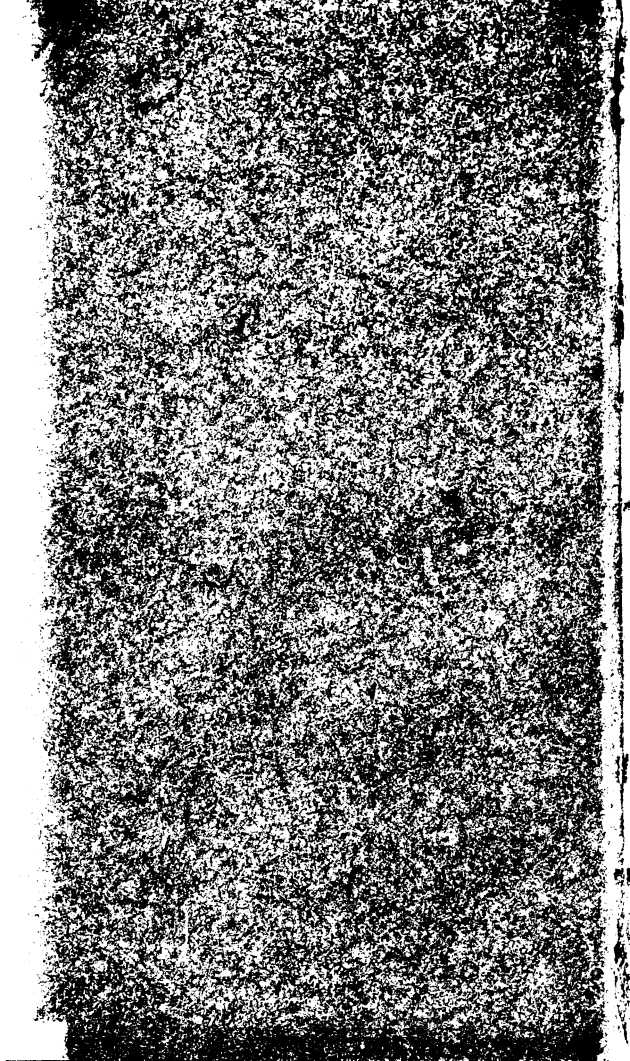
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THIS Confession of our Faith, together with the brief Instructions of the Principles of Christian Religion, or the Catechisms, both with the Proofs in the Margent, and also that with the Words of the Scriptures at length; with this Confession, put forth by the Ministers, Elders and Brethren of above One Hundred Congregations of Christians Baptized on profession of their Faith in *England* and *Wales*, denying *Arminianism*, owning the Doctrine of *Personal Election* and *Final Perseverance*: Having Sold the Property, Right and Title of the Printing thereof to *John Marshall*, Bookseller, at the *Bible* in *Grace-Church-Street*, by us *William Collins* and *Benjamin Keach*. It is desired that all Persons desirous to promote such useful Books, do apply themselves to him.

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WE the Ministers and Messengers of, and concerned for, upwards of one Hundred Baptized Congregations in *England* and *Wales* (denying *Arminianism*) being met together in *London* from the Third of the Seventh Month, to the Eleventh of the same 1689. to consider of some things that might be for the Glory of God, and the good of these Congregations; have thought meet (for the Satisfaction of all other Christians that differ from us in the Point of Baptism) to recommend to their perusal the Confession of our Faith; Printed for, and Sold by *John Marshall*, at the *Bible* in *Grace-Church-Street*. Which Confession we own, as containing the Doctrine of our Faith and Practice; and do desire that the Members of our Churches respectively do furnish themselves therewith.

Hanserd Knollys.
William Kiffin.
John Harris.
William Collins.
Hercules Collins.
Robert Steed.
Leonard Harrison.
George Barret.
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Richard Adams.
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Edward Price.
William Phips.
William Hankins.
Samuel Ewer.
Edward Man.
Charles Archer.

In the Name and Behalf of the whole Assembly.

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6

A CONFESSION OF FAITH,

Put forth by the

Elders and *Brethren*

Of many

CONGREGATIONS OF

CHRISTIANS

(Baptized upon Profession of their Faith)

IN

London and the *Country*.

The FIFTH EDITION.

With the Heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation, Rom. 10. 10.

Search the Scriptures, John 5. 39.

London: Printed for *John Marshall*, at the *Bible* in *Grace-Church-street*, MDCCXX.

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To the Judicious and Impartial

READER.

Courteous Reader,



IT is now many Years since divers of us (with other sober Christians then living, and walking in the Way of the Lord, that we profess) did conceive our selves to be under a necessity of Publishing a *Confession* of our *Faith*, for the information and satisfaction of those, that did not throughly understand what our Principles were, or had entertained Prejudices against our Profession, by reason of the strange representation of them, by some Men of Note, who had taken very wrong Measures, and accordingly led others into Misapprehensions, of us, and them: And this was first put forth about the Year 1643, in the Name of Seven Congregations then gathered in *London*; since which time, divers Impressions thereof have been dispersed abroad, and our end proposed, in good measure answered, inasmuch as many (and some of those Men eminent both for Piety and Learning) were thereby satisfied, that we were no way guilty of those Hetero-

doxies

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doxies and fundamental Errors, which had too frequently been charged upon us without ground, or occasion given on our Part. And forasmuch, as that Confession is not now commonly to be had, and also that many others have since embraced the same Truth which is owned therein, it was judged necessary by us to joyn together in giving a Testimony to the World, of our firm adhering to those wholsom Principles, by the Publication of this which is now in your Hand.

And forasmuch as our method and manner of expressing our Sentiments, in this, doth vary from the former (although the substance of this Matter is the same) we shall freely impart to you the Reason and Occasion thereof. One thing that greatly prevailed with us to undertake this Work, was (not only to give a full account of our selves, to those Christians that differ from us about the Subject of Baptism, but also) the Profit that might from thence arise, unto those that have any account of our Labours, in their Instruction, and Establishment in the great Truths of the Gospel; in the clear understanding, and steady belief of which, our comfortable walking with God, and fruitfulness before him, in all our ways, is most nearly concerned; and therefore we did conclude it necessary to express our selves the more fully, and distinctly; and also to fix on such a Method as might be most comprehensive of those things we designed to explain our sence and belief of; and finding no defect, in this regard, in that fixed on by the Assembly, and after them, by those of the Con-

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Congregational way, we did readily conclude it beſt to retain the ſame *Order* in our preſent Confeſſion; and alſo, when we obſerved, that thoſe laſt mentioned, did in their Confeſſions (for Reaſons which ſeemed of weight both to themſelves and others) chuſe not only to expreſs their Mind in Words concurrent with the former in Sence, concerning all thoſe Articles wherein they were agreed, but alſo for the moſt part, without any variation of the Terms, we did in like manner conclude it beſt to follow their Example, in making uſe of the very ſame Words with them both, in theſe Articles (which are very many) wherein our Faith and Doctrine is the ſame with theirs, and this we did, the more abundantly, to manifeſt our conſent with both, in all the fundamental Articles of the Chriſtian Religion, as alſo with many others, whoſe Orthodox Confeſſions have been Publiſhed to the World, on the behalf of the *Proteſtants* in divers Nations and Cities: And alſo to convince all, that we have no itch to clog *Religion* with new Words, but do readily acquieſce in that form of ſound Words, which hath been in conſent with the *Holy Scriptures*, uſed by others before us; hereby declaring before *God*, *Angels*, and *Men*, our hearty agreement with them, in that wholeſom *Proteſtant Doctrine*, which with ſo clear evidence of Scriptures they have aſſerted: Some things indeed, are in ſome places added, ſome Terms omitted, and ſome few changed; but theſe Alterations are of that Nature, as that we need not doubt, any charge or ſuſpicion of unſoundneſs in the Faith, from any of our Brethren upon the account of them. In

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

We have alſo taken care to affix Texts of Scripture at the Bottom, for the confirmation of each Article in our *Confeſſion*; in which *Work* we have ſtudiouſly endeavoured to ſelect ſuch as are moſt clear and pertinent, for the proof of what is aſſerted by us: And our earneſt deſire is, that all into whoſe Hands this may come, would follow that (never enough commended) Example of the Noble *Bereans*, who ſearched the *Scriptures* daily, that they might find out whether the things preached to them were ſo or not.

There is one thing more which we ſincerely profeſs, and earneſtly deſire credence in, *viz.* That Contention is moſt remote from our Deſign in all that we have done in this matter: And we hope, the Liberty of an ingenuous unfolding our Principles, and opening our Hearts unto our Brethren, with the Scripture-grounds on which our Faith and Practice will by none of them be either denied to us, or taken ill from us. Our whole deſign is accompliſhed, if we may obtain that Juſtice, as to be meaſured in our Principles, and Practice, and the judgment of both by others, according to what

We

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we have *now* Published; which the *Lord, (whose Eyes are as a flame of Fire) knoweth* to be the *Doctrine*, which with our Hearts we most firmly believe, and sincerely endeavour to conform our Lives to. And oh that other Contentions being laid asleep, the only *Care* and *Contention* of all, upon *whom* the Name of our *Blessed Redeemer* is called, might for the future be, to walk humbly with their God, in the exercise of all *love* and *Meekness* towards each other, to perfect Holiness in the fear of the *Lord*, each one endeavouring to have his Conversation such as becometh the *Gospel*; and also suitable to his place and capacity, vigorously to promote in others the Practice of true Religion, and undefiled in the sight of *God* our *Father*. And that in this back-sliding Day, we might not spend our Breath in fruitless complaints of the Evils of others, but may every one begin at home, to reform in the first place our own Hearts and Ways, and then to quicken all, that we may have influence upon, to the same *Work*; that if the Will of God were so, none might deceive themselves, by resting in, and trusting to a form of Godliness, without the *Power* of it, and inward experience of the efficacy of those Truths that are professed by them.

And verily there is one spring and cause of the decay of Religion in our Day, which we cannot but touch upon, and earnestly urge a redress of, and that is the neglect of the Worship of God in Families, by those to whom the charge and conduct of them is committed. May not the gross Ignorance

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and Instability of many, with the Prophaneness of others, be justly charged upon their Parents and Masters who have not trained them up in the *Way* wherein they ought to Walk when they were young? But have neglected those frequent and solemn Commands which the Lord hath laid upon them so to Catechize and Instruct them, that their tender Years might be seasoned with the *Knowledge* of the Truth of God, as revealed in the Scriptures; and also by their own omission of Prayer, and other Duties of Religion of their Families, together with the ill example of their loose Conversation, have innured them first to a neglect, and then contempt of all Piety and Religion; we know this will not excuse the *Blindness* and *Wickedness* of any; but certainly it *will* fall heavy upon those that have been thus the occasion thereof; they indeed die in their Sins, but will not their Blood be required of those under whose Care they were, who yet permitted them to go on without *Warning*, yea, led them into the Paths of Destruction? And will not the Diligence of Christians, *with* respect to the discharge of these Duties, in Ages past, rise up in judgment against, and condemn many of those who would be esteemed such now.

We shall conclude with our earnest Prayer, That the God *of all Grace, will pour out those measures of his holy Spirit upon us, that the* Profession *of truth may be accompanied with the sound belief, and diligent practice of it by us, that his Name may in all things be glorified, through Jesus Christ our Lord.* Amen.

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A CONFESSION OF FAITH.

CHAP. I.

Of the Holy Scriptures.

1. THE Holy Scripture is the only sufficient, certain, and infallible (*a*) Rule of all Saving Knowledge, Faith, and Obedience; although the (*b*) light of Nature, and the works of Creation

(*a*) 2 Tim. 3. 15, 16, 17. Isa. 8. 20. Luke 16. 29. 31. Eph. 2. 20. (*b*) Rom. 1. 19, 20, 21, &c. ch. 2. 14, 15, Psalm 19. 1, 2, 3.

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and Providence do ſo far manifeſt the Goodneſs, Wiſdom and Power of God, as to leave Men unexcuſable; yet are they not ſufficient to give that Knowledge of God and his Will, which is neceſſary unto Salvation. (*c*) Therefore it pleaſed the Lord at ſundry times, and in divers manners, to reveal himſelf, and to declare That his Will unto his Church; and afterward for the better preſerving, and propagating of the Truth, and for the more ſure Eſtabliſhment, and Comfort of the Church againſt the corruption of the Fleſh, and the malice of Satan, and of the World, to commit the ſame wholly unto (*d*) Writing; which maketh the Holy Scriptures to be moſt neceſſary, thoſe former ways of God's revealing his Will unto his People being now ceaſed.

2. Under the Name of Holy Scripture, or the Word of God written, are

(*c*) Heb. 1. 1. (*d*) Prov. 22. 19, 20, 21, Rom. 15. 4. 2 Pet. 1. 19, 20.

now

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now contained all the Books of the Old and New Teſtament, which are theſe:

Of the Old Teſtament.

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

Of the New Teſtament.

Matthew, Mark, Luke, John, The Acts of the Apoſtles, Paul's Epiſtle to the Romans, Corinthians, 2 Corinthians, Galatians, Epheſians, Philippians, Coloſſians, 1 Theſſalonians, 2 Theſſalonians, 1 Timothy, 2 Timothy, to Titus, to Philemon, the Epiſtle to the Hebrews, the Epiſtle of James, the

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first and second Epistles of Peter, the first, second and third Epistles of John, the Epistle of Jude, the Revelation. All which are given by the (*e*) Inspiration of God, to be the Rule of Faith and Life.

3. The Books commonly called *Apocrypha*, not being of (*f*) Divine Inspiration, are no part of the Canon (or Rule) of the Scripture, and therefore are of no Authority to the Church of God, nor to be any otherwise approved, or made use of, than other Humane Writings.

4. The Authority of the Holy Scripture, for which it ought to be believed, dependeth not upon the testimony of any Man, or Church, but wholly upon (*g*) God, (who is Truth it self) the Author thereof; therefore it is to be received because it is the Word of God.

5. We may be moved and induced by the testimony of the Church of God, to an high and reverent Esteem of the

(*e*) 2 Tim. 3. 16. (*f*) Luke 24. 27. 44. Rom. 3. 2. (*g*) 2 Pet. 1. 19, 20, 21. 2 Tim. 3. 16. 2 Thess. 2. 13. 1 John 5. 9.

Holy

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Holy Scriptures; and the heavenliness of the Matter, the efficacy of the Doctrine, and the majesty of the Stile, the consent of all the Parts, the scope of the Whole, (which is to give all Glory to God) the full discovery it makes of the only Way of Man's Salvation, and many other incomparable Excellencies, and intire Perfections thereof, are Arguments whereby it doth abundantly evidence it self to be the Word of God; yet notwithstanding, our (*b*) 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.

6. The whole Counsel of God concerning all things (*i*) necessary for his own Glory, Man's Salvation, Faith and Life, is either expresly set down, or necessarily contained in the Holy Scripture; unto which nothing at any time is to be

(*b*) John 16. 13, 14. 1 Cor. 2. 10, 11, 12. 1 John 2. 20, 27. (*i*) 2 Tim. 3. 15, 16, 17. Gal. 1. 8, 9.

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added, whether by new Revelation of the Spirit, or Traditions of Men.

Nevertheless we acknowledge the (*k*) inward Illumination of the Spirit of God, to be necessary for the saving understanding of such things as are revealed in the Word, and that there are some Circumstances concerning the Worship of God, and Government of the Church, common to Humane Actions and Societies; which are to be (*l*) ordered by the Light of Nature, and Christian Prudence, according to the general Rules of the Word, which are always to be observed.

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

(*k*) John 6. 45. 1 Cor. 2. 9, 10, 11, 12. (*l*) 1 Cor. 11. 13, 14 & Ch. 14. 26. & 40. (*m*) 2 Pet. 3. 16. (*n*) Psalm 19. 7. & 119. 130.

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of ordinary Means, may attain to a ſufficient underſtanding of them.

8. The Old Teſtament in (*o*) *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 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 (*p*) authentical; ſo as in all Controverſies of Religion, the Church is finally to appeal unto them (*q*). But becauſe theſe original Tongues are not known to all the People of God, who have a right unto, and intereſt in the Scriptures, and are commanded in the fear of God to read (*r*) and ſearch them, therefore they are to be tranſlated into the vulgar Language of every Nation, unto which they (*s*) come, that the Word of God dwelling (*t*) plentifully in

(*o*) Rom. 3. 2. (*p*) Iſa. 8. 20. (*q*) Acts 15. 15. (*r*) Joh. 5. 39. (*s*) 1 Cor. 14. 6, 9. 11, 12, 24. 28. (*t*) Col. 3. 16.

all,

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all, they may worship him in an acceptable manner, and through patience and comfort of the Scriptures may hope.

9. The infallible Rule of Interpretation of Scripture is the (*u*) Scripture itself: And therefore when there is a question about the true and full sence of any Scripture, (which is not manifold but one) it must be searched by other Places, that speak more clearly.

10. The supream Judge by which all Controversies of Religion are to be determined, and all Decrees of Counsels, 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 (*x*) Scripture so delivered, our Faith is finally resolved.

(*u*) 2 Pet. 1. 20, 21. Acts 15. 15. 16. (*x*) Matt. 22. 29, 32. Eph. 2. 20. Acts 28. 23.

CHAP.

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CHAP. II.

Of God and of the Holy Trinity.

I. THE Lord our God is but (*a*) one only living, and true God; whose (*b*) subsistence is in and of himself, (*c*) infinite in Being, and Perfection, whose Essence cannot be comprehended by any but himself; (*d*) a most pure Spirit, (*e*) invisible, without Body, Parts, or Passions, immortality, dwelling in the Light, which no Man can approach unto, who is (*f*) immutable, (*g*) immense, (*h*) eternal, incomprehensible, (*i*) Almighty, every way infinite, (*k*) most holy, most wise, most free, most absolute, (*l*) working all Things according to the Counsel of his own immutable, and most righteous

(*a*) 1 Cor. 8. 46. Deut. 6. 4. (*b*) Jer. 10. 10. Isa. 48. 2. (*c*) Exod. 3. 14. (*d*) John 4. 24. (*e*) 1 Tim. 1. 17. Deut. 4. 15, 16. (*f*) Mal. 3. 6. (*g*) 1 Kings 8. 27. Jer. 3. 23. (*h*) Psalm 90. 2. (*i*) Gen. 17. 1. (*k*) Isa. 6. 3. (*l*) Psalm 115. 3. Isa. 46. 10.

Will,

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Will, (*m*) for his own Glory, most loving, gracious, merciful, long suffering, abundant in goodness and truth, forgiving Iniquity, Transgression and Sin, (*n*) the rewarder of them that diligently seek him, and withal most just, (*o*) and terrible in his Judgments, (*p*) hating all sin, and will by no means clear the (*q*) guilty.

2. God, having all (*r*) Life, (*s*) glory, (*t*) goodness, blessedness, in and of himself, is alone in, and unto himself all sufficient, not (*u*) standing in need of any Creature which he hath made, nor deriving any Glory from them, but only manifesting his own Glory in, by, unto, and upon them, he is the alone Fountain of all Being, (*x*) of whom, through whom, and to whom are all things, and he hath most soveraign (*y*) Dominion over all Creatures, to do by them, for

(*m*) Prov. 16. 4. Rom. 11. 36. (*n*) Exod. 34. 6, 7. Heb. 11. 6. (*o*) Neh. 9. 32, 33. (*p*) Psalm 5. 5, 6. (*q*) Exod. 34. 7. Nahum. 1. 2, 3. (*r*) John 5. 26. (*s*) Psal. 148. 13. (*t*) Psal. 119. 68. (*u*) Job. 22. 2, 3. (*x*) Rom. 11. 34, 35, 36. (*y*) Dan. 4. 25. & v. 34, 35.

them,

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them, or upon them, whatsoever himself pleaseth; in his sight (*z*) all things are open and manifest, his knowledge is (*a*) infinite, infallible, and independant upon the Creature, so as nothing is to him contingent, or uncertain; he is most holy in all his Counsels, in (*b*) all his Works, and in all his Commands; to him is due (*c*) from Angels and Men, whatsoever Worship, Service, or Obedience, as Creatures they owe unto the Creator, and whatever he is further pleased to require of them.

3. In this Divine and Infinite Being there are three subsistences, (*d*) the Father, the Word, (or Son) and Holy Spirit, of one Substance, Power, and Eternity, each having the whole Divine Essence, (*e*) yet the Essence undivided, the Father is of none neither begotten, nor proceeding, the Son is (*f*) eternally begotten

(*z*) Heb. 4. 13. (*a*) Ezek. 11. 5. Acts 15. 18. (*b*) Psalm 145 17. (*c*) Rev. 5. 12, 13, 14. (*d*) 1 John 5. 7. Matt. 28. 19. 2 Cor. 13, 14. (*e*) Exod. 3. 14. John 14. 1. 1 Cor. 8. 6. (*f*) John 1. 14. 18.

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of the Father, the Holy Spirit (g) proceeding from the Father and the Son, all infinite, without beginning, therefore but one God, who is not to be divided in Nature and Being, but distinguished by several peculiar, relative Properties, and personal Relations; which Doctrine of the Trinity is the Foundation of all our Communion with God and comfortable dependance on him.

CHAP. III.

Of God's Decree.

1. GOD hath (a) *decreed* in himself from all Eternity, by the most wise and holy Counsel of his own Will freely and unchangeable, all things whatsoever comes to pass; yet so as thereby is God neither the Author of Sin, (b) nor hath fellowship with any therein

(g) John 15. 26. Gal. 4. 6. (a) Isa. 46. 10. Eph. 1. 11. Heb. 6. 17. Rom. 9. 15, 18. (b) Jam. 1. 15. 1 John 1. 5.

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nor is violence offered to the Will of the Creature, nor yet is the liberty, or contingency of second Causes taken away, but rather (*c*) established, in which appears his Wisdom in disposing all things, and Power, and Faithfulness (*d*) in accomplishing his *Decree*.

2. Although God knoweth whatsoever may, or can come to pass upon all (*e*) supposed Conditions; yet hath he not *decreed* any thing, (*f*) because he foresaw it as future, or as that which would come to pass upon such conditions.

3. By the *Decree* of God, for the manifestation of his Glory, (*g*) some Men and Angels are pre-destinated, or foreordinated to Eternal Life, through Jesus Christ, to the (*h*) praise of his glorious grace; others being left to act in their

(*c*) Acts 4. 27, 28. John 19. 11. (*d*) Numb. 23. 19. Eph. 1. 3, 4, 5. (*e*) Acts 15. 18. (*f*) Rom. 9. 11, 13, 16, 18. (*g*) 1 Tim. 5. 21. Mat. 25. 41. (*h*) Eph. 1. 5, 6.

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ſin to their (*i*) juſt condemnation, to the praiſe of his glorious Juſtice.

4. Theſe Angels and Men thus pre-deſtinated, and fore-ordained, are particularly, and unchangeably deſigned; and their (*k*) number ſo certain, and definite, that it cannot be either increaſed, or diminiſhed.

5. Thoſe of Mankind (*l*) that are pre-deſtinated to Life, God before the Foundation of the World was laid, according to his eternal and immutable Purpoſe, and the ſecret Counſel and good Pleaſure of his Will, hath choſen in Chriſt unto everlaſting Glory, out of his meer free Grace and Love; (*m*) without any other thing in the Creature as a condition or cauſe moving him thereunto.

6. As God hath appointed the Elect unto Glory, ſo he hath by the eternal and moſt free Purpoſe of his Will, fore-

(*i*) Rom. 9. 22, 23. Jude 4. (*k*) 2 Tim. 2. 19. John 13. 18. (*l*) Eph. 1. 4. 9, 11. Rom. 8. 30. 2 Tim. 1. 9. 1 Theſſ. 5. 9. (*m*) Rom. 9. 13. 16. Eph. 2. 6. 12.

ordained

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ordained (*o*) all the Means thereunto, wherefore they who are elected, being fall'n in *Adam*, (*p*) are redeemed by Chriſt, are effectually (*q*) called unto Faith in Chriſt, by his Spirit working in due ſeaſon, are juſtified, adopted, ſanctified, and kept by his Power through Faith (*r*) unto Salvation; neither are any other redeemed by Chriſt, or effectually called, juſtified, adopted, ſanctified, and ſaved, but the Elect (*s*) only.

7. The Doctrine of this high Myſtery of Pre-deſtination, is to be handled with ſpecial Prudence and Care; that Men attending the Will of God revealed in his Word, and yielding Obedience thereunto, may, from the certainty of their effectual Vocation, be aſſured of their (*t*) eternal Election; ſo ſhall this Doctrine afford matter (*u*) of Praiſe, Reverence, and Admiration of God, and

(*o*) 1 Pet. 1. 2. 2 Theſſ. 2. 13. (*p*) 1 Theſſ. 5. 9, 10. (*q*) Rom. 8. 30. 2 Theſſ. 2. 13. (*r*) 2 Pet. 1. 5. (*s*) John 10. 26. John 17. 9. John 6. 24. (*t*) 1 Theſſ. 1. 4, 5. 2 Pet. 1. 10. (*u*) Eph. 1. 6. Rom. 11. 33.

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(*x*) of humility, diligence, and abundant (*y*) Consolation, to all that sincerely obey the Gospel.

CHAP. IV.

Of Creation.

1. IN the beginning it pleased God the Father, (*a*) Son, and Holy Spirit, for the manifestation of the Glory of (*b*) his Eternal Power, Wisdom, and Goodness, to *create* or *make* the World, and all things therein, (*c*) whether visible or invisible, in the space of six Days, and all very good.

2. After God had made all other Creatures, he *created* (*d*) Man, Male and Female, with (*e*) reasonable and immortal Souls, rendring them fit unto that Life to God, for which they were

(*x*) Rom. 11. 5, 6. (*y*) Luke 10. 20. (*a*) John 1. 1, 5. Heb. 1. 2. Job 26. 13. (*b*) Rom. 1. 20. (*c*) Col. 1. 16. Gen. 2. 1, 2. (*d*) Gen. 1. 27. (*e*) Gen. 2. 7.

created;

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created; being (*f*) made after the Image of God, in knowledge, righteousness, and true holiness; having the Law of God (*g*) written in their Hearts, and Power to fulfil it; and yet under a possibility of transgressing, being left to the liberty of their own Will, which was (*h*) subject to change.

3. Besides the Law written in their Hearts, they received (*i*) a Command not to eat of the Tree of Knowledge of Good and Evil; which whil'st they kept, they were happy in their Communion with God, and had Dominion (*k*) over the Creatures.

(*f*) Eccles. 7. 29. Gen. 1. 26. (*g*) Rom. 2. 14, 15. (*h*) Gen. 3. 6. (*i*) Gen. 6. 17. & Ch. 3. 8, 9. 10. (*k*) Gen. 1. 26, 28.

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CHAP. V.

Of Divine Providence.

1. GOD the good *Creator* of all things, in *his* infinite Power and Wisdom, doth (*a*) uphold, direct, dispose, and govern all Creatures, and Things, from the greatest even to the (*b*) least, by *his* most wise and holy Providence, to the end for which they were *created*, according unto *his* infallible foreknowledge, and the free and immutable Counsel of *his* (*c*) own Will; to the praise of the glory of *his* Wisdom, Power, Justice, infinite Goodness and Mercy.

2. Although in relation to the foreknowledge and *Decree* of *God*, the first Cause, all things come to pass (*d*) immutably and infallibly; so that there is

(*a*) Heb. 1. 3. John 38. 11. Isa. 46. 10, 11. Psalm 13. 5, 6. (*b*) Matth. 10. 26, 30, 31. (*c*) Eph. 1. 11. (*d*) Acts 2. 23.

not

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not any thing, befalls any (*e*) by chance, or without *his Providence*; yet by the ſame *Providence* he ordereth them to fall out according to the nature of ſecond Cauſes, either (*f*) neceſſarily, freely, or contingently.

3. God in *his* ordinary *Providence* (*g*) maketh uſe of Means; yet is free (*h*) to work without, (*i*) above, and (*k*) againſt them at *his* Pleaſure.

4. The Almighty Power, unſearchable Wiſdom, and infinite Goodneſs of *God*, ſo far manifeſt themſelves in *his Providence*, that *his* determinate Counſel (*l*) extendeth itſelf even to the firſt Fall, and all other ſinful Actions both of Angels and Men; (and that not by a bare permiſſion) which alſo he moſt wiſely and powerfully (*m*) boundeth, and otherwiſe ordereth, and governeth, in a manifold diſpenſation to his moſt

(*e*) Prov. 16. 33. (*f*) Gen. 8. 22. (*g*) Acts 27. 31. 44. Iſa. 55 10, 11. (*h*) Hoſ. 1. 7. (*i*) Rom. 4. 19, 20, 21. (*k*) Dan. 3. 27. (*l*) Rom. 11. 32, 33, 34. 2 Sam. 24. 1. 1 Chron. 21. 1. (*m*) 2 Kings 19. 28. Pſalm 76. 10.

holy

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holy (*n*) Ends: Yet ſo, as the ſinfulneſs of their Acts proceedeth only from the Creatures, and not from *God*; who being moſt holy and righteous, neither is nor can be, the Author or (*o*) Approver of Sin.

5. The moſt wiſe, righteous, and gracious *God*, doth oftentimes, leave for a ſeaſon *his* own Children to manifold Temptations, and the Corruptions of their own Heart, to chaſtiſe them for their former Sins, or to diſcover unto them the hidden ſtrength of Corruption, and deceitfulneſs of their Hearts, (*p*) that they may be humbled; and to raiſe them to a more cloſe and conſtant dependence for their ſupport upon himſelf; and to make them more watchful againſt all future occaſions of Sin, and for other juſt and holy Ends.

(*n*) Gen. 50. 20. Iſa. 10. 6, 7, 12. (*o*) Pſalm 50. 21. 1 John 2. 16. (*p*) 2 Chron. 32. 25, 26, 31. 2 Sam. 24. 1. 2 Cor. 12. 7, 8, 9.

So

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So that whatſoever befalls any of his Elect is by his appointment, for his Glory, (*q*) and their good.

6. As for thoſe wicked and ungodly Men, whom God, as a righteous Judge, for former Sin doth (*r*) blind and harden; from them he not only withholdeth his (*s*) Grace, whereby they might have been enlightned in their underſtanding, and wrought upon in their Hearts; but ſometimes alſo withdraweth (*t*) the Gifts which they had, and expoſeth them to ſuch (*u*) Objects as their *Corruptions* makes occaſion of Sin; and withal, (*x*) gives them over to their own Luſts, the temptations of the World, and the power of Satan, whereby it comes to paſs, that they (*y*) harden themſelves, even under thoſe means which God uſeth for the ſoftning of others.

(*q*) Rom. 8. 28. (*r*) Rom. 1. 24, 25, 28. Ch. 11. 7, 8. (*s*) Deut. 29. 4. (*t*) Matt. 13. 12 (*u*) Deut. 2. 30. 2 Kings 8. 12, 13. (*x*) Pſalm 81. 11, 12. 2 Theſſ. 2. 10, 11, 12. (*y*) Exod. 8. 15. 32. Iſai. 6. 9, 10. 1 Pet. 2. 7, 8.

7. As

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7. As the *Providence* of *God* doth in general reach to all *Creatures*, ſo after a more ſpecial manner it taketh Care of his (*z*) *Church*, and diſpoſeth of all things to the good thereof.

CHAP. VI.

Of the Fall of Man, of Sin, and of the Puniſhment thereof.

1. ALthough *God created Man* upright, and perfect, and gave him righteous Law, which had been unto Life had he kept it, (*a*) and threatned Death upon the breach thereof; yet he did not long abide in this Honour; (*b*) Satan uſing the ſubtilty of the Serpent to ſeduce *Eve*, then by her ſeducing *Adam*, who without any compulſion, did wilfully tranſgreſs the Law of their *Creation*, and the Command given unto

(*z*) 1 Tim. 4. 10. Amos 9. 8, 9. Iſa. 43. 3, 4, 5. (*a*) Gen. 2. 16, 17. (*b*) Gen. 3. 12, 13. 2 Cor. 11. 3.

them,

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them, in eating the forbidden Fruit; which *God* was pleased according to *his* wise and holy *Counsel* to permit, having purposed to order it, to *his* own Glory.

2. Our first *Parents* by this *Sin*, fell from their (*c*) original righteousness and communion with *God*, and we in them, whereby death came upon all; (*d*) all becoming dead in *Sin*, and wholly defiled, (*e*) in all the faculties, and parts of Soul and Body.

3. They being the (*f*) Root, and by *God*'s appointment, standing in the room, and stead of all Mankind; the guilt of the *Sin* was imputed, and *corrupted* Nature conveyed to all their Posterity, descending from them by ordinary generation, being now (*g*) conceived in *Sin*, and by nature Children (*h*) of Wrath, the Servants of *Sin*, the subjects (*i*) of *Death*, and all other Mi-

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(*c*) Rom. 3. 23. (*d*) Rom. 5. 12 &c. (*e*) Tit. 1. 15. Gen. 6. 5. Jer. 17. 9. Rom. 3. 10.---19. (*f*) Rom. 5. 12---19. 1 Cor. 15. 21, 22, 45. 49. (*g*) Psalm 51. 5. Job 14. 4. (*h*) Eph. 2. 3. (*i*) Rom. 6. 20. & Ch. 5. 12.

series,

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ſeries, Spiritual, Temporal and Eternal, unleſs the *Lord Jeſus* (*k*) ſet them free.

3. From this original *Corruption*, whereby we are (*l*) utterly indiſpoſed, diſabled, and made oppoſite to all good, and wholly inclined to all Evil, do (*m*) proceed all actual Trangreſſions.

5. This *Corruption* of Nature, during this Life, doth (*n*) remain in thoſe that are regenerated: And although it be through *Chriſt* pardoned, and mortified, yet both itſelf, and the firſt Motions thereof, are truly and properly (*o*) *Sin*.

CHAP. VII.

Of God's Covenant.

1. THE diſtance between *God* and the *Creature* is ſo great, that although reaſonable *Creatures* do owe Obe-

(*k*) Heb. 2. 14. 1 Theſſ. 1. 10. (*l*) Rom. 8. 7. Col. 1. 21. (*m*) Jam. 1. 14, 15. Matt. 15. 19. (*n*) Rom. 7. 18. 23. Eccleſ. 7. 20. 1 John 1. 8. (*o*) Rom. 7. 24, 25. Gal. 5. 17.

dience

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dience unto him as their *Creator*, yet they could never have attained the Reward of Life, but by some (*a*) voluntary condescension on *God's part*, which he hath been pleased to express, by way of *Covenant*.

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

3. This *Covenant* is revealed in the Gospel; first of all to *Adam* in the promise of Salvation by the (*e*) Seed of the Woman, and afterwards by farther steps, until the full (*f*) discovery thereof was

(*a*) Luke 17. 10. Job 35. 7, 8. (*b*) Gen. 2. 17. Gal. 3. 10. Rom. 3. 20, 21. (*c*) Rom. 8. 3. Mark 16. 15, 16. John 3. 16. (*d*) Ezek. 36. 26, 27. John 9. 44, 45. Psalm 110. 3. (*e*) Gen. 3. 15. (*f*) Heb. 1. 1.

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compleated in the New Testament; and it is founded in that (*) Eternal *Covenant* transaction, that was between the *Father* and the *Son* about the Redemption of the *Elect*; and it is alone by the Grace of this *Covenant*, that all of the Posterity of fallen *Adam*, that ever were (*g*) saved, did obtain Life and blessed Immortality; *Man* being now utterly uncapable of acceptance with *God* upon those terms on which *Adam* stood in his state of Innocency.

CHAP. VIII.

Of Christ the Mediator.

1. IT pleased *God*, in his eternal purpose, to chuse and ordain the *Lord Jesus*, his only begotten *Son*, according to the *Covenant* made between them both, (*a*) to be the *Mediator* be-

(*) 2 Tim. 1. 9. Tit. 1, 2. (*g*) Heb. 11. 6, 13. Rom. 4. 1, 2, &c. Acts 4. 12. John 8. 56. (*a*) Isai. 42. 1. 1 Pet. 1. 9, 10.

tween

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tween *God* and *Man*; the (*b*) Prophet, (*c*) Priest and (*d*) King; Head and Saviour of his Church, the Heir of all things, and Judge of the World: Unto whom he did from all eternity (*e*) give a People to be his Seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

2. The *Son of God*, the second Person in the *Holy Trinity*, being very and eternal *God*, the brightness of the Father's Glory, of one Substance, and equal with *him*: Who made the World, who upholdeth and governeth all things he hath made: Did, when the fulness of time was come, take upon him (*f*) Man's nature, with all the essential Properties, and common Infirmities thereof (*g*) yet without Sin; being conceived by the *Holy Spirit* in the *Womb* of the *Virgin Mary*, the *Holy Spirit* com-

(*c*) Heb. 5. 5, 6. (*d*) Psal. 2. 6. Luke 1. 33. Eph. 1. 3. Heb. 1. 2. Acts 17. 31. (*e*) Isai. 53. 10. John 17. Rom. 8. 30. (*f*) 1 John 1. 14. Gal. 4. 4. (*g*) Rom. 8. 3. Heb. 2. 14. 16, 17. Ch. 4. 15.

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ing down upon her, and the Power of the *most High* overshadowing her (*h*) and so was made of a *Woman*, of the Tribe of *Judah*, of the Seed of *Abraham* and *David*, according to the *Scriptures*: So that two whole, perfect, and distinct Natures, were inseparably joined together in one Person, without *Conversion*, *Composition*, or *confusion*; which Person is very *God*, and very *Man*, yet one (*i*) *Christ*, the only *Mediator* between *God* and *Man*.

3. The *Lord Jesus* in his Humane Nature thus united to the Divine, in the Person of the *Son*, was sanctified, and anointed (*k*) with the *Holy Spirit*, above measure; having in him (*l*) all the treasures of Wisdom and Knowledge; in whom it pleased the *Father* that (*m*) all fulness should dwell; to the end, that being (*n*) holy, harmless, undefiled, and full (*o*) of *Grace*, and

(*h*) Luke 1. 27, 31, 35. (*i*) Rom. 9. 5. 1 Tim. 2. 5. (*k*) Psalm 45. 7. Acts 10. 38. John 3. 34. (*l*) Col. 2. 3. (*m*) Col. 1. 19. (*n*) Heb. 7. 26. (*o*) John 1. 14.

Truth

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Truth, he might be throughly furnished to execute the Office of a *Mediator*, and (*p*) *Surety*; which Office he took not upon himself, but was thereunto (*q*) called by his *Father*; who also put (*r*) all Power and Judgment in his Hand, and gave him Commandment to execute the same.

4. This Office the *Lord Jesus* did most (*s*) willingly undertake, which that he might discharge he was made under the Law, (*t*) and did perfectly fulfil it, and underwent the (*u*) Punishment due to us, which we should have born and suffered, being made (*x*) *Sin* and a *Curse* for us; enduring most grievous Sorrows (*y*) in his Soul; and most painful sufferings in his Body; was crucified, and died, and remained in the state of the dead; yet saw no (*z*) *Cor-*

(*p*) Heb. 7. 22. (*q*) Heb. 5. 5. (*r*) John 5. 22, 27. Matt. 28. 18. Acts 2. 36. (*s*) Psalm 40. 78. Heb. 10. 5—11. John 10. 18. (*t*) Gal. 4. 4. Matt. 3. 15. (*u*) Gal. 3. 13. Isa. 53. 6. 1 Pet. 3. 18. (*x*) 2 Cor. 5. 21. (*y*) Matt. 26. 37. 31. Luke 22. 44. Matt. 27. 46. (*z*) Acts 13. 37.

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ruption: On the (*a*) third Day he arose from the dead, with the same (*b*) Body in which he suffered; with which he also (*c*) ascended into Heaven; and there sitteth on the right Hand of *his Father*, (*d*) making intercession; and shall (*e*) return to judge *Men* and *Angels*, at the end of the World.

5. The *Lord Jesus*, by his perfect Obedience and Sacrifice of himself, which he through the Eternal *Spirit* once offered up unto *God*, (*f*) hath fully satisfied the Justice of *God*, procured reconciliation, and purchased an Everlasting Inheritance in the Kingdom of Heaven, (*g*) for all those whom the *Father* hath given unto him.

6. Although the Price of Redemption was not actually paid by *Christ*, till after his *Incarnation*, * yet the vertue, efficacy, and benefit thereof was com-

(*a*) 1 Cor. 15. 3, 4. (*b*) John 20. 25, 27. (*c*) Mark 16. 15. Acts 1. 9, 10, 11. (*d*) Rom. 8. 34. Heb. 9. 24. (*e*) Acts 10. 42. Rom. 14. 9, 10. Acts 1. 10. (*f*) Heb. 9. 14. Ch. 10. 14. Rom. 3. 25, 26. (*g*) John 17. 2. Heb. 9. 15. * 1 Cor. 4. 10. Heb. 4. 2. 1 Pet. 1. 10, 11.

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municated 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; (*h*) and the Lamb slain from the Foundation of the World: (*i*) Being *the same yesterday, and to day, and for ever.*

7. Christ in the work of *Mediation* acteth according to both Natures, by each Nature doing that which is proper to itself; yet by reason of the United of the Person, that which is proper to one Nature, is sometimes in *Scripture* attributed to the Person (*k*) denominated by the other Nature.

8. To all those for whom Christ hath obtained Eternal Redemption, he doth certainly and effectually (*l*) apply, and communicate the same; making Intercession for them; uniting them to him-

(*h*) Rev. 13. 8. (*i*) Heb. 13. 8. (*k*) John 3. 13. Acts 20. 28. (*l*) John 6. 37. Chap. 10, 15, 16. & Ch. 17. 9. Rom. 5. 10.

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self by his Spirit; (*m*) revealing unt them, in and by the Word, the Mysterry of Salvation; perswading them believe, and obey; (*n*) governing thei Hearts by his Word and Spirit, and (*o* overcoming all their Enemies by his Almighty Power, and Wisdom; in such manner, and ways, as are most consonant to his wonderful, and (*p*) unsearchable dispensation; and all of free and solute Grace, without any Condition foreseen in them, to procure it.

9. This Office of Mediator between God and Man, is proper (*q*) only to Christ, who is the Prophet, Priest, and King of the Church of God; and may not be either in whole, or any part thereof transferr'd from him to any other.

10. This number and order of Offices is necessary; for in respect of our (*r*) Ignorance, we stand in need of his

(*m*) John 17. 6. Eph. 1. 9. 1 John 5. 20. (*n*) Rom. 8, 9, 14. Psalm 110. 1. 1 Cor. 15. 25 26. (*p*) John 3. 8. Eph. 1. 8. (*q*) 1 Tim. 2, 5. (*r*) John 1. 18.

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prophetical Office; and in respect of our alienation from God, (*s*) and imperfection of the best of our Services, we need his Priestly Office, to reconcile us, and present us acceptable unto God: And in respect of our averseness, and utter inability to return to God, and for our rescue, and security from our spiritual Adversaries, we need his Kingly Office, (*t*) to convince, subdue, draw, uphold, deliver, and preserve us to his Heavenly Kingdom.

CHAP. IX.

Of Free Will.

1. GOD hath indued the Will of Man with that natural liberty and power of acting upon choice, that it is (*a*) neither forced, nor by any ne-

(*s*) Col. 1. 21. Gal. 5. 17. (*t*) John 16 8. Psalm 110. 3. Luke 74. 75. (*a*) Matt. 17. 12. Jam. 1. 14. Deut. 30. 10.

cessity

ceſſity of nature determined to do good or evil.

2. Man in his ſtate of Innocency, had freedom, and power, to will, and to do that (*b*) which was good, and well-pleaſing to God; but yet (*c*) was mutable, ſo that he might fall from it.

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

4. When God converts a Sinner, and tranſlates him into the ſtate of Grace, (*g*) he freeth him from his natural Bondage under Sin, and by his Grace alone, enables him (*h*) freely to will, and to do that which is ſpiritually good; yet

(*b*) Eccleſ. 7. 29. (*c*) Gen. 3. 6. (*d*) Rom. 5. 6. Ch. 8. 7. (*e*) Eph. 2. 1. 5. (*f*) Tit. 3. 3, 4, 5. John 6. 44. (*g*) Col. 1. 13. John 8. 36. (*h*) Phil. 2. 13.

ſo

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o as that, by reason of his (*i*) remain-
ng Corruptions, he doth not perfectly
or only will that which is good, but
oth also will that which is evil.

5. The will of Man is made (*k*) per-
ectly, and immutably free to good a-
one, in the state of Glory only.

CHAP. X.

Of Effectual Calling.

THose whom God hath predesti-
nated unto Life, he is pleased
his appointed, and accepted time, (*a*)
fectually to call by his Word, and Spi-
t, out of that state of Sin, and Death,
which they are by Nature, to Grace
d Salvation (*b*) by Jesus Christ; en-
ghtning their Minds, spiritually, and
vingly, to (*c*) understand the things

(*i*) Rom. 7. 15, 18, 19, 22, 23. (*k*) Ephes. 4. 13. (*a*)
in. 8. 30. Rom. 11. 7. Eph. 1. 10, 11. 2 Thess. 3. 13,
(*b*) Eph. 2. 1.—6. (*c*) Acts 26. 18. Eph. 1. 7. 18.

of

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of God; taking away their (*d*) Hear of Stone, and giving unto them an Hear of Flesh; renewing their Wills, and b his Almighty Power, determining ther (*e*) to that which is good, and effectu ally drawing them to Jesus Christ; ye so as they come (*f*) most freely, being made willing by his Grace.

2. This Effectual Call is of God free and special Grace alone, (*g*) no from any thing at all foreseen in Man nor from any Power, or agency in th Creature, co-working with his speci Grace, (*h*) the Creature being wholl passive therein, being dead in Sins an Trespasses, until being quickned and re newed by the Holy Spirit, he is thereb enabled to answer this Call, and to em brace the Grace offered and conveye in it, and that by no less (*i*) Pow

(*d*) Ezek. 36. 26. (*e*) Deut. 30. 6. Ezek. 36. 27. Phes. 1. 19. (*f*) Psalm. 110. 3. Cant. 1. 4. (*g*) 2 Ti 1. 9. Eph. 2. 8. (*h*) 1 Cor. 2. 14. Eph. 2. 5. John 5. (*i*) Eph. 1. 19, 20.

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than that which raiſed up Chriſt from the dead.

3. Elect Infants dying in Infancy, are (*k*) regenerated and ſaved by Chriſt through the Spirit; who worketh when, and where, and (*l*) how he pleaſeth: So alſo are all other Elect Perſons, who are uncapable of being outwardly called by the Miniſtry of the Word.

4. Others not elected, although they may be called by the Miniſtry of the Word, (*m*) and may have ſome common operations of the Spirit, yet not being effectually drawn by the Father, they neither will, nor can truly (*n*) come to Chriſt; and therefore cannot be ſaved; much leſs can Men that receive not the Chriſtian Religion (*o*) be ſaved, be they never ſo diligent to frame their Lives according to the Light of Nature, and the Law of that Religion they do profeſs.

(*k*) John 3. 3. 5, 6. (*l*) John 3. 8. (*m*) Matt. 22. 4, Ch. 13. 20, 21. Heb. 6. 4, 5 (*n*) John 6. 44. 45, 65. 1 John 2. 24, 25. (*o*) Acts 4. 12. John 4. 22. Ch. 17. 3.

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CHAP. XI.

Of Justification.

1. THose whom God effectually calleth, he also freely (*a*) justifieth, not by infusing righteousness into them, but by (*b*) pardoning their Sins, and by accounting, and accepting their Persons as (*c*) 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 (*d*) evangelical Obedience to them, as their righteousness; but by imputing Christ's active Obedience unto the whole Law, and passive Obedience in his Death; for their whole and sole righteousness, they (*e*) receiving, and resting on him, and

(*a*) Rom. 3. 24. Ch. 8. 30. (*b*) Rom. 4. 5, 6, 7, 8. Ephes. 1. 7. (*c*) 1 Cor. 1. 30, 31. Rom. 5. 17, 18, 19. (*d*) Phil. 3. 8, 9. Eph. 2, 8, 9, 10. (*e*) John 1. 12. Rom. 5. 17.

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his righteousness by Faith; which they have not of themselves, it is the Gift of God.

2. Faith thus receiving and resting on Christ, and his Righteousness, is the (*f*) alone Instrument of Justification: Yet it is not alone in the Person justified, but is ever accompanied with all other saving Graces, and is no dead Faith, (*g*) but worketh by Love.

3. Christ, by his Obedience, and Death, did fully discharge the debt of all those that are justified; and did by the sacrifice of himself, in the Blood of his Cross, undergoing in their stead, the penalty due unto them, make a proper, real, and full satisfaction (*h*) to God's Justice in their behalf; yet inasmuch as he was given by the Father for them, and his Obedience and Satisfaction accepted in their stead, and both (*i*) freely, not for any thing in them, their Justifica-

(*f*) Rom. 3. 28. (*g*) Gal. 5. 6. James 2. 17, 22, 26. (*h*) Heb. 10. 14. 1 Pet. 1. 18, 19. Isai. 53. 5, 6. (*i*) Rom. 8. 32. 2 Cor. 5. 21.

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tion is only of Free Grace, that both the exact Justice and rich Grace of *God* might be (*k*) glorified in the Justification of Sinners.

4. God did from all Eternity decree to (*l*) justifie all the Elect, and Christ did in the fulness of time die for their Sins, and rise (*m*) again for their Justification; nevertheless they are not justified personally, until the Holy Spirit doth in due time (*n*) actually apply Christ unto them.

5. God doth continue to (*o*) forgive the Sins of those that are justified, and although they can never fall from the state of (*p*) Justification, yet they may by their Sins fall under God's (*q*) fatherly displeasure; and in that condition, they have not usually the light of his Countenance restored unto them, until

(*k*) Rom. 3 26. Ephes. 1. 6, 7. Chap. 2. 7. (*l*) Gal. 3. 8. 1 Pet. 1. 2. 1 Tim. 2. 6. (*m*) Rom. 4. 25. (*n*) Col. 1. 21, 22. Tit. 3, 4, 5, 6, 7. (*o*) Matt. 6. 12. 1 John 1. 7, 9. (*p*) John 10. 28. (*q*) Psalm 89. 31, 32, 33.

they

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they (*r*) humble themſelves, confeſs their Sins, beg Pardon, and renew their Faith and Repentance.

6. The juſtification of Believers under the Old Teſtament, was in all theſe Reſpects, (*s*) one and the ſame with the juſtification of Believers under the New Teſtament.

CHAP. XII.

Of Adoption.

ALL thoſe that are juſtified, *God* vouchſafed in, and for the ſake of his only *Son Jeſus Chriſt*, to make partakers of the Grace (*a*) of *Adoption*; by which they are taken into the Number, and enjoy the Liberties, and (*b*) Priviledges of Children of *God*; have his (*c*) Name put upon them, (*d*) re-

(*r*) Pſalm 32. 5. & 51. Matt. 26. 75. (*s*) Gal. 3. 9. Rom. 4. 22, 23, 24. (*a*) Epheſ. 1. 5. Gal. 4. 4, 5. (*b*) John 1. 12. Rom. 8. 17. (*c*) 2 Cor. 6. 18. Rev. 3. 12. (*d*) Rom. 8. 15.

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ceive the *Spirit* of *Adoption*, (*e*) have access to the Throne of Grace with boldness; are enabled to cry, *Abba, Father*; are (*f*) pitied, (*g*) protected, (*i*) provided for, and (*k*) chastned by him, as by a Father; yet never (*l*) cast off, but sealed (*m*) to the Day of Redemption, and inherit the Promises, (*n*) as Heirs of Everlasting Salvation.

CHAP. XIII.

Of Sanctification.

1. THEY who are united to Christ, effectually called, and regenerated, having a new Heart and a new Spirit created in them, through the vertue of Christ's Death and Resurrection; are also (*a*) farther sanctified,

(*e*) Gal 4. 6. Ephes. 2. 18. (*f*) Psalm 103. 13. (*g*) Prov 14 26. (*i*) 1 Pet. 5 7. (*k*) Heb 12. 6. (*l*) Isa. 54. 8, 9. Lam. 3. 31 (*m*) Eph. 4. 30. (*n*) Heb. 1. 14. Chap. 6. 12. (*a*) Acts 20. 32. Rom. 6. 5, 6.

really,

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really and personally, through the same vertue, (*b*) by his Word and Spirit dwelling in them; (*c*) the dominion of the whole body of Sin is destroyed, (*d*) and the several Lusts thereof, are more and more weakned, and mortified; and they more and more quickned, and (*e*) strengthned in all saving Graces, to the (*f*) practice of all true Holiness, without which no Man shall see the Lord.

2. This Sanctification is (*g*) throughout in the whole Man, yet imperfect (*h*) in this Life; there abideth still some remnants of Corruption in every part, whence ariseth a (*i*) continual, and irreconcilable War; the Flesh lusting against the Spirit, and the Spirit against the Flesh.

3. In which War, although the remaining Corruption for a time may much (*k*) prevail, yet, through the con-

(*a*) John 17. 17. Eph. 3. 16, 17, 18, 19. 1 Thess. 5. 21, 22, 23. (*c*) Rom. 6. 14. (*d*) Gal. 5. 24. (*e*) Col. 1. 11. (*f*) 2 Cor. 7. 1. Heb 12. 14. (*g*) 1 Thess. 5. 23. (*h*) Rom. 7. 18, 23. (*i*) Gal. 5. 17. 1 Pet. 2. 11. (*k*) Rom. 7. 23.

tinual

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tinual ſupply of ſtrength, from the *ſanctifying Spirit* of *Chriſt*, (*l*) regenerate part doth overcome; and ſo the Saints grow in Grace, perfecting Holineſs in the fear of God, (*m*) preſſing after an Heavenly Life, in Evangelical Obedience to all the Commands which *Chriſt*, as *Head* and *King*, in his *Word* hath preſcribed to them.

CHAP. XIV.

Of Saving Faith.

1. THE Grace of *Faith*, whereby the Elect are enabled to believe to the ſaving of their Souls, is the work of the *Spirit* of *Chriſt* (*a*) in their Hearts, and is ordinarily wrought by the Miniſtry of the (*b*) Word; by which alſo, and by the adminiſtration

(*l*) Rom. 6. 14. (*m*) Eph. 4. 15, 16. 2 Cor. 3. 18. Chap. 7. 1. (*a*) 2 Cor. 4. 13. Eph. 2. 8. (*b*) Rom. 10. 14, 17.

of

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of *Baptism*, and the *Lord's Supper*, *Prayer* and other *Means* appointed of *God*, it is increased, (*c*) and strengthned.

2. By this *Faith*, a Christian believed to be true, * whatsoever is revealed in the *Word*, for the Authority of *God* himself; and also apprehendeth an Excellency therein, (*d*) above all other *Writings*; and all things in the *World*: As it bears forth the Glory of *God* in his Attributes, the Excellency of *Christ* in his Nature and Offices, and the Power and Fulness of the *Holy Spirit* in his Workings and Operations; and so is enabled to (*e*) cast his Soul upon the truth thus believed; and also acteth differently upon that which each particular Passage thereof containeth; yielding Obedience to the (*f*) Commands, trembling at the (*g*) threatnings, and embracing the (*h*) Promises of *God*, for this Life, and that which is to come: But the princi-

(*c*) Luke 17. 5. 1 Pet. 2. 2. Acts 20. 32. * Acts 24. 14 (*d*) Psalm 19. 7, 8, 9, 10. Psalm 119. 72. (*e*) 2 Tim. 1. 12. (*f*) John 15. 14. (*g*) Isai. 66. 2. (*h*) Heb. 11. 13.

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pal Acts of *Saving Faith*, hath immediate relation to *Christ*, accepting, receiving and resting upon (*i*) him alone, for Justification, Sanctification, and Eternal Life, by vertue of the Covenant of Grace.

3. This *Faith*, although it be different in degrees, and may be weak, (*k*) or strong, yet it is in the least degree of it, different in the kind, or nature of it (as is all other Saving Grace) from the Faith (*l*) and common Grace of temporary believers; and therefore though it may be many times assailed, and weakned, yet it gets (*m*) the Victory, growing up in many, to the attainment of a full (*n*) assurance through *Christ*, who is both the Author (*o*) and Finisher of our *Faith*.

(*i*) John 1, 12. Acts 16. 31. Gal. 2. 20. Acts 15. 11. (*k*) Heb. 5. 13, 14. Matt. 6. 30. Rom. 4. 19, 20. (*l*) 2 Pet. 1. 1. (*m*) Eph. 6 16. 1 John 5. 4, 5. (*n*) Heb. 6. 11, 12. Col. 2. 2. (*o*) Heb. 12. 2.

CHAP.

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CHAP. XV.

Of Repentance unto Life and Salvation.

1. SUCH of the Elect as are converted at riper Years, having (*a*) ometimes lived in the ſtate of Nature, nd therein ſerved divers Luſts and leaſures, God in their *Effectual Calling* iveth them Repentance unto Life.

2. Whereas there is none that doth ood, and ſinneth (*b*) not, and the beſt f Men may, through the power and eceitfulneſs of their Corruption dwelling in them, with the prevalency of emptation, fall into greater Sins, and rovocations, God hath in the Covenant f Grace, mercifully provided that Beevers ſo ſinning, and falling, (*c*) be reewed through Repentance unto Salvation.

(*a*) Tit. 3. 2, 3, 4, 5. (*b*) Eccl. 7. 20. (*c*) Luke 2. 31, 32.

3. This

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3. This Saving Repentance is an (*d*) Evangelical Grace, whereby a Person, being by the *Holy Spirit* made sensible of the manifold Evils of his Sin, doth, by Faith in Christ, humble himself for it, with Godly Sorrow, detestation of it, and self-abhorrency; (*e*) praying for pardon, and strength of Grace, with a purpose and endeavour by supplies of the *Spirit*, to (*f*) walk before God unto all well pleasing in all things.

4. As Repentance is to be continued through the whole course of our Lives, upon the account of the body of Death, and the Motions thereof; so it is every Man's Duty, to repent of his (*g*) particular known Sins, particularly.

5. Such is the provision which God hath made through Christ in the Covenant of Grace, for the preservation of Believers unto Salvation, that although there is no Sin so small, but it deserves

(*d*) Zech. 12. 10. Acts 11. 18. (*e*) Ezek. 36. 31 2 Cor. 7. 11. (*f*) Psalm 119. 6. Psalm 119. 128. (*g*) Luke 19. 8. 1 Tim. 13, 15.

(*h*) dam-

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(*h*) damnation; yet there is no Sin so great, that it shall bring Damnation on them that (*i*) repent; which makes the constant preaching of Repentance necessary.

CHAP. XVI.

Of Good Works.

1. GOod Works are only such as God hath (*a*) commanded in his Holy Word, and not such as without the warrant thereof, are devised by Men, out of blind Zeal, (*b*) or upon any pretence of good Intentions.

2. These good Works, done in Obedience to God's Commandments, are the Fruits and Evidences (*c*) of a true and lively Faith; and by them Believers manifest their (*d*) Thankfulness,

(*h*) Rom. 6. 23. (*i*) Isa. 1. 16. 1. Isa. 55. 7. (*a*) Mic. 6. 8. Heb. 13. 21. (*b*) Matt. 15. 9. Isa. 29. 13. (*c*) Jam. 2. 18, 22. (*d*) Psalm 116. 12, 13.

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ſtrengthen their (*e*) Aſſurance, edifie their (*f*) Brethren, adorn the Profeſſion of the Goſpel, ſtop the Mouths of the Adverſaries, and glorifie (*g*) God, whoſe Workmanſhip they are, created in Chriſt Jeſus (*h*) thereunto, that having their Fruit unto Holineſs, they may have the end (*i*) Eternal Life.

3. Their ability to do good Works, is not at all of themſelves, but wholly from the Spirit (*k*) of Chriſt; and that they may be enabled thereunto, beſides the Graces they have already received, there is neceſſary an (*l*) actual influence of the ſame Holy Spirit, to work in them to will, and to do of his good Pleaſure; yet are they not hereupon to grow Negligent, as if they were not bound to perform any Duty, unleſs upon a ſpecial Motion of the Spirit, but they ought to be diligent in (*m*) ſtir-

(*e*) 1 John 2. 3, 5. 2 Pet. 1. 5—11. (*f*) Matt. 5. 16. (*g*) 1 Tim. 6. 1. 1 Pet. 2. 15. Phil. 1. 11. (*h*) Eph. 2. 10. (*i*) Rom. 6. 22. (*k*) John 15. 4, 5. (*l*) 2 Cor. 3. 5. Phil. 2. 13. (*m*) Phil. 2. 12, Heb. 6. 11, 1. Iſa. 64. 7.

ring

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ring up the Grace of God that is in them.

4. They who in their Obedience attain to the greateſt height which is poſſible in this Life, are ſo far from being able to ſupererrogate, and to do more than God requires, as that (*n*) they fall ſhort of much which in Duty they are bound to do.

5. We cannot by our beſt Works merit pardon of Sin, or Eternal Life at the Hand of God, by reaſon of the great diſproportion that is between them and the glory to come, and the infinite diſtance that is between us and God, whom by them we can neither profit, nor ſatisfie, for the debt of our (*o*) former Sins; but when we have done all we can, we have done but our Duty, and are unprofitable Servants; and becauſe as they are good, they proceed from his (*p*) Spirit, and as they are wrought

(*n*) Job 9. 2, 3. Gal. 5. 17. Luke 17. 10. (*o*) Rom. 3. 20. Eph. 2. 8, 9. Rom. 4. 6. (*p*) Gal. 5. 22, 23.

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by us, they are defiled, (*q*) and mixed with so much Weakness and Imperfection, that they cannot endure the severity of God's Judgment.

6. Yet notwithstanding the Persons of Believers being accepted through Christ, their good Works also are accepted in (*r*) him; not as though they were in this Life wholly unblameable and unreprovable in God's sight; but that he looking upon them in his Son, is pleased to accept and reward that which is (*s*) sincere, although accompanied with many Weaknesses and Imperfections.

7. Works done by unregenerate Men, although for the matter of them, they may be things which God commands, and of good Use, both to themselves and (*t*) others; yet because they proceed not from a Heart purified by (*u*) Faith, nor are done in a right manner

(*q*) Isa. 64. 6. Psalm 143. 2. (*r*) Eph. 1. 6. 1 Pet. 2. 5. (*s*) Matt. 25. 21. 23. Heb. 6. 10. (*t*) 2 Kings 10. 30. 1 Kings 21. 27, 29. (*u*) Gen. 4. 9. Heb. 11. 4, 6.

accord-

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according to the (*w*) Word, nor to a right end the (*x*) Glory of God, they are sinful, and cannot please God, nor make a Man meet to receive Grace from (*y*) God; and yet their neglect of them is more sinful, and (*z*) displeasing to God.

CHAP. XVII.

Of Perseverance of the Saints.

1. THose whom God hath accepted in the Beloved, effectually called and sanctified by his Spirit, and given the precious Faith of his Elect unto, can neither totally nor finally fall from the state of Grace, (*a*) but shall certainly persevere therein to the end, and be eternally saved, seeing the Gifts

(*w*) 1 Cor. 13. 1. (*x*) Matt. 6. 2, 5. (*y*) Amos 5. 21, 22. Rom. 9. 16. Tit. 3. 5. (*z*) Job 21. 14, 15. Matt. 25. 41, 42, 43. (*a*) John 10. 28, 29. Phil. 1. 6. 2 Tim. 2. 19. 1 John 2. 19.

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and Callings of God are without Repentance, (whence he still begets and nourisheth in them Faith, Repentance, Love, Joy, Hope, and all the Graces of the Spirit unto Immortality) and though many Storms and Floods arise and beat against them, yet they shall never be able to take them off that Foundation and Rock which by Faith they are fastned upon: Notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the Light, and Love of God, may for a time be clouded, and obscured from (*b*) them, yet it is still the same, (*c*) and they shall be sure to be kept by the Power of God unto Salvation, where they shall enjoy their purchased Possession, they being engraven upon the Palm of his Hands, and their Names having been written in the Book of of Life from all Eternity.

2. This Perseverance of the Saints, depends not upon their own free Will,

(*b*) Psalm 89. 31, 32. 1 Cor. 11. 22. (*c*) Mal. 3. 6.

but

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but upon the immutability of the Decree of (*d*) Election, flowing from the free and unchangeable Love of God the Father, upon the efficacy of the Merit and Intercession of Jesus Christ (*e*) and Union with him, the (*f*) Oath of God, the abiding of his Spirit, and the (*g*) Seed of God within them, and the Nature of the (*h*) Covenant of Grace; from all which ariseth also the certainty and inasfability thereof.

3. And though they may, through the temptation of Satan, and of the World, the prevalency of Corruption remaining in them, and the neglect of Means of their preservation, fall into grievous (*i*) Sins, and for a time continue therein; whereby they incur (*k*) God's displeasure, and grieve his holy Spirit, come to have their Graces and (*l*) Comforts impaired, have their

(*d*) Rom. 8. 30. Chap. 9. 11, 16. (*e*) Rom. 5. 9, 10. John 14. 19. (*f*) Heb. 6. 17, 18. (*g*) 1 John 3. 9. (*h*) Jer. 32. 40. (*i*) Matt. 26. 70. 72, 74. (*k*) Isa. 64. 5. 9. Eph. 4. 30. (*l*) Psalm 51. 10, 12.

Hearts

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Hearts hardened, and their Consciences wounded, (*m*) hurt, and scandalize others, and bring temporal Judgments (*n*) upon themselves, yet they shall renew their (*o*) Repentance, and be preserved, through Faith in Christ Jesus, to the end.

CHAP. XVIII.

Of the Assurance of Grace and Salvation.

1. ALthough temporary Believers, and other unregenerate Men, may vainly deceive themselves with false hopes, and carnal Presumptions, of being in the Favour of God, and state of Salvation, (*a*) which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in

(*m*) Psalm 32. 3, 4. (*n*) 2 Sam. 12. 14. (*o*) Luke 22. 32. and v. 61, 62. (*a*) Job 8. 13, 14. Matth. 7. 22, 23.

all

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all good Conſcience before him, may in this Life be certainly aſſured, (*b*) that they are in the ſtate of Grace, and may rejoyce in the hope of the glory of God, which hope ſhall never make them (*c*) aſhamed.

2. This Certainty is not a bare conjectural and probable Perſuaſion, grounded upon (*d*) a fallible Hope, but an infallible Aſſurance of Faith, founded on the Blood and Righteouſneſs of Chriſt (*e*) revealed in the Goſpel; and alſo upon the inward (*f*) evidence of thoſe Graces of the Spirit unto which Promiſes are made, and on the Teſtimony of the (*g*) Spirit of Adoption, witneſſing with our Spirits, that we are the Children of God; and, as a Fruit thereof, keeping the Heart both (*h*) humble and holy.

(*b*) 1 John 2. 3. Ch. 3. 14. 18, 19, 21, 24. Ch. 5. 13. (*c*) Rom. 5. 2, 5. (*d*) Heb. 6. 11, 19. (*e*) Heb. 6. 17, 18. (*f*) 2 Pet. 1. 4, 5. 10, 11. (*g*) Rom. 8. 15, 16. (*h*) 1 John 3. 1, 2, 3.

3. This

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3. This infallible Assurance doth not so belong to the Essence of Faith, but that a true Believer may wait long; and conflict with many difficulties, before he be (*i*) partaker of it; yet being enabled by the Spirit, to know the things which are freely given him of God, he may without extraordinary revelation in the right use of Means (*k*) attain thereunto; and therefore it is the Duty of every one, to give all diligence to make their Calling and Election sure; that thereby his Heart may be enlarged in Peace and Joy in the Holy Spirit, in love and thankfulness to God, and in strength and chearfulness in the Duties of Obedience, the proper (*l*) Fruits of this Assurance; so far is it (*m*) from inclining Men to looseness.

4. True Believers may have the Assurance of their Salvation divers ways

(*i*) Isa. 50. 10. Psalm 88. & Psalm. 77. 1—12. (*k*) 1 John 4. 13. Heb. 6. 11, 12. (*l*) Rom. 5. 1, 2, 5. Ch. 14. 17. Psalm 119. 32. (*m*) Rom. 6. 1, 2. Tit. 2. 11, 12, 14.

shaken,

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ſhaken, diminiſhed, and intermitted; as (*n*) by negligence in preſerving of it, by (*o*) falling into ſome ſpecial Sin, which woundeth the Conſcience, and grieveth the Spirit, by ſome ſudden, or (*p*) vehement Temptation, by God's withdrawing the (*q*) Light of his Countenance, and ſuffering even ſuch as fear him to walk in darkneſs, and to have no light; yet are they never deſtitute of the (*r*) Seed of God, and Life (*s*) 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 (*t*) revived; and by the which, in the mean time, they are (*u*) preſerved from utter deſpair.

(*n*) Cant. 5. 2. 3. 6. (*o*) Pſalm 51. 8. 12 14. (*p*) Pſa. 116. 11. Pſa. 77. 7, 8. Pſalm 31. 22. (*q*) Pſalm 30. 7. (*r*) 1 John 3. 9. (*s*) Luke 22. 32. (*t*) Pſalm 42. 5. 11. (*u*) Lam. 3. 26, 27—31.

CHAP.

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CHAP. XIX.

Of the Law of God.

1. GOD gave to *Adam* a Law of Universal Obedience, (*a*) written in his Heart, and a particular Precept of not eating the Fruit of the Tree of Knowledge of Good and Evil; by which he bound him, and all his Posterity to personal, entire, exact and perpetual (*b*) Obedience; promised Life upon the fulfilling, and (*c*) threatned Death upon the breach of it, and indued him with Power and Ability to keep it.

2. The same Law that was first written in the Heart of Man, (*d*) continued to be a perfect Rule of Righteousness after the Fall, and was delivered by God upon Mount *Sinai*, in (*e*)

(*a*) Gen. 1. 27. Eccle. 7. 29. (*b*) Rom. 10. 5, (*c*) Gal. 3. 10. 12, (*d*) Rom. 2. 14, 15. (*e*) Deut. 10. 4.

Ten

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Ten Commandments, and written in two Tables, the four firſt containing our Duty towards God, and the other ſix our Duty to Man.

3. Beſides this Law, commonly called Moral, God was pleaſed to give to the People of *Iſrael* Ceremonial Laws, containing ſeveral typical Ordinances, partly of Worſhip, (*f*) prefiguring Chriſt, his Graces, Actions, Sufferings, and Benefits; and partly holding forth divers Inſtructions (*g*) of Moral Duties, all which Ceremonial Laws being appointed only to the time of Reformation, are by Jeſus Chriſt the true Meſſiah, and only Law-giver, who was furniſhed with Power from the Father, for that end, (*h*) abrogated and taken away.

4. To them alſo he gave ſundry Judicial Laws, which expired together with the ſtate of that People, not ob-

(*f*) Heb. 10. 1. Col. 2. 17. (*g*) 1 Cor. 5. 7. (*h*) Col. 2. 14. 16, 17. Eph. 2. 14. 16.

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liging any now by vertue of that Inſtitution; their general (*i*) Equity only being of moral Uſe.

5. The Moral Law doth for ever bind all, (*k*) as well juſtified Perſons as others, to the Obedience thereof, and that not only in regard of the Matter contained in it, but alſo in reſpect of the (*l*) Authority of God the Creator, who gave it; neither doth *Chriſt* in the Goſpel any way diſſolve, (*m*) but much ſtrengthen this Obligation.

6. Although true Believers be not under the Law, as a Covenant of Works, (*n*) to be thereby juſtified or condemned, yet it is of great Uſe to them, as well as to others, in that, as a Rule of Life, informing them of the Will of God, and their Duty, it directs and binds them to walk accordingly;

(*i*) 1 Cor. 9. 8, 9, 10. (*k*) Rom. 13. 8, 9, 10. James 2. 8, 10, 11, 12. (*l*) James 2. 10, 11. (*m*) Matt. 5. 17, 18, 19. Rom. 3. 31. (*n*) Rom. 6. 14. Gal. 2. 16. Rom. 8. 1. Chap. 10. 4.

(*o*) diſ-

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(o) discovering also the sinful Polutions of their Natures, Hearts and Lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against Sin; together with a clearer sight of the need they have of Christ, and the perfection of his Obedience: It is likewise of use to the Regenerate, to restrain their Corruptions, in that it forbids Sin; and the Threatnings of it serve to shew what even their Sins deserve, and what Afflictions in this Life they may expect for them, although freed from the Curse and unallyed Rigor thereof. These Promises of it likewise shew them God's approbation of Obedience, and what Blessings they may expect upon the Performance thereof, though not as due to them by the Law as a Covenant of Works; so as Man's doing Good, and refraining from Evil, because the Law incourageth to the

(o) Rom. 3. 20. Chap. 7. &c.

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one, and deterreth from the other, is no Evidence of his being (*p*) under the Law, and not under Grace.

7. Neither are the forementioned Uses of the Law (*q*) contrary to the Grace of the Gospel, but do sweetly comply with it, the *Spirit* of *Christ* subduing (*r*) and inabling the Will of Man to do that freely and chearfully, which the Will of God revealed in the Law, requireth to be done.

CHAP. XX.

Of the Gospel, and of the Extent of the Grace thereof.

1. THE Covenant of Works being broken by Sin, and made unprofitable unto Life, God was pleased to give forth the Promise of *Christ*, (*a*)

(*p*) Rom. 6. 12. 13, 14. 1 Pet. 3. 8.—13. (*q*) Gal. 3. 21. (*r*) Ezek. 37. 21. (*a*) Gen. 3. 15.

the

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the Seed of the Woman, as the Means of calling the Elect, and begetting in them Faith and Repentance; in this Promise, the (*b*) Gospel, as to the substance of it, was revealed, and therein effectual, for the Conversion and Salvation of Sinners.

2. This Promise of *Christ* and Salvation by him, is revealed only by (*c*) the Word of God; neither do the Works of Creation, or Providence, with the Light of Nature, (*d*) make discovery of Christ, or of Grace by him, so much as in a general, or obscure way; much less, that Men, destitute of the Revelation of him by the Promise, or Gospel, (*e*) should be enabled thereby, to attain saving Faith, or Repentance.

3. The Revelation of the Gospel unto Sinners, made in divers times, and by sundry parts, with the addition of

(*b*) Rev. 13. 8. (*c*) Rom. 1. 17. (*d*) Rom. 10. 14, 15, 17. (*e*) Prov. 29. 18. Isa. 25. 7. with Ch. 60. 2, 3.

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Promises, and Precepts, for the Obedience required therein, as to the Nations, and Persons, to whom it is granted, is meerly of the (*f*) Soveraign Will and good Pleasure of God; not being annexed by vertue of any Promise, to the due improvement of Men's natural Abilities, by vertue of common light received, without it; which none ever did (*g*) make, or can so do: And therefore in all Ages the Preaching of the Gospel hath been granted unto Persons and Nations, as to the extent, or streightning of it, in great variety, according to the Counsel of the Will of God.

4. Although the Gospel be the only outward Means of revealing Christ, and saving Grace, and is, as such, abundantly sufficient thereunto; yet that Men, who are dead in Trespasses, may be Born again, Quickned or Regenerated, there is moreover necessary, an effectual insuperable (*h*) Work of

(*f*) Psalm 147. 10. Acts 16. 7. (*g*) Rom. 1. 18, &c. (*h*) Psalm 110. 3. 1 Cor. 2. 14. Eph. 1. 19, 20.

the

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the *Holy Spirit*, upon the whole Soul, for the producing in them a new Spiritual Life; without which no other Means will effect (*i*) their Conversion unto God.

CHAP. XXI.

Of Christian Liberty, and Liberty of Conscience.

1. THE Liberty which *Christ* hath purchased for Believers under the Gospel, consists in their freedom from the guilt of Sin, the condemning Wrath of God, the Rigour and (*a*) Curse of the Law, and in their being delivered from this present Evil (*b*) World, Bondage to (*c*) Satan, and Dominion (*d*) of Sin, from the (*e*) Evil of Afflictions, the Fear, and Sting (*f*) of

(*i*) John 6. 44. 2 Cor. 4. 4, 6. (*a*) Gal. 3. 13. (*b*) Gal. 1. 4. (*c*) Act. 26. 18. (*d*) Rom. 8. 3. (*e*) Rom. 8. 28. (*f*) 1 Cor. 15. 54, 55, 56, 57.

Death,

Death, the Victory of the Grave, and (*g*) Everlasting Damnation; as also in their (*h*) free access to God, and their yielding Obedience unto him not out of a slavish fear, (*i*) but a Child-like love, and willing Mind.

All which were common also to Believers under the Law (*k*) for the Substance of them; but under the New Testament, the Liberty of Christians is further enlarged in their freedom from the Yoke of the Ceremonial Law, to which the *Jewish* Church was subjected, and in greater boldness of access to the Throne of Grace, and in fuller Communications of the (*l*) Free Spirit of God, than Believers under the Law did ordinarily partake of.

2. God alone is (*m*) Lord of the Conscience, and hath left it free from the Doctrines and Commandments of Men, (*n*) which are in any thing con-

(*g*) 2 Thess. 1. 10. (*h*) Rom. 8. 15. (*i*) Luke 1. 75. 75. 1 John 4. 18. (*k*) Gal. 3. 9. 14. (*l*) John 7. 38, 39. Heb. 10. 19, 20, 21. (*m*) Jam. 4. 12. Rom. 14. 4. (*n*) Acts 4. 19. & 5. 29. 1 Cor. 7. 23. Matt. 15. 9.

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trary to his Word, or not contained in it. So that to believe ſuch Doctrines, or Obey ſuch Commands out of Conſcience, (*o*) is to betray true Liberty of Conſcience; and the requiring of an (*p*) implicit Faith, and abſolute and blind Obedience, is to deſtroy Liberty of Conſcience and Reaſon alſo.

3. They who, upon pretence of Chriſtian Liberty, do practice any Sin, or cheriſh any ſinful Luſt, as they do thereby pervert the main deſign of the Grace of the Goſpel, (*q*) to their own Deſtruction, ſo they wholly deſtroy (*r*) the end of Chriſtian Liberty; which is, that, being delivered out of the Hands of all our Enemies, we might ſerve the Lord without fear, in Holineſs and Righteouſneſs before him, all the Days of our Lives.

(*o*) Col. 2. 20. 22, 23. (*p*) 1 Cor. 3. 5. 2 Cor. 1. 24. (*q*) Rom. 6. 1, 2. (*r*) Gal. 5. 13. 2 Pet. 2. 18, 21.

CHAP.

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CHAP. XXII.

Of Religious Worſhip, and the Sabbath-Day.

1. THE Light of Nature ſhews that there is a God, who hath Lordſhip and Sovereignty over all; is Juſt, Good, and doth good unto all; and is therefore to be feared, loved, praiſed, called upon, truſted in, and ſerved, with all the Heart, and all the Soul, (*a*) and with all the Might. But the acceptable way of worſhipping the true God, is (*b*) 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 (*c*) any other way, not preſcribed in the Holy Scriptures.

(*a*) Jer. 10. 7. Mark 12. 33. (*b*) Deut. 12. 32. (*c*) Exod. 20. 4, 5, 6.

2. *Re-*

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2. *Religious Worſhip* is to be given to God the *Father*, *Son* and *Holy Spirit*, and to him (*d*) alone; not to *Angels*, *Saints*, or any other (*e*) *Creatures*; and ſince the Fall, not without a (*f*) *Mediator*, nor in the *Mediation* of any other but (*g*) Chriſt alone.

3. Prayer, with Thankſgiving, being one ſpecial part of Natural Worſhip, is by God required of (*h*) all Men. But that it may be accepted, it is to be made in the (*i*) Name of the Son, by the help (*k*) of the Spirit, according to (*l*) his Will; with Underſtanding, Reverence, Humility, Fervency, Faith, Love, and Perſeverance; and with others, in a (*m*) known Tongue.

4. Prayer is to be made for Things lawful, and for all ſorts of Men living, (*n*) or that ſhall live hereafter; but

(*d*) Matt. 4. 9, 10. John 6. 23. Matt. 28. 19. (*e*) Rom. 1. 25. Col. 2. 18. Rev. 19. 10. (*f*) John 14. 6. 1 Tim. 2. 5. (*h*) Pſalm 95. 1, 7. Pſalm 65. 2. (*i*) John 14. 13, 14. (*k*) Rom. 8. 26. (*l*) 2 John 5. 14. (*m*) 1 Cor. 14. 16, 17. (*n*) 1 Tim. 2. 1, 2. 2 Sam. 7. 29.

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not (*o*) for the dead, nor for thoſe of whom it may be known, that they have ſinned (*p*) the Sin unto Death.

5. The (*q*) reading of the Scriptures, Preaching, and (*r*) hearing the Word of God, teaching and admoniſhing one another in Pſalms, Hymns, and Spiritual Songs, Singing with Grace in our Hearts to (*s*) the Lord; as alſo the Adminiſtration (*t*) of Baptiſm, and (*u*) the Lord's Supper, are all parts of Religious Worſhip of God, to be performed in Obedience to him, with Underſtanding, Faith, Reverence, and Godly Fear; moreover, Solemn Humiliation, (*x*) with Faſtings, and Thankſgiving, upon (*y*) ſpecial occaſions, ought to be uſed in an holy and religious manner.

6. Neither Prayer, nor any other part of Religious Worſhip, is now, un-

(*o*) 2 Sam. 12. 21, 22, 23. (*p*) 1 John 5. 16. (*q*) 1 Tim. 4. 13. (*r*) 2 Tim. 4. 2. Luke 8. 18. (*s*) Col. 3. 16. Eph. 5. 19. (*t*) Mat. 28. 19, 70. (*u*) 1 Cor. 15. 26. (*x*) Eſth. 4. 16. Joel 2. 12. (*y*) 15. 1. &c. Pſalm 107.

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der the Gospel, tied unto, or made more acceptable by any place in which it is (*z*) performed, or towards which it is directed; but God is to be worshipped every where in Spirit, and in Truth; as in (*a*) private Families (*b*) daily, and (*c*) in secret each one by himself, so more solemnly in the Publick Assemblies, which are not carelessly, nor wilfully, to be (*d*) neglected or forsaken, when God by his Word or Providence calleth thereunto.

7. As it is of the Law of Nature, that in general, a proportion of time, by 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 (*e*) Sabbath to be kept holy unto him, which from the beginning of the World, to the Resur-

(*z*) John 4. 21. Mal. 1. 11. 1 Tim. 2. 8. (*a*) Acts 10. 2. (*b*) Mat. 6. 11. Psal. 55. 17. (*c*) Mat. 6. 6. (*d*) Heb. 10. 25. Acts 2. 42. (*e*) Exod. 20. 8.

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rection of Christ, was the last Day of the Week; and from the Resurrection of Christ, was changed into the first day of the Week, (*f*) which is called the Lord's Day; and is to be continued to the end of the World, as the Christian Sabbath; the observation of the last day of the Week being abolished.

8. The Sabbath is then kept holy unto the Lord, when Men, after a due preparing of their Hearts, and ordering their common affairs aforehand, do not only observe an holy (*g*) rest all the day, from their own Works, Words and Thoughts, about their worldly Employment and Recreations, but also are taken up the whole Time in the publick and private Exercises of his Worship, and in the Duties (*h*) of Necessity and Mercy.

(*f*) 1 Cor. 16. 1, 2. Acts 20. 7. Rev. 1. 10. (*g*) Isa. 58. 13. Neh. 13. 15, 23. (*h*) Mat. 12. 1, 13.

CHAP.

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CHAP. XXIII.

Of Lawful Oaths and Vows.

1. A Lawful Oath is a part of Religious Worſhip, (*a*) wherein the Perſon ſwearing in Truth, Righteouſneſs, and Judgment, ſolemnly calleth God to witneſs what he ſweareth; (*b*) and to judge him according to the truth or falſeneſs thereof.

2. The Name of God only is that by which Men ought to ſwear; and therein it is to be uſed, with all Holy Fear and Reverence; therefore to ſwear vainly or raſhly by that glorious and dreadful Name, or to ſwear at all by any other thing, is ſinful and to be (*c*) abhorred; yet as in matter of weight and moment, for confirmation of Truth, (*d*) and ending all ſtrife, an Oath is

(*a*) Exod. 20. 7. Deut. 10. 20. Jer. 4. 2. (*b*) 2 Chron. 6. 22, 23. (*c*) Mat. 5. 24, 37. Jam. 5. 12 (*d*) Heb. 6. 16. 2 Cor. 1. 23.

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warranted by the Word of God; so a lawful Oath being imposed, (*e*) by lawful Authority, in such matters, ought to be taken.

3. Whosoever taketh an Oath, warranted by the Word of God, ought duly to consider the weightiness of so Solemn an Act, and therein to avouch nothing, but what he knoweth to be the Truth; for that by rash, false, and vain Oaths, the (*f*) Lord is provoked, and for them this Land mourns.

4. An Oath is to be taken in the plain and (*g*) common sence of the Words, without equivocation, or mental reservation.

5. A Vow, which is not to be made to any Creature, but to God alone, (*h*) is to be made and performed with all religious Care and faithfulness: But Popish Monastical Vows, (*i*) of perpetual single Life, professed (*k*) Poverty, and

(*e*) Neh. 13. 25. (*f*) Lev. 19. 12. Jer. 23. 10. (*g*) Psal. 24. 4. (*h*) Psal. 76. 11. Gen. 28. 20, 21, 22. (*i*) 1 Cor. 7. 2, 9. (*k*) Eph. 4. 28.

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regular Obedience, are so far from being degrees of higher perfection, that they are superstitious, (*l*) and sinful snares, in which no Christian may intangle himself.

CHAP. XXIV.

Of the Civil Magistrate.

1. GOD, the Supreme Lord, and King of all the World, hath ordained Civil (*a*) Magistrates to be under him, over the People, for his own Glory, and the publick good; and to this end hath armed them with the Power of the Sword, for defence and encouragement of them that do good, and for the Punishment of evil doers.

2. It is lawful for Christians to Accept and Execute the Office of a Magistrate, when called thereunto; in the management whereof, as they ought especially

(*l*) Mat. 19. 11. (*a*) Rom. 13. 1, 2, 3, 4.

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pecially to maintain (*b*) Justice, and Peace, according to the wholesom Laws of each Kingdom, and Commonwealth: So for that end they may lawfully now under the New Testament (*c*) wage War upon just and necessary occasions.

3. *Civil Magistrates* being set up by God, for the ends aforesaid, subjection in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for Wrath, (*d*) but for Conscience-sake; and we ought to make Supplications and Prayers for Kings, and all that are in Authority, (*e*) that under them we may live a quiet and peaceable Life, in all godliness and honesty.

(*b*) 2 Sam. 23. 3. Psal. 82. 3, 4. (*c*) Luke 3. 14. (*d*) Rom. 13. 5, 6, 7. 1 Pet. 2. 17. (*e*) 1 Tim. 2. 1, 2.



CHAP.

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CHAP. XXV.

Of Marriage.

1. MArriage is to be between one *Man* and one *Woman*; (*a*) neither is it lawful for any *Man* to have more than one *Wife*, nor for any *Woman* to have more than one *Husband* at the same time.

2. Marriage was ordained for the mutual help (*b*) of *Husband* and *Wife*, (*c*) for the increase of Mankind with a legitimate Issue, and for (*d*) preventing of Uncleanness.

3. It is lawful for (*e*) all sorts of People to *Marry*, who are able with Judgment to give their Consent; yet it is the Duty of *Christians* (*f*) to *Marry* in the Lord; and therefore such as profess the true Religion, should not *Marry*

(*a*) Gen. 2. 24. Mal. 2. 15. Mat. 19. 5, 6. (*b*) Gen. 18. (*c*) Gen. 1. 28. (*d*) 1 Cor. 7. 2, 9. (*e*) Heb. 13. 4. 1 Tim. 4. 13. (*f*) 1 Cor. 7. 39.

with

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with Infidels, (*g*) or Idolaters; neither ſhould ſuch as are godly be unequally yoked, by *Marrying* with ſuch as are wicked in their Life, or maintain damnable Hereſie.

4. *Marriage* ought not to be within the degrees of Conſanguinity (*h*) or Affinity, forbidden in the Word; nor can ſuch inceſtuous *Marriage* ever be made lawful, by any Law of Man or Conſent of Parties, (*i*) ſo as thoſe Perſons may live together as *Man* and *Wife*.

CHAP. XXVI.

Of the Church.

1. THE Catholick or Univerſal Church, which (with reſpect to the internal work of the Spirit and Truth of Grace) may be called Inviſible,

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(*g*) Neh. 13. 25, 26, 27. (*h*) Lev. 18. (*i*) Mat. 6. 18. 1 Cor. 5. 1.

conſiſts

consists of the whole (*a*) Number of the Elect, that have been, are, or shall be gathered into one, under Christ, the Head thereof; and is the Spouse, the Body, the Fulness of Him that filleth all in all.

2. All Persons, throughout the World, professing the Faith of the Gospel, and Obedience unto God by Christ, according unto it, not destroying their own Profession by any Errors, everting the foundation, or unholiness of Conversation, (*b*) are and may be called visible Saints; (*c*) and of such ought all particular Congregations to be constituted.

3. The purest Churches under Heaven are subject (*b*) to mixture, and error; and some have so degenerated as to become (*e*) no Churches of Christ, but Synagogues of Satan; nevertheless Christ always hath had, and ever shall

(*a*) Heb. 12. 23. Col. 1. 18. Eph. 1. 10, 22, 23. *and* Chap. 5. 23, 27, 32. (*b*) 1 Cor. 1. 2. Acts 11. 26. (*c*) Rom. 1. 7. Eph. 1. 20, 21, 22. (*d*) 1 Cor. 15. Rev. 2. *and* Chap. 3. (*e*) Rev. 18. 2. 2 Thess. 2. 11, 12.

have

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have a (*f*) Kingdom in this World, to the end thereof, of such as believe in him, and make Profession of his Name.

4. The Lord Jesus Christ is the Head of the Church, in whom, by the appointment of the Father, (*g*) all Power for the Calling, Institution, Order, or Government of the Church, is invested in a supreme and soveraign manner, neither can the Pope of *Rome* in any sence be Head thereof, but is (*h*) 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.

5. In the execution of this Power wherewith he is so intrusted, the Lord Jesus calleth, out of the World unto himself, through the Ministry of his Word, by his Spirit, (*i*) those that are

(*f*) Mat. 16. 18. Psal. 72. 17. *and* Psal. 102. 28. Rev. 12. 17. (*g*) Col. 1. 18. Mat. 28. 19, 12, 20. Eph. 4. 11, 12. (*h*) 2 Thess. 2. 2.—9. (*i*) John 10. 16. Chap. 12. 32.

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given unto him, by his Father, that they may walk before him in all the (*k*) ways of Obedience, which he prescribeth to them in his Word. Those thus called, he commandeth to walk together in particular Societies, or (*l*) Churches, for their mutual Edification, and the due performance of that publick Worship, which he requireth of them in the World.

6. The Members of these Churches are (*m*) Saints by calling, visibly manifesting and evidencing (in and by their profession and walking) their Obedience unto that call of Christ; and do willingly consent to walk together according to the appointment of Christ, giving up themselves to the Lord, and one to another, by the Will of God, (*n*) in professed subjection to the Ordinances of the Gospel.

(*k*) Mat. 28. 20. (*l*) Mat. 18. 15, 20. (*m*) Rom. 1. 7. 1 Cor. 1. 2. (*n*) Acts 2. 41, 42. Chap. 5. 13, 14. 2 Cor. 9. 13.

7. To

7. To each of these Churches thus gathered, according to his Mind, declared in his Word, he hath given all that (*o*) Power and Authority, which is any way needful for their carrying on that Order in Worship and Discipline, which he hath instituted for them to observe, with Commands and Rules, for the due and right exerting, and executing of that Power.

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

(*o*) Mat. 18. 17, 18. 1 Cor. 5. 4, 5. *with* ver. 13. 2 Cor. 2. 6, 7, 8. (*p*) Acts 20. 17, *with* ver. 28. Phil. 1. 1.

9. The

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9. The way appointed by *Christ* for the Calling of any Person, fitted and gifted by the Holy Spirit, unto the Office of Bishop, or Elder, in a Church, is, that he be chosen thereunto by the common (*q*) suffrage of the Church it self; and solemnly set apart by Fasting and Prayer, with Imposition of Hands of the (*r*) Eldership of the Church, if there be any before Constituted therein: And of a Deacon (*s*) that he be chosen by the like suffrage, and set apart by Prayer, and the like Imposition of Hands.

10. The Work of Pastors being constantly to attend the Service of Christ, in his Churches, in the Ministry of the Word, and Prayer, (*t*) with Watching for their Souls, as they that must give an account to him; it is incumbent on the Churches to whom they Minister, not only to give them all due respect,

(*q*) Acts 14. 23. See the Original. (*r*) 1 Tim. 4. 14. (*s*) Acts 6. 3, 5, 6. (*t*) Acts 6. 4. Heb. 13. 17.

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(*u*) but also to communicate to them of all their good Things, according to their ability, so as they may have a comfortable supply, without being themselves (*x*) entangled in Secular Affairs; and may also be capable of exercising (*y*) Hospitality towards others; and this is required by the (*z*) Law of Nature, and by the Express Order of our Lord Jesus, who hath ordained, that they that Preach the Gospel, should Live of the Gospel.

11. Although it be incumbent on the Bishops or Pastors of the Churches, to be instant in Preaching the Word, by way of Office, yet the Work of Preaching the Word, is not so peculiarly confined to them, but that others also (*a*) gifted, and fitted by the Holy Spirit for it, and approved, and called by the Church, may, and ought to perform it.

(*u*) 1 Tim. 5. 17, 18. Gal. 6. 6, 7. (*x*) 2 Tim. 2. 4. (*y*) 1 Tim. 3. 2. (*z*) 1 Cor. 9. 6. 14. (*a*) Acts 11. 19, 20, 21. 1 Pet. 4. 10, 11.

12. As

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12. As all Believers are bound to joyn themselves to particular Churches, when and where they have opportunity so to do; so all that are admitted unto the Priviledges of a Church, are also (*b*) under the Censures and Government thereof, according to the Rule of Christ.

13. No Church-members, upon any offence taken by them, having performed their Duty required of them towards the Person they are offended at, ought to disturb any Church-order, or absent themselves from the Assemblies of the Church, or Administration of any Ordinances, upon the Account of such offence at any of their fellow-members, but to wait upon *Christ*, (*c*) in the further proceeding of the Church.

14. As each Church, and all the Members of it, are bound to (*d*) pray continually, for the good and prosperi-

(*b*) 1 Thess. 5. 14. 2 Thess. 3. 6, 14, 15. (*c*) Matt. 18. 15, 16, 17. Eph. 4. 2, 3. (*d*) Eph. 6. 18. Psal. 122. 6

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ty of all the Churches of *Christ*, in all Places, and upon all occasions to further, (every one within the bounds of their Places and Callings, in the Exercise of their Gifts and Graces) so the Churches (when planted by the Providence of God so as they may enjoy opportunity and advantage for it) ought to hold (*e*) Communion amongst themselves for their Peace, increase of Love and mutual Edification.

15. In Cases of difficulties or differences, either in point of Doctrine or Administration; wherein either the Churches in general are concerned, or any one Church in their Peace, Union, and Edification; or any Member, or Members of any Church are injured, in, or by any proceedings in Censures not agreeable to truth and order: It is according to the Mind of Christ, that many Churches holding Communion together, do by their Messengers meet

(*e*) Rom. 16. 1, 2. 3 John 8, 9, 10.

to

to consider, (*f*) and give their Advice in or about that matter in difference, to be reported to all the Churches concerned; howbeit these Messengers assembled, are not entrusted with any Church-power properly so called; or with any Jurisdiction over the Churches themselves, to exercise any Censures either over any Churches, or Persons; or (*g*) to impose their determination on the Churches or Officers.

CHAP. XXVII.

Of the Communion of Saints.

1. ALL Saints that are united to Jesus Christ their Head, by his Spirit, and Faith, although they are not made thereby one Person with him, have (*a*) fellowship in his Graces, Suf-

(*f*) Acts 15. 2, 4, 6. & 22, 23, 25. (*g*) 2 Cor. 1. 24. 1 John 4. 1. (*a*) 1 John 1. 3. John 1. 16. Phil. 3. 10. Rom. 6. 5, 6.

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ferings, Death, Reſurrection and Glory; and being united to one another in love, they (*b*) have Communion in each others Gifts, and Graces, and are obliged to the performance of ſuch Duties, publick and private, in an orderly way, (*c*) as do conduce to their mutual good, both in the inward and outward Man.

2. Saints by Profeſſion, are bound to maintain an holy Fellowſhip and Communion in the Worſhip of God, and in performing ſuch other Spiritual Services, (*d*) as tend to their mutual Edification; as alſo in relieving each other in (*e*) outward things, according to their ſeveral Abilities, and Neceſſities; which Communion, according to the Rule of the Goſpel, though eſpecially to be exerciſed by them, in the Relations wherein they ſtand, whether in

(*b*) Eph. 4. 15, 16. 1 Cor. 12. 7. 1 Cor. 3. 21, 22, 23. (*c*) 1 Theſſ. 5. 11, 14. Rom. 1. 12. 1 John 3. 17, 18. Gal. 6. 10. (*d*) Heb. 10. 24, 25. with Chap. 3. 12, 13. (*e*) Acts 12. 29, 30.

(*f*) Fa-

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(*f*) Families, or (*g*) Churches, yet as God offereth opportunity, is to be extended to all the Houſehold of Faith, even all thoſe who in every place call upon the Name of the Lord Jeſus; nevertheleſs their Communion one with another as Saints, do not take away, or (*h*) infringe the Title or Property which each Man hath in his Goods and Poſſeſſions.

CHAP. XXVIII.

Of Baptiſm and the Lord's Supper.

1. BAptiſm and the Lord's Supper, are Ordinances of poſitive and ſoveraign Inſtitution, appointed by the Lord Jeſus the only Law-giver, to be continued in his Church (*a*) to the end of the World.

(*f*) Eph. 6. 4. (*g*) 1 Cor. 12. 14, 27. (*h*) Acts 5. 4. Eph. 4. 28. (*a*) Matth. 28. 19, 20. 1 Cor. 11. 26.

2. Theſe

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2. These holy Appointments are to be administred by those only, who are qualified, and thereunto called according (b) to the Commission of Christ.

CHAP. XXIX.

Of Baptism.

1. BAptism is an Ordinance of the New Testament, ordained by Jesus Christ, to be unto the Party baptized, a Sign of his fellowship with him, in his Death (a) and Resurrection; of his being engrafted into him; of (b) Remission of Sins; and of his (c) giving up unto God, through Jesus Christ, to live and walk in newness of Life.

2. Those who do actually profess (d) Repentance towards God, Faith in, and Obedience to our Lord Jesus,

(b) Matt. 28. 19. 1 Cor. 4. 1. (a) Rom. 6. 3. 4, 5. Col. 2. 12. Gal. 3. 27. (b) Mark 1. 4. Acts 26. 16. (c) Rom. 6. 24. (d) Mark 16. 16. Acts 8. 37, 38.

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are the only proper Subjects of this Ordination.

3. The outward Element, to be used in this Ordinance, (*e*) is Water, wherein the Party is to be baptized, in the Name of the Father, and of the Son, and of the Holy Spirit.

4. Immersion, or Dipping of the Person (*f*) in Water, is necessary t the due Administration of this Ordinance.

CHAP. XXX.

Of the Lord's Supper.

1. THE Supper of the Lord Jesus, was instituted by him, the same Night wherein he was betrayed, to be observed in his Churches unto the end of the World, for the perpetual remembrance, and shewing forth the

(*e*) Matt. 28. 19, 20. with Acts 8. 38. (*f*) Matt. 3. 16. John 3. 23.

Sacri-

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Sacrifice of himself in his Death, (*a*) Confirmation of the Faith of Believers in all the Benefits thereof, their spiritual Nourishment, and Growth in him, their further ingagement in, and to all Duties which they owe unto him; (*b*) and to be a Bond and Pledge of their Communion with him, and with each other.

2. In this Ordinance Christ is not offered up to his Father, nor any real Sacrifice made at all for Remission of Sin, of the Quick or Dead, but only a Memorial of that (*c*) one offering up of himself, by himself, upon the Cross, once for all; and a Spiritual Oblation of all (*d*) possible Praise unto God for the same. So that the *Popish* Sacrifice of the Mass (as they call it) is most abominable, injurious to Christ's own only Sacrifice, the alone Propitiation for all the Sins of the Elect.

(*a*) 1 Cor. 11. 23, 24, 25, 26. (*b*) 1 Cor. 10. 16, 17, 21. (*c*) Heb. 9. 25, 26, 28. (*d*) 1 Cor. 11. 24. Matt. 26. 26, 27.

3. The

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3. The Lord Jesus hath in this Ordinance, appointed his Ministers to Pray, and Bless the Elements of Bread and Wine, and thereby to set them apart from a common to an holy Use, and to take and break the Bread; to take the Cup (*e*) and (they communicating also themselves) to give both to the Communicants.

4. The denial of the Cup to the People, worshipping the Elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious Use, (*f*) are all contrary to the Nature of this Ordinance, and to the Institution of Christ.

5. The outward Elements in this Ordinance, duly set apart to the Uses ordained by Christ, have such relation to him crucified, as that truly, although in terms used figuratively, they are

(*e*) 1 Cor. 11. 23, 24, 25, 26. &c. (*f*) Matt. 26. 26, 27, 28. Matt. 15. 9. Exod. 20. 4, 5.

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sometimes called by the Name of the things they represent, to wit, the (g) Body and Blood of Christ, albeit in Substance and Nature, they still remain truly and only (h) Bread and Wine, as they were before.

6. The 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 (i) alone, but even to common Sense and Reason, overthroweth the (k) Nature of the Ordinance, and hath been, and is the cause of manifold Superstitions, yea, of gross Idolatries.

7. Worthy Receivers, outwardly partaking of the visible Elements in this Ordinance, do then also inwardly, by Faith, really and indeed, yet not car-

(g) 1 Cor. 11. 27. (h) 1 Cor. 11. 26. & Ver. 28. (i) Acts 3. 21. Luke 24. 6. & Ver. 39. (k) 1 Cor. 11. 24, 25.

nally

nally and corporally, but ſpiritually receive, and feed upon Chriſt crucified, (*l*) and all the Benefits of his Death; the Body and Blood of Chriſt being then not corporally or carnally, but ſpiritually preſent to the Faith of Believers in that Ordinance, as the Elements themſelves are to their outward Senſes.

8. All ignorant and ungodly Perſons, as they are unfit to enjoy Communion (*m*) with Chriſt, ſo are they unworthy of the Lord's Table, and cannot, without great Sin againſt him, while they remain ſuch, partake of theſe Holy Myſteries, (*n*) or be admitted thereunto: Yea, whoſoever ſhall receive unworthily, are guilty of the Body and Blood of the Lord, eating and drinking Judgment to themſelves.

(*l*) 1 Cor. 10. 16. ch. 11. 23,——26. (*m*) 2 Cor. 6. 14, 15. (*n*) 1 Cor. 11. 29. Matth. 7. 6.

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CHAP. XXXI.

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

1. THE Bodies of Men after Death return to Duſt, (*a*) and ſee Corruption; but their Souls, (which neither die nor ſleep) having an immortal Subſiſtence, immediately (*b*) return to God who gave them: The Souls of the Righteous being then made perfect in Holineſs, are received into Paradiſe, where they are with *Chriſt*, and behold the Face of *God*, in Light (*c*) and Glory, waiting for the full Redemption of their Bodies; and the Souls of the Wicked are caſt into Hell, where they remain in Torment and utter Darkneſs, reſerved to (*d*) the Judgement of the

(*a*) Gen. 3. 19. Acts 13. 36. (*b*) Eccl. 12. 7. (*c*) Luke 23. 43. 2 Cor. 5. 1, 6, 8. Phil. 1. 23. Heb. 12. 23. (*d*) Jude 6. 7. 1 Pet. 3. 9. Luke 16. 23, 24.

Great

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Great Day; beſides theſe two Places, for Souls ſeparated from their Bodies, the Scripture acknowledgeth none.

2. At the Laſt Day, ſuch of the Saints as are found alive, ſhall not ſleep, but be (*e*) changed; and all the dead ſhall be raiſed up with the ſelf-ſame Bodies, and (*f*) none other; although with different (*g*) Qualities, which ſhall be united again to their Souls for ever.

3. The Bodies of the unjuſt ſhall, by the Power of Chriſt, be raiſed to diſhonour; the Bodies of the juſt, by his Spirit, unto honour, (*h*) and be made conformable to his own glorious Body.

(*e*) 1 Cor. 15. 51, 52. 1 Theſſ. 4 17. (*f*) Job 19. 29, 27. (*g*) 1 Cor. 15. 42, 43. (*h*) Acts 24. 15. John 5. 28, 29. Phil. 3. 21.

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CHAP. XXXII.

Of the Laſt Judgment.

1. GOD hath appointed a Day wherein he will judge the World in Righteouſneſs, by (*a*) Jeſus Chriſt; to whom all Power and Judgment is given of the Father; in which Day not only the (*b*) Apoſtate Angels ſhall be judged, but likewiſe all Perſons that have lived upon the Earth, ſhall appear before the Tribunal of Chriſt, (*c*) to give an Account of their Thoughts, Words and Deeds, and to receive according to what they have done in the Body, whether Good or Evil.

2. The End of God's appointing this Day, is, for the Manifeſtation of the

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(*a*) Acts 17. 31. John 5. 22, 27. (*b*) 1 Cor. 6. 3. Jude 6. (*c*) 2 Cor. 5. 10. Eccl. 12. 14. Mat. 12. 36. Rom. 14. 10, 12. Mat. 25. 32, &c.

Glory

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Glory of his Mercy, in the Eternal Salvation of the Elect; (*d*) and of his Justice, in the Eternal Damnation of the Reprobate, who are wicked and disobedient; for then shall the Righteous go into Everlasting Life, and receive that Fulness of Joy and Glory, with Everlasting Reward, in the Presence (*e*) 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 (*f*) punished with Everlasting Destruction, from the Presence of the Lord, and from the Glory of his Power.

3. As Christ would have us to be certainly perswaded, that there shall be a Day of Judgment, both (*g*) to deter all Men from Sin, and for the greater (*g*) Consolation of the Godly, in their Adversity, so will he have that

(*d*) Rom. 9. 22, 23. (*e*) Mat. 25. 21, 34. 2 Tim. 4. 8. (*f*) Mat. 25. 46. Mark 9. 48. 2 Thess. 1. 7, 8, 9, 10. (*g*) 2 Cor. 5. 10, 11. (*h*) 2 Thess. 1. 5, 6, 7.

Day

Day unknown to Men, that they may ſhake off all carnal Security, and be always watchful, becauſe they know not at what Hour the (*i*) Lord will come, and may ever be prepared to ſay, (*k*) *Come, Lord Jeſus, come quickly.* Amen.

(*i*) Mark 13. 35, 36, 37. Luke 13. 35, 36. (*k*) Rev. 22. 20.



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