

1646 Westminster Confession of Faith

COMPARED WITH OTHER CONFESSIONS

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KEY

Westminster Confession 1646 (Black)

American Revision of Westminster Confession 1788 (Purple)

London Baptist Confession 1689 (Blue)

39 Articles of Religion 1571 (Red)

Chapter I: the Holy Scripture

SUFFICIENCY OF HOLY SCRIPTURES

I. Although the light of nature and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men unexcusable;[a] yet are they not sufficient to give that knowledge of God and of His will, which is necessary unto salvation.[b] Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal Himself, and to declare that His will unto His Church;[c] and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing:[d] which maketh the Holy Scripture to be most necessary;[e] those former ways of God's revealing His will unto His people being now ceased.[f]

[a] Rom. 2:14, 15; Rom. 1:19, 20; Ps. 19:1, 2, 3; Rom. 1:32, with chap. 2:1; [b] I Cor. 1:21; I Cor. 2:13, 14; [c] Heb. 1:1; [d] Prov. 22:19, 20, 21; Luke 1:3, 4; Rom. 15:4; Matt. 4:4, 7, 10; Isa. 8:19, 20; [e] II Tim. 3:15; II Pet. 1:19; [f] Heb. 1:1, 2

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 are they not sufficient to give that knowledge of God and his will which is necessary unto salvation. 2 Therefore it pleased the Lord at sundry times and in divers manners to reveal himself, and to declare that his will unto his church; 3 and 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 writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing his will unto his people being now ceased. 4

1. 2 Timothy 3:15-17; Isaiah 8:20; Luke 16:29, 31; Ephesians 2:202. Romans 1:19-21; Romans 2:14-15; Psalms 19:1-33. Hebrews 1:14. Proverbs 22:19-21; Romans 15:4; 2 Peter 1:19-20

6. OF THE SUFFICIENCY OF THE HOLY SCRIPTURES FOR SALVATION.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

OLD TESTAMENT & NEW TESTAMENT

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

Of the New Testament:

The Gospels according to Matthew, Mark, Luke, John. The Acts of the Apostles. Paul's Epistles To the Romans, Corinthians I., Corinthians II., Galatians, Ephesians, Philippians, Colossians, Thessalonians I., Thessalonians II., To Timothy I., To Timothy II., To Titus, To Philemon, The Epistle to the Hebrews The Epistle of James, The first and second Epistles of Peter, The first, second, and third Epistles of John, The Epistle of Jude, The Revelation of John

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

[a] Luke 16:29, 31; Eph. 2:20; Rev. 22:18, 19; II Tim. 3:16

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

OF THE OLD TESTAMENT

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Solomon, 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, I Corinthians, II Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians, II Thessalonians, I Timothy, II Timothy, To Titus, To Philemon, The Epistle to the Hebrews, 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 of which are given by the inspiration of God, to be the rule of faith and life. 5

5. 2 Timothy 3:16

6. OF THE SUFFICIENCY OF THE HOLY SCRIPTURES FOR SALVATION.

Of the Names and Number of the Canonical Books.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The First Book of Esdras, The Second Book of Esdras, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes or Preacher, Cantica, or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less.

All the Books of the New Testament, as they are commonly received, we do receive, and account them for Canonical.

7. OF THE OLD TESTAMENT.

The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man.

Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises.

Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

APOCRYPHA

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

[a] Luke 24:27, 44; Rom. 3:2; II Pet. 1:21

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. Luke 24:27, 44; Romans 3:2

6. OF THE SUFFICIENCY OF THE HOLY SCRIPTURES FOR SALVATION.

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras, The Fourth Book of Esdras, The Book of Tobias, The Book of Judith, The rest of the Book of Esther, The Book of Wisdom, Jesus the Son of Sirach, Baruch the Prophet, The Song of the Three Children, The Story of Susanna, Of Bel and the Dragon, The Prayer of Manasses, The First Book of Maccabees, The Second Book of Maccabees

TESTIMONY OF GOD TO AUTHORITY OF SCRIPTURE

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

[a] II Pet. 1:19, 21; II Tim. 3:16; I John 5:9; I Thess. 2:13

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 God (who is truth itself), the author thereof; therefore it is to be received because it is the Word of God. 7

7. 2 Peter 1:19-21; 2 Timothy 3:16; 2 Thessalonians 2:13; 1 John 5:9

TESTIMONY OF CHURCH TO AUTHORITY SCRIPTURE

V. We may be moved and induced by the testimony of the Church to a high and reverent esteem of the Holy Scripture.[a] And the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is, to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God: yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.[b]

[a] I Tim. 3:15. [b] I John 2:20, 27; John 16:13, 14; I Cor. 2:10, 11, 12; Isa. 59:21

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

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

WHOLE COUNSEL OF GOD

VI. The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture:

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:

unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.[a] 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:[b] 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.[c]

unto 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

[a] II Tim. 3:15, 16, 17; Gal. 1:8, 9; II Thess. 2:2. [b] John 6:45, I Cor. 2:9 to 12. [c] I Cor. 11:13, 14; I Cor. 14:26, 40.

9. 2 Timothy 3:15-17; Galatians 1:8-910. John 6:45; 1 Corinthians 2:9-1211. 1 Corinthians 11:13-14; 1 Corinthians 14:26,40

CLARITY OF SALVATION DOCTRINE IN SCRIPTURE

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

[a] II Pet. 3:16. [b] Psalm 119:105, 130.

7. All things in Scripture are not alike plain in themselves, nor alike clear unto 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. 2 Peter 3:1613. Psalms 19:7; Psalms 119:130

AUTHORITY OF ORIGINAL LANGUAGES

VIII. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which, at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and, by His singular care and providence kept pure in all ages, are therefore authentical;[a] so as, in all controversies of religion, the Church is finally to appeal unto them.[b] But, because these original tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded, in the fear of God, to read and search them,[c] therefore they are to be translated into the vulgar language of every nation unto which they come,[d] that the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner;[e] and, through patience and comfort of the Scriptures, may have hope.[f]

[a] Matt. 5:18. [b] Isa. 8:20; Acts 15:15; John 5:39, 46. [c] John 5:39. [d] I Cor. 14:6, 9, 11, 12, 24, 27, 28. [e] Col. 3:16. [f] Rom. 15:4.

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 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, 16 and search them, 17 therefore they are to be translated into the vulgar language of every nation unto 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. Romans 3:215. Isaiah 8:2016. Acts 15:1517. John 5:3918. 1 Corinthians 14:6, 9, 11-12, 24, 2819. Colossians 3:16

SCRIPTURE TO INTERPRET SCRIPTURE

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

[a] II Pet. 1:20, 21; Acts 15:15, 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. 2 Peter 1:20-21; Acts 15:15-16

SUPREME AUTHORITY OF SCRIPTURE

X. The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined; and in whose sentence we are to rest; can be no other but the

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 Spirit speaking in the Scripture.[a]

Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved. 21

[a] Matt. 22:29, 31; Eph. 2:20 with Acts 28:25.

[a] Matt. 22:29, 31; Eph. 2:20 with Acts 28:25.

8. OF THE THREE CREEDS.

The Three Creeds, Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

Chapter II: God, and of the Holy Trinity

ATTRIBUTES OF GOD

I. There is but one only,[a] living, and true God:[b]

1. The Lord our God is but one only living and true God; 1 whose subsistence is in and of Himself,

who is infinite in being and perfection,[c]

2 infinite in being and perfection; whose essence cannot be comprehended by any but Himself; a most pure spirit,[d] invisible,[e] without body, parts,[f] or passions,[g]

3 a most pure spirit, 4 invisible, without body, parts, or passions,

immutable,[h] immense,[i] eternal,[k] incomprehensible,[l] almighty,[m]

who only hath immortality, dwelling in the light which no man can approach unto; 5 who is immutable, 6 immense, 7 eternal, 8 incomprehensible, almighty,

most wise,[n] most holy,[o]

9 every way infinite, most holy, 10 most wise,

most free,[p] most absolute,[q] working all things according to the counsel of His own immutable and most righteous will,[r] for His own glory;[s] most loving,[t] gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin;[u] the rewarder of them that diligently seek Him;[w] and withal, most just and terrible in His judgments,[x] hating all sin,[y] and who will by no means clear the guilty.[z]

most free, most absolute; working all things according to the counsel of His own immutable and most righteous will, 11 for His own glory; 12 most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him, 13 and withal most just and terrible in His judgments, 14 hating all sin, 15 and who will by no means clear the guilty. 16

[a] Deut. 6:4; I Cor. 8:4, 6; [b] I Thess. 1:9; Jer. 10:10; [c] Job 11:7, 8, 9; Job 26:14; [d] John 4:24; [e] I Tim. 1:17; [f] Deut. 4:15, 16; John 4:24, with Luke 24:39; [g] Acts 14:11, 15; [h] James 1:17; Mal. 3:6; [i] I Kings 8:27; Jer. 23:23, 24; [k] Ps. 90:2; I Tim. 1:17; [l] Ps. 145:3; [m] Gen. 17:1; Rev. 4:8; [n] Rom. 16:27; [o] Isa. 6:3; Rev. 4:8; [p] Ps. 115:3; [q] Exod. 3:14; [r] Eph. 1:11; [s] Prov. 16:4; Rom. 11:36; [t] I John 4:8, 16; [u] Exod. 34:6, 7; [w] Heb. 11:6; [x] Neh. 9:32, 33; [y] Ps. 5:5, 6; [z] Nah. 1:2, 3; Exod. 34:7

1. 1 Corinthians 8:4, 6; Deuteronomy 6:42. Jeremiah 10:10; Isaiah 48:123. Exodus 3:144. John 4:245. 1 Timothy 1:17; Deuteronomy 4:15-166. Malachi 3:67. 1 Kings 8:27; Jeremiah 23:238. Psalms 90:29. Genesis 17:110. Isaiah 6:311. Psalm 115:3; Isaiah 46:1012. Proverbs 16:4; Romans 11:3613. Exodus 34:6-7; Hebrews 11:614. Nehemiah 9:32-3315. Psalms 5:5-616. Exodus 34:7; Nahum 1:2-3

1. OF FAITH IN THE HOLY TRINITY.

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

WORSHIP DUE TO GOD

II. God hath all life,[a] glory,[b] goodness,[c] blessedness,[d] in and of Himself; and is alone in and unto Himself all-sufficient, not standing in need of any creatures which He hath made,[e] nor deriving any glory from them,[f] but only manifesting His own glory in, by, unto, and upon them: He is the alone fountain of all being, of whom, through whom, and to whom are all things;[g] and hath most sovereign dominion over them, to do by them, for them, or upon them whatsoever Himself pleaseth.[h] In His sight all things are open and manifest;[i] His knowledge is infinite, infallible, and independent upon the creature,[k] so as nothing is to Him contingent, or uncertain.[l] He is most holy in all His counsels, in all His works, and in all His commands.[m] To Him is due from angels and men, and every other creature, whatsoever worship, service,

2. God, having all life, 17 glory, 18 goodness, 19 blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them, 20 but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things, 21 and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself 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 He is pleased to require of them.[n]

or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

[a] John 5:26; [b] Acts 7:2; [c] Ps. 119:68; [d] I Tim. 6:15; Rom. 9:5; [e] Acts 17:24, 25; [f] Job 22:2, 3; [g] Rom 11:36; [h] Rev. 4:11; I Tim. 6:15; Dan. 4:25, 35; [i] Heb. 4:13; [k] Rom. 11:33, 34; Ps. 147:5; [l] Acts 15:18; Ezek. 11:5; [m] Ps. 145:17; Rom. 7:12; [n] Rev. 5:12, 13, 14

17. John 5:2618. Psalms 148:1319. Psalms 119:6820. Job 22:2-321. Romans 11:34-3622. Daniel 4:25, 34-3523. Hebrews 4:1324. Ezekiel 11:5; Acts 15:1825. Psalms 145:1726. Revelation 5:12-14

GODHEAD

III. In the unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost.[a]

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:

The Father is of none, neither begotten, nor proceeding: the Son is eternally begotten of the Father:[b] the Holy Ghost eternally proceeding from the Father and the Son.[c]

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;

[a] I John 5:7; Matt. 3:16, 17; Matt. 28:19; II Cor. 13:14. [b] John 1:14, 18. [c] John 15:26; Gal. 4:6.

30 all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

27. 1 John 5:7; Matthew 28:19; 2 Corinthians 13:1428. Exodus 3:14; John 14:11; 1 Corinthians 8:629. John 1:14, 1830. John 15:26; Galatians 4:6

5. OF THE HOLY GHOST.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

Chapter III: Of God's Eternal Decree

GOD UNCHANGEABLY ORDAINS ALL THAT COMES TO PASS

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

[a] Eph. 1:11; Rom. 11:33; Heb. 6:17; Rom. 9:15, 18. [b] Jam. 1:13, 17; I John 1:5. [c] Acts 2:23; Matt. 17:12; Acts 4:27, 28; John 19:11; Prov. 16:33

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

1. Isaiah 46:10; Ephesians 1:11; Hebrews 6:17; Romans 9:15, 182. James 1:13; 1 John 1:53. Acts 4:27, 28; John 19:114. Numbers 23:19; Ephesians 1:3-5

GOD'S ETERNAL DECREE NOT BASED ON FOREKNOWLEDGE

II. Although God knows whatsoever may or can come to pass upon all supposed conditions,[a] yet hath He not decreed anything because He foresaw it as future, or as that which would come to pass upon such conditions.[b]

[a] Acts 15:18; I Sam. 23:11, 12; Matt. 11:21, 23. [b] Rom. 9:11, 13, 16, 18

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

5. Acts 15:186. Romans 9:11, 13, 16, 18

PREDESTINATION UNTO ETERNAL LIFE & CONDEMNATION

III. By the decree of God, for the manifestation of His glory, some men and angels[a] are predestinated unto everlasting life, and others fore-ordained to everlasting death.[b]

[a] I Tim. 5:21; Matt. 25:41. [b] Rom. 9:22, 23; Eph. 1:5, 6; Prov. 16:4

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. 1 Timothy 5:21; Matthew 25:348. Ephesians 1:5-69. Romans 9:22-23; Jude 4

PREDESTINATION ACCORDING TO UNCHANGEABLE DESIGN

IV. These angels and men, thus predestinated, and fore-ordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.[a]

[a] II Tim. 2:19; John 13:18

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. 2 Timothy 2:19; John 13:18

PREDESTINATION NOT BASED ON FORESIGHT OF FAITH, GOOD WORKS OR PERSEVERANCE

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen, in Christ, unto everlasting glory,[a] out of His mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving Him thereunto:[b] and all to the praise of His glorious grace.[c]

[a] Eph. 1:4, 9, 11; Rom. 8:30; II Tim. 1:9; I Thess. 5:9. [b] Rom. 9:11, 13, 16; Eph. 1:4, 9. [c] Eph. 1:6, 12

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, hath chosen in Christ unto everlasting glory, out of His mere free grace and love, 11 without any other thing in the creature as a condition or cause moving Him thereunto. 12

11. Ephesians 1:4, 9, 11; Romans 8:30; 2 Timothy 1:9; 1 Thessalonians 5:912. Romans 9:13, 16; Ephesians 2:5, 12

MEANS OF ELECTION FORE-ORDAINED

VI. As God hath appointed the elect unto glory, so hath He, by the eternal and most free purpose of His will, fore-ordained all the means thereunto.[a] Wherefore they who are elected, being fallen in Adam, are redeemed by Christ,[b] are effectually called unto faith in Christ by His Spirit working in due season, are justified, adopted, sanctified,[c] and kept by His power through faith, unto salvation.[d] Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.[e]

[a] I Pet. 1:2; Eph. 1:4, 5; Eph. 2:10; II Thess. 2:13. [b] I Thess. 5:9, 10; Titus 2:14. [c] Rom. 8:30; Eph. 1:5; II Thess. 2:13. [d] I Pet. 1:5. [e] John 17:9; Rom. 8:28 to the end; John 6:64, 65; John 10:26; John 8:47; I John 2:19

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

13. 1 Peter 1:2; 2 Thessalonians 2:1314. 1 Thessalonians 5:9-1015. Romans 8:30; 2 Thessalonians 2:1316. 1 Peter 1:517. John 10:26, 17:9, 6:64

CONDEMNATION OF REPROBATE FORE-ORDAINED

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

DOCTRINE OF PREDESTINATION TO BE HANDLED WITH CARE

[a] Matt. 11:25, 26; Rom. 9:17, 18, 21, 22; II Tim. 2:19, 20; Jude ver. 4; I Pet. 2:8

VIII. The doctrine of this high mystery of predestination is to be handled with special prudence and care,[a] that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election.[b] So shall this doctrine afford matter of praise, reverence, and admiration of God,[c] and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel.[d]

[a] Rom. 9:20; Rom. 11:33; Deut. 29:29. [b] II Pet. 1:10. [c] Eph. 1:6; Rom. 11:33. [d] Rom. 11:5, 6, 20; II Pet. 1:10; Rom. 8:33; Luke 10:20

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

18. 1 Thessalonians 1:4-5; 2 Peter 1:1019. Ephesians 1:6; Romans 11:3320. Romans 11:5-6, 2021. Luke 10:20

17. OF PREDESTINATION AND ELECTION.

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour.

Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

Chapter IV: Of Creation

CREATION OF THE WORLD IN 6 DAYS

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

[a] Heb. 1:2; John 1:2, 3; Gen. 1:2; Job. 26:13; Job. 33:4. [b] Rom. 1:20; Jer. 10:12; Ps. 104:24; Ps. 33:5, 6. [c] Gen. 1 chap.; Heb. 11:3; Col. 1:16; Acts 17:24

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; Hebrews 1:2; Job 26:132. Romans 1:203. Colossians 1:16; Genesis 1:31

CREATION OF MANKIND

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

[a] Gen. 1:27. [b] Gen. 2:7 with Eccles. 12:7 & Luke 23:43 and Matt. 10:28. [c] Gen. 1:26; Col. 3:10; Eph. 4:24. [d] Rom. 2:14, 15. [e] Eccles. 7:29. [f] Gen. 3:6; Eccles. 7:29. [g] Gen. 2:17; Gen. 3:8, 9, 10, 11, 23. [h] Gen. 1:26, 28

2. After God had made all other creatures, He created man, male and female, 4 with reasonable and immortal souls, 5 rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness; 6 having the law of God written in their hearts, 7 and power to 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. Genesis 1:275. Genesis 2:76. Ecclesiastes 7:29; Genesis 1:267. Romans 2:14-158. Genesis 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. Genesis 2:1710. Genesis 1:26, 28

Chapter V: Of Providence

SOVEREIGNTY OF GOD'S PROVIDENCE

I. God the great Creator of all things doth uphold,[a] direct, dispose, and govern all creatures, actions, and things,[b] from the greatest even to the least,[c] by His most wise and holy providence,[d] according to His infallible fore-knowledge,[e] and the free and immutable counsel of His own will,[f] to the praise of the glory of His wisdom, power, justice, goodness, and mercy.[g]

[a] Heb. 1:3. [b] Dan. 4:34, 35; Ps. 135:6; Acts 17:25, 26, 28; Job 38 to 41 chapters. [c] Matt. 10:29, 30, 31. [d] Prov. 15:3; Ps. 104:24; Ps. 145:17. [e] Acts 15:18; Ps. 94:8, 9, 10, 11. [f] Eph. 1:11; Ps. 33:10, 11. [g] Isa. 63:14; Eph. 3:10; Rom. 9:17; Gen. 45:7; Ps. 145:7

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 the which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy. 3

1. Hebrews 1:3; Job 38:11; Isaiah 46:10, 11; Psalms 135:62. Matthew 10:29-313. Ephesians 1:11

GOD'S SOVEREIGN PROVIDENCE ALLOWS FOR NECESSARY, FREE & CONTINGENT CAUSES

II. Although, in relation to the fore-knowledge and decree of God, the first Cause, all things come to pass immutably, and infallibly:[a] yet, by the same providence, He ordereth them to fall out, according to the nature of second causes, either necessarily, freely, or contingently.[b]

[a] Acts 2:23. [b] Gen. 8:22; Jer. 31:35; Exod. 21:13 with Deut. 19:5; I Kings 22:28, 34; Isa. 10:6, 7

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

USE OF MEANS IN GOD'S SOVEREIGN PROVIDENCE

4. Acts 2:235. Proverbs 16:336. Genesis 8:22

III. God in His ordinary providence maketh use of means,[a] yet is free to work without,[b] above,[c] and against them at His pleasure.[d]

[a] Acts 27:31, 44; Isa. 55:10, 11; Hos. 2:21, 22. [b] Hos. 1:7; Matt. 4:4; Job 34:20. [c] Rom. 4:19, 20, 21. [d] II Kings 6:6; Dan. 3:27

3. God, in his ordinary providence makes use of means, 7 yet is free to work without, 8 above, 9 and against them 10 at His pleasure.

7. Acts 27:31, 44; Isaiah 55:10-118. Hosea 1:79. Romans 4:19-2110. Daniel 3:27

GOD'S SOVEREIGNTY IN RELATION TO SIN

IV. The almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in His providence, that it extendeth itself even to the first fall, and all other sins of angels and men;[a] and that not by a bare permission,[b] but such as hath joined with it a most wise and powerful bounding,[c] and otherwise ordering and governing of them, in a manifold dispensation, to His own holy ends;[d] yet so, as the sinfulness thereof proceedeth only from the creature, and not from God, who, being most holy and righteous, neither is, nor can be, the author or approver of sin.[e]

[a] Rom. 11:32, 33, 34; II Sam. 24:1 with I Chron. 21:1; I Kings 22:22, 23; I Chron. 10:4, 13, 14; II Sam. 16:10; Acts 2:23; Acts 4:27, 28. [b] Acts 14:16. [c] Ps. 76:10; II Kings 19:28. [d] Gen. 50:20; Isa. 10:6, 7, 12. [e] James 1:13, 14, 17; I John 2:16; Ps. 50:21

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 binds, 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. Romans 11:32-34; 2 Samuel 24:1; 1 Chronicles 21:112. 2 Kings 19:28; Psalms 76:1013. Genesis 1:20; Isaiah 10:6-7, 1214. Psalms 1:21; 1 John 2:16

DISCIPLINE IN THE PROVIDENCE OF GOD

V. The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled;[a] and, to raise them to a more close and constant dependence for their support upon Himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.[b]

[a] II Chron. 32:25, 26, 31; II Sam. 24:1. [b] II Cor. 12:7, 8, 9; Ps. 73 throughout; Ps. 77:1 to 12; Mark 14:66 to the end, with John 21:15, 16, 17

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

15. 2 Chronicles 32:25-26, 31; 2 Corinthians 12:7-916. Romans 8:28

GOD'S SOVEREIGN PROVIDENCE IN REPROBATION

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

[a] Rom. 1:24, 26, 28; Rom. 11:7, 8. [b] Deut. 29:4. [c] Matt. 13:12; Matt. 25:29. [d] Deut. 2:30; II Kings 8:12, 13. [e] Ps. 81:11, 12; II Thess. 2:10, 11, 12. [f] Exod. 7:3 with Exod. 8:15, 32; II Cor. 2:15, 16; Isa. 8:14; I Pet. 2:7, 8; Isa. 6:9, 10 with Acts 28:26, 27

6. As for those wicked and ungodly men whom God, as the righteous judge, for former sin does blind and harden; 17 from them He not only withholds His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts; 18 but sometimes also withdraws the gifts which they had, 19 and exposes them to such objects as their corruption makes occasion of sin; 20 and withal, 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, under those means which God uses for the softening of others. 22

17. Romans 1:24-26, 28, 11:7-818. Deuteronomy 29:419. Matthew 13:1220. Deuteronomy 2:30; 2 Kings 8:12-1321. Psalms 81:11-12; 2 Thessalonians 2:10-1222. Exodus 8:15, 32; Isaiah 6:9-10; 1 Peter 2:7-8

GOD'S SOVEREIGN PROVIDENCE WORKS TOWARDS THE GOOD OF THE CHURCH

VII. As the providence of God doth in general reach to all creatures, so after a most special manner, it taketh care of His Church, and disposeth all things to the good thereof.[a]

[a] I Tim. 4:10; Amos 9:8, 9; Rom. 8:28; Isa. 43:3, 4, 5, 14

7. As the providence of God does in general reach to all creatures, so after a more special manner it takes care of His church, and disposes of all things to the good thereof. 23

23. 1 Timothy 4:10; Amos 9:8-9; Isaiah 43:3-5

Chapter VI: Of the Fall of Man, of Sin, and of the Punishment thereof

THE FALL

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

[a] Gen. 3:13; II Cor. 11:3. [b] Rom. 11:32

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

[a] Gen. 3:6, 7, 8; Eccles. 7:29; Rom. 3:23. [b] Gen. 2:17; Eph. 2:1. [c] Tit. 1:15; Gen. 6:5; Jer. 17:9; Rom. 3:10 to 19

1. Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof, 1 yet he did not long abide in this honor; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given 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. Genesis 2:16-172. Genesis 3:12-13; 2 Corinthians 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. Romans 3:234. Romans 5:12, etc.5. Titus 1:15; Genesis 6:5; Jeremiah 17:9; Romans 3:10-19

ORIGINAL SIN

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

[a] Gen. 1:27, 28 & Gen. 2:16, 17 and Acts 17:26 with Rom. 5:12, 15, 16, 17, 18, 19 and I Cor. 15:21, 22, 49. [b] Ps. 51:5; Gen. 5:3; Job 14:4; Job 15:14

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. Romans 5:12-19; 1 Corinthians 15:21-22, 45, 497. Psalms 51:5; Job 14:48. Ephesians 2:39. Romans 6:20, 5:1210. Hebrews 2:14-15; 1 Thessalonians 1:10

TOTAL DEPRAVITY

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good,[a] and wholly inclined to all evil,[b] do proceed all actual transgressions.[c]

[a] Rom. 5:6; Rom. 8:7, Rom. 7:18; Col. 1:21. [b] Gen. 6:5; Gen. 8:21; Rom. 3:10, 11, 12. [c] James 1:14, 15; Eph. 2:2, 3; Matt. 15:19

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. Romans 8:7; Colossians 1:2112. James 1:14-15; Matthew 15:19

SINFUL NATURE

V. This corruption of nature, during this life, doth remain in those that are regenerated;[a] and although it be, through Christ, pardoned and mortified, yet both itself and all the motions thereof are truly and properly sin.[b]

[a] I John 1:8, 10; Rom. 7:14, 17, 18, 23; James 3:2; Prov. 20:9; Eccles. 7:20. [b] Rom. 7:5, 7, 8, 25; Gal. 5:17

VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto,[a] doth, in its own nature, bring guilt upon the sinner;[b] whereby he is bound over to the wrath of God,[c] and curse of the law,[d] and so made subject to death,[e] with all miseries spiritual,[f] temporal,[g] and eternal.[h]

[a] I John 3:4. [b] Rom. 2:15; Rom. 3:9, 19. [c] Ephes. 2:3. [d] Gal. 3:10. [e] Rom. 6:23. [f] Ephes. 4:18. [g] Rom. 8:20; Lam. 3:39. [h] Matt. 25:41, II Thess. 1:9

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

13. Romans 7:18, 23; Ecclesiastes 7:20; 1 John 1:814. Romans 7:23-25; Galatians 5:17

9. OF ORIGINAL OR BIRTH-SIN.

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk) but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, ,(which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh), is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

Chapter VII: Of God's Covenant with Man

GOD'S VOLUNTARY CONDESCENSION

I. The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto Him as their Creator, yet they could never have any fruition of Him as their blessedness and reward, but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.[a]

[a] Isa. 40:13, 14, 15, 16, 17; Job. 9:32, 33; I Sam. 2:25; Ps. 113:5, 6; Ps. 100:2, 3; Job. 22:2, 3; Job 35:7, 8; Luke 17:10; Acts 17:24, 25

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

[a] Gal. 3:12. [b] Rom. 10:5, Rom. 5:12 to 20. [c] Gen. 2:17; Gal. 3:10

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 hath been pleased to express by way of covenant. 1

1. Luke 17:10; Job 35:7,8

COVENANT OF WORKS

III. Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second,[a] commonly called the covenant of grace; wherein He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved,[b] and promising to give unto all those that are ordained unto life His Holy Spirit, to make them willing and able to believe.[c]

[a] Gal. 3:21; Rom. 8:3; Rom. 3:20, 21; Gen. 3:15; Isa. 42:6. [b] Mark 16:15, 16; John 3:16; Rom. 10:6, 9; Gal. 3:11. [c] Ezek. 36:26, 27; John 6:44, 45

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

2. Genesis 2:17; Galatians 3:10; Romans 3:20-213. Romans 5:12-19; 1 Corinthians 15:21-22, 45, 494. Romans 8:3; Mark 16:15-16; John 3:16

COVENANT OF GRACE

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

5. Genesis 3:156. Hebrews 1:17. 2 Timothy 1:9; Titus 1:28. Hebrews 11:6, 13; Romans 4:1-2ff.; Acts 4:12; John 8:56

TESTAMENT OF CHRIST

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

[a] Heb. 9:15, 16, 17; Heb. 7:22; Luke 22:20; I Cor. 11:25

DISPENSATION OF THE LAW

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

[a] II Cor. 3:6, 7, 8, 9. [b] Heb. 8, 9, 10 chapters; Rom. 4:11; Col. 2:11, 12; I Cor. 5:7. [c] I Cor. 10:1, 2, 3, 4; Heb. 11:13; John 8:56. [d] Gal. 3:7, 8, 9, 14

DISPENSATION OF THE GOSPEL

VI. Under the gospel, when Christ, the substance,[a] was exhibited, the ordinances in which this covenant is dispensed are the preaching of the Word, and the administration of the sacraments of Baptism and the Lord's Supper:[b] which, though fewer in number, and administered with more simplicity, and less outward glory; yet, in them, it is held forth in more fulness, evidence, and spiritual efficacy,[c] to all nations, both Jews and Gentiles;[d] and is called the New Testament.[e] There are not therefore two covenants of grace, differing in substance, but one and the same, under various dispensations.[f]

[a] Col. 2:17. [b] Matt. 28:19, 20; I Cor. 11:23, 24, 25. [c] Heb. 12:22 to 28; Jer. 31:33, 34. [d] Matt. 28:19; Eph. 2:15, 16, 17, 18, 19. [e] Luke 22:20
[f] Gal. 3:14, 16; Rom 3:21, 22, 23, 30; Ps. 32:1 with Rom. 4:3, 6, 16, 17, 23, 24; Heb. 13:8; Acts 15:11

Chapter VIII: Of Christ the Mediator

LORD JESUS AS MEDIATOR

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

[a] Isa. 42:1; I Pet. 19, 20; John 3:16; I Tim. 2:5. [b] Acts 3:22. [c] Heb. 5:5, 6. [d] Ps. 2:6; Luke 1:33. [e] Eph. 5:23. [f] Heb. 1:2. [g] Acts 17:31. [h] John 17:6; Ps. 22:30, Isa. 53:10. [i] I Tim. 2:6; Isa. 55:4, 5; I Cor. 1:30

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 the church, 5 the heir of all things, 6 and judge of the world; 7 unto whom He did from all eternity give a people to be His seed and to be by Him in time redeemed, called, justified, sanctified, and glorified. 8

1. Isaiah 42:1; 1 Peter 1:19-202. Acts 3:223. Hebrews 5:5-64. Psalms 2:6; Luke 1:335. Ephesians 1:22-236. Hebrews 1:27. Acts 17:318. Isaiah 53:10; John 17:6; Romans 8:30

INCARNATION OF THE SON OF GOD

II. The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon Him man's nature,[a] with all the essential properties and common infirmities thereof, yet without sin:[b] being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, of her substance.[c] So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion.[d] Which person is very God, and very man, yet one Christ, the only Mediator between God and man.[e]

[a] John 1:1, 14; I John 5:20; Phil. 2:6; Gal. 4:4. [b] Heb. 2:14, 16, 17; Heb. 4:15. [c] Luke 1:27, 31, 35; Gal. 4:4. [d] Luke 1:35; Col. 2:9; Rom. 9:5; I Pet. 3:18; I Tim. 3:16. [e] Rom. 1:3, 4; I Tim. 2:5

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 upholds and governs all things He has made, did, when the fullness of time was complete, take upon Him 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 1:14; Galatians 4:410. Romans 8:3; Hebrews 2:14, 16-17, 4:1511. Matthew 1:22-2312. Luke 1:27, 31, 35; Romans 9:5; 1 Timothy 2:5

2. OF THE WORD OR SON OF GOD, WHICH WAS MADE VERY MAN.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

SANCTIFICATION OF THE LORD JESUS

III. The Lord Jesus, in His human nature thus united to the divine, was sanctified and anointed with the Holy Spirit, above measure,[a] having in Him all the treasures of wisdom and knowledge;[b] in whom it pleased the Father that all fulness should dwell;[c] to the end that, being holy, harmless, undefiled, and full of grace and truth,[d] He might be thoroughly furnished to execute the office of a mediator and surety.[e] Which office He took not unto Himself, but was thereunto called by His Father,[f] who put all power and judgment into His hand, and gave Him commandment to execute the same.[g]

[a] Ps. 45:7; John 3:34. [b] Col. 2:3. [c] Col. 1:19. [d] Heb. 7:26; John 1:14. [e] Acts 10:38; Heb. 12:24; Heb. 7:22. [f] Heb. 5:4, 5. [g] John 5:22, 27; Matt. 28:18; Acts 2:36

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 mediator and surety; 18 which office He took not upon himself, but was thereunto called by His Father; 19 who also put all power and judgement in His hand, and gave Him commandment to execute the same. 20

13. Psalms 45:7; Acts 10:38; John 3:3414. Colossians 2:315. Colossians 1:1916. Hebrews 7:2617. John 1:1418. Hebrews 7:2219. Hebrews 5:520. John 5:22, 27; Matthew 28:18; Acts 2:36

WILFULL SUBMISSION OF THE LORD JESUS TO THE LAW

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

[a] Ps. 40:7, 8 with Heb. 10:5 to 10; John 10:18; Phil. 2:8. [b] Gal. 4:4. [c] Matt. 3:15; Matt. 5:17. [d] Matt. 26:37, 38; Luke 22:44; Matt. 27:46. [e] Matt. 26, 27 chapters. [f] Phil. 2:8. [g] Acts. 2:23, 24, 27; Acts 13:37; Rom. 6:9. [h] I Cor. 15:3, 4. [i] John 20:25, 27. [j] Mark 16:19. [k] Rom. 8:34; Heb. 9:24; Heb. 7:25. [l] Rom. 14:9, 10; Acts 1:11; Acts 10:42; Matt. 13:40, 41, 42; Jude ver. 6; II Pet. 2:4

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 born and suffered, 23 being made sin and a curse for us; 24 enduring most grievous sorrows in His soul, and most painful sufferings in His body; 25 was crucified, and died, and remained in the state of the dead, yet saw no corruption: 26 on the third day He arose from the dead 27 with the same body in which He suffered, 28 with which He also ascended into heaven, 29 and there 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. Psalms 40:7-8; Hebrews 10:5-10; John 10:1822. Galatians 4:4; Matthew 3:1523. Galatians 3:13; Isaiah 53:6; 1 Peter 3:1824. 2 Corinthians 5:2125. Matthew 26:37, 38; Luke 22:44; Matthew 27:4626. Acts 13:3727. 1 Corinthians 15:3-428. John 20:25, 2729. Mark 16:19; Acts 1:9-1130. Romans 8:34; Hebrews 9:2431. Acts 10:42; Romans 14:9-10; Acts 1:11; 2 Peter 2:4

15. OF CHRIST ALONE WITHOUT SIN.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world; and sin (as Saint John saith) was not in him. But all we the rest (although baptized, and born again in Christ) yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

PROPIRATION

V. The Lord Jesus, by His perfect obedience, and sacrifice of Himself, which He, through the eternal Spirit, once offered up unto God, hath fully satisfied the justice of His Father:[a] and purchased, not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.[b]

[a] Rom. 5:19; Heb. 9:14, 16; Heb. 10:14; Eph. 5:2; Rom. 3:25, 26. [b] Dan. 9:24, 26; Col. 1:19, 20; Eph. 1:11, 14; John 17:2; Heb. 9:12, 15

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 unto Him. 33

32. Hebrews 9:14, 10:14; Romans 3:25-2633. John 17:2; Hebrews 9:15

3. OF THE GOING DOWN OF CHRIST INTO HELL.

As Christ died for us, and was buried, so also is it to be believed, that he went down into Hell.

4. OF THE RESURRECTION OF CHRIST.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

COMMUNICATION OF REDEMPTION TO THE ELECT

VI. Although the work of redemption was not actually wrought by Christ till after His incarnation, yet the virtue, efficacy, and benefits thereof were communicated unto the elect in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein He was revealed, and signified to be the seed of the woman which should bruise the serpent's head; and the Lamb slain from the beginning of the world: being yesterday and to-day the same, and forever.[a]

[a] Gal. 4:4, 5; Gen. 3:15; Rev. 13:8; Heb. 13:8

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

34. 1 Corinthians 4:10; Hebrews 4:2; 1 Peter 1:10-1135. Revelation 13:836. Hebrews 13:8

COMPLETE IDENTIFICATION & SYNONYMY BETWEEN DIVINE & HUMAN NATURES OF CHRIST

VII. Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself:[a] yet, by reason of the unity of the person, that which is proper to one nature, is sometimes in Scripture attributed to the person denominated by the other nature.[b]

[a] Heb. 9:14; I Pet. 3:18. [b] Acts 20:28; John 3:13; I John 3:16

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 denominated by the other nature. 37

37. John 3:13; Acts 20:28

CERTAINTY OF EFFECTUAL APPLICATION OF REDEMPTION TO THE ELECT

VIII. To all those for whom Christ hath purchased redemption, He doth certainly and effectually apply and communicate the same,[a] making intercession for them,[b] and revealing unto them, in and by the Word, the mysteries of salvation,[c] effectually persuading them by His Spirit to believe and obey, and governing their hearts by His Word and Spirit;[d] overcoming all their enemies by His almighty power and wisdom, in such manner, and ways, as are most consonant to His wonderful and unsearchable dispensation.[e]

[a] John 6:37, 39; John 10:15, 16

[b] I John 2:1, 2; Rom. 8:34

[c] John 15:13, 15; Eph. 1:7, 8, 9; John 17:6

[d] John 14:26; Heb. 12:2; II Cor. 4:13; Rom. 8:9, 14; Rom. 15:18, 19; John 17:17

[e] Ps. 110:1; I Cor. 15:25, 26; Mal. 4:2, 3; Col. 2:15

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

38. John 6:37, 10:15-16, 17:9; Romans 5:1039. John 17:6; Ephesians 1:9; 1 John 5:2040. Romans 8:9, 1441. Psalms 110:1; 1 Corinthians 15:25-2642. John 3:8; Ephesians 1:8

CHRIST THE ONLY MEDIATOR

9. This office of mediator between God and man is proper only to Christ, who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof, transferred from Him to any other. 43

43. 1 Timothy 2:5

THE PROPHETIC, PRIESTLY & HIGH KINGLY OFFICES OF CHRIST

10. This number and order of offices is necessary; for in respect of our ignorance, we stand in need of His prophetic office; 44 and in respect of our alienation from God, and imperfection of the best of our services, we need His priestly office to reconcile us and present us acceptable unto God; 45 and in respect 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 1:1845. Colossians 1:21; Galatians 5:1746. John 16:8; Psalms 110:3; Luke 1:74-75

Chapter IX: Of Free Will

LIBERTY & POWER NATURAL TO MAN

I. God hath endued the will of man with that natural liberty, that is neither forced, nor by any absolute necessity of nature determined to good or evil.[a]

[a] Matt. 17:12; James 1:14; Deut. 30:19

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. Matthew 17:12; James 1:14; Deuteronomy 30:19

MUTABILITY NATURAL TO MAN

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

[a] Eccles. 7:29; Gen. 1:26

[b] Gen. 2:16, 17; Gen. 3:6

2. Man, in his state of innocency, had freedom and power to will and to do that which was good and well-pleasing to God, 2 but yet was unstable, so that he might fall from it. 3

2. Ecclesiastes 7:293. Genesis 3:6

NATURAL INABILITY TO WILL GOOD FOR SALVATION RESULTING FROM FALL OF MAN

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

[a] Rom. 5:6; Rom 8:7; John 15:5

[b] Rom. 3:10, 12

[c] Eph. 2:1, 5; Col. 2:13

[d] John 6:44, 65; Eph. 2:2, 3, 4, 5; I Cor. 2:14; Titus 3:3, 4, 5

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 thereunto. 6

4. Romans 5:6, 8:75. Ephesians 2:1, 56. Titus 3:3-5; John 6:44

GRACE ALONG ENABLES HUMAN FREEWILL

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

[a] Col. 1:13; John 8:34, 36

[b] Phil. 2:13; Rom. 6:18, 22

[c] Gal. 5:17; Rom. 7:15, 18, 19, 21, 23

4. When God converts a sinner, and translates him into the state of grace, He frees him from his natural bondage under sin, 7 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. Colossians 1:13; John 8:368. Philippians 2:139. Romans 7:15, 18-19, 21, 23

COMPLETE FREEDOM TO DO ONLY GOOD COMES ONLY WITH GLORIFICATION

V. The will of man is made perfectly and immutably free to do good alone, in the state of glory only.[a]

[a] Eph. 4:13; Heb. 12:23; I John 3:2; Jude ver. 24

5. This will of man is made perfectly and immutably free to good alone in the state of glory only. 10

10. Ephesians 4:13

10. OF FREE-WILL.

The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith; and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

Chapter X: Of Effectual Calling

EFFECTUAL CALLING OF THE PREDESTINED

I. All those whom God hath predestinated unto life, and those only, He is pleased in His appointed and accepted time effectually to call,[a] by His Word and Spirit,[b] out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ:[c] enlightening their minds spiritually and savingly to understand the things of God,[d] taking away their heart of stone, and giving unto them a heart of flesh;[e] renewing their wills, and, by His almighty power determining them to that which is good,[f] and effectually drawing them to Jesus Christ:[g] yet so, as they come most freely, being made willing by His grace.[h]

[a] Rom. 8:30; Rom. 11:7; Eph. 1:10, 11

[b] II Thess. 2:13, 14; II Cor. 3:3, 6

[c] Rom. 8:2; Eph. 2:1, 2, 3, 4, 5; II Tim. 1:9, 10

[d] Acts 26:18; I Cor. 2:10, 12; Eph. 1:17, 18

[e] Ezek. 36:26

[f] Ezek. 11:19; Phil. 2:13; Deut. 30:6; Ezek. 36:27

[g] Eph. 1:19; John 6:44, 45

[h] Cant. 1:4; Ps. 110:3; John 6:37; Rom. 6:16, 17, 18

1. Those whom God hath predestinated unto 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 determining them to that which is good, and effectually drawing them to Jesus Christ; 5 yet so as they come most freely, being made willing by His grace. 6

1. Romans 8:30, 11:7; Ephesians 1:10, 11; 2 Thessalonians 2:13-142. Ephesians 2:1-63. Acts 26:18; Ephesians 1:17-184. Ezekiel 36:265. Deuteronomy 30:6; Ezekiel 36:27; Ephesians 1:196. Psalms 110:3; Song of Solomon 1:4

EFFECTUAL CALLING OF GRACE ALONE

II. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man,[a] who is altogether passive therein, until being quickened and renewed by the Holy Spirit,[b] he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.[c]

[a] II Tim. 1:9; Tit. 3:4, 5; Eph. 2:4, 5, 8, 9; Rom. 9:11

[b] I Cor. 2:14; Rom. 8:7; Eph. 2:5

[c] John 6:37; Ezek. 36:27; John 5:25

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

7. 2 Timothy 1:9; Ephesians 2:88. 1 Corinthians 2:14; Ephesians 2:5; John 5:259. Ephesians 1:19-20

EFFECTUAL CALLING OF ELECT INFANTS & INCAPABLE

III. Elect infants, dying in infancy, are regenerated, and saved by Christ through the Spirit,[a] who worketh when, and where, and how He pleaseth:[b] so also, are all other elect persons who are incapable of being outwardly called by the ministry of the Word.[c]

[a] Luke 18:15, 16, and Acts 2:38, 39 and John 3:3, 5 and I John 5:12 & Rom. 8:9 compared

[b] John 3:8

[c] I John 5:12; Acts 4:12

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 elect persons, who are incapable of being outwardly called by the ministry of the Word.

10. John 3:3, 5-611. John 3:8

THOSE NOT ELECT NOT EFFECTUALLY CALLED

IV. Others, not elected, although they may be called by the ministry of the Word,[a] and may have some common operations of the Spirit,[b] yet they never truly come unto Christ, and therefore cannot be saved:[c] much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess.[d] And to assert and maintain that they may, is very pernicious, and to be detested.[e]

[a] Matt. 22:14

[b] Matt. 7:22; Matt. 13:20, 21; Heb. 6:4, 5

[c] John 6:64, 65, 66; John 8:24

[d] Acts 4:12; John 14:6; Eph. 2:12; John 4:22; John 17:3

[e] II John ver. 9, 10, 11; I Cor. 16:22; Gal. 1:6, 7, 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; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess. 14

12. Matthew 22:14, 13:20-21; Hebrews 6:4-513. John 6:44-45, 65; 1 John 2:24-2514. Acts 4:12; John 4:22, 17:3

Chapter XI: Of Justification

JUSTIFICATION FOR CHRIST'S SAKE ALONE, BY FAITH ALONE & GRACE ALONE

I. Those whom God effectually calleth, He also freely justifieth;[a] not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous, not for anything wrought in them, or done by them, but for Christ's sake alone; nor by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness, but by imputing the obedience and satisfaction of Christ unto them,[b] they receiving and resting on Him and His righteousness by faith; which faith they have not of themselves, it is the gift of God.[c]

[a] Rom. 8:30; Rom. 3:24

[b] Rom. 4:5, 6, 7, 8; II Cor. 5:19, 21; Rom. 3:22, 24, 25, 27, 28; Tit. 3:5, 7; Eph. 1:7; Jer. 23:6; I Cor. 1:30, 31; Rom. 5:17, 18, 19

[c] Acts 10:43; Gal. 2:16; Phil. 3:19; Acts 13:38, 39; Eph. 2:7, 8

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 anything wrought in them, or done by them, but for Christ's sake alone; 3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in his death for their whole and sole righteousness by faith, 4 which faith they have not of themselves; it is the gift of God. 5

1. Romans 3:24, 8:302. Romans 4:5-8, Ephesians 1:73. 1 Corinthians 1:30-31, Romans 5:17-194. Philippians 3:8-9; Ephesians 2:8-105. John 1:12, Romans 5:17

18. OF OBTAINING ETERNAL SALVATION ONLY BY THE NAME OF CHRIST.

They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

FAITH ALONE BEING THE INSTRUMENT YET ACCOMPANIES BY OTHER SAVINGS GRACES, WORKING BY LOVE

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

[a] John 1:12; Rom. 3:28; Rom. 5:1

[b] Jam. 2:17, 22, 26; Gal. 5:6

2. Faith thus receiving and resting on Christ and his righteousness, is the alone instrument of justification; 6 yet 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. Romans 3:287. Galatians 5:6, James 2:17, 22, 26

JUSTIFICATION ONLY OF FREE GRACE

III. Christ, by His obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to His Father's justice in their behalf.[a] Yet, inasmuch as He was given by the Father for them;[b] and His obedience and satisfaction accepted in their stead;[c] and both freely, not for anything in them; their justification is only of free grace;[d] that both the exact justice, and rich grace of God, might be glorified in the justification of sinners.[e]

[a] Rom. 5:8, 9, 10, 19; I Tim. 2:5, 6; Heb. 10:10, 14; Dan. 9:24, 26; Isa. 53:4, 5, 6, 10, 11, 12

[b] Rom. 8:32

[c] II Cor. 5:21; Matt. 3:17; Eph. 5:2

[d] Rom. 3:24; Eph. 1:7

[e] Rom. 3:26; Eph. 2:7

3. Christ, by his obedience and death, did fully discharge the debt of all those who 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, in as much as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for anything in them, 9 their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners. 10

8. Hebrews 10:14; 1 Peter 1:18-19; Isaiah 53:5-69. Romans 8:32; 2 Corinthians 5:2110. Romans 3:26; Ephesians 1:6-7, 2:7

EFFECTUAL JUSTIFICATION APPLIED BY THE HOLY SPIRIT

IV. God did, from all eternity, decree to justify all the elect,[a] and Christ did, in the fulness of time, die for their sins, and rise again for their justification:[b] nevertheless, they are not justified, until the Holy Spirit doth, in due time, actually apply Christ unto them.[c]

[a] Gal. 3:8; I Pet. 1:2, 19, 20; Rom. 8:30

[b] Gal. 4:4; I Tim. 2:6; Rom. 4:25

[c] Col. 1:21, 22; Gal. 2:16; Tit. 3:3, 4, 5, 6, 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 in time does actually apply Christ to them. 13

11. Galatians 3:8, 1 Peter 1:2, 1 Timothy 2:612. Romans 4:2513. Colossians 1:21-22, Titus 3:4-7

DUTY TO REPENT OF SINS FOR GOD'S PLEASURE & FAVOUR THOUGH UNABLE TO FALL FROM STATE OF JUSTIFICATION

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

[a] Matt. 6:12; I John 1:7, 9; I John 2:1, 2

[b] Luke 22:32; John 10:28; Heb. 10:14

[c] Ps. 89:31, 32, 33; Ps. 51:7, 8, 9, 10, 11, 12; Ps. 32:5; Matt. 26:75; I Cor. 11:30, 32; Luke 1:20

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 usually do not have the light of his countenance restored to them, until they humble themselves, beg pardon, and renew their faith and repentance. 17

14. Matthew 6:12, 1 John 1:7, 915. John 10:2816. Psalms 89:31-3317. Psalms 32:5, Psalms 51, Matthew 26:75

EQUANIMITY OF JUSTIFICATION UNDER BOTH OLD & NEW TESTAMENTS

VI. The justification of believers under the old testament was, in all these respects, one and the same with the justification of believers under the new testament.[a]

[a] Gal. 3:9, 13, 14; Rom. 4:22, 23, 24; Heb. 13:8

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. Galatians 3:9; Romans 4:22-24

11. OF THE JUSTIFICATION OF MAN.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

Chapter XII: Of Adoption

ADOPTION OF THE JUSTIFIED AS GOD'S CHILDREN

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

[a] Eph. 1:5

[b] Gal. 4:4, 5; Rom. 8:17; John 1:12

[c] Jer. 14:9; II Cor. 6:18; Rev. 3:12

[d] Rom. 8:15

[e] Eph. 3:12; Rom. 5:2

[f] Gal. 4:6

[g] Ps. 103:13

[h] Prov. 14:26

[i] Matt. 6:30, 32; I Pet. 5:7

[k] Heb. 12:6

[l] Lam. 3:31

[m] Eph. 4:30

[n] Heb. 6:12

[o] I Pet. 1:3, 4; Heb. 1:14

1. All those that are justified, God conferred, 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 the children of God, 2 have his name put on them, 3 receive the spirit of adoption, 4 have access to the throne of grace with boldness, are enabled to cry Abba, Father, 5 are pitied, 6 protected, 7 provided for, 8 and chastened by him as by a Father, 9 yet never cast off, 10 but sealed to the day of redemption, 11 and inherit the promises as heirs of everlasting salvation. 12

1. Ephesians 1:5; Galatians 4:4-52. John 1:12; Romans 8:173. 2 Corinthians 6:18; Revelation 3:124. Romans 8:155. Galatians 4:6; Ephesians 2:186. Psalms 103:137. Proverbs 14:26; 1 Peter 5:78. Hebrews 12:69. Isaiah 54:8-910. Lamentations 3:3111. Ephesians 4:3012. Hebrews 1:14, 6:12

Chapter XIII: Of Sanctification

SANCTIFICATION UNTO HOLINESS

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

[a] I Cor. 6:11; Acts 20:32; Phil. 3:10; Rom. 6:5, 6

[b] John 17:17; Eph. 5:26; II Thess. 2:13

[c] Rom. 6:6, 14

[d] Gal. 5:24; Rom. 8:13

[e] Col. 1:11; Eph. 3:16, 17, 18, 19

[f] II Cor. 7:1; Heb. 12:14

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 farther 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 mortified, 4 and they more and more quickened and strengthened in all saving graces, 5 to the practice of all true holiness, without which no man shall see the Lord. 6

1. Acts 20:32; Romans 6:5-62. John 17:17; Ephesians 3:16-19; 1 Thessalonians 5:21-233. Romans 6:144. Galatians 5:245. Colossians 1:116. 2 Corinthians 7:1; Hebrews 12:14

RESIDUAL CONCUPISCENCE

II. This sanctification is throughout, in the whole man;[a] yet imperfect in this life, there abiding still some remnants of corruption in every part:[b] whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.[c]

[a] I Thess. 5:23

[b] I John 1:10; Rom. 7:18, 23; Phil. 3:12

[c] Gal. 5:17; I Pet. 2:11

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

7. 1 Thessalonians 5:238. Romans 7:18, 239. Galatians 5:17; 1 Peter 2:11

16. OF SIN AFTER BAPTISM.

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

PROGRESSIVE SANTIFICATION

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

[a] Rom. 7:23

[b] Rom. 6:14; I John 5:4; Eph. 4:15, 16

[c] II Pet. 3:18; II Cor. 3:18

[d] II Cor. 7:1

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 an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in his Word has prescribed to them. 12

10. Romans 7:2311. Romans 6:1412. Ephesians 4:15-16; 2 Corinthians 3:18, 7:1

Chapter XIV: Of Saving Faith

FAITH COMES THROUGH MINISTRY OF THE WORD & ORDINANCES

I. The grace of faith, whereby the elect are enabled to believe to the saving of their souls,[a] is the work of the Spirit of Christ in their hearts;[b] and is ordinarily wrought by the ministry of the Word:[c] by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.[d]

[a] Heb. 10:39

[b] II Cor. 4:13; Eph. 1:17, 18, 19; Eph. 2:8

[c] Rom. 10:14, 17

[d] I Pet. 2:2; Acts 20:32; Rom. 4:11; Luke 17:5; Rom. 1:16, 17

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 Corinthians 4:13; Ephesians 2:82. Romans 10:14,173. Luke 17:5; 1 Peter 2:2; Acts 20:32

FAITH EVOKE AFFECTION FOR & OBEDIENCE TO THE WORD OF GOD

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

[a] John 4:42; I Thess. 2:13; I John 5:10; Acts 24:14

[b] Rom. 16:26

[c] Isa. 66:2

[d] Heb. 11:13; I Tim. 4:8

[e] John 1:12; Acts 16:31; Gal. 2:20; Acts 15:11

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 excellency therein above all other writings and all things in the world, 5 as it bears forth the glory of God in his attributes, the excellency of Christ in his nature and offices, and the power and fullness of the Holy Spirit in his workings and operations: and so is enabled to cast his soul upon the truth consequently believed; 6 and also acts differently upon that which each particular passage thereof 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 principle 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 24:145. Psalms 19:7-10, 69:726. 2 Timothy 1:127. John 15:148. Isaiah 66:29. Hebrews 11:1310. John 1:12; Acts 16:31; Galatians 2:20; Acts 15:11

INFALLIBILITY OF TRUE FAITH

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

[a] Heb. 5:13, 14; Rom. 4:19, 20; Matt. 6:30; Matt. 8:10

[b] Luke 22:31, 32; Eph. 6:16; I John 5:4, 5

[c] Heb. 6:11, 12; Heb. 10:22; Col. 2:2

[d] Heb. 12:2

3. This faith, although it be in different stages, 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. Hebrews 5:13-14; Matthew 6:30; Romans 4:19-2012. 2 Peter 1:113. Ephesians 6:16; 1 John 5:4, 514. Hebrews 6:11, 12; Colossians 2:215. Hebrews 12:2

Chapter XV: Of Repentance unto Life

REPENTANCE TO LIFE CONSEQUENT TO EFFECTUAL CALLING

1. Such of the elect that are converted at riper years, having sometime lived in the state of nature, and therein served divers pleasures, God in their effectual calling gives them repentance to life. 1

1. Titus 3:2-5

EVERY SINNER MAY BE RENEWED THROUGH REPENTANCE UNTO SALVATION

2. Whereas there is none that does good and does not sin, 2 and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall in to great sins and provocations; God has, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation. 3

2. Ecclesiastes 7:203. Luke 22:31-32

SAVING REPENTANCE IS AN EVANGELICAL GRACE

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

[a] Zech. 12:10; Acts 11:18

[b] Luke 24:47; Mark 1:15; Acts 20:21

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 unto all well-pleasing in all things. 6

4. Zechariah 12:10; Acts 11:185. Ezekiel 36:31; 2 Corinthians 7:116. Psalms 119:6, 128

REPENTANCE INVOLVES GODLY SORROW FOR SIN & PURPOSE UNTO HOLINESS

II. By it, a sinner, out of the sight and sense not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God; and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God,[a] purposing and endeavoring to walk with Him in all the ways of His commandments.[b]

[a] Ezek. 18:30, 31; Ezek. 36:31; Isa. 30:22; Ps. 51:4; Jer. 31:18, 19; Joel 2:12, 13; Amos 5:15; Ps. 119:128; II Cor. 7:11

[b] Ps. 119:6, 59, 106; Luke 1:6; II Kings 23:25

NO PARDON WITHOUT REPENTANCE

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

[a] Ezek. 36:31, 32; Ezek. 16:61, 62, 63

[b] Hosea 14:2, 4; Rom. 3:24; Eph. 1:7

[c] Luke 13:3, 5; Acts 17:30, 31

IV. As there is no sin so small, but it deserves damnation,[a] so there is no sin so great, that it can bring damnation upon those who truly repent.[b]

[a] Rom. 6:23; Rom. 5:12; Matt. 12:36

[b] Isa. 55:7; Rom. 8:1; Isa. 1:16, 18

PARTICULAR REPENTANCE

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

[a] Ps. 19:13; Luke 19:8; I Tim. 1:13, 15

4. As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man's duty to repent of his particular known sins particularly. 7

7. Luke 19:8; 1 Timothy 1:13, 15

NO SIN GREAT ENOUGH TO DAM THEM THAT REPENT

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

[a] Ps. 51:4, 5, 7, 9, 14; Ps. 32:5, 6

[b] Prov. 28:13; I John 1:9

[c] James 5:16; Luke 17:3, 4; Joshua 7:19; Ps. 51 throughout

[d] II Cor. 2:8

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

8. Romans 6:239. Isaiah 1:16-18, 55:7

Chapter XVI: Of Good Works

GOOD WORKS PRESCRIBED BY SCRIPTURE

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

[a] Micah 6:8; Rom. 12:2; Heb. 13:21

[b] Matt. 15:9; Isa. 29:13; I Pet. 1:18; Rom. 10:2; John 16:2; I Sam. 15:21, 22, 23

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

1. Micah 6:8; Hebrews 13:212. Matthew 15:9; Isaiah 29:13

GOOD WORKS THE FRUIT & EVIDENCE OF FAITH

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

[a] James 2:18, 22

[b] Ps. 116:12, 13; I Pet. 2:9

[c] I John 2:3, 5; II Pet. 1:5, 6, 7, 8, 9, 10

[d] II Cor. 9:2; Matt. 5:16

[e] Tit. 2:5, 9, 10, 11, 12; I Tim. 6:1

[f] I Pet. 2:15

[g] I Pet. 2:12; Phil. 1:11; John 15:8

[h] Eph. 2:10

[i] Rom. 6:22

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 glory God, 7 whose workmanship they are, created in Christ Jesus thereunto, 8 that having their fruit unto holiness they may have the end eternal life. 9

3. James 2:18, 224. Psalms 116:12-135. 1 John 2:3, 5; 2 Peter 1:5-116. Matthew 5:167. 1 Timothy 6:1; 1 Peter 2:15; Philemon 1:118. Ephesians 2:109. Romans 6:22

GOOD WORKS WHOLLY A GRACE OF THE SPIRIT OF GOD, & YET A DUTY

III. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ.[a] And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure:[b] yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.[c]

[a] John 15:4, 5; Ezek. 36:26, 27

[b] Phil. 2:13; Phil. 4:13; II Cor. 3:5

[c] Phil. 2:12; Heb. 6:11, 12; II Pet. 1:3, 5, 10, 11; Isa. 64:7; II Tim. 1:6; Acts 26:6, 7; Jude ver. 20, 21

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

10. John 15:4-511. 2 Corinthians 3:5; Philippians 2:1312. Philippians 2:12; Hebrews 6:11, 12; Isaiah 64:7

12. OF GOOD WORKS.

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

GOOD WORKS ALWAYS FAIL TO COMPARE TO THAT WHICH IS DUE

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

[a] Luke 17:10; Neh. 13:22; Job 9:2, 3; Gal. 5:17

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

13. Job 9:2-3; Galatians 5:17; Luke 17:10

OUR GOOD WORKS CANNOT MERIT PARDON OF SIN OR ETERNAL LIFE

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

[a] Rom. 3:20; Rom. 4:2, 4, 6; Eph. 2:8, 9; Tit. 3:5, 6, 7; Rom. 8:18; Ps. 16:2; Job 22:2, 3; Job 35:7, 8

[b] Luke 17:10.

[c] Gal. 5:22, 23

[d] Isa. 64:6; Gal. 5:17; Rom. 7:15, 18; Ps. 143:2; Ps. 130:3

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 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 punishment. 16

14. Romans 3:20; Ephesians 2:8-9; Romans 4:615. Galatians 5:22-2316. Isaiah 64:6; Psalms 43:2

14. OF WORKS OF SUPEREROGATION.

Voluntary Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogance and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly When ye have done all that are commanded to you, say, We are unprofitable servants.

GOOD WORKS RECEIVED BY GOD AS ACCEPTABLE WORSHIP

VI. Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in Him,[a] not as though they were in this life wholly unblamable and unproveable in God's sight;[b] 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.[c]

[a] Eph. 1:6; I Pet. 2:5; Exod. 28:38; Gen. 4:4 with Heb. 11:4

[b] Job. 9:20; Ps. 143:2

[c] Heb. 13:20, 21; II Cor. 8:12; Heb. 6:10; Matt. 25:21, 23

6. Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in him; 17 not as though they were in this life wholly unblamable and unproveable 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. Ephesians 1:5; 1 Peter 1:518. Matthew 25:21, 23; Hebrews 6:10

UNREGENERATE MAN INCAPABLE OF GOOD WORKS

VII. Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others:[a] yet, because they proceed not from a heart purified by faith;[b] nor are done in a right manner according to the Word;[c] nor to a right end, the glory of God;[d] they are therefore sinful, and cannot please God, or make a man meet to receive grace from God.[e] And yet, their neglect of them is more sinful, and displeasing unto God.[f]

[a] II Kings 10:30, 31; I Kings 21:27, 29; Phil. 1:15, 16, 18

[b] Gen. 4:5 with Heb. 11:4; Heb. 11:6

[c] I Cor. 13:3; Isa. 1:12

[d] Matt. 6:2, 5, 16

[e] Hag. 2:14; Tit. 1:15; Amos 5:22, 23; Hosea 1:4; Rom. 9:16; Titus 3:5

[f] Ps. 14:4; Ps. 36:3; Job 21:14, 15; Matt. 25:41, 42, 43, 45; Matt. 23:23

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 to others; 19 yet because they proceed not from a heart purified by faith, 20 nor are done in a right manner according to the Word, 21 nor to a right end, the glory of God, 22 they are therefore sinful, and cannot please God, nor make a man meet to receive the grace from God, 23 and yet their neglect of them is more sinful and displeasing to God. 24

19. 2 Kings 10:30; 1 Kings 21:27, 2920. Genesis 4:5; Hebrews 11:4, 621. 1 Corinthians 13:122. Matthew 6:2, 523. Amos 5:21-22; Romans 9:16; Titus 3:524. Job 21:14-15; Matthew 25:41-43

13. OF WORKS BEFORE JUSTIFICATION.

Works done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

Chapter XVII: Of the Perseverance of the Saints

THOSE EFFECTUALLY CALLED WILL CERTAINLY PERSEVERE

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

[a] Phil. 1:6; II Pet. 1:10; John 10:28, 29; I John 3:9; I Pet. 1:5, 9

1. Those whom God has 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, but shall certainly persevere therein to the end, and be eternally saved,

seeing the gifts and callings of God are without repentance, from which source he still begets and nourishes in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality; 1 and though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them, 2 yet he is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraved upon the palm of his hands, and their names having been written in the book of life from all eternity. 3

1. John 10:28-29; Philemon 1:6; 2 Timothy 2:19; 1 John 2:192. Psalms 89:31-32; 1 Corinthians 11:323. Malachi 3:6

PERSEVERANCE THE CONSEQUENCE OF ELECTION, NOT FREEWILL

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

[a] II Tim. 2:18, 19; Jer. 31:3

[b] Heb. 10:10, 14; Heb. 13:20, 21; Heb. 9:12, 13, 14, 15; Rom. 8:33 to the end; John 17:11, 24; Luke 22:32; Heb. 7:25

[c] John 14:16, 17; I John 2:27; I John 3:9

[d] Jer. 32:40

[e] John 10:28; II Thess. 3:3; I John 2:19

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

4. Romans 8:30, 9:11, 165. Romans 5:9-10; John 14:196. Hebrews 6:17-187. 1 John 3:98. Jeremiah 32:40

PERSEVERANCE OF THE ELECT THOUGH THEY STUMBLE & FALL

III. Nevertheless, they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins;[a] and, for a time, continue therein:[b] whereby they incur God's displeasure,[c] and grieve His Holy Spirit,[d] come to be deprived of some measure of their graces and comforts,[e] have their hearts hardened,[f] and their consciences wounded,[g] hurt and scandalize others,[h] and bring temporal judgments upon themselves.[i]

[a] Matt. 26:70, 72, 74

[b] Ps. 51 title and ver. 14

[c] Isa. 64:5, 7, 9; II Sam. 11:27

[d] Eph. 4:30

[e] Ps. 51:8, 10, 12; Rev. 2:4; Cant. 5:2, 3, 4, 6

[f] Isa. 63:17; Mark 6:52; Mark 16:14

[g] Ps. 32:3, 4; Ps. 51:8

[h] II Sam. 12:14

[i] Ps. 89:31, 32; I Cor. 11:32

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

9. Matthew 26:70, 72, 7410. Isaiah 64:5, 9; Ephesians 4:3011. Psalms 51:10, 1212. Psalms 32:3-413. 2 Samuel 12:1414. Luke 22:32, 61, 62

Chapter XVIII: Of the Assurance of Grace and Salvation

ASSURANCE FOR TRUE BELIEVERS

I. Although hypocrites and other unregenerate men may vainly deceive themselves with false hopes, and carnal presumptions of being in the favour of God, and estate of salvation;[a] which hope of theirs shall perish:[b] yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may, in this life, be certainly assured that they are in the state of grace,[c] and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.[d]

[a] Job 8:13, 14; Mic. 3:11; Deut. 29:19; John 8:41

[b] Matt. 7:22, 23

[c] I John 2:3; I John 3:14, 18, 19, 21, 24; I John 5:13

[d] Rom. 5:2, 5

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, endeavouring to walk in all good conscience before him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God, 2 which hope shall never make them ashamed. 3

1. Job 8:13-14; Matthew 7:22-232. 1 John 2:3, 3:14, 18, 19, 21, 24, 5:133. Romans 5:2, 5

ASSURANCE BASED ON THE TESTIMONY OF THE GOSPEL & THE SPIRIT

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

[a] Heb. 6:11, 19

[b] Heb. 6:17, 18

[c] II Pet. 1:4, 5, 10, 11; I John 2:3; I John 3:14; II Cor. 1:12

[d] Rom. 8:15, 16

[e] Eph. 1:13, 14; Eph. 4:30; II Cor. 1:21, 22

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

4. Hebrews 6:11, 195. Hebrews 6:17-186. 2 Peter 1:4-5, 10-117. Romans 8:15-168. 1 John 3:1-3

ASSURANCE NOT ALWAYS IMMEDIATELY CONSEQUENT TO FAITH, BUT TO BE SOUGHT

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker of it:[a] yet, being enabled by the Spirit to know the things which are freely given him of God, he may without extraordinary revelation, in the right use of ordinary means, attain thereunto.[b] And therefore it is the duty of everyone to give all diligence to make his calling and election sure;[c] that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance:[d] so far is it from inclining men to looseness.[e]

[a] I John 5:13; Isa. 50:10; Mark 9:24; Ps. 88 throughout; Ps. 77 to ver. 12

[b] I Cor. 2:12; I John 4:13; Heb. 6:11, 12; Eph. 3:17, 18, 19

[c] II Pet. 1:10

[d] Rom. 5:1, 2, 5; Rom. 14:17; Rom. 15:13; Eph. 1:3, 4; Ps. 4:6, 7; Ps. 119:32

[e] I John 2:1, 2; Rom. 6:1, 2; Tit. 2:11, 12, 14; II Cor. 7:1; Rom. 8:1, 12; I John 3:2, 3; Ps. 130:4; I John 1:6, 7

3. This infallible assurance does not so belong to the essence of faith, but that a true believer may wait long, and struggle with many difficulties before he be partaker of it; 9 yet being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of means, attain thereunto: 10 and therefore it is the duty of every one to give all diligence to make his 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. Isaiah 50:10; Psalms 88; Psalms 77:1-1210. 1 John 4:13; Hebrews 6:11-1211. Romans 5:1-2, 5, 14:17; Psalms 119:3212. Romans 6:1-2; Titus 2:11-12, 14

ASSURANCE MAY BE LOST & RECOVERED

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

[a] Cant. 5:2, 3, 6; Ps. 51:8, 12, 14; Eph. 4:30, 31; Ps. 77:1 to 10; Matt. 26:69, 70, 71, 72; Ps. 31:22; Ps. 88 throughout; Isa. 50:10

[b] I John 3:9; Luke 22:32; Job 13:15; Ps. 73:15; Ps. 51:8, 12; Isa. 50:10

[c] Mic. 7:7, 8, 9; Jer. 32:40; Isa. 54:7, 8, 9, 10; Ps. 22:1; Ps. 88 throughout

4. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it, 13 by falling into some special sin which 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 God 17 and life of faith, 18 that love of Christ and the brethren, that sincerity of heart and conscience of duty out of which, by the operation of the Spirit, this assurance may in due time be revived, 19 and by the which, in the meantime, they are preserved from utter despair. 20

13. Song of Solomon 5:2-3, 614. Psalms 51:8, 12, 1415. Psalms 116:11, 77:7-8, 31:2216. Psalms 30:717. 1 John 3:918. Luke 22:3219. Psalms 42:5, 1120. Lamentations 3:26-31

Chapter XIX: Of the Law of God

THE LAW GIVEN TO ADAM

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

[a] Gen. 1:26, 27 with Gen. 2:17; Rom. 2:14, 15; Rom. 10:5; Rom. 5:12, 19; Gal. 3:10, 12; Eccles. 7:29; Job 28:28

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. Genesis 1:27; Ecclesiastes 7:292. Romans 10:53. Galatians 3:10, 12

THE MORAL LAW GIVEN AT MT SINAI

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

[a] James 1:25; James 2:8, 10, 11, 12; Rom. 13:8, 9; Deut. 5:32; Deut. 10:4; Ex. 34:1

[b] Matt. 22:37, 38, 39, 40

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

4. Romans 2:14-155. Deuteronomy 10:4

THE CEREMONIAL LAWS GIVEN AT MT SINAI

III. Beside this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, His graces, actions, sufferings, and benefits:[a] and partly holding forth divers instructions of moral duties.[b] All which ceremonial laws are now abrogated, under the new testament.[c]

[a] Heb. 9 chap.; Heb. 10:1; Gal. 4:1, 2, 3; Col. 2:17

[b] I Cor. 5:7; II Cor. 6:17; Jude ver. 23

[c] Col. 2:14, 16, 17; Dan. 9:27; Eph. 2:15, 16

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

6. Hebrews 10:1; Colossians 2:177. 1 Corinthians 5:78. Colossians 2:14,16-17; Ephesians 2:14,16

THE JUDICIAL LAWS AT MT SINAI

IV. To them also, as a body politic, He gave sundry judicial laws, which expired together with the State of that people; not obliging any other now, further than the general equity thereof may require.[a]

[a] Ex. 21 chap.; Ex. 22:1 to 29; Gen. 49:10 with I Pet. 2:13, 14; Matt. 5:17, with ver. 38, 39; I Cor. 9:8, 9, 10

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

9. 1 Corinthians 9:8-10

MORAL LAW FORVER BINDING

V. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof;[a] 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:[b] neither doth Christ, in the Gospel, any way dissolve, but much strengthen this obligation.[c]

[a] Rom. 13:8, 9, 10; Eph. 6:2; I John 2:3, 4, 7, 8.

[b] James 2:10, 11.

[c] Matt. 5:17, 18, 19; James 2:8; Rom. 3:31

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

10. Romans 13:8-10; James 2:8, 10-1211. James 2:10, 1112. Matthew 5:17-19; Romans 3:31

THE LAW DOES NOT JUSTIFY THE TRUE BELIEVER BUT YET BENEFITS HIM

VI. Although true believers be not under the law, as a covenant of works, to be thereby justified, or condemned;[a] yet is it of great use to them, as well as to others; in that, as a rule of life informing them of the will of God, and their duty, it directs, and binds them to walk accordingly;[b] discovering also the sinful pollutions of their nature, hearts, and lives;[c] so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin;[d] together with a clearer sight of the need they have of Christ, and the perfection of His obedience.[e] It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin:[f] 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 thereof threatened in the law.[g] The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof;[h] although not as due to them by the law, as a covenant of works.[i] So as, a man's doing good, and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law; and not under grace.[j]

[a] Rom. 6:14; Gal. 2:16; Gal. 3:13; Gal. 4:4, 5; Acts 13:39; Rom. 8:1

[b] Rom. 7:12, 22, 25; Ps. 119:4, 5, 6; I Cor. 7:19; Gal. 5:14, 16, 18, 19, 20, 21, 22, 23

[c] Rom. 7:7; Rom. 3:20

[d] James 1:23, 24, 25; Rom. 7:9, 14, 24

[e] Gal. 3:24; Rom. 7:24, 25; Rom. 8:3, 4

[f] Jam. 2:11; Ps. 119:101, 104, 128

[g] Ezra 9:13, 14; Ps. 89:30, 31, 32, 33, 34

[h] Lev. 26:1 to 14 with II Cor. 6:16; Eph. 6:2, 3; Ps. 37:11 with Matt. 5:5; Ps. 19:11

[i] Gal. 2:16; Luke 17:10

[j] Rom. 6:12, 14; I Pet. 3:8, 9, 10, 11, 12, with Ps. 34:12, 13, 14, 15, 16; Heb. 12:28, 29

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; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin; 14 together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the 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 unallayed rigour thereof. The promises of it likewise show them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourages to the one and deters from the other, is no evidence of his being under the law and not under grace. 15

13. Romans 6:14; Galatians 2:16; Romans 8:1, 10:414. Romans 3:20, 7:7, etc.15. Romans 6:12-14; 1 Peter 3:8-13

COMPLICITY OF THE LAW WITH THE GRACE OF THE GOSPEL

VII. Neither are the forementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it;[a] the Spirit of Christ subduing and enabling the will of man to do that, freely and cheerfully, which the will of God, revealed in the law, requireth to be done.[b]

[a] Gal. 3:21.

[b] Ezek. 36:27; Heb. 8:10 with Jer. 31:33

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. Galatians 3:2117. Ezekiel 36:27

Chapter 20. Of the Gospel and the Extent of Grace thereof

THE GOSPEL THE MEANS OF EFFECTUAL CALLING

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

1. Genesis 3:152. Revelation 13:8

SALVATION BY CHRIST REVEALED ONLY BY THE WORD OF GOD

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

3. Romans 1:174. Romans 10:14-15, 175. Proverbs 29:18; Isaiah 25:7, 60:2-3

REVELATION OF THE GOSPEL GRANTED ONLY ON THE BASIS OF THE SOVEREIGN WILL & GOOD PLEASURE OF GOD

3. The revelation of the gospel to sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God; 6 not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever made, or can do so; 7 and therefore in all ages, the preaching of the gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

6. Psalms 147:20; Acts 16:77. Romans 1:18-32

EFFECTUAL INSUPERABLE WORK OF THE HOLY SPIRIT IN SALVATION

4. Although the gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life; 8 without which no other means will effect their conversion unto God. 9

8. Psalms 110:3; 1 Corinthians 2:14; Ephesians 1:19-209. John 6:44; 2 Corinthians 4:4, 6

Chapter XX: Of Christian Liberty, and Liberty of Conscience

CHRISTIAN LIBERTY

I. The liberty which Christ hath purchased for believers under the Gospel consists in their freedom from the guilt of sin, and condemning wrath of God, the curse of the moral law;[a] and, in their being delivered from this present evil world, bondage to Satan, and dominion of sin;[b] from the evil of afflictions, the sting of death, the victory of the grace, and everlasting damnation;[c] as also, in their free access to God,[d] and their yielding obedience unto Him, not out of slavish fear, but a child-like love and willing mind.[e] All which were common also to believers under the law.[f] But, under the new testament, the liberty of Christians is further enlarged, in their freedom from the yoke of the ceremonial law, to which the Jewish Church was subjected;[g] and in greater boldness of access to the throne of grace,[h] and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.[i]

[a] Tit. 2:14; I Thess. 1:10; Gal. 3:13

[b] Gal. 1:4; Col. 1:13; Acts 26:18; Rom. 6:14

[c] Rom. 8:28; Ps. 119:71; I Cor. 15:54, 55, 56, 57; Rom. 8:1

[d] Rom. 5:1, 2

[e] Rom. 8:14, 15; I John 4:18

[f] Gal. 3:9, 14

[g] Gal. 4:1, 2, 3, 6, 7; Gal. 5:1; Acts 15:10, 11

[h] Heb. 4:14, 16; Heb. 10:19, 20, 21, 22

[i] John 7:38, 39; II Cor. 3:13, 17, 18

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 severity and curse of the law,¹ and in their being delivered from this present evil world, ² bondage to Satan,³ and dominion of sin, ⁴ from the evil of afflictions, ⁵ the fear and sting of death, the victory of the grave, ⁶ and everlasting damnation: ⁷ as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear, ⁸ but a child-like love and willing mind. ⁹

All which were common also to believers under the law for the substance of them; ¹⁰

but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of. ¹¹

1. Galatians 3:132. Galatians 1:43. Acts 26:184. Romans 8:35. Romans 8:286. 1 Corinthians 15:54-577. 2 Thessalonians 1:108. Romans 8:159. Luke 1:73-75; 1 John 4:1810. Galatians 3:9, 1411. John 7:38-39; Hebrews 10:19-21

GOD ALONE THE LORD OF THE CONSCIENCE

II. God alone is Lord of the conscience,[a] and hath left it free from the doctrines and commandments of men, which are in any thing contrary to His Word; or beside it, if matters of faith or worship.[b] So that, to believe such doctrines, or to obey such commands, out of conscience,[c] is to betray true liberty of conscience: and the requiring of an implicit faith, and an absolute and blind obedience is to destroy liberty of conscience, and reason also.[d]

[a] Jam. 4:12; Rom. 14:4

[b] Acts 4:19; Acts 5:29; I Cor. 7:23; Matt. 23:8, 9, 10; II Cor. 1:24; Matt. 15:9

[c] Col. 2:20, 22, 23; Gal. 1:10; Gal. 2:4, 5; Gal. 5:1

[d] Rom. 10:17; Rom. 14:23; Isa. 8:20; Acts 17:11; John 4:22; Hos. 5:11; Rev. 13:12, 16, 17; Jer. 8:9

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, is to betray true liberty of conscience; 14 and the requiring of an implicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also. 15

12. James 4:12; Romans 14:413. Acts 4:19, 29; 1 Corinthians 7:23; Matthew 15:914. Colossians 2:20, 22-2315. 1 Corinthians 3:5; 2 Corinthians 1:24

THOSE WHO UPON PRETENCE OF CHRISTIAN LIBERTY PRACTICE SIN OR CHERISH LUST DESTROY THE END OF CHRISTIAN LIBERTY

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

[a] Gal. 5:13; I Pet. 2:16; II Pet. 2:19; John 8:34; Luke 1:74, 75

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

16. Romans 6:1-217. Galatians 5:13; 2 Peter 2:18, 21

THOSE WHO UPON PRETENCE OF CHRISTIAN LIBERTY OPPOSE LAWFUL POWER MAY BE CALLED TO ACCOUNT & CENSURED

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

[a] Matt. 12:25; I Pet. 2:13, 14, 16; Rom. 13:1 to 8; Heb. 13:17.

[b] Rom. 1:32 with I Cor. 5:1, 5, 11, 13; II John ver. 10, 11, and II Thess. 3:14, and I Tim. 6:3, 4, 5, and Tit. 1:10, 11, 13, and Tit. 3:10 with Matt. 18:15, 16, 17; I Tim. 1:19, 20; Rev. 2:2, 14, 15, 20; Rev. 3:9.

[c] Deut. 13:6 to 12; Rom. 13:3, 4 with II John ver. 10, 11; Ezra 7:23, 25, 26, 27, 28; Rev. 17:12, 16, 17; Neh. 13:15, 17, 21, 22, 25, 30; II Kings 23:5, 6, 9, 20, 21; II Chron. 34:33; II Chron. 15:12, 13, 16; Dan. 3:29; I Tim. 2:2; Isa. 49:23; Zech. 13:2, 3

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

Chapter XXI: Of Religious Worship and the Sabbath-day

RELIGIOUS WORSHIP PRESCRIBED BY HOLY SCRIPTURES

I. The light of nature sheweth that there is a God, who hath lordship and sovereignty over all, is 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 with all the soul, and with all the might.[a] But the acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture.[b]

[a] Rom. 1:20; Acts 17:24; Ps. 119:68; Jer. 10:7; Ps. 31:23; Ps. 18:3; Rom. 10:12; Ps. 62:8; Josh. 24:14; Mark 12:33

[b] Deut. 12:32; Matt. 15:9; Acts 17:25; Matt. 4:9, 10; Deut. 4:15 to 20; Exod. 20:4, 5, 6; Col. 2:23

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 imagination 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. Jeremiah 10:7; Mark 12:332. Deuteronomy 12:323. Exodus 20:4-6

RELIGIOUS WORSHIP DUE TO GOD THE FATHER, SON & HOLY SPIRIT ALONE, VIA CHRIST ALONE

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

[a] Matt. 4:10 with John 5:23 and II Cor. 13:14

[b] Col. 2:18, Rev. 19:10; Rom. 1:25

[c] John 14:6; I Tim. 2:5; Eph. 2:18; Col. 3:17

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. Matthew 4:9, 10; John 6:23; Matthew 28:195. Romans 1:25; Colossians 2:18; Revelation 19:106. John 14:67. 1 Timothy 2:5

PRAYER & THANKSGIVING TO BE MADE IN THE NAME OF THE SON, BY THE SPIRIT, ACCORDING TO HIS WILL

III. Prayer, with thanksgiving, being one special part of religious worship,[a] is by God required of all men:[b] and that it may be accepted, it is to be made in the name of the Son,[c] by the help of His Spirit,[d] according to His will,[e] with understanding, reverence, humility, fervency, faith, love, and perseverance;[f] and, if vocal, in a known tongue.[g]

[a] Phil. 4:6. [b] Ps. 65:2. [c] John 14:13, 14; I Pet. 2:5. [d] Rom. 8:26. [e] I John 5:14. [f] Ps. 47:7; Eccles. 5:1, 2; Heb. 12:28; Gen. 18:27; James 5:16; James 1:6, 7; Mark 11:24; Matt. 6:12, 14, 15; Col. 4:2; Eph. 6:18. [g] I Cor. 14:14

3. Prayer, with thanksgiving, being one 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. Psalms 95:1-7, 65:29. John 14:13-1410. Romans 8:2611. 1 John 5:1412. 1 Corinthians 14:16, 17

PRAYER TO BE MADE FOR THINGS LAWFUL & FOR ALL MEN, BOT NOT FOR THE DEAD OR THOSE WHO HAVE SINNED UNTO DEATH

IV. Prayer is to be made for things lawful;[a] and for all sorts of men living, or that shall live hereafter:[b] but not for the dead,[c] nor for those of whom it may be known that they have sinned the sin unto death.[d]

[a] I John 5:14. [b] I Tim. 2:1, 2; John 17:20; II Sam. 7:29; Ruth 4:12. [c] II Sam. 12:21, 22, 23 with Luke 16:25, 26; Rev. 14:13. [d] I John 5:16

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 unto death. 15

13. 1 Timothy 2:1-2; 2 Samuel 7:2914. 2 Samuel 12:21-2315. 1 John 5:16

COMPONENTS OF CHRISTIAN WORSHIP

V. The reading of the Scriptures with godly fear,[a] the sound preaching[b] and conscientiable hearing of the Word, in obedience unto God, with understanding, faith and reverence;[c] singing of psalms with grace in the heart;[d] as also, the due administration and worthy receiving of the sacraments instituted by Christ; are all parts of the ordinary religious worship of God:[e] beside religious oaths,[f] vows,[g] solemn fastings,[h] and thanksgivings, upon special occasions,[i] which are, in their several times and seasons, to be used in a holy and religious manner.[j]

[a] Acts 15:21; Rev. 1:3. [b] II Tim. 4:2. [c] James 1:22; Acts 10:33; Matt. 13:19; Heb. 4:2; Isa. 66:2. [d] Col. 3:16; Eph. 5:19; James 5:13. [e] Matt. 28:19; I Cor. 11:23 to 29; Acts 2:42. [f] Deut. 6:13 with Neh. 10:29. [g] Isa. 19:21 with Eccles. 5:4, 5. [h] Joel 2:12; Esther 4:16; Matt. 9:15; I Cor. 7:5. [i] Ps. 107 throughout; Esther 9:22. [j] Heb. 12:28.

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 thanksgivings, upon special occasions, ought to be used in an holy and religious manner. 22

16. 1 Timothy 4:1317. 2 Timothy 4:2; Luke 8:1818. Colossians 3:16; Ephesians 5:1919. Matthew 28:19-2020. 1 Corinthians 11:2621. Esther 4:16; Joel 2:1222. Exodus 15:1-19, Psalms 107

ACCEPTABILITY OF CHRISTIAN RELIGIOUS WORSHIP NOT CONTINGENT ON LOCATION OR DIRECTION

VI. Neither prayer, nor any other part of religious worship, is now under the Gospel either tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed:[a] but God is to be worshipped everywhere,[b] in spirit and truth;[c] as in private families[d] daily,[e] and in secret each one by himself;[f] so, more solemnly, in the public assemblies, which are not carelessly or wilfully to be neglected, or forsaken, when God, by His Word or providence, calls thereunto.[g]

[a] John 4:21. [b] Mal. 1:11; I Tim. 2:8. [c] John 4:23, 24. [d] Jer. 10:25; Deut. 6:6, 7; Job 1:5; II Sam. 6:18, 20; I Pet. 3:7; Acts 10:2. [e] Matt. 6:11. [f] Matt. 6:6; Eph. 6:18. [g] Isa. 56:6, 7; Heb. 10:25; Prov. 1:20, 21, 24; Prov. 8:34; Acts 13:42; Luke 4:16; Acts 2:42

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

23. John 4:21; Malachi 1:11; 1 Timothy 2:824. Acts 10:225. Matthew 6:11; Psalms 55:1726. Matthew 6:627. Hebrews 10:25; Acts 2:42

FIRST DAY OF THE WEEK THE CHRISTIAN SABBATH

VII. As it is the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in His Word, by a positive, moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven, for a Sabbath, to be kept holy unto Him:[a] 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,[b] which, in Scripture, is called the Lord's Day,[c] and is to be continued to the end of the world, as the Christian Sabbath.[d]

[a] Exod. 20:8, 10, 11; Isa. 56:2, 4, 6, 7
[b] Gen. 2:2, 3; I Cor. 16:1, 2; Acts 20:7
[c] Rev. 1:10
[d] Exod. 20:8, 10, with Matt. 5:17, 18

7. As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by his Word, in a positive moral, and perpetual commandment, binding all men, in all ages, he has particularly appointed one day in seven for a sabbath to be kept holy unto him, 28 which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day: 29 and 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. Exodus 20:829. 1 Corinthians 16:1-2; Acts 20:7; Revelation 1:10

SABBATH TO BE KEPT FOR REST, & PUBLIC & PRIVATE WORSHIP

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

[a] Exod. 20:8; Exod. 16:23, 25, 26, 29, 30; Exod. 31:15, 16, 17; Isa. 58:13; Neh. 13:15, 16, 17, 18, 19, 21, 22. [b] Isa. 58:13; Matt. 12:1 to 13

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

30. Isaiah 58:13; Nehemiah 13:15-2231. Matthew 12:1-13

24. OF SPEAKING IN THE CONGREGATION IN SUCH A TONGUE AS THE PEOPLE UNDERSTANDETH.

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people.

Chapter XXII: Of Lawful Oaths and Vows

NATURE OF A LAWFUL OATH

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

[a] Deut. 10:20. [b] Exod. 20:7; Lev. 19:12; II Cor. 1:23, II Chron. 6:22, 23

1. A lawful oath is a part of religious worship, wherein 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 thereof. 2

1. Exodus 20:7; Deuteronomy 10:20; Jeremiah 4:22. 2 Chronicles 6:22-23

OATH SWORN BY THE NAME OF GOD WARRANTED BY THE WORD OF GOD

II. The name of God only is that by which men ought to swear; and therein it is to be used with all holy fear and reverence.[a] 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.[b] Yet, as in matters of weight and moment, an oath is warranted by the Word of God, under the New Testament, as well as under the Old;[c] so a lawful oath, being imposed by lawful authority, in such matters ought to be taken.[d]

[a] Deut. 6:13. [b] Exod. 20:7; Jer. 5:7; Matt. 5:34, 37; James 5:12. [c] Heb. 6:16; II Cor. 1:23; Isa. 65:16. [d] I Kings 8:31; Neh. 13:25; Ezra 10:5.

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. Matthew 5:34, 37; James 5:12. Hebrews 6:16; 2 Corinthians 1:23. Nehemiah 13:25

WEIGHTINESS & SOLMENNESS OF LAWFUL OATHS

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

[a] Exod. 20:7; Jer. 4:2. [b] Gen. 24:2, 3, 5, 6, 8, 9. [c] Num. 5:19, 21; Neh. 5:12; Exod. 22:7, 8, 9, 10, 11.

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3. Whosoever taketh an oath ought duly to consider the weightiness of so solemn an act; and therein to avouch nothing but what he is fully persuaded is the truth. Neither may any man bind himself by oath to anything but what is good and just, and what he believeth so to be, and what he is able and resolved to perform.

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 avouch nothing but what he knows to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns. 6

6. Leviticus 19:12; Jeremiah 23:10

PLAINNESS OF LAWFUL OATHS

IV. An oath is to be taken in the plain and common sense of the words, without equivocation, or mental reservation.[a] It cannot oblige to sin: but in anything not sinful, being taken, it binds to performance, although to a man's own hurt.[b] Not is it to be violated, although made to heretics, or infidels.[c]

[a] Jer. 4:2; Ps. 24:4. [b] I Sam. 25:22, 32, 33, 34; Ps. 15:4. [c] Ezek. 17:16, 18, 19; Josh. 9:18, 19 with II Sam. 21:1.

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

7. Psalms 24:4

VOWS TO BE MADE TO GOD ALONE, WITH ALL RELIGIOUS CARE & FAITHFULNESS, & NOT TO SINGLENESS, POVERTY OR REGULAR OBEDIENCE

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

[a] Isa. 19:21; Eccles. 5:4, 5, 6; Ps. 61:8; Ps. 66:13, 14

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

[a] Ps. 76:11; Jer. 44:25, 26. [b] Deut. 23:21, 22, 23; Ps. 50:14; Gen. 28:20, 21, 22; I Sam. 1:11; Ps. 66:13, 14; Ps. 132:2, 3, 4, 5

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

[a] Acts 23:12, 14; Mark 6:26; Numb. 30:5, 8, 12, 13

[b] Matt. 19:11, 12; I Cor. 7:2, 9; Eph. 4:28; I Peter 4:2; I Cor. 7:23

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 professed poverty, 10 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. Psalms 76:11; Genesis 28:20-229. 1 Corinthians 7:2, 910. Ephesians 4:2811. Matthew 19:1

39. OF A CHRISTIAN MAN'S OATH.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching in justice, judgment, and truth.

Chapter XXIII: Of the Civil Magistrate

CIVIL MAGISTRATE ORDAINED BY GOD FOR PUBLIC GOOD & GIVEN POWER OF THE SWORD

I. God, the supreme Lord and King of all the world, hath ordained civil magistrates, to be, under Him, over the people, for His own glory, and the public good: and, to this end, hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers.[a]

[a] Rom. 13:1, 2, 3, 4; I Pet. 2:13, 14

1. God, the supreme Lord and King of all the world, has ordained civil magistrates 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 defence and encouragement of them that do good, and for the punishment of evil doers. 1

1. Romans 13:1-4

37. OF THE POWER OF THE CIVIL MAGISTRATES.

The King's Majesty hath the chief power in this Realm of England, and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

LAWFUL FOR A CHRISTIAN TO ACCEPT & EXECUTE OFFICE OF A MAGISTRATE TO MAINTAIN JUSTICE & PEACE, & WAGE JUST WAR

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

[a] Prov. 8:15, 16; Rom. 13:1, 2, 4.

[b] Ps. 2:10, 11, 12; I Tim. 2:2; Ps. 82:3, 4; II Sam. 23:3; I Pet. 2:13.

[c] Luke 3:14; Rom. 13:4; Matt. 8:9, 10; Acts 10:1, 2; Rev. 17:14, 16

2. It is lawful for Christians to accept and execute the office of a magistrate when called thereunto; in the management whereof, as they ought especially to maintain justice and peace, 3 according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions. 4

3. 2 Samuel 23:3; Psalms 82:3-44. Luke 3:14

37. OF THE POWER OF THE CIVIL MAGISTRATES.

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

AUTHORITY & DUTY OF CIVIL MAGISTRATE TO ORDER THE CHURCH

III. The civil magistrate may not assume to himself the administration of the Word and sacraments, or the power of the keys of the kingdom of heaven:[a] yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the Church, that the truth of God be kept pure and entire; that all blasphemies and heresies be suppressed; all corruptions and abuses in worship and discipline prevented or reformed; and all the ordinances of God duly settled, administrated, and observed.[b]

For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God.[c]

[a] II Chron. 26:18 with Matt. 18:17 and Matt. 16:19; I Cor. 12:28, 29; Eph. 4:11, 12; I Cor. 4:1, 2; Rom. 10:15; Heb. 5:4

[b] Isa. 49:23; Ps. 122:9; Ezra 7:23, 25, 26, 27, 28; Lev. 24:16; Deut. 13:5, 6, 12; I Kings 18:4; I Chron. 13:1 to 9; II Kings 23:1 to 26; II Chron. 34:33; II Chron. 15:12, 13

[c] II Chron. 19:8, 9, 10, 11; II Chron. 29 and 30; Matt. 2:4, 5

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3. Civil magistrates may not assume to themselves the administration of the Word and sacraments; or the power of the keys of the kingdom of heaven; or, in the least, interfere in matters of faith. Yet, as nursing fathers, it is the duty of civil magistrates to protect the church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger. And, as Jesus Christ hath appointed a regular government and discipline in his church, no law of any commonwealth should interfere with, let, or hinder, the due exercise thereof, among the voluntary members of any denomination of Christians, according to their own profession and belief. It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretense of religion or of infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever: and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance.

37. OF THE POWER OF THE CIVIL MAGISTRATES.

Where we attribute to the King's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of Rome hath no jurisdiction in this Realm of England.

DUTY TO BE SUBJECT TO CIVIL MAGISTRATES

IV. It is the duty of people to pray for magistrates,[a] to honour their persons,[b] to pay them tribute or other dues,[c] to obey their lawful commands, and to be subject to their authority, for conscience' sake.[d] Infidelity, or difference in religion, doth not make void the magistrates' just and legal authority, nor free the people from their due obedience to them:[e] from which ecclesiastical persons are not exempted,[f] much less hath the Pope any power and jurisdiction over them in their dominions, or over any of their people; and, least of all, to deprive them of their dominions, or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever.[g]

[a] I Tim. 2:1, 2

[b] I Pet. 2:17

[c] Rom. 13:6, 7

[d] Rom. 13:5; Tit. 3:1

[e] I Pet. 2:13, 14, 16

[f] Rom. 13:1; I Kings 2:35; Acts 25:9, 10, 11; II Pet. 2:1, 10, 11; Jude ver. 8, 9, 10, 11

[g] II Thess. 2:4; Rev. 13:15, 16, 17

3. Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake; 5 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. 6

5. Romans 13:5-7; 1 Peter 2:176. 1 Timothy 2:1-2

Chapter XXIV: Of Marriage and Divorce

MARRIAGE TO BE BETWEEN ONE MAN & ONE WOMAN, AT ONE TIME

I. Marriage is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband; at the same time.[a]

[a] Gen. 2:24; Matt. 19:5, 6; Prov. 2:17

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

1. Genesis 2:24; Malachi 2:15; Matthew 19:5-6

MARRIAGE IS FOR MUTUAL HELP, PROCREATION & PURITY

II. Marriage was ordained for the mutual help of husband and wife,[a] for the increase of mankind with a legitimate issue, and of the Church with an holy seed;[b] and for preventing of uncleanness.[c]

[a] Gen. 2:18

[b] Mal. 2:15

[c] I Cor. 7:2, 9

2. Marriage was ordained for the mutual help of husband and wife, 2 for the increase of mankind with a legitimate issue, 3 and the preventing of uncleanness. 4

2. Genesis 2:183. Genesis 1:284. 1 Corinthians 7:2, 9

LAWFUL FOR ALL SORTS TO MARRY, BUT DUTY THAT CHRISTIANS MARRY IN THE LORD

III. It is lawful for all sorts of people to marry, who are able with judgment to give their consent.[a] Yet is it the duty of Christians to marry only in the Lord:[b] and therefore such as profess the true reformed religion should not marry with infidels, papists, or other idolaters: neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.[c]

[a] Heb. 13:4; I Tim. 4:3; I Cor. 7:36, 37, 38; Gen. 24:57, 58

[b] I Cor. 7:39

[c] Gen. 34:14; Exod. 34:16; Deut. 7:3, 4; I Kings 11:4; Neh. 13:25, 26, 27; Mal. 2:11, 12; II Cor. 6:14

3. It is lawful for all sorts of people to marry, who are able with judgment to give their consent; 5 yet it is the duty of Christians to marry in the Lord; 6 and therefore such as profess the true religion, should not marry with infidels, or 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. Hebrews 13:4; 1 Timothy 4:36. 1 Corinthians 7:397. Nehemiah 13:25-27

MARRIAGE NOT TO BE WITHIN DEGREES OF SANGUINITY/AFFINITY FORBIDDEN IN THE WORD

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden by the Word;[a] nor can such incestuous marriages ever be made lawful by any law of man or consent of parties, so as those persons may live together as man and wife.[b] The man may not marry any of his wife's kindred nearer in blood than he may of his own; nor the woman of her husband's kindred nearer in blood than of her own.[c]

- [a] Lev. 18 ch.; I Cor. 5:1; Amos 2:7
- [b] Mark 6:18; Lev. 18:24, 25, 26, 27, 28
- [c] Lev. 20:19, 20, 21

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4. Marriage ought not to be within the degrees of consanguinity or affinity forbidden by the Word. Nor can such incestuous marriages ever be made lawful by any law of man or consent of parties, so as those persons may live together as man and wife.

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

8. Leviticus 189. Mark 6:18; 1 Corinthians 5:1

ADULTERY & FORNICATION GROUNDS FOR DIVORCE/ANNULMENT

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

- [a] Matt. 1:18, 19, 20.
- [b] Matt. 5:31, 32.
- [c] Matt. 19:9; Rom. 7:2, 3

ADULTERY, FORNICATION & WILFUL DESERTION ONLY DUE GROUNDS FOR DIVORCE/ANNULMENT

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

- [a] Matt. 19:8, 9; I Cor. 7:15; Matt. 19:6
- [b] Deut. 24:1, 2, 3, 4

Chapter XXV: Of the Church

CHURCH INVISIBLE CONSISTS OF THE ELECT

I. The catholic or universal Church which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the spouse, the body, the fulness of Him that filleth all in all.[a]

[a] Eph. 1:10, 22, 23; Eph. 5:23, 27, 32; Col. 1:18

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

1. Hebrews 12:23; Colossians 1:18; Ephesians 1:10, 22-23, 5:23, 27, 32

CHURCH VISIBLE CONSISTS OF THOSE PROFESSION FAITH

II. The visible Church, which is also catholic or universal under the Gospel (not confined to one nation as before under the law), consists of all those throughout the world that profess the true religion:[a] and of their children:[b] and is the kingdom of the Lord Jesus Christ,[c] the house and family of God,[d] out of which there is no ordinary possibility of salvation.[e]

[a] I Cor. 1:2; I Cor. 12:12, 13; Ps. 2:8; Rev. 7:9; Rom. 15:9, 10, 11, 12

[b] I Cor. 7:14; Acts 2:39; Ezek. 16:20, 21; Rom. 11:16; Gen. 3:15; Gen. 17:7

[c] Matt. 13:47; Isa. 9:7

[d] Eph. 2:19; Eph. 3:15

[e] Acts 2:47

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, are and may be called visible saints; 2 and of such ought all particular congregations to be constituted. 3

2. 1 Corinthians 1:2; Acts 11:263. Romans 1:7; Ephesians 1:20-22

MINISTRY, ORACLES & ORDINANCES OF GOD GIVEN TO CATHOLIC VISIBLE CHURCH

III. Unto this catholic visible Church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world: and doth by His own presence and Spirit, according to His promise, make them effectual thereunto.[a]

[a] I Cor. 12:28; Eph. 4:11, 12, 13; Matt. 28:19, 20; Isa. 59:21

VARIABILITY IN VISIBILITY OF CATHOLIC CHURCH, ACCORDING TO FAITHFULNESS TO THE GOSPEL

IV. This catholic Church hath been sometimes more, sometimes less visible.[a] And particular Churches, which are members thereof, are more or less pure, according as the doctrine of the Gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.[b]

[a] Rom. 11:3, 4; Rev. 12:6, 14

[b] Rev. 2 and 3; I Cor. 5:6, 7

ERROR IN CHURCHES VISIBLE

V. The purest Churches under heaven are subject both to mixture and error:[a] and some have so degenerated, as to become no Churches of Christ, but synagogues of Satan.[b] Nevertheless, there shall be always a Church on earth, to worship God according to His will.[c]

[a] I Cor. 13:12; Rev. 2 and 3; Matt. 13:24, 25, 26, 27, 28, 29, 30, 47

[b] Rev. 18:2; Rom. 11:18, 19, 20, 21, 22

[c] Matt. 16:18; Ps. 72:17; Ps. 102:28; Matt. 28:19, 20

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 thereof, of such as believe in him, and make profession of his name. 6

4. 1 Corinthians 5; Revelation 2-35. Revelation 18:2; 2 Thessalonians 2:11-126. Matthew 16:18; Psalms 72:17, 102:28; Revelation 12:17

JESUS CHRIST THE ONLY HEAD OF THE CHURCH, POPE NOT THE HEAD OF THE CHURCH

VI. There is no other head of the Church, but the Lord Jesus Christ:[a] nor can the Pope of Rome, in any sense, be head thereof; but is that Antichrist, that man of sin, and son of perdition, that exalteth himself, in the Church, against Christ and all that is called God.[b]

[a] Col. 1:18; Eph. 1:22

[b] Matt. 23:8, 9, 10; II Thess. 2:3, 4, 8, 9; Rev. 13:6

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6. There is no other head of the church but the Lord Jesus Christ. Nor can the pope of Rome, in any sense, be head thereof.

4. The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner; 7 neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that 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

7. Colossians 1:18; Matthew 28:18-20; Ephesians 4:11-128. 2 Thessalonians 2:2-9

ORDINATION OF PARTICULAR CHURCH SOCIETIES

5. In the execution of this power wherewith he is so intrusted, the Lord Jesus calls out of the world unto himself, through the ministry of his word, by his Spirit, those that are given unto him by his Father, 9 that they may walk before him in all the ways of obedience, which he 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; John 12:3210. Matthew 28:2011. Matthew 18:15-20

SAINTS MANIFESTING THEIR OBEDIENCE TO THEIR EFFECTUAL CALLING SUBMIT TO ONE ANOTHER

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

12. Romans 1:7; 1 Corinthians 1:213. Acts 2:41-42, 5:13-14; 2 Corinthians 9:13

CHURCHES GATHERED ACCORDING TO THE MIND OF CHRIST ENDOWED WITH ALL NEEDFUL POWER & AUTHORITY

7. To each of these churches therefore gathered, according to his mind declared in his word, he has given all that power and authority, which is in 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. Matthew 18:17-18; 1 Corinthians 5:4-5, 5:13, 2 Corinthians 2:6-8

CHURCHES GATHERED ACCORDING TO THE MIND OF CHRIST INCLUDE MEMBERS APPOINTED BY CHRIST AS BISHOPS/ELDERS & DEACONS

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 intrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons. 15

15. Acts 20:17, 28; Philemon 1:1

19. OF THE CHURCH.

The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch, have erred, so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

Chapter XXVI: Of the Communion of the Saints

OBLIGATION TO MUTUAL GOOD STEMMING FROM BEING UNITED IN LOVE

I. All saints, that are united to Jesus Christ their Head by His Spirit and by faith, have fellowship with Him in His grace, sufferings, death, resurrection, and glory:[a] and, being united to one another in love, they have communion in each other's gifts and graces,[b] and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.[c]

[a] John 1:3; Eph. 3:16, 17, 18, 19; John 1:16; Eph. 2:5, 6; Phil. 3:10; Rom. 6:5, 6; II Tim. 2:12

[b] Eph. 4:15, 16; I Cor. 12:7; I Cor. 3:21, 22, 23; Col. 2:19

[c] I Thess. 5:11, 14; Rom. 1:11, 12, 14; I John 3:16, 17, 18; Gal. 6:10

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 conduce to their mutual good, both in the inward and outward man. 3

1. 1 John 1:3; John 1:16; Philippians 3:10; Romans 6:5-62. Ephesians 4:15-16; 1 Corinthians 12:7, 3:21-233. 1 Thessalonians 5:11, 14; Romans 1:12; 1 John 3:17-18; Galatians 6:10

OBLIGATION TO SPIRITUAL SERVICES TENDING TO MUTUAL EDIFICATION

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

[a] Heb. 10:24, 25; Acts 2:42, 46; Isa. 2:3; I Cor. 11:20

[b] Acts 2:44, 45; I John 3:17; II Cor. 8 and 9 chapters; Acts 11:29, 30

INDEPENDENCE IN SUBSTANCE FROM GOD & ONE ANOTHER PRESERVED

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

[a] Col. 1:18, 19; I Cor. 8:6; Isa. 42:8; I Tim. 6:15, 16; Ps. 45:7, with Heb. 1:8, 9

[b] Exod. 20:15; Eph. 4:28; Acts 5:4

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 relation wherein 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. Hebrews 10:24-25, 3:12-135. Acts 11:29-306. Ephesians 6:47. 1 Corinthians 12:14-278. Acts 5:4; Ephesians 4:28

38. OF CHRISTIAN MEN'S GOODS, WHICH ARE NOT COMMON.

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same; as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

Chapter XXVII: Of the Sacraments

SACRAMENTS ARE SIGNS AND SEALS OF COVENANTAL GRACE

I. Sacraments are holy signs and seals of the covenant of grace,[a] immediately instituted by God,[b] to represent Christ and His benefits; and to confirm our interest in Him;[c] as also, to put a visible difference between those that belong unto the Church, and the rest of the world;[d] and solemnly to engage them to the service of God in Christ, according to His Word.[e]

[a] Rom. 4:11; Gen. 17:7, 10

[b] Matt. 28:19; I Cor. 11:23

[c] I Cor. 10:16; I Cor. 11:25, 26; Gal. 3:17

[d] Rom. 15:8; Exod. 12:48; Gen. 34:14

[e] Rom. 6:3, 4; I Cor. 10:16, 21

SPIRITUAL RELATION BETWEEN THE SACRAMENT AND WHAT IT SIGNIFIES

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

[a] Gen. 17:10; Matt. 26:27, 28; Tit. 3:5

25. OF THE SACRAMENTS.

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

EFFICACY OF SACRAMENT NOT IN POWER OF SACRAMENT OR HIM THAT ADMINISTERS IT

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

[a] Rom. 2:28, 29; I Pet. 3:21. [b] Matt. 3:11; I Cor. 12:13. [c] Matt. 26:27, 28; Matt. 28:19, 20

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. Matthew 28:19-20; 1 Corinthians 11:26

26. OF THE UNWORTHINESS OF THE MINISTERS, WHICH HINDERS NOT THE EFFECT OF THE SACRAMENTS.

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

ONLY TWO INSTUTUTED SACRAMENTS: BAPTISM & THE LORD'S SUPPER

IV. There are only two sacraments ordained by Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord: neither of which may be dispensed by any but by a minister of the Word lawfully ordained.[a]

[a] Matt. 28:19; I Cor. 11:20, 23, I Cor. 4:1; Heb. 5:4

25. OF THE SACRAMENTS.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures, but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

OLD TESTAMENT SIGNIFIED AND EXHIBITED THE SAME SUBSTANCE

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

[a] I Cor. 10:1, 2, 3, 4

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

2. Matthew 28:19; 1 Corinthians 4:1

Chapter XXVIII: Of Baptism

BAPTISM SIGNIFIES ADMISSION INTO THE VISIBLE CHURCH AND THE GRACES OF THE NEW COVENANT

I. Baptism is a sacrament of the New Testament, ordained by Jesus Christ,[a] not only for the solemn admission of the party baptized into the visible Church;[b] but also, to be unto him a sign and seal of the covenant of grace,[c] of his ingrafting into Christ,[d] of regeneration,[e] of remission of sins,[f] and of his giving up unto God through Jesus Christ, to walk in the newness of life.[g] Which sacrament is, by Christ's own appointment, to be continued in His Church until the end of the world.[h]

- [a] Matt. 28:19
- [b] 1 Cor. 12:13
- [c] Rom. 4:11 with Col. 2:11, 12
- [d] Gal. 3:27; Rom. 6:5
- [e] Tit. 3:5
- [f] Mark 1:4
- [g] Rom. 6:3, 4
- [h] Matt. 28:19, 20

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 and resurrection; of his being engrafted into him; 1 of remission of sins; 2 and of giving up into God, through Jesus Christ, to live and walk in newness of life. 3

1. Romans 6:3-5; Colossians 2:12; Galatians 3:272. Mark 1:4; Acts 22:163. Romans 6:4

27. OF BAPTISM.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed, Faith is confirmed, and Grace increased by virtue of prayer unto God.

BAPTISM TO BE PERFORMED BY WATER IN THE NAME FO THE FATHER, THE SON AND THE HOLY GHOST

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

[a] Matt. 3:11; John 1:33; Matt. 28:19, 20

3. The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit. 5

5. Matthew 28:19-20; Acts 8:38

DIPPING UNNECESSARY, POURING OR SPRINKLING A RIGHT MINISTRATION

III. Dipping of the person into the water is not necessary; but Baptism is rightly administered by pouring or sprinkling water upon the person.[a]

[a] Heb. 9:10, 19, 20, 21, 22; Acts 2:41; Acts 16:33; Mark 7:4

INFANTS OF ONE OR BOTH BELIEVING PARENTS ALSO TO BE BAPTISED

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

[a] Mark 16:15, 16; Acts 8:37, 38

[b] Gen. 17:7, 9, 10 with Gal. 3:9, 14 and Col. 2:11, 12 & Acts 2:38, 39 & Rom. 4:11, 12; I Cor. 7:14; Matt. 28:19; Mark 10:13, 14, 15, 16; Luke 18:15

2. Those who do actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects of this ordinance. 4

4. Mark 16:16; Acts 8:36-37, 2:41, 8:12, 18:8

27. OF BAPTISM.

The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

SALVATION NOT DEPENDENT ON BAPTISM, NOR DOES BAPTISM GUARANTEE SALVATION

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

[a] Luke 7:30 with Exod. 4:24, 25, 26

[b] Rom. 4:11; Acts 10:2, 4, 22, 31, 45, 47

[c] Acts 8:13, 23

GRACE REALLY EXHIBITED AND CONFERRED THROUGH BAPTISM ONLY AS ACCORDING TO GOD'S OWN WILL

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

[a] John 3:5, 8

[b] Gal. 3:27; Titus 3:5; Eph. 5:25, 26; Acts 2:38, 41

BAPTISM TO BE ADMINISTERED BUT ONCE

VII. The sacrament of Baptism is but once to be administered unto any person.[a]

[a] Titus 3:5

4. Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance. 6

6. Matthew 3:16; John 3:23

Chapter XXIX: Of the Lord's Supper

THE LORD'S SUPPER INSTITUTED BY OUR LORD JESUS

I. Our Lord Jesus, in the night wherein He was betrayed, instituted the sacrament of His body and blood, called the Lord's Supper, to be observed in His Church, unto the end of the world, for the perpetual remembrance of the sacrifice of Himself in His death; the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in Him, their further engagement in and to all duties which they owe unto Him; and to be a bond and pledge of their communion with Him, and with each other, as members of His mystical body.[a]

[a] I Cor. 11:23, 24, 25, 26; I Cor. 10:16, 17, 21; I Cor. 12:13

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

1. 1 Corinthians 11:23-262. 1 Corinthians 10:16-17, 21

28. OF THE LORD'S SUPPER.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

THE LORD'S SUPPER IS A MEMORIAL, NOT A REAL OFFERING OF THE REAL BODY AND BLOOD OF CRIST

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

[a] Heb. 9:22, 25, 26, 28

[b] I Cor. 11:24, 25, 26; Matt. 26:26, 27

[c] Heb. 7:23, 24, 27; Heb. 10:11, 12, 14, 18

2. In this ordinance Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of himself by himself upon the cross, once for all; 3 and a spiritual oblation of all possible praise unto God for the same. 4 So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own sacrifice the alone propitiation for all the sins of the elect.

3. Hebrews 9:25-26, 284. 1 Corinthians 11:24; Matthew 26:26-27

MINISTERS OF THE LORD JESUS TO ADMINISTER BOTH BREAD AND WINE, BUT ONLY TO THOSE PRESENT IN THE CONGREGATION

III. The Lord Jesus hath, in this ordinance, appointed His ministers to declare His word of institution to the people; to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to 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;[a] but to none who are not then present in the congregation.[b]

[a] Matt. 26:26, 27, 28 & Mark 14:22, 23, 24 and Luke 22:19, 20 with I Cor. 11:23, 24, 25, 26
[b] Acts. 20:7; I Cor. 11:20

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

5. 1 Corinthians 11:23-26, etc.

30. OF BOTH KINDS.

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

PRIVATE MASSES CONTRARY TO THE NATURE OF THE SACRAMENT

IV. Private masses, or receiving this sacrament by a priest or any other alone;[a] as likewise, the denial of the cup to the people,[b] worshipping the elements, the lifting them up or carrying them about for adoration, and the reserving them for any pretended religious use; are all contrary to the nature of this sacrament, and to the institution of Christ.[c]

[a] I Cor. 10:16
[b] Mark 14:23; I Cor. 11:25, 26, 27, 28, 29
[c] Matt. 15:9

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. Matthew 26:26-28, 15:9; Exodus 20:4-5

ELEMENTS MAY BE CALLED THE BODY AND BLOOD OF CHRIST WHILE IN SUBSTANCE ONLY REMAINING BREAD AND WINE

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

[a] Matt. 26:26, 27, 28

[b] I Cor. 11:26, 27, 28; Matt. 26:29

5. The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, in other words, 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. 1 Corinthians 11:278. 1 Corinthians 11:26-28

DOCTRINE OF TRANSUBSTANTIATION CONDEMED

VI. That doctrine which maintains a change of the substance of bread and wine into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a priest, or by any other way, is repugnant, not to Scripture alone, but even to common sense and reason; overthroweth the nature of the sacrament, and hath been, and is the cause of manifold superstitions; yea, of gross idolatries.[a]

[a] Acts 3:21 with I Cor. 11:24, 25, 26; Luke 24:6, 39

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

9. Acts 3:21; Luke 14:6, 3910. 1 Corinthians 11:24-25

25. OF THE SACRAMENTS.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

28. OF THE LORD'S SUPPER.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

31. OF THE ONE OBLATION OF CHRIST FINISHED UPON THE CROSS.

The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone.

Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

WORTHY RECEIVERS REALLY FEED SPIRITUALLY UPON CHRIST CRUCIFIED

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

[a] I Cor. 11:28

[b] I Cor. 10:16

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. 1 Corinthians 10:16, 11:23-26

THE IGNORANT AND UNGODLY ARE UNWORTHY TO PARTICIPATE

VIII. Although ignorant and wicked men receive the outward elements in this sacrament: yet they receive not the thing signified thereby, but by their unworthy coming thereunto are guilty of the body and blood of the Lord to their own damnation. Wherefore, all ignorant and ungodly persons, as they are unfit to enjoy communion with Him, so are they unworthy of the Lord's table; and cannot, without great sin against Christ while they remain such, partake of these holy mysteries,[a] or be admitted thereunto.[b]

[a] I Cor. 11:27, 28, 29; II Cor. 6:14, 15, 16

[b] I Cor. 5:6, 7, 13; II Thess. 3:6, 14, 15; Matt. 7:6

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

12. 2 Corinthians 6:14-1513. 1 Corinthians 11:29; Matthew 7:6

29. OF THE WICKED, WHICH EAT NOT THE BODY OF CHRIST IN THE USE OF THE LORD'S SUPPER.

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

Chapter XXX: Of Church Censures

CHURCH OFFICERS APPOINTED BY GOD TO GOVERN THE CHURCH

I. The Lord Jesus, as King and Head of His Church, hath therein appointed a government, in the hand of Church officers, distinct from the civil magistrate.[a]

[a] Isa. 9:6, 7; I Tim. 5:17; I Thess. 5:12; Acts 20:17, 28; Heb. 13:7, 17, 24; I Cor. 12:28; Matt. 28:18, 19, 20

20. OF THE AUTHORITY OF THE CHURCH.

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

CHURCH OFFICERS HOLD THE POWER TO RETAIN AND REMIT SINS AND SINNERS

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

[a] Matt. 16:19; Matt. 18:17, 18; John 20:21, 22, 23; II Cor. 2:6, 7, 8

ORDINATION OF PARTICULAR CHURCH SOCIETIES

5. In the execution of this power wherewith he is so intrusted, the Lord Jesus calls out of the world unto himself, through the ministry of his word, by his Spirit, those that are given unto him by his Father, 9 that they may walk before him in all the ways of obedience, which he 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; John 12:3210. Matthew 28:2011. Matthew 18:15-20

SAINTS MANIFESTING THEIR OBEDIENCE TO THEIR EFFECTUAL CALLING SUBMIT TO ONE ANOTHER

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

12. Romans 1:7; 1 Corinthians 1:213. Acts 2:41-42, 5:13-14; 2 Corinthians 9:13

CHURCHES GATHERED ACCORDING TO THE MIND OF CHRIST ENDOWED WITH ALL NEEDFUL POWER & AUTHORITY

7. To each of these churches therefore gathered, according to his mind declared in his word, he has given all that power and authority, which is in 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. Matthew 18:17-18; 1 Corinthians 5:4-5, 5:13, 2 Corinthians 2:6-8

CHURCHES GATHERED ACCORDING TO THE MIND OF CHRIST INCLUDE MEMBERS APPOINTED BY CHRIST AS BISHOPS/ELDERS & DEACONS

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 intrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons. 15

15. Acts 20:17, 28; Philemon 1:1

9. The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself; 16 and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein; 17 and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands. 18

16. Acts 14:2317. 1 Timothy 4:1418. 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 towards 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; Hebrews 13:1720. 1 Timothy 5:17-18; Galatians 6:6-721. 2 Timothy 2:422. 1 Timothy 3:223. 1 Corinthians 9:6-14

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

24. Acts 11:19-21; 1 Peter 4:10-11

23. OF MINISTERING IN THE CONGREGATION.

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

32. OF THE MARRIAGE OF PRIESTS.

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

36. OF CONSECRATION OF BISHOPS AND MINISTERS.

The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King Edward unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

NECESSITY OF CHURCH CENSURES

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

[a] I Cor. 5 chap.; I Tim. 5:20; Matt. 7:6; I Tim. 1:20; I Cor. 11:27 to the end, with Jude ver. 23

ADMONITION, SUSPENSION AND EXCOMMUNICATIO

IV. For the better attaining of these ends, the officers of the Church are to proceed by admonition; suspension from the sacrament of the Lord's Supper for a season; and by excommunication from the Church; according to the nature of the crime, and demerit of the person.[a]

[a] I Thess. 5:12; II Thess. 3:6, 14, 15; I Cor. 5:4, 5, 13; Matt. 18:17; Tit. 3:10

12. As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also under the censures and government thereof, according to the rule of Christ. 25

25. 1 Thessalonians 5:14; 2 Thessalonians 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. Matthew 18:15-17; Ephesians 4:2-3

33. OF EXCOMMUNICATE PERSONS, HOW THEY ARE TO BE AVOIDED.

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

34. OF THE TRADITIONS OF THE CHURCH.

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like), as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

Chapter XXXI: Of Synods and Councils

NECESSITY OF SYNODS AND COUNCILS

I. For the better government, and further edification of the Church, there ought to be such assemblies as are commonly called synods or councils.[a]

[a] Acts 15:2, 4, 6

AMERICAN REVISION

1. For the better government, and further edification of the church, there ought to be such assemblies as are commonly called synods or councils: and it belongeth to the overseers and other rulers of the particular churches, by virtue of their office, and the power which Christ hath given them for edification and not for destruction, to appoint such assemblies; and to convene together in them, as often as they shall judge it expedient for the good of the church.

SYNOD MAY BE CALLED BY MAGISTRATE OR CHURCH OFFICERS

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

[a] Isa. 49:23; I Tim. 2:1, 2; II Chron. 19:8, 9, 10, 11; II Chron. 29, 30 chaps.; Matt. 2:4, 5; Prov. 11:14; [b] Acts 15:2, 4, 22, 23, 25

II. OMITTED BY AMERICAN REVISION

SYNODS AND COUNCILS TO MAKE DETERMINATIONS, RULINGS AND DIRECTIONS

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

[a] Acts 15:15, 19, 24, 27, 28, 29, 30, 31; Acts 16:4; Matt. 18:17, 18, 19, 20

SYNODS PRONE TO ERROR, THUS NOT TO BE MADE THE RULE OF FAITH

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

[a] Eph. 2:20; Acts 17:11; I Cor. 2:5; II Cor. 1:24

SYNODS AND COUNCILS NOT TO INTERMEDIATE WITH CIVIL AFFAIRS

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

[a] Luke 12:13, 14; John 18:36

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 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. Ephesians 6:18; Psalms 122:628. Romans 16:1-2; 3 John 8-10

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 to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned; 29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers. 30

29. Acts 15:2, 4, 6, 22-23, 2530. 2 Corinthians 1:24; 1 John 4:1

21. OF THE AUTHORITY OF GENERAL COUNCILS.

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God), they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

Chapter XXXII: Of the State of Man After Death, and of the Resurrection of the Dead

IMMEDIATE JUDGMENT OF THE SOUL UPON DEATH

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

[a] Gen. 3:19; Acts 13:36

[b] Luke 23:43; Eccles. 12:7

[c] Heb. 12:23; II Cor. 5:1, 6, 8; Phil. 1:23, with Acts 3:21 & Eph. 4:10

[d] Luke 16:23, 24; Acts 1:25; Jude ver. 6, 7; I Pet. 3:19

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

1. Genesis 3:19; Acts 13:362. Ecclesiastes 12:73. Luke 23:43; 2 Corinthians 5:1, 6, 8; Philemon 1:23; Hebrews 12:234. Jude 6-7; 1 Peter 3:19; Luke 16:23-24

RESURRECTION OF THE DEAD AT THE LAST DAY

II. At the last day, such as are found alive shall not die, but be changed:[a] and all the dead shall be raised up, with the selfsame bodies, and none other, although with different qualities, which shall be united again to their souls for ever.[b]

[a] I Thess. 4:17; I Cor. 15:51, 52

[b] Job 19:26, 27; I Cor. 15:42, 43, 44

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 selfsame bodies, and none other; 6 although with different qualities, which shall be united again to their souls forever. 7

5. 1 Corinthians 15:51, 52; 1 Thessalonians 4:176. Job 19:26-277. 1 Corinthians 15:42-43

JUDGMENT OF THE RESURRECTED

III. The bodies of the unjust shall, by the power of Christ, be raised to dishonour: the bodies of the just, by His Spirit, unto honour; and be made conformable to His own glorious body.[a]

[a] Acts 24:15; John 5:28, 29; I Cor. 15:43; Phil. 3:21

3. The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by his Spirit, unto honour, and be made conformable to his own glorious body. 8

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

22. OF PURGATORY.

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

Chapter XXXIII: Of the Last Judgment

THE DAY OF JUDGMENT

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

[a] Acts 17:31

[b] John 5:22, 27

[c] I Cor. 6:3; Jude ver. 6; II Pet. 2:4

[d] II Cor. 5:10; Eccles. 12:14; Rom. 2:16; Rom. 14:10, 12; Matt. 12:36, 37

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

1. Acts 17:31; John 5:22, 272. 1 Corinthians 6:3; Jude 63. 2 Corinthians 5:10; Ecclesiastes 12:14; Matthew 12:36; Romans 14:10, 12; Matthew 25:32-46

THE END OF THE DAY OF JUDGMENT IS SALVATION OF THE ELECT AND DAMNATION OF THE REPROBATE FOR THE MANIFESTATION OF THE GLORY OF HIS MERCY

II. The end of God's appointing this day is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the damnation of the reprobate who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fulness of joy and refreshing, which shall come from the presence of the Lord: but the wicked who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.[a]

[a] Matt. 25:31 to the end; Rom. 2:5, 6; Rom. 9:22, 23; Matt. 25:21; Acts 3:19; II Thess. 1:7, 8, 9, 10

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 fulness of joy and glory with everlasting rewards, 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 aside into everlasting torments, 5 and punished with everlasting destruction, from the presence of the Lord, and from the glory of his power. 6

4. Romans 9:22-235. Matthew 25:21, 34; 2 Timothy 4:86. Matthew 25:46; Mark 9:48; 2 Thessalonians 1:7-10

THE DAY OF JUDGMENT UNKNOWN TO MEN

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

[a] II Pet. 3:11, 14; II Cor. 5:10, 11; II Thess. 1:5, 6, 7; Luke 21:27, 28; Rom. 8:23, 24, 25

[b] Matt. 24:36, 42, 43, 44; Mark 13:35, 36, 37; Luke 12:35, 36; Rev. 22:20

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

7. 2 Corinthians 5:10-118. 2 Thessalonians 1:5-79. Mark 13:35-37; Luke 12:35-4010. Revelation 22:20

35. OF THE HOMILIES.

The Second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies.

- Of the right Use of the Church.
- Against Peril of Idolatry.
- Of repairing and keeping clean of Churches.
- Of good Works: first of Fasting.
- Against Gluttony and Drunkenness.
- Against Excess of Apparel.
- Of Prayer.
- Of the Place and Time of Prayer.
- That Common Prayers and Sacraments ought to be ministered in a known tongue.
- Of the reverent Estimation of God's Word.
- Of Alms–doing.
- Of the Nativity of Christ.
- Of the Passion of Christ.
- Of the Resurrection of Christ.
- Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
- Of the Gifts of the Holy Ghost.
- For the Rogation days.
- Of the State of Matrimony.
- Of Repentance.
- Against Idleness.
- Against Rebellion.