. 4:2.

⁴³³ James 1:21-22. Acts 10:33. Matt. 13:19. Heb. 4:2. Isa. 66:2.

⁴³⁴ Col. 3:16. Eph. 5:19 James 5:13.

⁴³⁵ Matt. 28:19. 1 Cor. 11:23-29. Acts 2:41-42.

⁴³⁶ Joel 2:12. Esther 4:16. Mark 9:29. 1 Cor. 7:5.

⁴³⁷ Ps. 107. Esther 9:22.

⁴³⁸ Heb. 12:28.

⁴³⁹ John 4:21.

⁴⁴⁰ Mal. 1:11. 1 Tim. 2:8.

⁴⁴¹ John 4:23-24.

⁴⁴² Jer. 10:25. Deut. 6:6-7. Job 1:5. 2 Sam. 6:18, 20. 1 Pet. 3:7. Acts 10:2.

⁴⁴³ Matt. 6:11.

⁴⁴⁴ Matt. 6:6. Eph. 6:18.

which are not carelessly nor willfully to be neglected or forsaken, when God by his word or providence calleth thereunto.⁴⁴⁵

VII. As it is of the law of nature, that in general, a proportion of time, by God's appointment, be set apart for the worship of God; so by his word in a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath to be kept holy unto him,⁴⁴⁶ 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,⁴⁴⁷ which in Scripture is called the Lord's day,⁴⁴⁸ and is to be continued to the end of the world as the Christian Sabbath,⁴⁴⁹ the observation of the last day of the week being abolished.⁴⁵⁰

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts and ordering their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts, about their worldly employments and recreations,⁴⁵¹ 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.⁴⁵²

⁴⁴⁵ Isa. 56:6-7. Heb. 10:25. Prov. 1:20-21, 24. Prov. 8:34. Acts 13:42. Luke 4:16. Acts 2:42.

⁴⁴⁶ Exod. 20:8-11. Isa. 56:2-7.

⁴⁴⁷ Gen. 2:2-3. 1 Cor. 6:1-2. Acts 20:7.

⁴⁴⁸ Rev. 1:10.

⁴⁴⁹ Exod. 20:8, 10. Matt. 5:17-18.

⁴⁵⁰ Col. 2:16-17. Heb. 4:9-10.

⁴⁵¹ Exod. 20:8. Exod. 16:23-30. Exod. 13:12-18. Isa. 58:13. Neh. 13:15-23.

⁴⁵² Isa. 58:13. Matt. 12:1-14.

Chapter XXIII

Of Lawful Oaths and Vows

- I. A lawful oath is a part of religious worship,⁴⁵³ wherein the person swearing in truth, righteousness, and judgment, solemnly calleth God to witness what he asserteth, or promiseth, and to judge him according to the truth or falsehood of what he sweareth.⁴⁵⁴
- 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:⁴⁵⁵ 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:⁴⁵⁶ 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,⁴⁵⁷ so a lawful oath being imposed by lawful authority in such matters ought to be taken.⁴⁵⁸
- III. Whosoever taketh an oath warranted by the word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth:⁴⁵⁹ neither may any man bind himself by an oath to anything but what is good and just, and what he believeth so to be, and what he

⁴⁵³ Deut. 10:20.

⁴⁵⁴ Jer. 4:2. Exod. 20:7. Lev. 19:12. 2 Cor. 1:23. 2 Chron. 6:22-23.

⁴⁵⁵ Deut. 6:13.

⁴⁵⁶ Exod. 20:7. Jer. 5:7. Matt. 5:34-36. James 5:12.

⁴⁵⁷ Heb. 6:16. 2 Cor. 1:23. Isa. 65:16.

⁴⁵⁸ 1 Kings 8:31. Neh. 13:25. Ezra 10:5.

⁴⁵⁹ Exod. 20:7. Jer. 4:2.

is able and resolved to perform:⁴⁶⁰ yet it is a sin to refuse an oath touching anything that is good and just being lawfully imposed by authority.⁴⁶¹

- IV. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.⁴⁶² It cannot oblige to sin; but in anything not sinful being taken, it binds to performance, although to a man's own hurt;⁴⁶³ nor is it to be violated, although made to heretics or infidels.⁴⁶⁴
- V. A vow, which is not to be made to any creature, but to God alone, 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.⁴⁶⁵
- VI. 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.⁴⁶⁶

⁴⁶⁰ Gen. 24:1-3, 5-6, 8-9.

⁴⁶¹ Num. 5:19, 21. Neh. 5:12. Exod. 22:11.

⁴⁶² Jer. 4:2. Ps. 24:4.

⁴⁶³ 1 Sam. 25:22, 31, 33-34. Ps. 15:4.

⁴⁶⁴ Ezek. 17:16, 18-19. Josh. 9:18-19. 2 Sam. 21:1.

⁴⁶⁵ Ps. 76:11. Jer. 44:25-26. Ps. 50:14. Ps. 65:1. Isa. 19:21. Eccles. 5:4-6. Ps. 61:8. Ps. 66:13-14.

⁴⁶⁶ Matt. 19:11-12. 1 Cor. 7:2, 9. Eph. 4:28. 1 Pet. 4:2. 1 Cor. 7:23.

Chapter XXIV

Of the Civil Magistrate

- I. 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 do good, and for the punishment of evil-doers.⁴⁶⁷
- II. It is lawful for Christians to accept and execute the office of a magistrate when called thereunto:⁴⁶⁸ in the management whereof, as they ought, especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth;⁴⁶⁹ so, for that end, they may lawfully now, under the New Testament, wage war upon just and necessary occasion.⁴⁷⁰
- III. They who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, resist the ordinance of God; 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 conversations; 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

⁴⁶⁷ Rom. 13:1-4. 1 Pet 2:13-14.

⁴⁶⁸ Prov. 8:15-16. Rom. 13:1-2, 4.

⁴⁶⁹ Ps. 2:10-12. 1 Tim. 2:3. Ps. 82:3-4. 2 Sam. 23:3. 1 Pet. 2:13.

⁴⁷⁰ Luke 3:14. Rom. 13:4. Matt. 8:9-10. Acts 10:1-2. Rev. 17:14, 16.

to the external peace or order which Christ hath established in the church; they may lawfully be called to an account, and proceeded against by the censures of the church, and by the power of the civil magistrate: yet in such differences about the doctrines of the Gospel, or ways of the worship of God as may befall men exercising a good conscience, manifesting it in their conversation, and holding the foundation, and duly observing the rules of peace and order, there is no warrant for the magistrate to abridge them of their liberty.

- IV. It is the duty of people to pray for magistrates, to honor their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority for conscience sake. Infidelity, or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him, from which ecclesiastical persons are not exempted; much less hath the Pope any power and 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.⁴⁷¹

⁴⁷¹ 1 Tim. 2:12. 1 Pet. 2:17. Rom. 13:5-7. Tit. 3:1. 1 Pet. 2:13-14, 16. Rom. 13:1. 1 Kings 2:35. Acts 25:9-11. 2 Pet. 2:1, 10-11. Jude 5, 8-11. 2 Thess. 2:4. Rev. 13:15-17.

Chapter XXV

Of Marriage

- I. 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.⁴⁷²
- II. Marriage was ordained for the mutual help of husband and wife,⁴⁷³ for the increase of mankind with a legitimate issue, and of the church with an holy seed,⁴⁷⁴ and for preventing uncleanness.⁴⁷⁵
- III. It is lawful for all sorts of people to marry, who are able with judgment to give their consent;⁴⁷⁶ yet it is the duty of Christians to marry in the Lord,⁴⁷⁷ 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 such as are wicked in their life, or maintain damnable heresy.⁴⁷⁸
- IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word;⁴⁷⁹ nor can such incestuous

⁴⁷² Gen. 2:24. Matt. 19:5-6. Prov. 2:17.

⁴⁷³ Gen. 2:18.

⁴⁷⁴ Mal. 2:15.

⁴⁷⁵ 1 Cor. 7:2, 9.

⁴⁷⁶ Heb. 13:4. 1 Tim. 4:3. 1 Cor. 7:36-38. Gen. 24:57-58.

⁴⁷⁷ 1 Cor. 7:39.

⁴⁷⁸ Gen. 34:15. Exod. 34:16. Deut. 7:3-4. 1 Kings 11:4. Neh. 13:25-27. Mal. 2:11-12. 2 Cor. 6:14.

⁴⁷⁹ Lev. 18. 1 Cor. 5:1. Amos 2:7.

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.⁴⁸⁰

Chapter XXVI

Of the Church

- I. 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 the Spouse, the Body, the fulness of Him that filleth all and in all.⁴⁸¹
- II. The whole body of men throughout the world, professing the faith of the Gospel, and obedience unto God by Christ according unto it,⁴⁸² not destroying their own profession by any errors everting the foundation,⁴⁸³ or unholiness of conversation, they⁴⁸⁴ and their children⁴⁸⁵ with them, are, and may be called the visible Catholic Church of Christ,⁴⁸⁶ although as such it is not intrusted with any officers to rule or govern over the whole body.⁴⁸⁷

⁴⁸⁰ Mark 6:18. Lev. 18:24-29.

⁴⁸¹ Eph. 1:10, 22-23. Eph. 5:23, 27, 32. Col. 1:18.

⁴⁸² 1 Cor. 1:2. Col. 2:19.

⁴⁸³ 1 Tim. 1:19-20.

⁴⁸⁴ 2 Tim. 2:19. Tit. 1:16.

⁴⁸⁵ 1 Cor. 7:14. Acts 2:39. Ezek. 16:20-21. Rom. 11:16. Gen. 17:7.

⁴⁸⁶ 1 Cor. 12:12-13. Rom. 15:9-10, 12.

⁴⁸⁷ Eph. 4:8, 11-12. Rom. 12:6-8. 1 Cor. 12:28-30.

III. The purest churches under heaven are subject both to mixture and error,⁴⁸⁸ and some have so degenerated as to become no churches of Christ, but synagogues of Satan:⁴⁸⁹ Nevertheless Christ always hath had, and ever shall have a visible kingdom in this world, to the end thereof, of such as believe in him, and make profession of his name.⁴⁹⁰

IV. There is no other head of the Church but the Lord Jesus Christ;⁴⁹¹ 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, whom the Lord shall destroy with the brightness of his coming.⁴⁹²

V. As the Lord, in his care and love towards his Church, hath in his infinite wise providence, exercised it with great variety in all ages, for the good of them that love him, and his own glory;⁴⁹³ so according to his promise, we expect that in the latter days, Antichrist being destroyed,⁴⁹⁴ the Jews called,⁴⁹⁵ and the adversaries of the kingdom of his dear Son broken;⁴⁹⁶ the churches of Christ, being enlarged and edified through a free and plentiful communication of light and grace, shall enjoy in this world a

⁴⁸⁸ 1 Cor. 13:12. Rev. 2-3. Matt. 13:24-30, 42.

⁴⁸⁹ Rev. 28:2. Rom. 11:18-23.

⁴⁹⁰ Matt. 16:18. Ps. 72:17. Ps. 102:28. Matt. 28:19-20.

⁴⁹¹ Col. 1:18. Eph. 1:22.

⁴⁹² Matt. 23:8-10. 2 Thess. 2:3-4, 8-9. Rev. 13:6.

⁴⁹³ Acts 7:1-51. Acts 14:22. Acts 8:1. Acts 9:31.

⁴⁹⁴ 2 Thess. 2:8-10. Rev. 18:2, 4, 21. Rev. 17:16.

⁴⁹⁵ Rom. 10:1. Rom. 11:23-32.

⁴⁹⁶ Ps. 110:1. Ps. 2:9.

more quiet, peaceable, and glorious condition than they have enjoyed.⁴⁹⁷

Chapter XXVII

Of the Communion of Saints

- I. All saints that are united to Jesus Christ their head by his Spirit and faith, although they are not made thereby one person with him,⁴⁹⁸ have fellowship in his graces, sufferings, death, resurrection, and glory:⁴⁹⁹ and being united to one another in love, they have communion in each others' gifts and graces,⁵⁰⁰ 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.⁵⁰¹
- II. All saints are bound to maintain an holy fellow. ship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification,⁵⁰² as also in relieving each other in outward things according to their several abilities and necessities: which communion, though especially to be exercised by them for the relations in which they stand, whether in families or in churches,⁵⁰³ yet as God offereth

⁴⁹⁷ Isa. 11:9. Joel 2:28-29. Isa. 2:2-4. Mic. 4:3. Ps. 87:2-7. Dan. 7:27.

⁴⁹⁸ Col. 1:18-19. 1 Cor. 8:6. Isa. 42:8. 1 Tim. 6:15-16. Ps. 45:7. Heb. 1:8-9.

⁴⁹⁹ 1 John 1:3. Eph. 3:16-19. John 1:16. Eph. 2:5-6. Phil. 3:10. Rom. 6:5-6. 2 Tim. 2:12.

⁵⁰⁰ Eph. 4:15-16. 1 Cor. 12:7. 1 Cor. 3:21-23. Col. 2:19.

⁵⁰¹ 1 Thess. 5:11, 14. Rom. 1:11-12, 14. 1 John 3:16-18. Gal. 6:10.

⁵⁰² Heb. 10:24-25. Acts 2:42, 46. Isa. 2:3. 1 Cor. 2:20.

⁵⁰³ Eph. 6:2, 4-5, 9. Eph. 5:22-26. 1 Tim. 5:8. Gal. 6:10.

opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus.⁵⁰⁴

Chapter XXVIII

Of the Sacraments

- I. Sacraments are holy signs and seals of the covenant of grace,⁵⁰⁵ immediately instituted by Christ,⁵⁰⁶ to represent him and his benefits, and to confirm our interest in him,⁵⁰⁷ and solemnly to engage us to the service of God in Christ, according to his Word.⁵⁰⁸
- 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 effects of the one are attributed to the other.⁵⁰⁹
- 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 the sacrament depend upon the piety or intention of him that

⁵⁰⁴ Acts 2:44-45. 1 John 3:17. 2 Cor. 8-9. Acts 11:29-30.

⁵⁰⁵ Rom. 4:11. Gen. 17:7, 10.

⁵⁰⁶ Matt. 28:19. 1 Cor. 11:23.

⁵⁰⁷ 1 Cor. 10:16. 1 Cor. 11:25-26.

⁵⁰⁸ Rom. 6:3-4. 1 Cor. 10:16, 21.

⁵⁰⁹ Gen. 17:10. Matt. 26:27-28. Tit. 3:5.

doth administer it,⁵¹⁰ but upon the work of the Spirit,⁵¹¹ and the Word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.⁵¹²

- IV. There be only two sacraments ordained by Christ our Lord, in the Gospel, that is to say, Baptism and the Lord's Supper; neither of which may be dispensed by any but by a minister of the Word lawfully called.⁵¹³
- 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.⁵¹⁴

Chapter XXIX

Of Baptism

- I. Baptism is a sacrament of the New Testament, ordained by Jesus Christ,⁵¹⁵ to be unto the party baptized a sign and seal of the Covenant of Grace;⁵¹⁶ of his ingrafting into Christ;⁵¹⁷ of

⁵¹⁰ Rom. 2:28-29. 1 Pet. 3:21.

⁵¹¹ Matt. 3:11. 1 Cor. 12:13.

⁵¹² Matt. 26:27-28. Matt. 28:19-20.

⁵¹³ Matt. 28:19. 1 Cor. 11:20, 23. 1 Cor. 4:1. Heb. 5:4.

⁵¹⁴ 1 Cor. 10:1-4.

⁵¹⁵ Matt. 28:16.

⁵¹⁶ Rom. 4:11. Col. 2:11-12.

⁵¹⁷ Gal. 3:27. Rom. 6:5.

regeneration;⁵¹⁸ of remission of sins,⁵¹⁹ and of his giving up unto God, through Jesus Christ, to walk in newness of life;⁵²⁰ which ordinance is by Christ's own appointment, to be continued in his church until the end of the world.⁵²¹

- II. The outward element to be used in this ordinance 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.⁵²²
- III. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person.⁵²³
- IV. Not only those that do actually profess faith in, and obedience unto Christ,⁵²⁴ but also the infants of one or both believing parents are to be baptized, and those only.⁵²⁵
- V. Although it be a great sin to contemn or neglect this ordinance,⁵²⁶ yet grace and salvation are not so inseparably annexed to it, as

⁵¹⁸ Tit. 3:5.

⁵¹⁹ Mark 1:4.

⁵²⁰ Rom. 6:3-4.

⁵²¹ Matt. 28:19-20.

⁵²² Matt. 3:11. John 1:33. Matt. 28:19-20.

⁵²³ Heb. 9:10, 19-22. Acts 2:41. Acts 16:33. Mark 7:4.

⁵²⁴ Mark 16:15-16. Acts 8:37-38.

⁵²⁵ Gen. 17:7, 9. Gal. 3:9, 14. Col. 2:11. Acts 2:38-39. Rom. 4:11-12. 1 Cor. 7:14. Matt. 28:19. Mark 10:13-16. Luke 18:15.

⁵²⁶ Luke 7:30. Exod. 4:24-26.

that no person can be regenerate or saved without it;⁵²⁷ or that all that are baptized are undoubtedly regenerated.⁵²⁸

VI. The efficacy of baptism is not tied to that moment of time wherein it is administered;⁵²⁹ 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.⁵³⁰

VII. Baptism is but once to be administered to any person.⁵³¹

Chapter XXX

Of the Lord's Supper

I. 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 churches to the end of the world; for the perpetual remembrance, and shewing forth of the sacrifice of himself in his death; the sealing of all benefits thereof unto true believers; their spiritual nourishment and growth in Him; their

⁵²⁷ Rom. 4:11. Acts 10:2, 4, 22, 31, 45, 47.

⁵²⁸ Acts 9:13, 23.

⁵²⁹ John 3:5, 8.

⁵³⁰ Gal. 3:27. Tit. 3:5. Eph. 5:25-26. Acts 2:38, 41.

⁵³¹ Tit. 3:5.

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.⁵³²

- II. In this sacrament, Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sin of the quick or dead;⁵³³ but only a memorial of that one offering up of himself upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same;⁵³⁴ so that the Popish sacrifice of the mass, (as they call it,) is most abominably injurious to Christ's own, only sacrifice, the alone propitiation for all the sins of the elect.⁵³⁵
- 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,⁵³⁶ but to none who are not then present in the congregation.⁵³⁷
- IV. Private masses, or receiving the sacrament by a priest, or any other alone,⁵³⁸ as likewise the denial of the cup to the people,⁵³⁹ worshipping the elements, the lifting them up or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this sacrament, and to the institution of Christ.⁵⁴⁰

⁵³² 1 Cor. 11:23-26. 1 Cor. 10:16-17, 21. 1 Cor. 12:13.

⁵³³ Heb. 9:22, 25-26, 28.

⁵³⁴ 1 Cor. 11:24-26. Matt. 26:26-27.

⁵³⁵ Heb. 7:23-24, 27. Heb. 10:11-12, 14, 18.

⁵³⁶ Matt. 26:26-28. Mark 14:22-24. Luke 22:19-20. 1 Cor. 11:23-26.

⁵³⁷ Acts 20:7. 1 Cor. 11:20.

⁵³⁸ 1 Cor. 10:6.

⁵³⁹ Mark 14:23. 1 Cor. 11:25-30.

⁵⁴⁰ Matt. 15:9.

- V. 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:⁵⁴¹ albeit in substance and nature they still remain truly and only bread and wine as they were before.⁵⁴²
- 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 the Scripture alone, but even to common sense and reason, overthroweth the nature of the sacrament, and hath been, and is the cause of manifold superstitions, yea of gross idolatries.⁵⁴³
- VII. Worthy receivers outwardly partaking of the visible elements in this sacrament,⁵⁴⁴ do then also inwardly by faith, really and 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.⁵⁴⁵
- VIII. All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's table, and cannot without great sin against him whilst they remain such, partake of these holy mysteries,⁵⁴⁶ or be admitted thereunto;⁵⁴⁷ yea,

⁵⁴¹ Matt. 26:26-28.

⁵⁴² 1 Cor. 11:26-28. Matt. 26:29.

⁵⁴³ Acts 3:21. 1 Cor. 11:24-26. Luke 26:6, 39.

⁵⁴⁴ 1 Cor. 11:28.

⁵⁴⁵ 1 Cor. 10:16.

⁵⁴⁶ 1 Cor. 11:27-29. 2 Cor. 6:14-16.

⁵⁴⁷ 1 Cor. 5:6-7, 13. 2 Thess. 3:6, 14-15. Matt. 7:6.

whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.⁵⁴⁸

Chapter XXXI

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

- I. The bodies of men after death return to dust, and see corruption,⁵⁴⁹ but their souls, (which neither die nor sleep,) having an immortal subsistence, immediately return to God who gave them;⁵⁵⁰ 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;⁵⁵¹ and the souls of the wicked are cast into hell, where they remain in torment, and utter darkness, reserved for the judgment of the great day:⁵⁵² besides these two places of souls separated from their bodies the Scripture acknowledgeth none.
- II. At the last day, such as are found alive, shall not die, but be changed;⁵⁵³ and all the dead shall be raised up with the self-same

⁵⁴⁸ 1 Cor. 11:27, 29.

⁵⁴⁹ Gen. 3:19. Acts 13:36.

⁵⁵⁰ Luke 23:43. Eccles. 12:7.

⁵⁵¹ Heb. 12:23. 2 Cor. 5:1, 6, 8. Phil. 1:23. Acts 3:21. Eph. 4:10.

⁵⁵² Luke 16:23-24. Acts 1:25. Jude 5-6. 1 Pet. 3:19.

⁵⁵³ 1 Thess. 4:17. 1 Cor. 15:51-52.

bodies, and none other, although with different qualities, which shall be united again to their souls forever.⁵⁵⁴

- III. The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of the just, by his Spirit, unto honor, and be made conformable unto his own glorious body.⁵⁵⁵

Chapter XXXII

Of the Last Judgment

- I. God hath appointed a day wherein he will judge the world in righteousness by Jesus Christ,⁵⁵⁶ to whom all power and judgment is given of the Father;⁵⁵⁷ in which day, not only the apostate angels shall be judged,⁵⁵⁸ 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 it be good or evil.⁵⁵⁹
- 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

⁵⁵⁴ Job 19:26-27. 1 Cor. 15:42-44.

⁵⁵⁵ Acts 24:15. John 5:28-29. 1 Cor. 15:42. Phil. 3:21.

⁵⁵⁶ Acts 17:31.

⁵⁵⁷ John 5:22-27.

⁵⁵⁸ 1 Cor. 6:3. Jude 5-6. 2 Pet. 2:4.

⁵⁵⁹ 2 Cor. 5:10. Eccles. 12:14. Rom. 2:16. Rom. 14:10, 12. Matt. 12:36-37.

disobedient; for then shall the righteous go into everlasting life, and receive that fulness of joy and glory, with everlasting reward in the presence of the Lord; but the wicked who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.⁵⁶⁰

III. As Christ would have us to be certainly persuaded that there shall be a judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity;⁵⁶¹ 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.⁵⁶²

⁵⁶⁰ Matt. 25:31-46. Rom. 2:5-6. Rom. 9:22-23. Matt. 25:21. Acts 3:19. 2 Thess. 1:7-10.

⁵⁶¹ 2 Pet. 3:11, 14. 2 Cor. 5:10-11. 2 Thess. 1:5-7. Luke 21:27-28. Rom. 8:23-25.

⁵⁶² Matt. 24:36, 42-44. Mark 13:35-37. Luke 12:35-36. Rev. 22:20.