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ADVERTISEMENT.

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

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 ed for, upwards of one Hundred Baptized Con-
 gregations in *England* and *Wales* (denying *Ar-
 minianism*) being met together in *London* from the
 Third of the Seventh Month, to the Eleventh of the
 same 1689. to consider of some things that might be
 for the Glory of God, and the good of these Congrega-
 tions; have thought meet (for the Satisfaction of all
 other Christians that differ from us in the Point of
 Baptism) to recommend to their perusal the Confession
 of our Faith; Printed for, and Sold by *John Marshall*,
 at the *Bible* in *Grace-Church-Street*. Which Confessi-
 on we own, as containing the Doctrine of our Faith
 and Practice; and do desire that the Members of our
 Churches respectively do furnish themselves there-
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In the Name and Behalf of the whole Assembly.

A
CONFESSIO N
O F
F A I T H,

Put forth by the

Elders and Brethren

Of many

C O N G R E G A T I O N S
O F
C H R I S T I A N S

(Baptized upon Profession of their Faith)

I N

London and the Country.

The FIFTH EDITION.

*With the Heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation, Rom. 10. 10.
Search the Scriptures, John 5. 39.*

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

(Price Bound 1 s.)



A
CONFESSIO
OF
FAL
Elders and
Of many
CONGREGATIONS
August 15. 1688.

Licensed and Entered according to Order.

IN
London and the County
The Fifth Edition
of which, and also the third Confession is
made into Latin, Rom. 10. 1.
Search the Scriptures, John 2. 22.
London: Printed for John Marshall at the
Sign in Green Church Lane, MDCCLXXXVIII.

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To the Judicious and Impartial

READER.

Courteous Reader,



It is now many Years since divers of us (with other sober Christians then living, and walking in the Way of the Lord, that we profess) did conceive our selves to be under a necessity of Publishing a *Confession* of our *Faith*, for the information and satisfaction of those, that did not thoroughly understand what our Principles were, or had entertained Prejudices against our Profession, by reason of the strange representation of them, by some Men of Note, who had taken very wrong Measures, and accordingly led others into Misapprehensions, of us, and them: And this was first put forth about the Year 1642, in the Name of Seven Congregations then gathered in *London*; since which time, divers Impressions thereof have been dispersed abroad, and our end proposed, in good measure answered, inas-^{8.} much as many (and some of those Men eminent, both for Piety and Learning) were thereby satisfi-
ed, that we were no way guilty of those Hetero-
doxies

To the READER.

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

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

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

To the READER.

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

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

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

We

To the READER.

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

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

To the READER.

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

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



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A
C O N F E S S I O N
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C H A P. I.

Of the Holy Scriptures.

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

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

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and

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

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

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

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

Of the Old Testament.

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

Of the New Testament.

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

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

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

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

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

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

Holy Scriptures; and the heavenliness of the Matter, the efficacy of the Doctrine, and the majesty of the Stile, the consent of all the Parts, the scope of the Whole, (which is to give all Glory to God) the full discovery it makes of the only Way of Man's Salvation, and many other incomparable Excellencies, and intire Perfections thereof, are Arguments whereby it doth abundantly evidence it self to be the Word of God; yet notwithstanding, our (*b*) full persuation, and assurance of the infallible Truth, and Divine Authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our Hearts.

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

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

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

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

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

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

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

8. The Old Testament in (*o*) *Hebrew*, (which was the Native Language of the People of God of old) and the New Testament in *Greek*, (which at the time of writing of it) was most generally known to the Nations, being immediately inspired by God, and by his singular Care and Providence kept pure in all Ages, are therefore (*p*) authentic; so as in all Controversies of Religion, the Church is finally to appeal unto them (*q*). But because these original Tongues are not known to all the People of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read (*r*) and search them, therefore they are to be translated into the vulgar Language of every Nation, unto which they (*s*) come, that the Word of God dwelling (*t*) plentifully in

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

all,

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

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

10. The supream Judge by which all Controversies of Religion are to be determined, and all Decrees of Counsels, Opinions of ancient Writers, Doctrines of Men, and private Spirits, are to be examined, and in whose Sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which (x) Scripture so delivered, our Faith is finally resolved.

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

C H A P. II.

Of God and of the Holy Trinity.

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

(a) 1 Cor. 8. 46. Deut. 6. 4. (b) Jer. 10. 10. Isa. 48. 12. (c) Exod. 3. 14. (d) John 4. 24. (e) 1 Tim. 1. 17. Deut. 4. 15, 16. (f) Mal. 3. 6. (g) 1 Kings 8. 27. Jer. 23. 23. (h) Psalm 90. 2. (i) Gen. 17. 1. (k) Isa. 6. 3. (l) Psalm 115. 3. Isa. 46. 10.

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

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

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

them,

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

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

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

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

C H A P. III.

Of God's Decree.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

C H A P. IV.

Of Creation.

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

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

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

created;

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

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

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



C H A P. V.

Of Divine Providence.

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

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

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

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

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

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

(*e*) Prov. 16. 33. (*f*) Gen. 8. 22. (*g*) Acts 27. 31.
 14. Isa. 55. 10, 11. (*h*) Hof. 1. 7. (*i*) Rom. 4. 19, 20,
 1. (*k*) Dan. 3. 27. (*l*) Rom. 11. 32, 33, 34. 2 Sam.
 14. 1. 1 Chron. 21. 1. (*m*) 2 Kings 19. 28. Psalm
 76. 10.

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

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

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

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

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

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

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

C H A P. VI.

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

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

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

them,

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

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

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

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

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

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

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

C H A P. VII.

Of God's Covenant.

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

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

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

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

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

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

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

C H A P. VIII.

Of Christ the Mediator.

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

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

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

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

(c) Heb. 5. 5, 6. (d) Psal. 2. 6. Luke 1. 33. Eph. 1. 23. Heb. 1. 2. Acts 17. 31. (e) Isai. 53. 10. John 17. 6. Rom. 8. 30. (f) 1 John 1. 14. Gal. 4. 4. (g) Rom. 8. 3. Heb. 2. 14, 16, 17. Ch. 4. 15.

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

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

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

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

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

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

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

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

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

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

nunicated to the Elect in all Ages successively, from the beginning of the World, in and by those Promises, Types, and Sacrifices, wherein he was revealed, and signified to be the Seed of the *Woman*, which should bruise the Serpent's Head; (*b*) and the Lamb slain from the Foundation of the World: (*i*) Being the same yesterday, and to day, and for ever.

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

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

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

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

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

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

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

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

C H A P. IX.

Of Free Will.

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

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

cessity

cessity of nature determined to do good or evil.

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

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

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

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

so as that, by reason of his (i) remaining Corruptions, he doth not perfectly nor only will that which is good, but doth also will that which is evil.

5. The will of Man is made (k) perfectly, and immutably free to good alone, in the state of Glory only.

C H A P. X.

Of Effectual Calling.

THose whom God hath predestinated unto Life, he is pleased in his appointed, and accepted time, (a) effectually to call by his Word, and Spirit, out of that state of Sin, and Death, in which they are by Nature, to Grace and Salvation (b) by Jesus Christ; enlightning their Minds, spiritually, and savingly, to (c) understand the things

(i) Rom. 7. 15, 18, 19, 22, 23. (k) Ephes. 4. 13. (a) Rom. 8. 30. Rom. 11. 7. Eph. 1. 10, 11. 2 Theff. 3. 13, 14. (b) Eph. 2. 1.—6. (c) Acts 26. 18. Eph. 1. 7. 18.

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

2. This Effectual Call is of God's free and special Grace alone, (*g*) not from any thing at all foreseen in Man, nor from any Power, or agency in the Creature, co-working with his special Grace, (*h*) the Creature being wholly passive therein, being dead in Sins and Trespases, until being quickned and renewed by the Holy Spirit, he is thereby enabled to answer this Call, and to embrace the Grace offered and conveyed in it, and that by no less (*i*) Power

(*d*) Ezek. 36. 26. (*e*) Deut. 30. 6. Ezek. 36. 27. Ezech. 1. 19. (*f*) Psalm. 110. 3. Cant. 1. 4. (*g*) 2 Tim. 1. 9. Eph. 2. 8. (*h*) 1 Cor. 2. 14. Eph. 2. 5. John 5. 25
 (*i*) Eph. 1. 19, 20.

than that which raised up Christ from the dead.

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

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

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