

Preface

The design of the revision

As the well-known date (1689) in the official title of the Confession indicates, this document, and necessarily its language, is more than three-hundred years old. While the truths acknowledged are, in the main, timeless, language changes. Thus, a main purpose for this revision is an updating of the language used. Frequently occurring words with archaic spelling were updated and are *not* otherwise noted. Such would include:

hath - has	howbeit	thereof
doth - does	notwithstanding	unto
Verbs ending in 'eth' (i.e. believeth)	thereunto	whilst
hereupon	thereto	whence
	therein	

Other words which reflected either an archaic or English spelling were updated with a more modern or Americanized spelling, i.e.:

wilfully - willfully	fulfil – fulfill
innocency – innocence	intrusts - entrusts

In some cases, phrases were identified as direct biblical quotes from the King James Version. These were also updated with a quote from a modern translation (New American Standard Version, 1995).

Other archaic words which occurred less frequently are end-noted, identified with lower-case Roman numerals, for example:

'... translated into the commonⁱⁱⁱ language of every nation ...'

ⁱⁱⁱ Originally, 'vulgar.'

Another primary purpose in this revision was the formatting. Because of the frequent and lengthy compound sentence structure of the Confession, it can be difficult to follow and understand. Thus, we have formatted each paragraph into a 'block diagram.' The purpose of block diagramming is to graphically illustrate the syntax of a paragraph (Syntax refers to the interrelationships of paragraphs, sentences, phrases, clauses, and words). The block diagramming process involves the laying out of a paragraph by indenting subordinate linguistic units while maintaining the given word order. This allows the reader to more easily grasp the structure of the paragraph, its key features, and main points, so as to enhance the understanding of it.

The Confession's place in our Church

Providence Bible Church maintains that the Holy Scriptures are accepted as the only final authority and statement of absolute truth. We also regard the *London Baptist Confession of Faith of 1689* as a good, though not inspired, expression of the teachings of the Word of God. Thus, we hold to the Confession as our secondary doctrinal standard under Charles Spurgeon's following disclaimer:

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

Doctrinal 'exceptions' are noted by an asterisk (*) with an explanatory comment, bracket and indented, immediately following the paragraph.

Finally, the diligent reader is commended to these additional resources:

For an excellent history of the Confession see William J. McGlothlin's *Baptist Confessions of Faith*.

For a briefer history, the Elders of Grace Baptist Church in Carlisle, PA have compiled a very helpful background. It can be found in the FOREWORD of their edition of the Confession which is available through Trinity Book Service (800 722-3584).

For a more detailed commentary on the Confession itself, see the tremendously helpful work by Samuel E. Waldron titled *A Modern Exposition of the 1689 Baptist Confession of Faith*. Robert Martin's introduction titled *The Legitimacy and use of Confessions* is particularly instructive.

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CHAPTER 1 -- Of the Holy Scriptures

1. The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience.¹

Although

the light of nature,
and the works of creation and providence

do so far manifest the goodness, wisdom, and power of God,

as to leave men inexcusable,

yet they are not sufficient to give that knowledge of God and His will,

which is necessary for salvation.²

Therefore it pleased the Lord

'in many portions and in many ways'¹

to reveal Himself,

and to declare that His will to His Church;³

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 to writing;

which makes the Holy Scriptures to be most necessary,

those former ways of God's revealing His will to His people being now

ceased.⁴

¹ 1Ti. 3:15-17; Is. 8:20; Luke 16:29-31; Eph. 2:20 ² Rom. 1:19-21; 2:14-15;
Ps. 19:1-3 ³ Heb. 1:1 ⁴ Prov. 22:19-21; Rom. 15:4; 2Pe. 1:19-20.

2. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testament, which are these:

of the Old Testament

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

of the new Testament

Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the
Romans, 1 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 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 inspiration of God, to be the rule of faith and
life.⁵

⁵ 1Ti. 3:16

3. The books commonly called Apocrypha,
not being of divine inspiration,
are no part of the Canon or Rule of the Scripture,
and therefore are of no authority to the Church of God,
nor to be any otherwise approved or made use of than other human
writings.⁶

⁶ 2Pe. 1:19-21; 1Ti. 3:16; 2Th. 2:13; 1 John 5:9

4. The authority of the Holy Scripture,
for which it ought to be believed,
does not depend upon the testimony of any man or church;
but wholly upon God (who is truth itself), the Author of it;
therefore it is to be received because it is the Word of God.⁷

⁷ Luke 24:27, 44; Rom. 3:2

5. We may be moved and induced
by the testimony of the Church of God,
to a high and reverent esteem of the Holy Scriptures;
and
the heavenliness of the matter,
the efficacy of the doctrine,
and the majesty of the style,
the agreementⁱⁱ of all the parts,
the scope of the whole (which is to give all glory to God)
the full revelation it makes of the only way of man's salvation,
and many other incomparable excellencies, and entire perfections of it,
are arguments whereby it does abundantly evidence itself to be the Word of
God;
nevertheless,
our full persuasion
and assurance of the infallible truth,
and divine authority of it,
is from the inward work of the Holy Spirit
bearing witness by and with the Word in our hearts.⁸

⁸ John 16:13-14; 1 Co. 2:10-12; 1 John 2:2, 20, 27

6. The whole counsel of God
concerning all things necessary
for His own Glory,
man's salvation, faith and life,
is either expressly set down or necessarily contained in the Holy Scripture;
to which nothing at any time is to be added,
whether by new revelation of the Spirit,
or traditions of men.⁹
Nevertheless,
we acknowledge the inward illumination of the Spirit of God to be
necessary for the saving understanding of such things as are revealed in the
Word,¹⁰
and that there are some circumstances
concerning the worship of God,
and government of the church common to human actions and societies;
which are to be ordered
by the light of nature
and Christian prudence,
according to the general rules of the Word,
which are always to be observed.¹¹

⁹ 2Ti. 3:15-17; Gal. 1: 8-9 ¹⁰ John 6:45; 1Co. 2:9-12 ¹¹ 2Co. 11:13-14; 14:26, 40

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

¹² 2Pe. 3:16 ¹³ Ps. 19:7; 119:130

8. The Old Testament in Hebrew,
(which was the native language of the people of God of old),¹⁴
and the New Testament in Greek
(which at the time of the writing of it was most generally known to the
nations),
being immediately inspired by God,
and
by His singular care and providence
kept pure in all ages,
are therefore authentic;
so as in all controversies of religion,
the Church is finally to appeal to them.¹⁵

But

because the original tongues are not known to all the people of God,
who have a right to,
and interest in the Scriptures,
and are commanded in the fear of God to read¹⁶ and search them,¹⁷
therefore they are to be translated into the commonⁱⁱⁱ language of every
nation to which they come,¹⁸
that the Word of God
dwelling plentifully in all,
they may worship Him in an acceptable manner,
and through patience and comfort of the Scriptures may have hope.¹⁹

¹⁴ Rom. 3:2 ¹⁵ Is. 8:20 ¹⁶ Acts 15:15 ¹⁷ John 5:39 ¹⁸ 1Co. 14:6; 9:11-12, 24, 28
¹⁹ Col. 3:16

9. The infallible rule of interpretation of Scripture is the Scripture itself;
and therefore
when there is a question about the true and full sense of any Scripture
(which is not manifold, but one)
it must be searched by other places that speak more clearly.²⁰

²⁰ 2Pe. 1:20-21; Acts 15:15-16

10. The supreme judge by which all controversies of religion are to be
determined,
and all
decrees of councils,
opinions of ancient writers,
doctrines of men,
and private spirits,
are to be examined,
and in whose sentence we are to rest,
can be no other but the Holy Scripture
delivered by the Spirit,
into which Scripture so delivered,
our faith is finally resolved.²¹

²¹ Mt. 2:29-31; Eph. 2:20; Acts 28:23

CHAPTER 2 -- Of God and of the Holy Trinity

1. The Lord our God is but one only living, and true God;¹
whose subsistence is in and of Himself,²
infinite in being and perfection,
whose essence cannot be comprehended by any but Himself;³
a most pure spirit,⁴
invisible, without body, parts, or passions,
who only has immortality,
dwelling in the light to which no man can approach;⁵
who is
immutable,⁶
immense,⁷
eternal,⁸
incomprehensible,
almighty,⁹
every way infinite,
most Holy,¹⁰
most wise,
most free,
most absolute;
working all things according to the counsel of His own
immutable and most righteous will,¹¹
for His own glory,¹²
most
loving,
gracious,
merciful,
long suffering,
abundant in goodness and truth,
forgiving iniquity, transgression and sin,
the rewarder of them that diligently seek Him,¹³
and further most just and terrible in His judgments,¹⁴
hating all sin,¹⁵
and who will by no means clear the guilty.¹⁶

¹ 1 Co. 8:4-6; Dt. 6:4 ² Jer. 10:10; Is. 48:12 ³ Ex.3:14 ⁴ John 4:24 ⁵ 1Ti. 1:17; Dt. 4:15-16 ⁶ Mal. 3:6 ⁷ 1Ki. 8:27; Jer. 23:23 ⁸ Ps. 90:2 ⁹ Gen. 17:1 ¹⁰ Is. 6:3
¹¹ Ps. 115:3; Is. 46:10 ¹² Prov. 16:4; Rom. 11:36 ¹³ Ex.34:6-7; Heb. 11:6 ¹⁴ Neh.
9:32-33 ¹⁵ Ps. 5:5-6 ¹⁶ Ex.34:7; Nah. 1:2-3

2. God

having all
life,¹⁷
glory,¹⁸
goodness,¹⁹
blessedness,
in and of Himself,
is alone in, and to Himself all-sufficient,
not standing in need of any creature which He has made,
nor deriving any glory from them,²⁰
but only manifesting His own glory in, by, unto, and upon them;
He is the alone fountain of all Being,
of whom, through whom, and to whom are all things,²¹
and He has most sovereign dominion over all creatures,
to do by them, for them, or upon them, whatsoever Himself pleases;²²
in His sight all things are open and manifest,²³
His knowledge is
infinite,
infallible,
and independent upon the creature,
so as nothing is to Him contingent or uncertain;²⁴
He is most Holy
in all His counsels,
in all His works,²⁵
and in all His commands;
to Him is due
from angels and men,
whatsoever
worship,²⁶
service,
or obedience as creatures they owe to the Creator,
and whatever He is further pleased to require of them.

¹⁷ John 5:26 ¹⁸ Ps. 148:13 ¹⁹ Ps. 119:68 ²⁰ Job. 22:2-3 ²¹ Rom. 11:34-36 ²² Dan. 4:25, 34-35 ²³ Heb. 4:13 ²⁴ Ezek. 11:5; Acts 15:18 ²⁵ Ps. 145:17 ²⁶ Rev. 5:12-14

3. In this Divine and Infinite Being there are three subsistences,
the Father,
the Word (or Son),
and Holy Spirit,²⁷
of one substance, power, and eternity,
each having the whole Divine essence,
yet the essence undivided;²⁸
the Father is of none
neither begotten
nor proceeding,
the Son is eternally begotten of the Father,²⁹
the Holy Spirit proceeding from the Father and the Son,³⁰
all infinite, without beginning, therefore but one God,
who is not to be divided in Nature and Being;
but distinguished by several peculiar, relative properties, and
personal relations;
which doctrine of the Trinity is the foundation of all our
communion with God, and comfortable dependences on Him.

²⁷ 1 John 5:7; Mt. 28:19; 2 Co. 13:14 ²⁸ Ex. 3:14; John 14:11; 1 Co. 8:6 ²⁹ John 1:14, 18 ³⁰ John 15:26; Gal. 4:6

CHAPTER 3 -- Of God's Decree

1. God has decreed
in Himself,
from all eternity,
by the most wise and Holy counsel of His own will,
freely and unchangeably,
all things,
whatsoever comes to pass;¹
yet so as thereby is God neither the author of sin
nor has fellowship with any therein;²
nor is violence offered to the will of the creature,
nor yet is the liberty or contingency of second causes taken away,
but rather established;³
in which appears His wisdom in disposing all things,
and power and faithfulness in accomplishing His decree.⁴

¹ Is. 46:10; Eph. 1:11; Heb. 6:17; Rom. 9:15, 18 ² James 1:15, 17; 1 John 1:5
³ Acts 4:27-28; John 19:11 ⁴ Num. 23:19; Eph. 1:3-5

2. Although God knows whatsoever may or can come to pass
upon all supposed conditions;⁵
yet has He not decreed anything because He foresaw it as future,
or as that which would come to pass upon such conditions.⁶

⁵ Acts 15:18 ⁶ Rom. 9:11, 13, 16, 18

3. By the decree of God,
for the manifestation of His glory,
some men and angels are predestinated, or foreordained to eternal life
through Jesus Christ ⁷
to the praise of His glorious grace; ⁸
others being left to act in their sin to their just condemnation,
to the praise of His glorious justice. ⁹

⁷ 1Ti. 5:21; Mt. 25:41 ⁸ Eph. 1:5-6 ⁹ Rom. 9:22-23; Jude 4

4. These angels and men
thus predestinated and foreordained
are particularly and unchangeably designed,
and their number so certain and definite,
that it cannot be either increased or diminished. ¹⁰

¹⁰ 1Ti. 2:19; John 13:18

5. Those of mankind that are predestinated 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,
has chosen
in Christ
to everlasting glory,
out of His mere free grace and love; ¹¹
without any other thing in the creature as a condition or cause moving Him
to it. ¹²

¹¹ Eph. 1:4, 9, 11; Rom. 8:30; 1Ti. 1:9; 1Th. 5:9 ¹² Rom. 9:13, 16; Eph. 1:6, 12

6. As God has appointed the Elect to glory,
so He has,
by the eternal and most free purpose of His will,
foreordained all the means to it;¹³
wherefore they who are elected,
being fallen in Adam,
are redeemed by Christ,¹⁴
are effectually called to faith in Christ,
by His Spirit working in due season,
are
justified,
adopted,
sanctified,¹⁵
and kept by His power through faith to salvation;¹⁶
neither are any other redeemed by Christ,
or effectually called,
justified,
adopted,
sanctified,
and saved,
but the Elect only.¹⁷

¹³ 1Pe. 1:2; 2Th. 2:13 ¹⁴ 1Th. 5:9-10 ¹⁵ Rom. 8:30; 2Th. 2:13 ¹⁶ 1Pe. 1:5

¹⁷ John 10:26; John 17:9; John 6:64

7. The doctrine of this high mystery of predestination is to be handled with
special prudence and care,
that men
attending the will of God revealed in His Word,
and yielding obedience to it,
may,
from the certainty of their effectual calling,
be assured of their eternal election;¹⁸
so shall this doctrine afford
matter of praise,¹⁹
reverence,
and admiration of God,
and of humility,²⁰
diligence,
and abundant consolation
to all that sincerely obey the Gospel.²¹

¹⁸ 1Th. 1:4-5; 2Pe. 1:10 ¹⁹ Eph. 1:6; Rom. 11:33 ²⁰ Rom. 11:5-6

²¹ Luke 10:20

CHAPTER 4 -- Of Creation

1. In the beginning
it pleased God the Father, Son, and Holy Spirit,¹
for the manifestation of the glory of His eternal power,² wisdom, and
goodness,
to create or make the world, and all things therein,
whether visible or invisible,
in the space of six days,
and all very good.³

¹ John 1:2-3; Heb. 1:2; Job 26:13 ² Rom. 1:20 ³ Col. 1:16; Gen 1:31

2. After God had made all other creatures,
He created man, male and female,⁴
with reasonable and immortal souls,⁵
rendering them fit to that life to God for which they were created;
being made after the image of God,
in knowledge,
righteousness,
and true holiness;⁶
having the law of God written in their hearts,⁷ and power to fulfill it,
and yet under a possibility of transgressing,
being left to the liberty of their own will,
which was subject to change.⁸

⁴ Gen. 1:27 ⁵ Gen. 2:7 ⁶ Eccl. 7:29; Gen. 1:26 ⁷ Rom. 2:14-15 ⁸ Gen. 3:6

3. Besides the law written in their hearts,
they received a command not to eat of the tree of knowledge of good and
evil;⁹
which
while they kept,
they were happy in their communion with God,
and had dominion over the creatures.¹⁰

⁹ Gen. 6:17; 3:8-10 ¹⁰ Gen. 1:26, 28

CHAPTER 5 -- Of Divine Providence

1. God
the good Creator of all things,
in His infinite power and wisdom,
does
uphold,
direct,
dispose,
and govern all creatures and things,¹
from the greatest even to the least,²
by His most wise and Holy providence,
to the end for which they were created,
according to His infallible foreknowledge,
and the free and immutable counsel of His own will;
to the praise of the glory of His wisdom, power, justice, infinite goodness
and mercy.³

¹ Heb. 1:3; Job 38:11; Is. 46:10-11; Ps. 135:6 ² Mt. 10:29-31 ³ Eph. 1:11

2. Although
in relation to the foreknowledge and decree of God,
the first cause,
all things come to pass immutably and infallibly;⁴
so that there is not any thing befalls any by chance,
or without His providence;⁵
yet
by the same providence
He orders them to fall out according to the nature of second causes, either
necessarily, freely, or contingently.⁶

⁴ Acts 2:23 ⁵ Prov. 16:33 ⁶ Gen. 8:22

3. God,
in His ordinary providence
makes use of means,⁷
yet is free to work, without,⁸ above,⁹ and against them¹⁰ at His pleasure.

⁷ Acts 27:31; Is. 55:10-11 ⁸ Hos. 1:7 ⁹ Rom. 4:19-21 ¹⁰ Dan. 3:27

4. The almighty power,
unsearchable wisdom,
and infinite goodness of God,
so far manifest themselves in His providence,
that His determinate counsel extends itself even to the first fall,
and all other sinful actions both of angels, and men; ¹¹
and that not by a bare permission,
which also He most wisely and powerfully bounds, and otherwise
orders and governs, ¹²
in a manifold dispensation to His most Holy ends; ¹³
yet so,
as the sinfulness of their acts proceeds only from the creatures,
and not from God,
who,
being most Holy and righteous,
neither is nor can be the author or approver of sin. ¹⁴

¹¹ Rom. 11:32-34; 2 Sam. 24:1; 1Chr. 21:1 ¹² 2Ki. 19:28; Ps. 76:10

¹³ Gen. 50:20; Is. 10:6-7, 12 ¹⁴ Ps. 50:21; 1 John 2:16

5. The most wise, righteous, and gracious God oftentimes leaves
for a season
His own children
to manifold temptations
and the corruptions of their own hearts,
to chastise them for their former sins,
or to reveal^v to them the hidden strength of corruption
and deceitfulness of their hearts,
that they may be humbled;
and to raise them to a more close and constant dependence for their
support upon Himself;
and to make them more watchful against all future occasions of sin,
and for other just and holy ends. ¹⁵
So that whatsoever befalls any of His elect is by His appointment,
for His glory,
and their good. ¹⁶

¹⁵ 2Chr. 32:25-26, 31; 2 Sam. 24:1; 2 Co. 12:7-9 ¹⁶ Rom. 8:28

6. As for those wicked and ungodly men
whom God,
as a righteous judge,
for former sin
blinds and hardens;¹⁷
from them He not only withholds His grace,
whereby they might have been enlightened in their understanding,
and wrought upon in their hearts;¹⁸
but sometimes also withdraws the gifts which they had,¹⁹
and exposes them to such objects as their corruptions makes occasion of
sin;²⁰
and further gives them over
to their own lusts,
the temptations of the world,
and the power of Satan,²¹
whereby it comes to pass that they harden themselves even under those
means which God uses for the softening of others.²²

¹⁷ Rom. 1:24-28; 11:7-8 ¹⁸ Dt. 29:4 ¹⁹ Mt. 13:12 ²⁰ Dt. 2:30; 2Ki. 8:12-13

²¹ Ps. 81:11-12; 2Th. 2:10-12 ²² Ex. 8:15, 32; Is. 6:9-10; 1Pe. 2:7-8

7. As the providence of God in general reaches to all creatures,
so
after a most special manner
it takes care of His Church,
and disposes of all things to the good of it.²³

²³ 1Ti. 4:10; Amos 9:8-9; Is. 43:3-5

CHAPTER 6 -- Of the fall of Man, Sin, and the Punishment of It

1. Although God created man upright and perfect,
and gave him a righteous law,
which had been to life had he kept it,
and threatened death upon the breach of it,¹
yet he did not long abide in this honor;
Satan using the subtlety of the serpent to seduce Eve,
then by her seducing Adam,
who,
without any compulsion,
did willfully transgress
the law of their creation,
and the command given to them,
in eating the forbidden fruit,²
which God was pleased,
according to His wise and Holy counsel
to permit,
having purposed to order it to His own glory.

¹ Gen. 2:16-17 ² Gen. 3:12-13; 2 Co. 11:3

2. Our first parents,
by this sin,
fell from their original righteousness and communion with God,
and we in them,
whereby death came upon all;³
all becoming dead in sin,⁴
and wholly defiled
in all the faculties, and parts
of soul, and body.⁵

³ Rom. 3:23 ⁴ Rom. 5:12 ⁵ Titus 1:15; Gen. 6:5; Jer. 17:9; Rom. 3:10-19

3. They being the root,
and
by God's appointment,
standing in the room and stead of all mankind,
the guilt of the sin was imputed,
and corrupted nature conveyed,
to all their posterity
descending from them by ordinary generation,⁶
being now conceived in sin,⁷
and by nature children of wrath,⁸
the servants of sin,
the subjects of death,⁹
and all other miseries,
spiritual, temporal and eternal,
unless the Lord Jesus set them free.¹⁰

⁶ Rom. 5:12-19; 1 Co. 15:21-22, 45-49 ⁷ Ps. 51:5; Job 14:4 ⁸ Eph. 2:3
⁹ Rom. 6:20; 5:12 ¹⁰ Heb. 2:14; 1Th. 1:10

4. From this original corruption,
whereby we are utterly
indisposed,
disabled,
and made opposite to all good,
and wholly inclined to all evil,¹¹
do proceed all actual transgressions.¹²

¹¹ Rom. 8:7; Col. 1:21 ¹² James 1:14-15; Mt. 15:19

5. The corruption of nature,
during this life,
does remain in those that are regenerated;¹³
and
although it is through Christ pardoned and mortified,
yet both itself, and the first motions of it, are truly and properly sin.¹⁴

¹³ Rom. 7:18, 23; Eccl. 7:20; 1 John 1:8 ¹⁴ Rom. 7:24-25; Gal. 5:17

CHAPTER 7 -- Of God's Covenant

1. The distance between God and the creature is so great,
that although reasonable creatures do owe obedience to Him as their
Creator,
yet they could never have attained the reward of life but by some voluntary
condescension on God's part,
which He has been pleased to express by way of covenant. ¹

¹ Luke 17:10; Job 35:7-8

2. Moreover,
man having brought himself under the curse of the Law by his fall,
it pleased the Lord to make a covenant of grace ²
in which He freely offers to sinners life and salvation by Jesus Christ,
requiring of them faith in Him,
that they may be saved; ³
and promising to give
to all those that are ordained to eternal life,
His Holy Spirit,
to make them willing and able to believe. ⁴

² Gen. 2:17; Gal. 3:10; Rom. 3:20-21 ³ Rom. 8:3; Mark 16:15-16; John 3:16

⁴ Ezek. 36:26-27; John 6:44-45; Ps. 110:3

3. This covenant is revealed in the Gospel;
first of all to Adam
in the promise of salvation by the seed of the woman, ⁵
and afterwards by farther steps, until the full revelation^v of it was
completed in the New Testament; ⁶
and it is founded in that eternal covenant transaction that was between the
Father and the Son
about the redemption of the elect; ⁷
and it is alone by the grace of this covenant that all of the posterity of fallen
Adam that ever were saved did obtain life and a blessed immortality,
man being now utterly incapable of acceptance with God upon those
terms on which Adam stood in his state of innocence. ⁸

⁵ Gen. 3:15 ⁶ Heb. 1:1 ⁷ 1Ti. 1:9; Titus 1:2 ⁸ Heb. 11:6, 13; Rom. 4:1-2; Acts
4:12; John 8:56

CHAPTER 8 -- Of Christ the Mediator

1. It pleased God,
in His eternal purpose,
to choose and ordain the Lord Jesus,
His only begotten Son,
according to the covenant made between them both,
to be
the Mediator between God and man; ¹
the Prophet, ² Priest ³ and King; ⁴
Head and Savior of His Church, ⁵
the Heir of all things, ⁶
and Judge of the world; ⁷
to whom He did
from all eternity
give a people to be His seed,
and to be
by Him
in time
redeemed,
called,
justified,
sanctified,
and glorified. ⁸

¹ Is. 42:1; 1Pe. 1:19-20 ² Acts 3:22 ³ Heb. 5:5-6 ⁴ Ps. 2:6; Luke 1:33
⁵ Eph. 1:23 ⁶ Heb. 1:2 ⁷ Acts 17:31 ⁸ Is. 53:10; John 17:6; Rom. 8:30

2. The Son of God,
the second Person in the Holy Trinity,
being very and eternal God,
the brightness of the Fathers glory,
of one substance and equal with Him,
who made the world,
who upholds and governs all things He has made,
did,
when the fullness of time was come,
take upon Himself man's nature,
with all the essential properties and common infirmities of it,⁹
yet without sin;¹⁰
being conceived by the Holy Spirit in the womb of the Virgin Mary,
the Holy Spirit coming down upon her,
and the power of the most High overshadowing her,
and so was made of a woman,
of the tribe of Judah,
of the seed of Abraham and David, according to the Scriptures;¹¹
so that two whole, perfect, and distinct natures were inseparably joined
together in one person,
without conversion, composition, or confusion;
which person is very God and very Man, yet one Christ,
the only Mediator between God and man.¹²

⁹ John 1:1, 14; Gal. 4:4 ¹⁰ Rom. 8:3; Heb. 2:14-17; 4:15 ¹¹ Luke 1:27, 31, 35
¹² Rom. 9:5; 1Ti. 2:5

3. The Lord Jesus
in His human nature thus united to the divine,
in the Person of the Son,
was sanctified and anointed with the Holy Spirit above measure,¹³
having in Him all the treasures of wisdom and knowledge;¹⁴
in whom it pleased the Father that all fullness should dwell,¹⁵
to the end that
being Holy,
harmless,
undefiled,¹⁶
and full of grace and truth,¹⁷
He might be thoroughly furnished to execute the office of a Mediator
and pledge;^{vi 18}
this office He did not take upon Himself,
but was called to it by His Father;¹⁹
who also put all power and judgment in His hand,
and gave Him commandment to execute the same.²⁰

¹³ Ps. 45:7; Acts 10:38; John 3:34 ¹⁴ Col. 2:3 ¹⁵ Col. 1:19 ¹⁶ Heb. 7:26 ¹⁷ John
1:14 ¹⁸ Heb. 7:22 ¹⁹ Heb. 5:5 ²⁰ John 5:22, 27; Mt. 28:18; Acts 2:36

4. This office the Lord Jesus did most willingly undertake,²¹
which that He might discharge He was made under the law,²²
and did perfectly fulfill it,
and underwent the punishment due to us,
which we should have borne and suffered,²³
being made sin and a curse for us;²⁴
enduring most grievous sorrows in His soul,
and most painful sufferings in His body;²⁵
was crucified, and died, and remained in the state of the dead,
yet saw no corruption;²⁶
on the third day He arose from the dead²⁷
with the same body in which He suffered,²⁸
with which He also ascended into heaven,²⁹
and there sits at the right hand of His Father,
making intercession,³⁰
and shall return to judge men and angels
at the end of the world.³¹

²¹ Ps. 40:7-8; Heb. 10:5-11; John 10:18 ²² Gal. 4:4; Mt. 3:15 ²³ Gal. 3:13; Is. 53:6; 1Pe. 3:18 ²⁴ 2 Co. 5:21 ²⁵ Mt. 26:37-38; Luke 22:44; Mt. 27:46 ²⁶ Acts 13:37
²⁷ 1 Co. 15:3-4 ²⁸ John 20:25, 27 ²⁹ Mark 16:19; Acts 1:9-11 ³⁰ Rom. 8:34;
Heb. 9:24 ³¹ Acts 10:42; Rom. 14:9-10; Acts 1:10

5. The Lord Jesus,
by His perfect obedience and sacrifice of Himself,
which He
through the Eternal Spirit
once offered up to God,
has fully satisfied the Justice of God,³²
procured reconciliation,
and purchased an everlasting inheritance in the Kingdom of Heaven
for all those whom the Father has given to Him.³³

³² Heb. 9:14; 10:14; Rom. 3:25-26 ³³ John 17:2; Heb. 9:15

6. Although the price of redemption was not actually paid by Christ until after
His Incarnation,
yet the virtue, efficacy, and benefit of it were communicated to the elect
in all ages successively
from the beginning of the world,
in and by those promises, types, and sacrifices
in which He was revealed,
and signified to be
the seed of the woman which should bruise the serpent's head;³⁴
and the Lamb slain from the foundation of the world,³⁵
being the same yesterday, and to day, and for ever.³⁶

³⁴ 1 Co. 4:10; Heb. 4:2; 1Pe. 1:10-11 ³⁵ Rev. 13:8 ³⁶ Heb. 13:8

7. Christ,
in the work of mediation,
acts according to both natures,
by each nature doing that which is proper to itself;
yet
by reason of the unity of the Person,
that which is proper to one nature is sometimes in Scripture, attributed to
the Person designated^{vii} by the other nature.³⁷

³⁷ John 3:13; Acts 20:28

8. To all those for whom Christ has obtained eternal redemption,
He does certainly, and effectually apply, and impart^{viii} the same;
making intercession for them;³⁸
uniting them to Himself by His Spirit,
revealing to them,
in and by the Word,
the mystery of salvation;
persuading them to believe and obey;³⁹
governing their hearts by His Word and Spirit,⁴⁰
overcoming all their enemies by His almighty power and wisdom;⁴¹
in such manner and ways as are most agreeable^{ix} to His wonderful,
and unsearchable dispensation;
and all of free and absolute grace,
without any condition foreseen in them, to procure it.⁴²

³⁸ John 6:37; 10:15-16; 17:9; Rom. 5:10 ³⁹ John 17:6; Eph. 1:9; 1 John 5:20

⁴⁰ Rom. 8:9, 14 ⁴¹ Ps. 110:1; 1 Co. 15:25-26 ⁴² John 3:8; Eph. 1:8

9. This office of Mediator between God and man is proper only to Christ,
who is the Prophet, Priest, and King of the Church of God;
and may not be
either in whole, or any part of it,
transferred from Him to any other.⁴³

⁴³ 1Ti. 2:5

10. This number and order of offices is necessary;
for
in respect of our ignorance,
we stand in need of His prophetic office;⁴⁴
and
in respect of our alienation from God,
and imperfection of the best of our services,
we need His priestly office
to reconcile us
and present us acceptable to God;⁴⁵
and
in respect to our averseness, and utter inability to return to God,
and for our rescue and security from our spiritual adversaries,
we need His kingly office,
to convince, subdue, draw, uphold, deliver, and preserve us to His
heavenly kingdom.⁴⁶

⁴⁴ John 1:18 ⁴⁵ Col. 1:21; Gal. 5:17 ⁴⁶ John 16:8; Ps. 110:3; Luke 1:74-75

CHAPTER 9 -- Of Free Will

1. God has endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil.¹

¹ Mt. 17:12; James 1:14. Dt. 30:19

2. Man,
in his state of innocence,
had freedom and power to will and to do that which was good and well-pleasing to God,²
but yet was changeable^x so that He might fall from it.³

² Eccl. 7:29 ³ Gen. 3:6

3. Man,
by his fall into a state of sin,
has wholly lost all ability of will to any spiritual good accompanying salvation;⁴
so
as a natural man,
being altogether
averse from that good,
and dead in sin,⁵
is not able
by his own strength
to convert himself,
or to prepare himself to it.⁶

⁴ Rom. 5:6; 8:7 ⁵ Eph. 2:1, 5 ⁶ Titus 3:3-5; John 6:44

4. When God converts a sinner,
and transforms^{xi} him into the state of Grace,⁷
He frees him from his natural bondage under sin,
and
by His grace alone
enables him freely to will and to do that which is spiritually good;⁸
yet
so as that by reason of his remaining corruptions,
he does not perfectly, nor only will that which is good,
but does also will that which is evil.⁹

⁷ Col. 1:13; John 8:36 ⁸ Phil. 2:13 ⁹ Rom. 7:15, 18-19, 21, 23

5. The Will of Man is made perfectly, and immutably free to good alone, in
the state of Glory only.¹⁰

¹⁰ Eph. 4:13

CHAPTER 10 -- Of Effectual Calling

1. Those whom God has predestined to life,
He is pleased
in His appointed and accepted time,
effectually
to call,¹
by His Word and Spirit,
out of that state of sin and death in which they are by nature,
to grace and salvation by Jesus Christ;²
enlightening their minds
spiritually and savingly
to understand the things of God;³
taking away their heart of stone,
and giving to them a heart of flesh;⁴
renewing their wills,
and
by His almighty power
resolving^{xii} them to that which is good,
and effectually drawing them to Jesus Christ;⁵
yet so as they come most freely,
being made willing by His Grace.⁶

¹ Rom. 8:30; Rom. 11:7; Eph. 1:10-11; 2Th. 3:13-14 ² Eph. 2:1-6 ³ Acts 26:18;
Eph. 1:17-18 ⁴ Ezek. 36:26 ⁵ Dt. 30:6; Ezek. 36:27; Eph. 1:19 ⁶ Ps. 110:3;
Song 1:4

2. This effectual call is of God's free and special grace alone,
not from any thing at all foreseen in man,
nor from any power or agency in the creature co-working with His special
grace,⁷
the creature being wholly passive therein,
being dead in sins and trespasses,
until
being enlivened renewed by the Holy Spirit;⁸
he is thereby enabled
to answer this call,
and to embrace the grace offered and conveyed in it,
and that by no less power than that which raised up Christ from the
dead.⁹

⁷ 1Ti. 1:9; Eph. 2:8 ⁸ Co. 2:14; Eph. 2:5; John 5:25 ⁹ Eph. 1:19-20

3. Elect infants
dying in infancy
are regenerated and saved by Christ through the Spirit;¹⁰
who works when, and where, and how He pleases;¹¹
so also are all other elect persons, who are incapable of being outwardly
called by the ministry of the Word.

¹⁰ John 3:3, 5-6 ¹¹ John 3:8

4. Others not elected,
although they may be called by the ministry of the Word,
and may have some common operations of the Spirit,¹²
yet not being effectually drawn by the Father,
they neither will nor can truly come to Christ,
and therefore cannot be saved;¹³
much less can men that do not receive the Christian religion be saved,
even if they are ever so diligent to frame their lives according
to the light of nature,
and the law of that religion they do profess.¹⁴

¹² Mt. 22:14; 13:20-21; Heb. 6:4-5 ¹³ John 6:44-45, 65; 1 John 2:24-25

¹⁴ Acts 4:12; John 4:22; 17:3

CHAPTER 11 -- Of Justification

1. Those whom God effectually calls, He also freely justifies,¹
not by infusing righteousness into them,
but by pardoning their sins,
and by accounting and accepting their persons as righteous;²
not for any thing wrought in them, or done by them,
but for Christ's sake alone;³
not by imputing faith itself, the act of believing,
or any other evangelical obedience to them, as their righteousness;
but by imputing Christ's active obedience to the whole Law,
and passive obedience in His death
for their whole and sole righteousness,⁴
they receiving, and resting on Him, and His righteousness by faith,
a faith they do not have of themselves, it is the gift of God.⁵

¹ Rom. 3:24; 8:30 ² Rom. 4:5-8; Eph. 1:7 ³ 1Co. 1:30-31; Rom. 5:17-19

⁴ Phil. 3:8-9; Eph. 2:8-10 ⁵ John 1:12; Rom. 5:17

2. Faith
thus receiving and resting on Christ and His righteousness,
is the alone instrument of justification;⁶
yet it is not alone in the person justified,
but is ever accompanied with all other saving graces,
and is no dead faith, but works by love.⁷

⁶ Rom. 3:28 ⁷ Gal. 5:6; James 2:17, 22, 26

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 to them,
make a proper, real, and full satisfaction to God's justice in their behalf;⁸
yet,
inasmuch as He was given by the Father for them,
and His obedience and satisfaction accepted in their stead,
and both freely, not for any thing in them;⁹
their justification is only of free grace,
that
both the exact justice
and rich grace of God
might be glorified in the justification of sinners.¹⁰

⁸ Heb. 10:14; 1Pe. 1:18-9; Is. 53:5-6 ⁹ Rom. 8:32; 2 Co. 5:21 ¹⁰ Rom. 3:26;
Eph. 1:6-7, 2:7

4. God did
from all eternity
decree to justify all the elect,¹¹
and Christ did
in the fullness of time
die for their sins and rise again for their justification;¹²
nevertheless, they are not justified personally, until the Holy Spirit does
in due time
actually apply Christ to them.¹³

¹¹ Gal. 3:8; 1Pe. 1:2; 1Ti. 2:6 ¹² Rom. 4:25 ¹³ Col. 1:21-22; Titus 3:4-7

5. God continues to forgive the sins of those that are justified,¹⁴
and
although they can never fall from the state of justification,¹⁵
yet they may,
by their sins,
fall under God's fatherly displeasure;¹⁶
and
in that condition
they do not normally have the light of His countenance restored to them,
until they humble themselves,
confess their sins,
beg pardon,
and renew their faith and repentance.¹⁷

¹⁴ Mt. 6:12; 1 John 1:7, 9 ¹⁵ John 10:28 ¹⁶ Ps. 89:31-33 ¹⁷ Ps. 32:5, 51;
Mt. 26:75

6. The justification of believers
under the Old Testament
was
in all these respects,
one and the same
with the justification of believers under the New Testament.¹⁸

¹⁸ Gal. 3:9; Rom. 4:22-24

CHAPTER 12 -- Of Adoption

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

¹ Eph. 1:5; Gal. 4:4-5 ² John 1:12; Rom. 8:17 ³ 2Co. 6:18; Rev. 3:12 ⁴ Rom. 8:15

⁵ Gal. 4:6; Eph. 2:18 ⁶ Ps. 103:13 ⁷ Prov. 14:26 ⁸ 1Pe. 5:7 ⁹ Heb. 12:6

¹⁰ Is. 54:8-9; Lam. 3:31 ¹¹ Eph. 4:30 ¹² Heb. 1:14; 6:12

CHAPTER 13 -- Of Sanctification

1. They who are united to Christ,
effectually called,
and regenerated,
having a new heart
and a new Spirit created in them
through the virtue of Christ's death and resurrection,
are also further sanctified,
really and personally,¹
through the same virtue
by His Word and Spirit dwelling in them;²
the dominion of the whole body of sin is destroyed,³
and the several lusts of it are more and more weakened and put to
death,^{xiv 4}
and they are more and more enlivened^{xv} and strengthened
in all saving graces,⁵
to the practice of all true holiness,
without which no man shall see the Lord.⁶

¹ Acts 20:32; Rom. 6:5-6 ² John 17:17; Eph. 3:16-19; 1Th. 5:21-23 ³ Rom. 6:14

⁴ Gal. 5:24 ⁵ Col. 1:11 ⁶ 2Co. 7:1; Heb. 12:14

2. This sanctification is throughout,
in the whole man,⁷
yet imperfect in this life;
there abides still some remnants of corruption in every part,⁸
from which arises a continual, and irreconcilable war;
the flesh lusting against the spirit,
and the spirit against the flesh.⁹

⁷ 1Th. 5:23 ⁸ Rom. 7:18, 23 ⁹ Gal. 5:17; 1Pe. 2:11

3. In which war,
although the remaining corruption for a time may much prevail,¹⁰
yet,
through the continual supply of strength from the sanctifying Spirit of
Christ,
the regenerate part does overcome;¹¹
and so the saints grow in grace,
perfecting holiness in the fear of God,
pressing after a heavenly life,
in evangelical obedience
to all the commands
which Christ as Head and King,
in His Word
has prescribed to them.¹²

¹⁰ Rom. 7:23 ¹¹ Rom. 6:14 ¹² Eph. 4:15-16; 2Co. 3:18; 7:1

CHAPTER 14 -- Of Saving Faith

1. The grace of faith,
whereby the elect are enabled to believe to the saving of their souls,
is the work of the Spirit of Christ in their hearts,¹
and is ordinarily wrought by the ministry of the Word;²
by which also,
and by the administration of
baptism and the Lord's Supper,
prayer,
and other means appointed of God,
it is increased, and strengthened.³

¹ 2 Co. 4:13; Eph. 2:8 ² Rom. 10:14, 17 ³ Luke 17:5; 1Pe. 2:2; Acts 20:32

2. By this faith
a Christian believes to be true whatsoever is revealed in the Word for the authority of God Himself;⁴
and also apprehends an excellence therein above all other writings and all things in the world,⁵
as it bears forth the glory of God in His attributes,
the excellence of Christ in His nature and offices,
and the power and fullness of the Holy Spirit in His workings and operations;
and so is enabled to cast his soul upon the truth thus believed;⁶
and also acts differently upon that which each particular passage of it contains;
yielding obedience to the commands,⁷
trembling at the threatenings,⁸
and embracing the promises of God for this life and that which is to come,⁹
But the principal acts of saving faith have immediate relation to Christ,
accepting, receiving, and resting upon Him alone for justification, sanctification, and eternal life,
by virtue of the covenant of grace.¹⁰

⁴ Acts 24:14 ⁵ Ps. 19:7-10; Ps. 119:72 ⁶ 1Ti. 1:12 ⁷ John 15:14 ⁸ Is. 66:2

⁹ Heb. 11:13 ¹⁰ John 1:12; Acts 16:31; Gal. 2:20; Acts 15:11

3. This faith,
although it is different in degrees, and may be weak or strong;¹¹
yet it is
in the least degree of it
different in the kind, or nature of it (as is all other saving Grace) from the faith and common grace of temporary believers;¹²
and therefore,
though it may be many times assailed and weakened,
yet it gets the victory,¹³
growing up in many to the attainment of a full assurance through Christ,¹⁴
who is both the Author and finisher of our faith.¹⁵

¹¹ Heb. 5:13-14; Mt. 6:30; Rom. 4:19-20 ¹² 2Pe. 1:1 ¹³ Eph. 6:16; 1 John 5:4-51

¹⁴ Heb. 6:11-12; Col. 2:2 ¹⁵ Heb. 12:2

Chapter 15 -- Of Repentance to Life and Salvation

1. Such of the elect as are converted at riper years,
having sometime lived in the state of nature,
and therein served various^{xvi} lusts and pleasures,
God
in their effectual calling
gives them repentance to life.¹

¹ Titus 3:2-5

2. Whereas there is none that 'continually does good and never sins,'^{xvii 2}
and the best of men may,
 through the power of deceitfulness of their corruption dwelling in them,
 with the prevalence of temptation,
fall into great sins and provocations;
God has,
 in the covenant of grace,
mercifully provided that believers so sinning and falling be renewed
through repentance to salvation.³

² Eccl. 7:20 ³ Luke 22:31-32

3. This saving repentance is an evangelical grace,⁴
whereby a person,
 being
 by the Holy Spirit
made sensible of the manifold evils of his sin,
does,
 by faith in Christ,
humble himself for it with
 godly sorrow,
 detestation of it,
 and self-abhorrence,⁵
praying for pardon and strength of grace,
 with a purpose and endeavor,
 by supplies of the Spirit,
to walk before God to all well-pleasing in all things.⁶

⁴ Zech. 12:10; Acts 11:18 ⁵ Ezek. 36:31; 2Co. 7:11 ⁶ Ps.119:6, 128

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 of it,
so it is every man's duty to repent of his particular known sins particularly.⁷

⁷ Luke 19:8; 1Ti. 1:13, 15

5. Such is the provision
 which God has made through Christ
 in the covenant of grace
for the preservation of believers to salvation,
that although there is no sin so small but it deserves damnation,⁸
yet there is no sin so great that it shall bring damnation upon them that
repent,⁹
 which makes the constant preaching of repentance necessary.

⁸ Rom. 6:23 ⁹ Is. 1:16-18, 55:7

CHAPTER 16 -- Of Good Works

1. Good works are only such as God has commanded in His Holy Word;¹
and not such as
 without the warrant of it
are devised by men out of blind zeal,
or upon any pretense of good intentions.²

¹ Micah 6:8; Heb. 13:21 ² Mt. 15:9; Is. 29:13

2. These good works,
 done in obedience to God's commandments,
are the fruits and evidences of a true and lively faith;³
and
 by them
believers
 manifest their thankfulness,⁴
 strengthen their assurance,⁵
 edify their brethren,
 adorn the profession of the Gospel,⁶
 stop the mouths of the adversaries,
 and glorify God,⁷
 whose workmanship they are,
 'created in Christ Jesus for good works,'⁸
 that
 having their fruit to holiness,
 they may have the end eternal life.⁹

³ James 2:18, 22 ⁴ Ps. 116:12-13 ⁵ 1 John 2:3, 5; 2Pe. 1:5-11 ⁶ Mt. 5:16
⁷ 1Ti. 6:1; 1Pe. 2:15; Phil. 1:11 ⁸ Eph. 2:10 ⁹ Rom. 6:22

3. Their ability to do good works is not at all of themselves;
but wholly from the Spirit of Christ;¹⁰
and that they may be enabled for these things,
 besides the graces they have already received,
there is necessary an actual influence of the same Holy Spirit, to work in
them to will, and to do, of His good pleasure;¹¹
yet are they are not to grow negligent in these things,^{xviii}
 as if they were not bound to perform any duty, unless upon a special
 motion of the Spirit;
but they ought to be diligent in stirring up the Grace of God that is in
them.¹²

¹⁰ John 15:4, 6 ¹¹ 2Co. 3:5; Phil. 2:13 ¹² Phil. 2:12; Heb. 6:11-12; Is. 64:7

4. They who
in their obedience
attain to the greatest height which is possible in this life,
are so far from being able to surpass,^{xix} and to do more than God requires,
as that they fall short of much which in duty they are bound to do.¹³

¹³ Job 9:2-3; Gal. 5:17; Luke 17:10

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 satisfy for the debt of our former sins;¹⁴
but
when we have done all we can,
we have done but our duty,
and are unprofitable servants;
and
because as they are good
they proceed from His Spirit,¹⁵
and
as they are wrought by us
they are defiled and mixed with so much weakness and imperfection
that they cannot endure the severity of God's judgment.¹⁶

¹⁴ Rom. 3:20; Eph. 2:8-9; Rom. 4:6 ¹⁵ Gal. 5:22-23 ¹⁶ Is. 64:6; Ps. 143:2

6. However, regarding believers^{xx}
being accepted through Christ
their good works also are accepted in Him;¹⁷
not as though they were in this life wholly blameless and
irreproachable^{xxi} in God's sight,
but that He,
looking upon them in His Son,
is pleased to accept and reward that which is sincere,
although accompanied with many weaknesses and imperfections.¹⁸

¹⁷ Eph. 1:6; 1Pe. 2:5 ¹⁸ Mt. 25:21, 23; Heb. 6:10

7. Works done by unregenerate men,
although for the matter of them they may be things which God commands,
and of good use, both to themselves and others;¹⁹
yet
because they do not proceed from a heart purified by faith,²⁰
nor are done in a right manner according to the Word,²¹
nor to a right end the glory of God;²²
they are therefore sinful and cannot please God,
nor make a man qualified^{xxii} to receive grace from God,²³
and yet their neglect of them is more sinful and displeasing to God.²⁴

¹⁹ 2Ki. 10:30; 1Ki. 21:27, 29 ²⁰ Gen. 4:5; Heb. 11:4, 6 ²¹ 1Co. 13:1 ²² Mt. 6:2, 5
²³ Amos 5:21-22; Rom. 9:16; Titus 3:5 ²⁴ Job 21:14-15; Mt. 25:41-43

CHAPTER 17 -- Of Perseverance of the Saints

1. Those whom God has accepted in the beloved,
effectually called and sanctified by His Spirit,
and given the precious faith of His elect to,
can neither totally nor finally fall from the state of grace;
but shall certainly persevere therein to the end and be eternally saved,
seeing the gifts and callings of God are without repentance,
therefore He still begets and nourishes in them faith, repentance, love, joy,
hope, and all the graces of the Spirit to immortality;¹
and
though many storms and floods arise and beat against them,
yet they shall never be able to take them off that foundation and rock
which by faith they are fastened upon;
however,
through unbelief
and the temptations of Satan,
the sensible sight of the light and love of God may for a time be clouded
and obscured from them,²
yet He is still the same,
and they shall be sure to be kept by the power of God to salvation,
where they shall enjoy their purchased possession,
they being graven^{xxiii} upon the palms of His hands,
and their names having been written in the Book of Life from all
eternity.³

¹ John 10:28-29; Phil. 1:6; 2Ti. 2:19; 1 John 2:19 ² Ps. 89:31-32; 1Co. 11:32

³ Mal. 3:6.

2. This perseverance of the saints depends not upon their own free will,
but upon the immutability of the decree of election,⁴
 flowing from the free and unchangeable love of God the Father,
upon the efficacy of the merit and intercession of Jesus Christ
and union with Him,⁵
 the Oath of God,⁶
 the abiding of His Spirit, and the seed of God within them,⁷
 and the nature of the covenant of grace;⁸
 from all which arises also the certainty and infallibility of it.

⁴ Rom. 8:30; 9:11, 16 ⁵ Rom. 5:9-10; John 14:19 ⁶ Heb. 6:17-18 ⁷ 1 John 3:9
⁸ Jer. 32:40

3. And though they may,
 through the temptation of Satan and of the world,
 the prevalence of corruption remaining in them,
 and the neglect of means of their preservation,
fall into grievous sins,
and for a time continue therein,⁹
 whereby they incur God's displeasure
 and grieve His Holy Spirit,¹⁰
 come to have their graces and comforts impaired,¹¹
 have their hearts hardened,
 and their consciences wounded,¹²
 hurt and scandalize others,
 and bring temporal judgments upon themselves,¹³
yet they shall renew their repentance
and be preserved through faith in Christ Jesus to the end.¹⁴

⁹ Mt. 26:70, 72, 74 ¹⁰ Is. 64:5, 9; Eph. 4:30 ¹¹ Ps. 51:10, 12
¹² Ps. 32:3-4 ¹³ 2 Sam. 12:14 ¹⁴ Luke 22:32, 61-62

CHAPTER 18 -- Of the Assurance of Grace and Salvation

1. Although temporary believers and other unregenerate men may vainly
deceive themselves
 with false hopes
 and carnal presumptions
of being in the favor of God
and in a state of salvation,
 which hope of theirs shall perish;¹
yet such as truly believe in the Lord Jesus,
and love Him in sincerity,
 endeavoring to walk in all good conscience before Him,
may in this life be certainly assured that they are in the state of grace,
and may rejoice in the hope of the glory of God,²
 which hope shall never make them ashamed.³

¹ Job 8:13-14; Mt. 7:22-23 ² 1 John 2:3; 3:14, 18-19, 21, 24; 5:13 ³ Rom. 5:2, 5

2. This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope,
but an infallible assurance of faith ⁴
founded on the blood and righteousness of Christ revealed in the Gospel; ⁵
and also upon the inward evidence of those graces of the Spirit to which promises are made, ⁶
and on the testimony of the Spirit of adoption,
witnessing with our spirits that we are the children of God; ⁷
and, as a fruit of it, keeping the heart both humble and holy. ⁸

⁴ Heb. 6:11, 19 ⁵ Heb. 6:17-18 ⁶ 2Pe. 1:4-5, 10-11 ⁷ Rom. 8:15-16
⁸ 1 John 3:1-3

3. This infallible assurance does not so belong to the essence of faith,
but that a true believer may wait long,
and conflict with many difficulties before he is a partaker of it; ⁹
yet
being enabled by the Spirit to know the things which are freely given
him of God,
he may,
without extraordinary revelation, in the right use of means,
attain to it; ¹⁰
and therefore it is the duty of every one to give all diligence to make their
calling and election sure,
that thereby his heart may be enlarged
in peace and joy in the Holy Spirit,
in love and thankfulness to God,
and in strength and cheerfulness in the duties of obedience,
the proper fruits of this assurance; ¹¹
so far is it from inclining men to looseness. ¹²

⁹ Is. 50:10; Ps. 88; 77:1-12 ¹⁰ 1 John 4:13; Heb. 6:11-12 ¹¹ Rom. 5:1-2, 5; 14:17;
Ps. 119:32 ¹² Rom. 6:1-2; Titus 2:11-12, 14

4. True believers may have the assurance of their salvation shaken in various^{xxiv} ways, diminished, and deferred;^{xxv}
as by negligence in preserving of it,¹³
by falling into some special sin,
which wounds the conscience, and grieves the Spirit;¹⁴
by some sudden or vehement temptation,¹⁵
by God's withdrawing the light of His countenance
and suffering even such as fear Him to walk in darkness and to have no light;¹⁶
yet are they never destitute of
the seed of God¹⁷
and life of faith,¹⁸
that love of Christ
and the brethren,
that sincerity of heart,
and conscience of duty,
out of which
by the operation of the Spirit,
this assurance may in due time be revived,¹⁹
and by which, in the meantime, they are preserved from utter
despair.²⁰

¹³ Song 5:2-6 ¹⁴ Ps. 51:8, 12, 14 ¹⁵ Ps. 116:11; Ps. 77:7-8; Ps. 31:22 ¹⁶ Ps. 30:7
¹⁷ 1 John 3:9 ¹⁸ Luke 22:32 ¹⁹ Ps. 42:5, 11 ²⁰ Lam. 3:26-31

CHAPTER 19 -- Of the Law of God

1. God gave to Adam a law of universal obedience written in his heart,
and a particular precept of not eating the fruit of the tree of knowledge of
good and evil;¹
by which He
bound him, and all his posterity to
personal,
entire,
exact,
and perpetual obedience;²
promised life upon the fulfilling,
and threatened death upon the breach of it,
and endued him with power and ability to keep it.³

¹ Gen. 1:27; Eccl. 7:29 ² Rom. 10:5 ³ Gal. 3:10, 12

2. The same Law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall, and was delivered by God upon Mount Sinai, ⁴ in Ten Commandments and written in two tables, the four first containing our duty towards God, and the other six, our duty to man. ⁵

⁴Rom. 2:14-15 ⁵Dt. 10:4

3. Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, His graces, actions, sufferings, and benefits; ⁶ and partly holding forth various^{xxvi} instructions of moral duties, ⁷ all which ceremonial laws being appointed only to the time of reformation, are by Jesus Christ the true Messiah and only lawgiver who was furnished with power from the Father for that end, nullified^{xxvii} and taken away. ⁸

⁶Heb. 10:1; Col. 2:17 ⁷1Co. 5:7 ⁸Col. 2:14, 16-17; Eph. 2:14-16

4. To them also He gave various^{xxviii} judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being of moral use. ⁹

⁹1Co. 9:8-10

5. The moral Law does for ever bind all, as well justified persons as others, to the obedience of it, ¹⁰ and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it; ¹¹ neither does Christ in the Gospel any way dissolve, but much strengthen this obligation. ¹²

¹⁰Rom. 13:8-10; James 2:8, 10-12 ¹¹James 2:10-11 ¹²Mt. 5:17-19; Rom. 3:31

6. Although true believers are not under the Law as a covenant of works,
to be thereby justified or condemned,¹³
yet it is of great use to them as well as to others,
in that,
as a rule of life,
informing them of the will of God and their duty,
it directs and binds them to walk accordingly;
revealing^{xxix} also the sinful pollutions of their natures, hearts and
lives,
so
as examining themselves thereby,
they may come to further conviction of, humiliation for, and hatred
against sin;¹⁴
together with a clearer sight of the need they have of Christ
and the perfection of his obedience;
it is likewise of use to the regenerate to restrain their corruptions, in that it
forbids sin;
and the threatenings of it serve to show what even their sins deserve,
and what afflictions in this life they may expect for them,
although freed from the curse and unrelieved intensity^{xxx} of it.
The promises of it likewise show them God's approbation of obedience,
and what blessings they may expect upon the performance of it,
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 encourages to the one and deters from the other,
is no evidence of his being under the law and not under grace.¹⁵

¹³ Rom. 6:14; Gal. 2:16; Rom. 8:1; 10:4 ¹⁴ Rom. 3:20; 7:7 ¹⁵ Rom. 6:12-14;
1Pe. 3:8-13

7. Neither are the aforementioned uses of the Law contrary to the Grace of the
Gospel,
but do sweetly comply with it,¹⁶
the Spirit of Christ subduing and enabling the will of man to do that
freely and cheerfully which the will of God,
revealed in the Law,
requires to be done.¹⁷

¹⁶ Gal. 3:21 ¹⁷ Ezek. 36:27

CHAPTER 20 -- Of the Gospel, of the Extent of the Grace Of It

1. The covenant of works
being broken by sin,
and made unprofitable to life,
God was pleased to give forth the promise of Christ,
the seed of the woman,
as the means of calling the elect,
and producing^{xxxi} in them faith and repentance;¹
in this promise the Gospel,
as to the substance of it,
was revealed,
and is therein effectual for the conversion and salvation of sinners.²

¹ Gen. 3:15 ² Rev. 13:8

2. This promise of Christ, and salvation by Him, is revealed only by the Word of God;³
neither do the works of creation or providence,
with the light of nature,
make revelation of Christ,
or of Grace by Him;
so much as in a general, or obscure way;⁴
much less that men
destitute of the revelation of Him by the promise or Gospel;
should be enabled thereby to attain saving faith or repentance.⁵

³ Rom. 1:17 ⁴ Rom. 10:14-17 ⁵ Prov. 29:18; Is. 25:7; 60:2-3

3. The revelation of the Gospel to sinners,
made in many portions and by many ways,^{xxxii}
with the addition of promises and precepts for the obedience required
therein,
as to the nations, and persons, to whom it is granted,
is merely of the sovereign will and good pleasure of God;⁶
not being added^{xxxiii} by virtue of any promise,
to the due improvement of men's natural abilities,
by virtue of common light received, without it,
which none ever did make, or can so do;⁷
And therefore
in all ages,
the preaching of the Gospel has been granted to persons and nations,
as to the extent, or straightening of it,
in great variety,
according to the counsel of the will of God.

⁶ Ps. 147:20; Acts 16:7 ⁷ Rom. 1:18

4. Although the Gospel is the only outward means of revealing Christ and saving Grace, and is, as such, abundantly sufficient to it;
yet
that men who are dead in trespasses may be born again, enlivened or regenerated,
there is moreover necessary an effectual, insurmountable^{xxxiv} work of the Holy Spirit
upon the whole soul,
for the producing in them a new spiritual life;⁸
without which no other means will effect their conversion to God.⁹

⁸Ps. 110:3; 1Co. 2:14; Eph. 1:19-20 ⁹John 6:44; 2Co. 4:4-6

CHAPTER 21 -- Of Christian Liberty and Liberty of Conscience

1. The liberty
which Christ has purchased for believers under the gospel,
consists in their freedom from
the guilt of sin,
the condemning wrath of God,
the intensity^{xxxv} and curse of the law;¹
and in their being delivered
from this present evil world,²
bondage to Satan,³
and dominion of sin,⁴
from the evil of afflictions,⁵
the fear and sting of death,
the victory of the grave,⁶
and everlasting damnation;⁷
as also in their free access to God,
and their yielding obedience to Him,
not out of a slavish fear,⁸
but a child-like love and willing mind.⁹
All which were common also to believers under the law for the substance of them;¹⁰
but under the New Testament the liberty of Christians is further enlarged,
in their freedom from the yoke of the ceremonial law,
to which the Jewish church was subjected;
and in greater boldness of access to the throne of grace;
and in fuller communications of the free Spirit of God,
than of which believers under the law did ordinarily partake.¹¹

¹Gal. 3:13 ²Gal. 1:4 ³Acts 26:18 ⁴Rom. 8:3 ⁵Rom. 8:28 ⁶1Co. 15:54-57
⁷2Th. 1:10 ⁸Rom. 8:15 ⁹Luke 1:74-75; 1 John 4:8 ¹⁰Gal. 3:9-14 ¹¹John 7:38-39; Heb. 10:19-21.

2. God alone is Lord of the conscience,¹²
and has left it free from the doctrines and commandments of men
which are in any thing contrary to His Word, or not contained in it.¹³
So that
to believe such doctrines,
or obey such commands out of conscience,¹⁴
is to betray true liberty of conscience;
and the requiring of
an implicit faith,
and absolute and blind obedience,
is to destroy liberty of conscience and reason also.¹⁵

¹² James 4:12; Rom. 14:4 ¹³ Acts 4:19; 5:29; 1Co. 7:23; Mt. 15:9

¹⁴ Col. 2:20-23 ¹⁵ 1Co. 3:5; 2Co. 1:24

3. They who
upon pretense of Christian liberty do practice any sin,
or cherish any sinful lust,
as they do thereby pervert the main design of the Grace of the Gospel
to their own destruction,¹⁶
so they wholly destroy the end of Christian liberty,
which is, that
being delivered out of the hands of all our enemies,
we might serve the Lord
without fear,
in holiness, and righteousness before Him,
all the days of our Life.¹⁷

¹⁶ Rom. 6:1-2 ¹⁷ Gal. 5:13; 2Pe. 2:18-21

CHAPTER 22 -- Of Religious Worship and the Sabbath Day

1. The light of nature shows that there is a God,
who
has lordship and sovereignty over all;
is just, good, and does good to all;
and is therefore to be feared, loved, praised, called upon, trusted in, and served,
with all the heart,
and all the soul,
and with all the might. ¹
But the acceptable way of worshipping the true God is instituted by Himself; ²
and so limited by His own revealed will,
that He may not be worshipped
according to
the imaginations and devices of men,
nor the suggestions of Satan,
under any visible representations,
or any other way not prescribed in the Holy Scriptures. ³

¹ Jer. 10:7; Mark 12:33 ² Dt. 12:32 ³ Ex. 20:4-6

2. Religious worship is to be given to God the Father, Son, and Holy Spirit,
and to Him alone; ⁴
not to angels, saints, or any other creatures; ⁵
and
since the fall,
not without a mediator, ⁶
nor in the mediation of any other but Christ alone. ⁷

⁴ Mt. 4:9-10; John 6:23; Mt. 28:19 ⁵ Rom. 1:25; Col. 2:18; Rev. 19:10

⁶ John 14:6 ⁷ 1Ti. 2:5

3. Prayer with thanksgiving,
being one special part of natural worship,
is by God required of all men. ⁸
But
that it may be accepted,
it is to be made
in the Name of the Son, ⁹
by the help of the Spirit, ¹⁰
according to His will; ¹¹
with understanding, reverence, humility, fervency, faith, love, and perseverance;
and
when with others,
in a known tongue. ¹²

⁸ Ps. 95:1-7; Ps. 65:2 ⁹ John 14:13, 14 ¹⁰ Rom. 8:26 ¹¹ John 5:14

¹² 1 Co. 14:16-17

4. Prayer is to be made for things lawful,
and for all sorts of men living, or that shall live hereafter; ¹³
but not for the dead, ¹⁴
nor for those of whom it may be known that they have sinned the sin to
death. ¹⁵

¹³ 1Ti. 2:1-2; 2 Sam. 7:29 ¹⁴ 2 Sam. 12:21-23 ¹⁵ 1 John 5:16

5. The reading of the Scriptures, ¹⁶
preaching,
and hearing the Word of God, ¹⁷
teaching and admonishing one another in psalms, hymns and spiritual
songs,
singing with grace in our hearts to the Lord; ¹⁸
as also the administration of baptism, ¹⁹
and the Lord's Supper, ²⁰
are all parts of religious worship of God,
to be performed in obedience to Him,
with understanding,
faith,
reverence and godly fear;
moreover solemn humiliation with fastings, ²¹
and thanksgiving upon special occasions,
ought to be used in a holy and religious manner. ²²

¹⁶ 1Ti. 4:13 ¹⁷ 1Ti. 4:2; Luke 8:18 ¹⁸ Col. 3:16; Eph. 5:19 ¹⁹ Mt. 28:19-20
²⁰ 1 Co. 11:26 ²¹ Esth. 4:16; Joel 2:12 ²² Ex. 15:1; Ps. 107

6. Neither prayer nor any other part of religious worship
is now
under the gospel
tied to,
or made more acceptable by any place in which it is performed,
or towards which it is directed;
but God is to be worshipped everywhere in Spirit and in truth; ²³
as in private families ²⁴ daily, ²⁵
and in secret each one by himself, ²⁶
so more solemnly in the public assemblies,
which are not carelessly nor willfully to be neglected or
forsaken,
when God by His Word or providence calls to it. ²⁷

²³ John 4:21; Mal. 1:11; 1Ti. 2:8 ²⁴ Acts 10:2 ²⁵ Mt. 6:11; Ps. 55:17 ²⁶ Mt. 6:6
²⁷ Heb. 10:25; Acts 2:42

7. As it is of the law of nature, that in general a proportion of time,
by God's appointment,
be set a part for the Worship of God,
so
by His Word
in a positive, moral, and perpetual commandment,
binding all men in all ages,
He has particularly appointed one day in seven for a Sabbath
to be kept holy to Him,²⁸
which
from the beginning of the world to the resurrection of Christ
was the last day of the week,
and
from the resurrection of Christ
was changed into the first day of the week
which is called the Lord's Day;²⁹
and 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.

²⁸ Ex. 20:8 ²⁹ 1Co. 16:1-2; Acts 20:7; Rev. 1:10

8. The Sabbath is then kept holy to the Lord, when men,
after a due preparing of their hearts,
and ordering their common affairs beforehand,
do not only observe a holy rest all the day,
from their own works, words, and thoughts, about their worldly
employment and recreations,³⁰
but also are taken up the whole time in the public and private exercises of
His worship, and in the duties of necessity and mercy.³¹

³⁰ Is. 58:13; Neh. 13:15-23 ³¹ Mt. 12:1-13

CHAPTER 23 -- Of Lawful Oaths and Vows

1. A lawful Oath is a part of religious worship,
in which the person swearing in truth, righteousness, and judgment,
solemnly calls God to witness what he swears; ¹
and to judge him according to the truth or falseness of it. ²

¹ Ex. 20:7; Dt. 10:20; Jer. 4:2 ² 2 Ch. 6:22-23

2. The Name of God only is that by which men ought to swear;
and therein it is to be used,
with all holy fear and reverence;
therefore to swear vainly or rashly by that glorious, and dreadful name,
or to swear at all by any other thing, is sinful and to be abhorred; ³
yet as in matter of weight and moment for confirmation of truth,
and ending all strife, an oath is warranted by the Word of God; ⁴
so a lawful oath
being imposed, by lawful authority, in such matters,
ought to be taken. ⁵

³ Mt. 5:34, 37; James 5:12 ⁴ Heb. 6:16; 2Co. 1:23 ⁵ Neh. 13:25

3. Whosoever takes an oath warranted by the Word of God, ought duly to
consider the weightiness of so solemn an act,
and therein to affirm^{xxxvi} nothing, but what he knows to be the truth;
for that by rash, false, and vain oaths the Lord is provoked,
and for them this land mourns. ⁶

⁶ Lev. 19:12; Jer. 23:10

4. An oath is to be taken in the plain and common sense of the words,
without equivocation or mental reservation. ⁷

⁷ Ps. 24:4

5. A vow,
which is not to be made to any creature,
but to God alone,
is to be made and performed with all religious care and faithfulness; ⁸
but popish monastical vows
of perpetual single life, ⁹
professed¹⁰ poverty,
and regular obedience,
are so far from being degrees of higher perfection,
that they are superstitious and sinful snares,
in which no Christian may entangle himself. ¹¹

⁸ Ps. 76:11; Gen. 28:20-22 ⁹ 1Co. 7:2, 9 ¹⁰ Eph. 4:28 ¹¹ Mt. 19:11

CHAPTER 24 -- Of the Governing Authorities^{xxxvii}

1. God,
the supreme Lord and King of all the world,
has ordained governing authorities to be
under Him,
over the people,
for His own glory and the public good;
and
to this end
has armed them with the power of the sword,
for defense and encouragement of them that do good,
and for the punishment of evil doers. ¹

¹Rom. 13:1-4

2. It is lawful for Christians to accept and execute the office of a governing authority when called to it;
in the management of which,
as they ought especially to maintain justice and peace, ²
according to the wholesome laws of each state and nation,^{xxxviii}
so for that end they may lawfully now,
under the New Testament,
wage war upon just and necessary occasions. ³

²2 Sa. 23:3; Ps. 82:3-4 ³Luke 3:14

3. Governing authorities being set up by God for the aforementioned ends;
subjection,
in all lawful things commanded by them,
ought to be yielded by us in the Lord,
not only for wrath,
but for conscience sake; ⁴
and we ought to make supplications and prayers for kings and all that are in authority,
that
under them
we may live a quiet and peaceable life,
in all godliness and honesty. ⁵

⁴Rom. 13:5-7; 1Pe. 2:17 ⁵1Ti. 2:1-2

CHAPTER 25 -- Of Marriage

1. Marriage is to be between one man and one woman;
neither is it lawful for any man to have more then one wife,
nor for any woman to have more then one husband at the same time. ¹

¹Gen. 2:24; Mal. 2:15; Mt. 19:5-6

2. Marriage was ordained
for the mutual help of husband and wife, ²
for the increase of mankind, with a legitimate reproduction, ^{xxxix} ³
and for preventing of uncleanness. ⁴

² Gen. 2:18 ³ Gen 1:28 ⁴ 1Co. 7:2, 9

3. It is lawful for all sorts of people to marry,
who are able with judgment to give their consent; ⁵
yet it is the duty of Christians to marry in the Lord; ⁶
and therefore
such as profess the true religion,
should not marry with unbelievers, ^{xi} or idolaters;
neither should such as are godly be unequally yoked,
by marrying with such as are wicked in their life,
or maintain damnable heresy. ⁷

⁵ Heb. 13:4; 1Ti. 4:3 ⁶ 1Co. 7:39 ⁷ Neh. 13:25-27

4. Marriage ought not to be within the degrees of family or blood relation, ^{xli}
or affinity, forbidden in the Word; ⁸
nor can such incestuous marriage ever be made lawful
by any law of man or consent of parties,
so as those persons may live together as man and wife. ⁹

⁸ Lev. 18 ⁹ Mark 6:18; 1Co. 5:1

CHAPTER 26 -- Of the Church

1. The catholic or universal church,
which
(with respect to the internal work of the Spirit and truth of grace)
may be called invisible,
consists of the whole number of the elect,
that have been, are, or shall be gathered into one, under Christ, the head of
it;
and is the spouse, the body, the fullness of Him that fills all in all. ¹

¹ Heb. 12:23; Col. 1:18; Eph. 1:10, 22-23; 5:23, 27, 32

2. All persons
throughout the world,
professing the faith of the Gospel, and obedience to God by Christ
according to it,
not destroying their own profession
by any errors dismantling^{xlii} the foundation,
or unholiness of behavior,^{xliii}
are and may be called visible saints;²
and of such ought all particular congregations to be constituted.³

² 1Co. 1:2; Acts 11:26 ³ Rom. 1:7; Eph. 1:20-22

3. The purest churches under heaven are subject to mixture and error;⁴
and some have so degenerated as to become no churches of Christ,
but synagogues of Satan;⁵
nevertheless Christ always has had, and ever shall have a kingdom in this
world, to the end of it, of such as believe in Him, and make profession of
His Name.⁶

⁴ 1Co. 15; Rev. chs.2, 3 ⁵ Rev. 18:2; 2Th. 2:11-12 ⁶ Mt. 16:18; Ps. 72:17; Ps.
102:28; Rev. 12:17

4. The Lord Jesus Christ is the Head of the Church,
in whom,
by the appointment of the Father,
all power for the
calling, institution, order, or government of the Church,
is invested in a supreme and sovereign manner;⁷
neither can the Pope of Rome
in any sense
be head of it,
but is [he] * ... that exalts himself in the church against Christ, and all that
is called God;
whom the Lord shall destroy with the brightness of His coming.⁸

* [We would take exception to the language 'that antichrist, that man of sin, and son of perdition' and have edited accordingly. While we agree that the Pope is contrary to Christ and nearly everything for which He stands, we do not agree that the pope, either generally or specifically, can be categorically identified as the Antichrist.]

⁷ Col. 1:18; Mt. 28:18-20; Eph. 4:11-12 ⁸ 2Th. 2:3-9

5. In the execution of this power
 wherewith He is so entrusted,
the Lord Jesus calls
 out of the world
 to Himself,
 through the ministry of His Word,
 by His Spirit,
those that are given to Him by His Father,⁹
 that they may walk before Him in all the ways of obedience,
 which He prescribes to them in His Word.¹⁰
Those thus called, He commands to walk together in particular societies, or
churches,
 for their mutual edification,
 and the due performance of that public worship,
 which He requires of them in the world.¹¹

⁹ John 10:16; 12:32 ¹⁰ Mt. 28:20 ¹¹ Mt. 18:15-20

6. The members of these Churches are saints by calling,
 visibly manifesting and evidencing
 (in and by their profession and walking)
 their obedience to that call of Christ;¹²
and do willingly consent to walk together
 according to the appointment of Christ,
 giving up themselves to the Lord, and one to another,
 by the will of God,
 in professed subjection to the ordinances of the Gospel.¹³

¹² Rom. 1:7; 1Co. 1:2 ¹³ Acts 2:41-42; 5:13-14; 2Co. 9:13

7. To each of these Churches thus gathered,
 according to His mind declared in His Word,
He has given all that power and authority,
 which is any way needful for their carrying on that order in worship and
 discipline,
 which He has instituted for them to observe;
 with commands and rules for the due and right exerting, and
 executing of that power.¹⁴

¹⁴ Mt. 18:17-18; 1Co. 5:4-5, 13; 2Co. 2:6-8

8. A particular church,
gathered and completely organized according to the mind of Christ,
consists of officers and members;
And the officers
appointed by Christ
to be chosen and set apart by the Church (so called and gathered),
for the peculiar administration of ordinances, and execution of
power, or duty,
which He entrusts them with, or calls them to,
to be continued to the end of the world
are Overseers^{xliv} or Elders, and Deacons. ¹⁵

¹⁵ Acts 20:17, 28; Phil. 1:1

9. The way appointed by Christ for the calling of any person,
fitted and gifted by the Holy Spirit,
to the Office of Overseer, or Elder, in a Church,
is, that he be chosen to it by the common vote^{xlv} of the Church itself; ¹⁶ *
and solemnly set apart by fasting and prayer,
with imposition of hands of the Eldership of the Church,
if there are any previously recognized as such;^{xlvi} ¹⁷
And of a Deacon that he be chosen by the like vote,
and set apart by prayer, and the like imposition of hands. ¹⁸

* [We do not believe that the combined teaching of Scripture warrants this conclusion. Rather, the Elders of a local church are to take the lead in developing, identifying and examining candidates; they are also to solicit feedback from the church body. In the end, the 'appointment' is the responsibility of the eldership.]

¹⁶ Acts 14:23 ¹⁷ 1Ti. 4:14 ¹⁸ Acts 6:3, 5-6

10. The work of Pastors being constantly to attend the service of Christ,
in His churches,
in the ministry of the Word, and prayer,
with watching for their souls,
as they that must give an account to Him; ¹⁹
it is incumbent on the churches to whom they minister,
not only to give them all due respect,
but also to communicate to them of all their good things
according to their ability, ²⁰
so as they may have a comfortable supply,
without being themselves entangled in secular affairs; ²¹
and may also be capable of exercising hospitality toward others; ²²
and this is required by the law of nature,
and by the express order of our Lord Jesus,
who has ordained that they that preach the Gospel should live of the
Gospel. ²³

¹⁹ Acts 6:4; Heb. 13:17 ²⁰ 1Ti. 5:17-18; Gal 6:6-7 ²¹ 2Ti. 2:4 ²² 1Ti. 3:2

²³ 1Co. 9:6-14

11. Although it is incumbent on the overseers or pastors of the churches, to be urgent in preaching the Word, by way of office, yet the work of preaching the Word is not so peculiarly confined to them, but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it. ²⁴

²⁴ Acts 11:19-21; 1Pe. 4:10-11

12. As all believers are bound to join themselves to particular Churches, when and where they have opportunity so to do; So all that are admitted to the privileges of a Church, are also under the censures and government of it, according to the Rule of Christ. ²⁵

²⁵ 1Th. 5:14; 2Th. 3:6, 14-15

13. No Church-members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any Church order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow-members; but to wait upon Christ, in the further proceeding of the Church. ²⁶

²⁶ Mt. 18:15-17; Eph. 4:2-3

14. As each church, and all the members of it are bound to pray continually for the good and prosperity of all the churches of Christ, ²⁷ in all places, and upon all occasions to further it (every one within the bounds of their places, and callings, in the exercise of their gifts and graces) so the churches, when planted by the providence of God, so as they may enjoy opportunity and advantage for it, ought to hold communion among themselves, for their peace, increase of love, and mutual edification. ²⁸

²⁷ Eph. 6:18; Ps. 122:6 ²⁸ Rom. 16:1-2; 3 John 8-10

15. In cases of difficulties or differences,
either in point of doctrine or administration,
in which either the churches in general are concerned,
or any one church, in their peace, union, and edification;
or any member or members of any church are injured,
in or by any proceedings in censures not agreeable to truth and
order;
it is according to the mind of Christ,
that many churches holding communion together, do,
by their messengers,
meet to consider, and give their advice in or about that matter in
difference, to be reported to all the churches concerned; ²⁹
nevertheless 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 to impose their determination on the churches or officers. ³⁰

²⁹ Acts 15:2, 4, 6, 22-23, 25 ³⁰ 2Co. 1:24; 1 John 4:1

CHAPTER 27 -- Of the Communion of Saints

1. All saints that are united to Jesus Christ, their Head,
by His Spirit, and faith;
although they are not made thereby one person with Him,
have fellowship in His graces, sufferings, death, resurrection, and glory; ¹
and,
being united to one another in love,
they have communion in each others gifts and graces, ²
and are obliged to the performance of such duties,
public and private,
in an orderly way,
as do contribute^{xlvii} to their mutual good,
both in the inward and outward man. ³

¹ 1 John 1:3; John 1:16; Phil. 3:10; Rom. 6:5-6 ² Eph. 4:15-16; 1 Co. 12:7; 1 Co. 3:21-23 ³ 1Th. 5:11, 14; Rom. 1:12; 1 John 3:17-18; Gal 6:10

2. Saints

by profession

are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;⁴

as also in relieving each other in outward things

according to their several abilities, and necessities;⁵

which communion,

according to the rule of the gospel,

though especially to be exercised by them,

in the relations in which they stand, whether in families,⁶ or

churches;⁷

yet

as God offers 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, does not take away or infringe the title or propriety which each man has in his goods and possessions.⁸

⁴ Heb. 10:24-25; 3:12-13 ⁵ Acts 12:29-30 ⁶ Eph. 6:4 ⁷ 1 Co. 12:14-27

⁸ Acts 5:4; Eph. 4:28

CHAPTER 28 -- Of Baptism and the Lord's Supper

1. Baptism and the Lord's Supper are ordinances of positive and sovereign institution;

appointed by the Lord Jesus the only lawgiver,

to be continued in His Church to the end of the world. ¹

¹ Mt. 28:19-20; 1Co. 11:26

2. These holy appointments are to be administered by those only who are qualified and called to it, according to the commission of Christ. ²

² Mt. 28:19; 1Co. 4:1

CHAPTER 29 -- Of Baptism

1. Baptism is an ordinance of the New Testament,
ordained by Jesus Christ,
to be
to the party baptized,
a sign
of his fellowship with Him
in His death and resurrection;
of his being engrafted into Him; ³
of remission of sins; ⁴
and of his giving up to God,
through Jesus Christ,
to live and walk in newness of life. ⁵

³ Rom. 6:3-5; Col. 2:12; Gal. 3:27 ⁴ Mark 1:4; Acts 26:16 ⁵ Rom. 6:2, 4

2. Those who do actually profess
repentance towards God,
faith in,
and obedience to our Lord Jesus,
are the only proper subjects of this ordinance. ⁶

⁶ Mark 16:16; Acts 8:36-37

3. The outward element to be used in this ordinance is water,
in which the party is to be baptized,
in the name of the Father, and of the Son, and of the Holy Spirit. ⁷

⁷ Mat 28:19-20; Acts 8:38

4. Immersion, or dipping of the person in water, is necessary to the due
administration of this ordinance. ⁸

⁸ Mt. 3:16; John 3:23

CHAPTER 30 -- Of the Lord's Supper

1. The supper of the Lord Jesus was instituted by Him the same night in which He was betrayed,
to be observed in His churches to the end of the world,
for the
perpetual remembrance and showing forth the sacrifice of Himself in His death,¹
confirmation of the faith of believers in all the benefits of it,
their spiritual nourishment and growth in Him,
their further engagement in, and to, all duties which they owe to Him;
and to be a bond and pledge of their communion with Him,
and with each other.²

¹1Co. 11:23-26 ²1Co. 10:16-17, 21

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 living^{xlvi} or
dead;
but only a memorial of that one offering up of Himself by Himself,
upon the cross,
once for all;³
and a spiritual offering^{xlvi} of all possible praise to God for the same.⁴
So that the popish sacrifice of the mass, as they call it, is most abominable,
injurious to Christ's own only sacrifice
the alone propitiation for all the sins of the elect.

³Heb. 9:25-26, 28 ⁴1 Co. 11:24; Mt. 26:26-27

3. The Lord Jesus has,
in this ordinance,
appointed His ministers to pray,
and bless the elements of bread and wine,
and thereby to set them apart
from a common
to a holy use,
and to take and break the bread;
to take the cup,
and,
they communicating also themselves,
to give both to the communicants.⁵

⁵1Co. 11:23-26

4. The denial of the cup to the people,
worshipping the elements,
the lifting them up,
or carrying them about for adoration,
and reserving them for any pretended religious use,
are all contrary to the nature of this ordinance,
and to the institution of Christ. ⁶

⁶ Mat 26:26-28; Mt. 15:9; Ex. 20:4-5

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 sometimes called by the name of the things they represent,
namely, the body and blood of Christ, ⁷
albeit,
in substance and nature,
they still remain truly and only bread and wine, as they were before. ⁸

⁷ 1Co. 11:27 ⁸ 1Co. 11:26, 28

6. That doctrine which maintains a change of the substance of bread and
wine,
into the substance of Christ's body and blood,
commonly called transubstantiation,
by consecration of a priest,
or by any other way,
is repugnant not to Scriptures alone, ⁹
but even to common sense and reason;
overthrows the nature of the ordinance,
and has been and is the cause of manifold superstitions, even of gross
idolatries. ¹⁰

⁹ Acts 3:21; Luke 24:6, 39 ¹⁰ 1Co. 11:24, 25

7. Worthy receivers,
outwardly partaking of the visible elements in this ordinance,
do then also
inwardly by faith,
really and indeed,
yet not carnally and corporally,
but spiritually
receive, and feed upon Christ crucified,
and all the benefits of His death;
the body and blood of Christ
being then not corporally or carnally,
but spiritually present to the faith of believers,
in that ordinance,
as the elements themselves are to their outward senses. ¹¹

¹¹ 1Co. 10:16; 11:23-26

8. All ignorant and ungodly persons,
as they are unfit to enjoy communion with Christ,
so are they unworthy of the Lord's table,
and cannot,
without great sin against Him,
while they remain such,
partake of these holy mysteries, or be admitted to them; ¹²
thus, those who shall receive unworthily are guilty of the body and blood of
the Lord,
eating and drinking judgment to themselves. ¹³

¹² 2 Co. 6:14-15 ¹³ 1Co. 11:29; Mt. 7:6

**CHAPTER 31 -- Of the State of Man after Death and of the
Resurrection of the Dead**

1. The bodies of men after death return to dust, and see corruption; ¹
but their souls,
 which neither die nor sleep,
 having an immortal subsistence,
immediately return to God who gave them. ²
The souls of the righteous
 being then made perfect in holiness,
are received into paradise,
 where they are with Christ,
 and behold the face of God in light and glory;
 waiting for the full redemption of their bodies, ³
and the souls of the wicked are cast into hell;
 where they remain in torment and utter darkness,
 reserved to the judgment of the great day; ⁴
besides these two places,
 for souls separated from their bodies,
the Scriptures acknowledge none.

¹ Gen. 3:19; Acts 13:36 ² Eccl. 12:7 ³ Luke 23:43; 2Co. 5:1, 6, 8; Phil. 1:23;
Heb. 12:23 ⁴ Jude 6, 7; 1Pe. 3:19; Luke 16:23-24

2. At the last day
such of the Saints as are found alive shall not sleep, but be changed; ⁵
and all the dead shall be raised up with the same bodies, and none other; ⁶
 although with different qualities,
 which shall be united again to their souls for ever. ⁷

⁵ 1Co. 15:51-52; 1Th. 4:17 ⁶ Job 19:26-27 ⁷ 1Co. 15:42-43

3. The bodies of the unjust shall,
 by the power of Christ,
be raised to dishonor;
the bodies of the just,
 by His Spirit,
to honor,
and be made conformable to His own glorious Body. ⁸

⁸ Acts 24:15; John 5:28-29; Phil. 3:21

CHAPTER 32 -- Of the Last Judgment

1. God has appointed a day in which He will judge the world in righteousness, by Jesus Christ; ¹
to whom all power and judgment is given of the Father;
in which day, not only the apostate angels shall be judged; ²
but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ,
to give an account of their thoughts, words, and deeds,
and to receive according to what they have done in the body,
whether good or evil. ³

¹ Acts 17:31; John 5:22, 27 ² 1 Co. 6:3; Jude 6 ³ 2 Co. 5:10; Eccl. 12:14; Mt. 12:36; Rom. 14:10-12; Mt. 25:32

2. The end of God's appointing this day is for the manifestation of the glory of His mercy,
in the eternal salvation of the elect;
and of His justice,
in the eternal damnation of the reprobate,
who are wicked and disobedient; ⁴
for then shall the righteous go into everlasting life,
and receive that fullness of joy and glory with everlasting reward,
in the presence of the Lord;
but the wicked,
who do not know God,
and do not obey the gospel of Jesus Christ,
shall be cast into eternal torments, ⁵
and punished with everlasting destruction,
from the presence of the Lord,
and from the glory of His power. ⁶

⁴ Rom. 9:22-23 ⁵ Mt. 25:21, 34; 2Ti. 4:8 ⁶ Mt. 25:46; Mark 9:48; 2Th. 1:7-10

3. As Christ would have us to be certainly persuaded that there shall be a day of judgment,
both to deter all men from sin, ⁷
and for the greater consolation of the godly in their adversity, ⁸
so will He have that day unknown to men,
that they may shake off all carnal security,
and be always watchful,
because they do not know at what hour the Lord will come, ⁹
and may ever be prepared to say,
"Come Lord Jesus, Come quickly, Amen." ¹⁰

⁷ 2Co. 5:10-11 ⁸ 2Th. 1:5-7 ⁹ Mark 13:35-37; Luke 13:35-36

¹⁰ Rev. 22:20

ENDNOTES

ⁱ Since it was originally, 'sundry times and in divers manners,' a direct quote of the King James at Hebrews 1:1, we have updated it with a modern translation (NASB).

ⁱⁱ Originally, 'consent.'

ⁱⁱⁱ Originally, 'vulgar.'

^{iv} Originally, 'discover.'

^v Originally, 'discovery.'

^{vi} Originally, 'surety.'

^{vii} Originally, 'denominated.'

^{viii} Originally, 'communicate.'

^{ix} Originally, 'consonant.'

^x Originally, 'mutable.'

^{xi} Originally, 'translates.'

^{xii} Originally, 'determining.'

^{xiii} Originally, 'vouchsafed.'

^{xiv} Originally, 'mortified.'

^{xv} Originally, 'quickenened.'

^{xvi} Originally, 'divers.'

^{xvii} Originally, 'does good and sins not.'

^{xviii} Originally, 'yet are they not hereupon to grow negligent.'

^{xix} Originally, 'supererogate.'

^{xx} Originally, 'Yet notwithstanding the persons of believers ...'

^{xxi} Originally, 'unblameable and unreprouable.'

^{xxii} Originally, 'meet.'

^{xxiii} Originally, 'engraven.'

^{xxiv} Originally, 'divers.'

^{xxv} Originally, 'intermitted.'

^{xxvi} Originally, 'divers.'

^{xxvii} Originally, 'abrogated.'

^{xxviii} Originally, 'sundry.'

^{xxix} Originally, 'discovering.'

^{xxx} Originally, 'unallayed rigor.'

^{xxxi} Originally, 'begetting.'

^{xxxii} See endnote i.

^{xxxiii} Originally, 'annexed.'

^{xxxiv} Originally, 'insuperable.'

^{xxxv} Originally, 'rigor.'

^{xxxvi} Originally, 'avouch.'

^{xxxvii} In this chapter, 'governing authority' has replaced the vague and archaic 'magistrate' (again a term borrowed from the KJV).

xxxviii Originally, 'kingdom and commonwealth.'

xxxix Originally, 'issue.'

xl Originally, 'infidels.'

xli Originally, 'consanguinity.'

xlii Originally, 'everting.'

xliii Originally, 'conversation.'

xliv Originally, 'bishops.'

xlv Originally, 'suffrage.'

xlvi Originally, 'before constituted therein.'

xlvii Originally, 'conduce.'

xlviii Originally, 'quick.'

xlix Originally, 'oblation.'