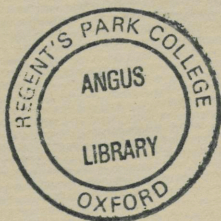


1 R 32



16166855

This "Orthodox Confession"
is reprinted by Crosby in
the 1st Appendix to his
3rd volume pp. 1-55: but
he gives only the 50 arti-
cles, omitting the title,
preface, subscription and
signatures. In his history
he says it was subscribed

by 54 Ministers within the
counties herein named, but
does not mention one of
them. Hence Triney, whose
only knowledge of this
Confession was derived from
Crosby; and who prints
the article on baptism,
(but not whole) expresses
his "regret" that he had
no means of ascertaining

the who or what the authors
but of this Confession were.
(Il. E. B. II. 89-91.) All
those this is supplied by the
original edition of which
from this very rare copy was
^{last week} bought by me of Mr.
John Hooper, the curious
collector of books &c. at
Sevenoaks, Kent.

W. H. Mack
14/5/49.



AN ORTHODOX

C R E E D:

OR, A

P R O T E S T A N T

Confession of Faith.

BEING

An E S S A Y to Unite, and Confirm all
true Protestants in the Fundamental
Articles of the Christian Religion;
against the Errors and Heresies of the
Church of R O M E.

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

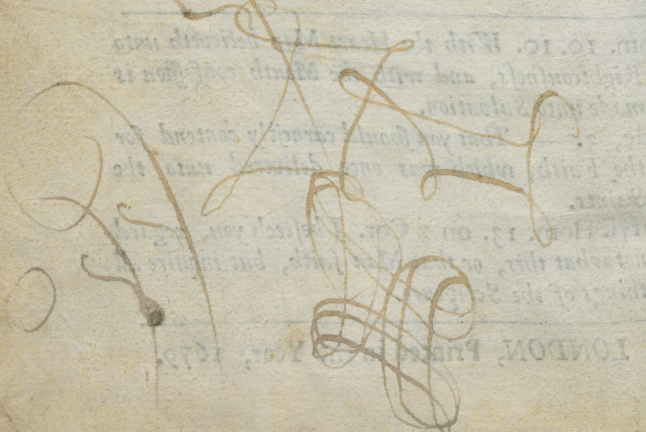
Jude, 3. — *That you should earnestly contend for
the Faith, which was once delivered unto the
Saints.*

Chrys. Hom. 13. on 2 Cor. *I beseech you, regard
not what this, or that Man saith, but inquire all
things of the Scripture.*

LONDON, Printed in the Year, 1679.



Church of R.O.M.E.
against the Errors and Heresies of the
Articles of the Christian Religion
true Protestant in the Fundamental
and Christian all



firm
diver
to the
said
Orac
from
Pope
Merc
ing,
Wor



TO THE
Judicious and Impartial
READER.

Courteous Reader,

THe truly Ancient and Apostolical Faith, that (a) was once delivered unto the Saints, by our Lord Jesus Christ, and miraculously confirmed unto us, by Signs, and Wonders, and divers Gifts of the Holy Ghost (b), according to the good pleasure of Almighty God. Which said Faith, and Practice, recorded in the holy Oracles of Truth, and miraculously preserved from Age to Age, even in the darkest times of Popery, and Apostacy, by the infinite Wisdom, Mercy, and Goodness of God, is yet remaining, and to be continued (c) to the end of the World: and hath been manifested in all, or

a) Jude 3.

b) Heb. 2. 4.

c) Mat. 28. 20.

To the Judicious

d) Rom. 16.
26.

e) See Doct.
Usher's Body
of Divinity,
pag. 11.

f) John 20.
30, 31.

g) Isa 11. 9.
h) Heb. 9. 10

i) Eph. 4. 13.

most Nations (d) for the obedience of Faith; the which Preservations of the Sacred Scriptures, or Revelation of Gospel-Light therein contained, (of which this Nation hath had a grate share, especially within this last Hundred Years) is (e) undoubtedly a very great Evidence, of the Divine Verity, and Authority of the same: And the End of God in revealing this Light of the holy Scriptures, or Gospel of Christ, is that it might be read and known of all Men, and it's our duty (f) to believe it, and thereby come through Faith, not only to have a saving, but a satisfactory knowledge of those foundation and fundamental Truths, which have been the same in all Generations; have been and shall be transmitted (g) more clear from Age to Age in the times (h) of Reformation, until that which (i) is Perfect is come, and that which is Imperfect is done away; such addition is no Innovation, but Illustration; not a new Light, but a new Sight: The Looking-Glass flurd and cleared more or less, is the same Glass. Columbus did not make a new World, when he made a discovery of the Old.

Truth wants so much of its Glory, as it is unseen: The Understanding wants so much of its perfection, as it is short in seeing thereof. And all Unbelief is Presumption, not Faith, which hinders Nourishment, and genders Humours.

Grace

and Impartial Reader.

Grace and Glory hold proportion with the Truth. Though Knowledge may be without Grace, yet Grace is not without Knowledge, according to the measure of our approach to an exact total and adequate union of the Understanding with the truth of the Gospel; so is the glory of the Truth believed, and the communion of the Soul believing.

Now after some years profession of the Ancient way, and Truths of Christ, evidenced by the holy Oracles in Scripture, we have in most cordial manner published this little Manual, or Orthodox Confession of our Faith, to the consideration of all sober Persons, and Religious, or well-meaning Protestants, that own the Authority and Verity of the sacred Scriptures; and by comparing of this our Confession of Faith, with the sacred Writ, we doubt not but they will then conclude, that those strange Conceptions, hard Thoughts, and Persecuting Reflections cast upon us, and spoken of us, will be much abated, if not wholly taken away, in all Sober Religious Protestants in England, or elsewhere, differing from us. And to that end, in this Cloudy Day, we might arrive at a more general Concord among our selves, in the main Points of the Protestant Religion, and take off the false, and unjust Accusations of the Papists, and all other Enemies of the Faith, once delivered to the Saints,

To the Judicious

by Christ and his Apostles, at least stop their Mouths, or prevent the Simple, of being deluded by them, in their boasting of the unity of their Pseudo, or Catachrestical Church.

As also their Discriminating the Protestants in England, and elsewhere, with the names of Hereticks, and Schismaticks; and that they have no Agreement among themselves. And the cause is (say they) because they have no true Faith, nor infallible Judge to guide, and direct them. Now that we may refute these Calumnies, and false Charges of theirs, against the English Protestants, we will give them, and all others, an account of our Faith, grounded upon God's holy Word, written in the Scriptures of Truth, and wrought in us by his Infallible Spirit, which inspired his holy Prophets, and Apostles, to write them for our Rule, both in Faith and Practice; and as for our Agreement in matters of Faith, there are but three main Opinions among our Protestant Professors in England, and they are commonly known by these three Names, (viz.) Episcopalian, Presbyterian, or Independants, and Anabaptists, (but rightly called Baptists). Now the difference between these may be much in Ceremonies, or Circumstantial things, and in their Discipline, and Government of the Church.

But as for their Faith in most, or all of the
main

and Impartial Reader.

main Fundamentals of the Christian Religion, they do agree; as may appear to every Impartial Reader, that shall consider the Thirty Nine Articles of the Church of England, and Mr. Beza's Confession of Faith, and the Confession of Faith signed and published by the Assembly of Divines, and many others by the Baptists in England.

Now if these several Confessions of Faith, be compared with this our Confession now published, it will appear we have endeavoured to unite with other Protestants aforesaid, in the the main Fundamental Articles of the Christian Faith. Therefore not so divided among our selves, as we are all represented to be by the slanderous Tongues of the Papists. Nor are we in any Points of Religion, so much divided among our selves (k), as the Roman Catholics be in their Church, notwithstanding their vain boasting of Unity.

k) See Mr. Shelden's Book of Recantation.

And for other Noval Opinions in England, we have reason to believe, that the Roman Catholics have had a great hand in helping forward and fomenting of them, yet nevertheless by this our positive Creed, or Confession of Faith, it's most manifest to all Orthodox Christians, that we have sufficiently bore Testimony against their false Doctrines, as also against Atheism, Epicurism, the mad worshipping of Idols, and multiplicity of

To the Judicious

1) The wicked opinions of the Muggletonians, and Hobbists.

Gods, which the blind Heathen worship; the Heresie of Manichæus, who held two beginnings of Good and Evil; and also the blasphemous Opinions of the Anthropomorphites, who make God like unto Man (1): Which impious Idolatrous Opinions we do abominate, and those wicked Opinions and Heresies, of the Macedonians, Marcionites, Valentinians, Apelles, Apolinarians, Eunomians, Ebi-

Eutyches, who thought the Union to be made so in the Natures, that the Humanity was absorpt, or wholly turned into the Divinity. — So that by that Transubstantiation the Human Nature had no longer being. See Dr. Person, in his Exposition of the Creed, pag. 162. — See Leo, Bishop of Rome, Sermon 8. De nativ. hic autem, &c.

onites, Nestorians, (m) Eutychians; who held that the Humane Nature after the Union was indued with the properties of the Divinity, (viz.) The Divine Nature was turned into Flesh.

Manichees, Ubiquitarians, Socinians or Biddelians, Arians, Sabellians, Samosatrenus, Servetus, Patripassions, Tritheites, Anti-trinitarians, Antiscripturians, Quakers, who have gilded over old Heresies, and gave them new Names, the better to deceive; Seekers, or such that are above Ordinances. All which said Opinions and Heresies, have been learnedly Confuted, by the Learned and Orthodox Pens of Dr. Usher. Mr. Perkins, Dr. Owen, Dr. Hall, Mr. Tombs, Mr. Hicks, and Mr. Monck, in his little Book entituled, A Cure for the

Can-

and Impartial Reader.

Canckering Error of the New Eutychians, and many other Orthodox Men, both Anoiemt and Modern, that have asserted the Truth in opposition to these and such like abominable Hereticks, and Heresies, too large to be inserted here. We have also in this our Confession of Faith, laboured to avoid the dangerous Rocks of Pelagianism, Antinomianism, Arminianism, and the Remonstrants. As also, (as well as we may) we have endeavoured to avoid the extreems of the Superlapsarians, and Sublapsarians, and others: Which said latter Opinions, we humbly conceive, and judge in many things, are inconsistent with God's Revealed Will in Scripture, especially that of irrespctive Reprobation of particular Persons, before they have done either Good, or Evil.

But the Socinian Doctrine, and such like most dangerous Opinions, or Doctrines, which raze at once the foundation of the Christian Religion, in that they do most plainly deny, a Trinity in Unity, and Unity in Trinity; Three Persons, (viz. The Father, the Son, and the Holy Ghost), and one God; and so by consequence, the only true object of Faith and Worship. As also, their damnable opinions in denying Christ's satisfaction by his Death, and Merits, to the Father's Justice for sinful Man; as also the imputation of the Mediatoral Righteousness of Christ, to every true Believer

To the Judicious

liever in order to his Justification, Christ having lived an holy Life, and perfectly kept, or fulfilled the Law for us, without which we could never have been saved. All which Opinions, and many more, in part, or in whole, we have bore our Testimony against in this our positive Creed, or Confession of Faith. And thus it's plainly manifest to every Impartial Reader, that we have unfeignedly from our Hearts, joynd issue Concordably, with the Learned and Orthodox Pens of both the Ancients, and Modern Protestant Christians, that have Maintained, Professed, and Defended the truly Ancient, and Apostolick, fundamental Faith; and do oppugne, as well as they, to our power, according to the Word of God, the whole Army, or Legion of Heresies, that have and do by subtil Instruments, incumber the Christian Religion. And let not any Persons, or Congregations that are separated from the Romish Religion, or Church of Rome, and yet notwithstanding hold some gross Heresie, repugnant to any of the Foundation-Articles of the Christian Faith, contained in Athanasius's, or the Apostles Creed (so called) conclude that they are so much better than they, though differing from them in other smaller Matters. And let such Congregations, or Persons, that hold, maintain, connive at, or suffer these or such like Heresies, and Hereticks,

and Impartial Reader.

reticks, (we have named, and by our Articles have Opposed and Confuted) take heed lest such Doctrine do not in the end unchurch them, especially if they do not defend, and contend for the Orthodox Faith, by bearing a Testimony against such Hereticks, according to the Rule which St. Paul gives the Churches, in Titus 3. 10. to reform them.

And for any Persons to be so zealous as some seem, or pretend to be, in several Congregations, of some Duty contained in the second Table, and to slight, or make little Conscience of the Duties of the first Table, is very strange to Men of Conscience and Reason (notwithstanding it is the practice of such, as pretend to be Masters of Reason): for how can it be that such Persons can be good Christians, or have true love to Christ, that have Courage enough to speak, or act, when their own Persons, Estates, or Relations, are persecuted, or oppressed, or when some (n) Statute-Law of Christ is broken, or misinterpreted (though this is well), and their Duty, (especially the latter); and yet make no Conscience at all to oppose, or deal with them that do take away the King's (o) Dignity, Power, and Crown of Glory, or Blaspheme him by their Erroneous Opinions, or (p) Heresies? And yet these must be suffered, and connived at in Congregations, which we are sure, neither con-

sisteth

n) For we are sure that the denying of Baptism is a less evil, than to deny the Divinity, or Humanity of the Son of God.

o) Yea, all his three Offices of Priest, Prophet, and King.

p) 2 Pet. 2. 1. By denying his Godhead, &c.

To the Judicious

q) Gal. 5. 20. *sisteth* (q) with Scripture, or Right Reason; but is indeed the proper effects of ignorance in God's Laws, as also Self interest, and Hypocritical Partiality, or Covetous Impiety. In a word, if such Persons repent not, nor Congregations reform not, by purging out such Cankering Heresies, or Hereticks, we must conclude from God's Word, Right Reason, and Common Experience, that such things are the sad (r) Prodroms of some sore and dismal Cloud of Judgments, that may sooner, or later, more, or less, (we have too much cause to fear) fall upon such Congregations, if they repent not.

r) Rev. 2. 20,
21, 23, 24.

And for such Persons, that through Pride, or Vain-Glory, do pretend to Singularity; in finding out new Doctrines, or Opinions, and in their Preachings, or Writings, charge the Orthodox with Plagiarism, because they speak the same Truths, Doctrine, or Principles, that the Orthodox Christians have taught, written, and delivered to us from Age to Age, according to the Analogie of Faith recorded in holy Scripture; let such glory still in this their Singularity. For our parts we do profess, and ingenuously declare to all the World, that we are far off from assuming such Singularity; but rather have studied a Concord, or Unity, with our Fore-fathers, in the good Old Way of the Gospel; and have laboured to

speak.

and Impartial Reader.

Speak in the very same Words, or Language of Canaan, that our Fore-fathers, the Godly Saints spoke in; and do desire to walk in the ancient Footsteps of the Flock of Christ, firmly believing in the same Gospel-Covenant, and Mediator, that Noah, Abraham, Isaac, and Jacob, and the holy Apostles, &c. believed in, and were saved by, through Faith in Christ, there being no alteration of the Covenant of Grace (as we know of), neither Objectively, nor Subjectively, it being one and the same in Substance, from the Fall of Adam, to this Day. And so the Old and New Testaments, like the Faces of the Cherubims, look one towards another, holding forth but one (1) *viz.* True Mediator, and Way of Salvation by him, God and true Man, united though revealed to us by sundry degrees, and in one Person. in divers manners.

And if any Matter, we have now published, in these Fifty Articles, shall seem Novel, or Singular to any, being soberly weighed, and impartially considered by the Reader, it will appear, it is more by way of Explanation, and Accommodation, in order to a Union, than any new Matter, or Words: All the Articles being delivered in a plain and modest style, and in Scripture Language, fitted to the meanest Capacities, we not pretending to any Rhetorical, or Humane Eloquence in speaking, no farther forth than it serves to express the truth

To the Judicious

truth Intelligibly to others. For Reason it self, as well as Tongues, or Humane Learning, ought to be subservient to the Mind of the Holy Ghost, or Divine Mysteries of Faith, revealed in Scripture; for we believe it, ex autoritate dicentis, relying upon the Truth of him that saith it, and not upon Reason: And all the Evidence which we get by Reason, is nothing to this Certitude. For if Reason should go before, like an Usher to make way to Faith in Divine Mysteries, we should never believe. In many Divine Truths, the Schoolmen say well, Rationes præcedentes minuunt fidem, sed Rationes subsequentes augent fidem: Reasons going before Faith weaken Faith, but Reasons coming after Faith strengthen it.

out T. 3. 1. 1. 1.
out but. bo
being, and
in one Teston

(c) Dr. Bates
Harmony of
the Divine At-
tributes.

For Philosophy it self, though maintained by the successive force of the greatest Wits, yet is purblind, or dark-sighted, in Divine Mysteries, and evaporates into nothing, before Divine Revelation: but Christianity, attended by its own Authority, established its (c) Dominion, and raised an eternal Empire of Truth and Holiness in the World; yet the Reason of Man cannot inspire into its own productions, or principle of Life: for the Conversion of Men and Women to Christianity, was, and is, the effect of infinite Mercy, and equal Power; and the Simple, Plain, and Divine Truths

Truth
Surviv
Enem
it be
be m
Axion
Seed
Monu
perm
the G
ful p
remen
Non
quo
sed
way
leade
pote
nare
full
God
Tabe
place
the
desir
Pres
Gran
Con
Rich
saith

and Impartial Reader.

Truths of Jesus Christ in the Gospel, shall survive its uttermost Periods, manure all its Enemies, and greatest Opposition; although it be in a shower of Blood, yet it shall thereby be made Fruitful: According to that true Axiom, That the Blood of the Martyrs, is the Seed of the Church. And by its everlasting Monuments, remain for ever, by its victorious permanent Efficacy. And though the Way of the Gospel be attended (especially the powerful profession of it) with some difficulty, yet remember what St. Chrysostom saith (u), u) Chryl. in Non aspicias aspera est via, sed attende Mat. 16. quo ducit, nec considera quod est arcta, sed ubi desinit: Regard thou not that the way to Life is streight, but mark whither it leadeth, and where it endeth. (w) Nemo w) Greg. the potest hic gaudere cum seculo, & illic reg- Great in Mar. 13. nare cum Deo. — No Man can have his full contentment and delight, both in this, and God's Kingdom. Consider Souls, (x) God's x) Psal. 77. Tabernacle is in Salem, and his Dwelling-place is in Sion: How then shall we esteem of the (y) Truth, and Worship of God? and y) Viz. The desire to meet him where he hath promised his true Object of Presence, setting a low esteem of the Glory, and Divine wor- Grandure of this World, in its greatest Riches. ship, viz. Fa- Son & Holy Consider all true, and lasting Felicity, and Spirit. Riches, are in Christ; and as (z) St. Bernard z) Bern. in saith, O Lord Jesus, he that will not live Cant. Hom. 20. to

To the Judicious

to Thee, is worthy of Death, and is already Dead; and he that is not Wise to Thee, is become a Fool; he that desireth any Being but for Thee, is to be esteemed as nothing, &c. *Oh consider what Christ hath done for us! As *St. Augustine hath it,* Oh Son of God! how great was thy Humility! how great was thy Charity! how exceeding was thy Pity! I sinned, thou art Chastised; I offended, thou art Punished; I was disobedient, thou Obedient for me; I transgressed, and thou art Tortured, &c. *Hearken to the Word of God,*

* Aug. Med.
Cap. 7.

a) Ambr. ad
Gratia. Imper.

as (a) St. Ambrose adviseth us, — Interrogentur Scripturæ, &c. that is, Consult with the Scripture, the Apostles, the Prophets; what they spake, Christ speaketh.

b) Aug. de
Doct. Christ.
lib. 2.

But if it be said, the Scriptures be hard to be understood: Consider what St. Augustine hath said, in answer to such an Objection. (b) Magnificè, & salubriter Spiritus Sanctus Scripturas ita modificavit, ut locis apertioribus fami occurreret, obscurioribus autem fastidia detergeret, nihil ferè de illis obscurioribus eruit, quod non planissimè alibi dictum reperiatur.

The Holy Ghost hath therefore magnifically, and wholsomely so tempered the Scriptures, that by plain, and easie places, he might prevent Famine: By obscure places, he might

ripe

ripe
For no
obscure
deliver

And

puts an
we shou
when t
Christ j

that h
such t

and refl
ly Min

such pr
Anointe

the du
gainst

in the T

Final
place y

the Lan

sed, an

Terra
wherein

for a st
ple befo

sight o
must o

hinder
our S

and Impartial Reader.

*wipe away all Loathsomness (or Disdain) :
For nothing almost, is gathered out of those
obscure places, which is not in some other places
delivered plainly.*

*And this Authority of the Word of God,
puts an Honour upon the Ministry thereof, that
we should honour them, and hearken to them;
when they come in the Name of Christ; for
Christ saith, Qui vos audit, me audit: He
that heareth you, heareth me. Therefore let
such that make no conscience of disdain-
ing, and reflecting calumniously upon the sober god-
ly Ministers, or Servants of Christ, forbear
such practice; for God saith, Touch not mine
Anointed, and do my Prophets no harm; and
the dust of their Feet, will be a witness a-
gainst such Persons (if they do not repent)
in the Day of Judgment.*

*Finally, Consider Immortal Souls! This
place you are now in, is not Terra viventium,
the Land of the Living, which maketh us blef-
sed, and which the Meek shall inherit: But
Terra morientium, the Land of the Dying,
wherein we dwell as Strangers and Pilgrims,
for a short time: And as the Vail of the Tem-
ple before it was rent, did hinder us from the
sight of the Cherubims, and Mercy seat: So
must our Corruptions be rent from us, which
hinder us from the beatifical sight of Christ,
our Saviour. Sed fixate Deum amemus.*

To the Judicious

But if we truly love God the Father, and Jesus Christ and his Kingdom, (this love will symbolize our Minds, into that which we love; for the Mind is not where it li-
veth, but where it loveth). An endeavour so to live in this World, that short time we have to live among the Wicked, and slanderous backbiting Tongues, and tempestuous proud Waves, and dangerous Rocks of Heresie, and ungodly Professors; who glory more in the formal name of a Christian, or Professor, than they care, or endeavour to live in the power of it; that being too straight a way, or too heavy a burthen for many now a-days. Yet the Godly should be as the Lillies themselves, Quæ ip-
sas utique pungentes se spinas candore proprio illustrare non cessant: Which by their own Beauty do adorn the Thorns them-
selves, by whom they are pricked. And though their proud Waves beat upon thee, and they be as Thorns to thee, yet ne tribuletur Cor
tuum, let not thy Heart be troubled; for (c) Jesus Christ is Musick in the Ear, Pleasure and Comfort in the Heart. So that from the experience of God's Grace, thou wilt say with the Psalmist, (d) O how amiable are thy Dwellings, O Lord of Hosts? My Heart and my Flesh shall rest in the Living God.

c) Bern. in
in Cant. Hom.
15.

d) Psal. 84.
1, 2.

Consider these things, Christian Reader,
which

and Impatial Reader.

which are here humbly proposed, to that end the Protestant Interest might be united in the love of, and practice, and power of Godliness, in Church and Family; and Heresie opposed, and H reticks detected, Schism prevented, and Scandals removed, were underserved and humble Souls comforted, and all good Christians in the unity of the true Faith, established according to God's Word; and Christian Congregations reformed, and Obedience to Superiours (in all lawful things) performed. These, and such like, being the main Ends of our publishing this Confession of Faith at this time: Therefore if any shall Censure it, we only beg this favour, That first they will be pleased to weigh and consider, those things herein proposed, in the ballance of the Sanctuary, according to our Saviour's Rule (f), to search the Scripture, &c. And like the (g) noble Bereans, to search and see whether these things be so or no, and after that to judge. And as St. Paul saith (h), To prove all things, and hold fast that which is good; and contend earnestly for the Faith that was once delivered to the Saints. And if thou findest any Profit, or Advantage to thy Soul, give God the Glory, and help us by thy Prayers, and we have our End. Vale.

f) Joh. 5. 39.

g) Act. 17. 12.

h) 1 Thes. 5.

21.



The Titles of the Fifty Articles,
with the Pages where to
find every of them in this
Book.

- Article 1. Of the Essence of God. p. 1.
Article 2. Of the Divine Attributes
in God. p. 2.
Article 3. Of the Holy Trinity. p. 3.
Article 4. Of the Divine Nature, or God-
head of Christ. p. 4.
Article 5. Of the Second Person in the Holy
Trinity, taking our Flesh. p. 5.
Article 6. Of the Union of the two Natures
in Christ. p. 7.
Article 7. Of the Communication of Pro-
perties. p. 7.
Article 8. Of the Holy Spirit. p. 8.
Article 9. Of Predestination and Election.
p. 9.
Article 10.

The Contents.

- Article 10. *Of Preterition, or Reprobation.* p. 13.
- Article 11. *Of Creation.* p. 14.
- Article 12. *Of Divine Providence.* p. 15.
- Article 13. *Of the First Covenant, &c.* p. 16.
- Article 14. *Of the Fall of Man, of his Sin,
and of the Punishment thereof.* p. 17.
- Article 15. *Of Original (or Birth) Sin.* p. 18.
- Article 16. *Of the New Covenant of Grace.* p. 19.
- Article 17. *Of Christ, and his Mediatoral
Office.* p. 21.
- Article 18. *Of Christ Dying for all Man-
kind.* p. 25.
- Article 19. *Of the Agreement between the Old
and the New Testament.* p. 26.
- Article 20. *Of Free-will in Man.* p. 28.
- Article 21. *Of Vocation and Effectual Cal-
ling.* p. 29.
- Article 22. *Of Evangelical Repentance.* p. 30.
- Article 23. *Of Justifying, or Saving Faith.* p. 31.
- Article 24. *Of Justification by Christ.* p. 32.
- Article 25. *Of Reconciliation and Sonship
by Christ.* p. 34.
- Article 26. *Of Sanctification and Good
Works.* p. 35.
- Article 27. *Of Baptism and the Lord's Sup-
per.* p. 37.
- Article 28.

The Contents.

- Article 28. *Of the right Subject and Administration of holy Baptism.* p. 38.
- Article 29. *Of the Invisible Catholick Church of Christ.* p. 40.
- Article 30. *Of the Catholick Church as Visible.* p. 40.
- Article 31. *Of Officers in the Church of Christ.* p. 42.
- Article 32. *Of Prayer, with Laying on of Hands.* p. 44.
- Article 33. *Of the End and right Administration of the Lord's Supper.* p. 45.
- Article 34. *Of the Discipline and Government of the Church of Christ.* p. 47.
- Article 35. *Of Communion of Saints, and giving to the Poor.* p. 50.
- Article 36. *Of Perseverance.* p. 51.
- Article 37. *Of the Sacred Scripture.* p. 52.
- Article 38. *Of the three Creeds.* p. 56.
- Article 39. *Of General Councils and Assemblies.* p. 62.
- Article 40. *Of Religious Worship, and the Sabbath-Day.* p. 63.
- Article 41. *Of publick and private Prayer.* p. 65.
- Article 42. *Of publick Humiliation by Fasting and Prayer.* p. 66.
- Article 43. *Of Family, or Relative Duties therein.* p. 67.
- Article 44. *Of Children dying in Infancy.* p. 69.
- Article 45.

Article
Article
Article
Article
Article
Article

The Contents.

Admi-	Article 45. Of the Civil Magistrate.	ibid.
p. 38.	Article 56. Of Liberty of Conscience.	p. 71.
Church	Article 47. Of Marriage.	p. 72.
p. 40.	Article 48. Of the Lawfulness of an Oath.	p. 73.
as Vi-		
ibid.	Article 49. Of the State of Man after Death,	p. 74.
urch of	and the Resurrection of the Dead.	p. 76.
p. 42.	Article 50. Of the last Judgment.	
g on of		
p. 44.		
Admini-		
p. 45.		
Govern-		
p. 47.		
ts, and		
p. 50.		
p. 51.		
p. 52.		
p. 56.		
nd Af		
p. 62.		
and th		
p. 63.		
Pray		
p. 65.		
by Fast		
p. 66.		
Dutic		
p. 67.		
Infanc		
cle 45		

Article 45 of the civil

An

The A b c d e f g h
i k l m n o p q r s t v
w x y z



A N

Orthodox Creed.

I. Article.

Of the Essence of God.

WE verily believe, that there is but one *, only Living (a) and True God (b); whose Subsistence is in and of Himself (c); whose Essence cannot be comprehended (d) by any but Himself; a most Pure, Spiritual (e), or Invisible Substance (f): Who hath an Absolute, Independent, *Unchangeable*, and *Infinite* Being; without Matter, or Form, Body, Parts, or Passions (g).

* Deut. 6. 4.

(a) Deut. 3.

26.

Psal. 42. 2.

(b) Jer. 10. 10.

(c) Exod. 3.

14.

(d) Psal. 147. 5.

(e) Hab. 1. 13.

Deut. 4. 15. 16.

(f) Col. 1. 15.

(g) Acts 17.

28.

For I am the Lord, I change not, Mal. 3. 6. Luke 24. 39.
God is a Spirit, John 4. 24. Now unto the

C

King

King Eternal, Immortal, Invisible, the only
Wise God; be Honour and Glory, for ever and
ever, Amen, 1 Tim. 1. 17. Ye heard a Voice,
but saw no Similitude, Deut. 14. 12.

II. Article.

Of the Divine Attributes in God.

Every Particle of being in Heaven and
Earth, leads us to the Infinite Being of
beings, (namely God) who is Simplicity,
(viz.) One meer and perfect Act, without
all Composition (*b*), and an Immense Sea
of Perfections; who is the only Eternal
Being, everlasting without Time (*i*), whose
Immense Presence, is always every where
present (*k*); having Immutability without
any alteration (*l*) in Being, or Will. (*m*)
(In a word) God is Infinite, of universal,
unlimited, and *Incomprehensible Perfection*,
most Holy (*n*), Wise, Just (*o*), and Good;
whose Wisdom is his Justice, whose Justice
is his Holiness, and whose Wisdom, Justice,
and Holiness, is Himself (*p*). Most Merciful,
Gracious, Faithful and True, a full
Fountain of Love, and who is that Perfect,
Sovereign, Divine Will; the Alpha of Supreme
Being (*q*).

(*b*) John 5.

26.

1 John 1. 5.

(*i*) Mat. 5. 48.

Exod. 6. 3.

Isa. 40. 28.

Psal. 90. 2.

(*k*) Ps. 139. 7.

(*l*) Heb. 6. 17.

James 1. 17.

(*m*) Mal. 3. 6.

Numb. 23. 19.

(*n*) Lev. 20.

26.

(*o*) Rom. 16.

27.

Psal. 119. 68.

Deut. 32. 4.

(*p*) Ex. 34. 6.

(*q*) Isa. 41. 4.

Job. 33. 13.

It

the only
ever and
a Voice,

Is it true indeed, that God will dwell on the Earth? Behold, the Heaven, and Heaven of Heavens cannot contain Thee: How much less this House which I have built, 1 Kings 8. 27. Great is the Lord, and worthy to be praised, and his Greatness is Incomprehensible, Psal. 145. 3.

God.

en and
being of
plicity,
without
se Sea
Eterna
whose
where
without
ill. (m
iversal
rfection
Good
Justice
Justice
Merci
a ful
Perfect
uprem

III. Article.

Of the Holy Trinity.

IN this Divine, and Infinite Being, or Unity of the Godhead, there are three Persons, or Subsistences (*r*), the Father (*f*), the Word, or Son (*t*), and the Holy Spirit (*u*), of one Substance (*w*), Power (*x*), Eternity (*y*), and Will (*z*); each having the whole Divine Essence, yet the Essence undivided (*a*). The Father is of none, neither Begotten nor Proceeding; the Son is eternally Begotten of the Father; the Holy Ghost is of the Father, and the Son, proceeding (*b*). All Infinite, without Beginning, therefore but one God, who is Indivisible, and not to be divided in Nature, or

(*r*) 1 John 5.

John 15. 26.

2 Cor. 13. 13.

Gen. 1. 26.

Mat. 3. 16, 17.

(*f*) Joh. 5. 17.

Gal. 1. 3.

(*t*) Mat. 16.

16.

(*u*) Mat. 17.

32.

(*w*) Heb. 1. 3.

(*x*) Gen. 1.

2, 26.

(*y*) Rev. 1. 8.

(*b*) John 15.

(*z*) 1 Cor. 12. 6, 11. (a) John 14. 11. 1 John 5. 7. (b) John 15. 26. Gal. 4. 6. 1 Pet. 1. 11.

Being, but distinguished by several Properties and Personal Relations; and we worship and adore a *Trinity* in Unity, and a *Unity* in *Trinity*, three Persons, and but *one God*; which Doctrine of the *Trinity*, is the foundation of all our Communion with God (c), and comfortable Dependence on him.

And there are three that bare Record in Heaven, the Father, the Word, and the Holy Spirit, and these three are one, 1 John 5. 7. Baptizing them in the Name of the Father, Son, and Holy Ghost, &c. Mat. 28. 19.

I V. Article.

Of the Divine Nature, or God-head of Christ.

(d) John 5. 20.

John 1. 1, 2, 3.

(e) Heb. 1. 3.

1 Col. 15. 16,

17.

(f) Col. 2.

2, 9.

(g) M^c. 5. 2.

Genium, or E-

ternity.

Mat. 2. 6.

Prov. 8. 22,

23, 35.

WE confess and believe, that the Son of God, or the Eternal Word, is very and true God (d), having his Personal Subsistence of the Father *alone* (e), and yet for ever of himself as *God*, and of the Father as the Son, the *Eternal Son* of an Eternal Father; not *later* in Beginning (f). There was never any time when he was not (g), not less in Dignity, not other in

Sub-

Substa
on of
and S
of the
cated
ed wh
Infini
witho
nor C
fore a
Subor
but a
sential
(o), a
Jes
unto y
8. 58.
day, a
fore cal
Luke

Of th

W

Substance (*b*), Begotten without diminution of his Father that begat, of one Nature and Substance with the Father; Begotten of the Father, while the Father communicated wholly to the Son, which He retained wholly in himself, because both were Infinite (*i*); without *inequality of Nature*, (h) Phil. 2.6. without division of Essence, neither *Made*, (i) John 16. 27, 28. nor *Created*, nor *Adopted*, but Begotten before *all Time* (*k*); not a *Metaphorical*, or John 1. 18. Subordinate God (*l*); not a *God by Office*, (k) Isa. 40. 11, 12, 22. but a God by Nature, *Coequal* (*m*), *Coessential* (*n*), and *Coeternal* with the Father (l) Rev. 1. 8, (m) Phil. 2.6. (n) Joh. 10. 30. and the Holy Ghost.

Jesus said unto them, Verily, verily I say unto you, before Abraham was, I am, John 8. 58. *Jesus Christ, the same yesterday, and to day, and for ever,* Heb. 13. 8. *David therefore calleth him Lord, how is he then his Son?* Luke 20. 44. (o) Isa. 9. 6. John 17. 5.

V. Article.

Of the Second Person in the Holy Trinity, taking our Flesh.

WE believe that the only Begotten Son of God, the Second Person

(p) 1 Joh. 5. 7. in the *Sacred Trinity* (p), took to himself
 (q) Isa. 7. 14. a true, real, and *fleshy Body* (q), and reg-
 John 1. 14. *sonable Soul* (r), being Conceived in the ful-
 Luke 1. 31, 32. *ness of Time* (s), by the Holy Ghost (t),
 Heb. 2. 16, 17. and Born of the *Virgin Mary* (u), and be-
 John 19. 34, 36. came very and *true Man*, like unto us in all
 (r) Mat. 26. things, even in our *Infirmities*, Sin only
 38. excepted, (w); as appeareth by his Con-
 (f) Luke 2. ception, Birth, Life (x), and Death. He
 6. 7. was of a *Woman* (y), and by the Power
 (r) Luk. 1. 35. of the Holy Ghost, in a *Supernatural* and
 Mar. 1. 18, 20. *Miraculous* manner, was Formed of the
 (u) 23. 25. only Seed, or *substance* of the *Virgin Mary*,
 Gal. 4. 4. in which respect he hath the Name of the
 (w) Heb. 4. 15. Son of Man (z), and is the true Son of
 Heb. 2. 13, 14. *David*, the Fruit of the Virgins Womb*,
 (x) Luk. 2. 52. to that end he might die for *Adam*.
 (y) Gal. 4. 4.
 (z) Rom. 1. 3, 4.
 Luke 3. 23, 24.
 Heb. 7. 14.
 * Gen. 26. 17.
 Heb. 2. 16.

VI. Article.

Of the Union of the two Natures in Christ.

WE believe the Person of the Son of
 God, being a Person from all Etern-
 nity existing, did assume the most pure Na-
 ture of Man (a), (wanting all Personal
 (a) Heb. 2. 14. Existing of its own) (b) into the Unity
 (b) Heb. 2. 16.

A man a hundred
 a charnel
 he hath

of his
 his ov
 ing p
 dissol
 made
 ture
 chang
 (e);
 Man.
 Myst
 and
 diate

Of

V
 fran
 mai
 Pro
 to
 Pro
 ties
 or
 gry
 or

of his Person, or Godhead (e), and made it his own; the properties of each Nature being preserved, and this *Inseparable* and *Indissolvable* union of both Natures, and was made by the Holy Ghost, *sanctifying* our Nature in the Virgins Womb (d), without change of either Nature, or mixture of both (e); and of two Natures is one Christ, God-Man, or Immanuel, God with us (f). Which Mystery exceeds the Conception of Men, and is the wonder of Angels, one only Mediator, Jesus Christ, the Son of God (g).

(c) Acts 20.
28.

(d) Mat. 1. 20.

(e) Luk. 1. 35.
Rom. 1. 3, 4.
(f) Mat. 1. 23.
1 Tim. 3. 16.

(g) 1 Tim. 2. 5.

VII. Article.

Of the Communication of Properties.

WE believe that the two Natures in Christ, continue still distinct in Substance, Properties, and Actions (h), and remain one and the same Christ (i): for the Properties of the Godhead, cannot agree to the Properties of the Manhood, nor the Properties of the Manhood, to the Properties of the Godhead. For as the Godhead, or Divine Nature cannot Thirst, or be Hungry, no more can the Manhood be in all, or many places at once. Therefore we be-

(h) John 10.
30.
John 5. 26, 27,
30.
1 John 4. 9.
Mat. 9. 6.
(i) Joh. 7. 42.

lieve the Godhead was neither turned nor *transfused* into the Manhood, nor the Manhood into the Godhead, but both; the Divine Nature keepeth entire all his Essential Properties to it self, so that the Humanity is neither Omnipotent, Omniscient, nor Omnipresent. And the Humane also keepeth his Properties, though often that which is proper to the one Nature, is spoken of the Person denominated from the other (k), which *must* be understood by the Figure *Senecdoche*, (*viz.*) A part being taken for the whole, by reason of the Union of both Natures into one Person.

Hereby perceive we the love of God, because he laid down his Life for us, 1 John 3. 16.

VIII. Article.

Of the Holy Spirit.

WE believe that, there is one holy Spirit, the Third Person subsisting in the Sacred Trinity (l); *one with the Father and Son*, who is very and true God, of one Substance, or Nature, with the Father and Son (m), *Coequal, Coessential, and Coeternal* with the Father and Son, to whom

(k) Acts 20.

28.

1 Cor. 2. 8.

John 3. 13.

Mark 2. 10.

(l) 1 Joh. 5. 7.

Mat. 28. 19.

Gen. 1. 26.

(m) Act. 5. 4.

2 Cor. 13. 13.

1 Cor. 12. 6, 11.

Isa. 6. 8, 9.

Acts 28. 25, 26.

with t
and bu
be by
ascribe
Amen.

THE
ty (o)
as to
unto
God
of the
Decree
delive
whom
bring
fels n
Christ
dation
Elect
being
Predo
the H

with the Father and Son, Three Persons,
and but one Eternal and Almighty God (n),
be by all the Hosts of Saints and Angels,
ascribed Eternal Glory and Hallelujahs.
Amen.

(n) Isa. 6. 3.

IX. Article.

Of Predestination and Election.

THE Decrees of God are founded on In-
finite Wisdom, and situate in Eterni-
ty (o), and are Crowned with Infallibility
as to the Event (p). Now Predestination
unto Life, is the everlasting Purpose of
God (q): whereby before the Foundation
of the World was laid, he hath constantly
Decreed in his Counsel secret to us (r), to
deliver from Curse and Damnation, those
whom he hath chosen in Christ (s), and
bring them to everlasting Salvation, as Ves-
sels made to Honour (t), through Jesus
Christ, whom he Elected before the Foun-
dation of the World (u), and is called God's
Elect, in whom his Soul delighteth (w);
being the Lamb fore-ordained (x), and so
Predestinated unto the Superlative Glory of
the Hypostatical Union (y). And this not

(o) Isa. 46. 10.
Acts 15. 18.

(p) Acts 17.

26.

Ephes. 1. 11.

Mat. 25. 34.

2 Tim. 1. 9.

(q) Joh. 6. 37.

& 10. 28, 29.

(r) Eph. 1. 4.

Rom. 11. 33.

(s) Rom. 8.

30.

(t) Rom. 9. 29.

1 Thes. 1. 4.

Tit. 1. 1.

(u) 1 Pet. 1.

19, 20.

(w) Isa. 42. 1.

Mat. 12. 17, 18.

1 Pet. 2. 6.

(x) Luk. 23. 35.

1 Pet. 1. 19.

(y) Joh. 1. 14.

Heb. 2. 16.

for Col. 2. 9.

for any foreseen Holiness in his Humane Nature (sith all that did flow out of the Hypostatical Union) being Elected of meer Grace, as are all the Members of his Mystical Body (z): And God the Father gave this his Elected and Beloved Son, for a Covenant to the People, and said, *That his Covenant shall stand fast with him; and his Seed shall endure for ever (a).* And albeit God the Father be the Efficient Cause of all good Things he intended to us (b), yet Christ is the Meriting Cause of all those good Things God intended to us in Election, (viz.) Repentance, Faith, and sincere Obedience to all God's Commandments (c). And so God the Father, that He might bring about the Eternal Salvation of his Elect, chose the Man Christ, with respect to his Humane Nature, out of the fallen lump of Mankind (d), which in the fulness of Time, he made of a Woman, made under the Law, to redeem those that were under it (e); that we might receive the Adoption of Sons (f). And though Christ came from *Adam*, as *Eve* did (g), yet not by *Adam* as *Cain* did (h), viz. by natural Propagation. Therefore without any stain of Sin (i), and this second *Adam* being by God's Eternal Decree, excepted out of the first Covenant, as being neither God the Father,

(z) Tim. 1. 9.

(a) Psal. 89.

2, 3, 4, 18, 19,

20, 34, 35, 36,

37.

(b) Joh. 3. 16.

1 John 4. 9,

10, 19.

(c) Rom. 3.

24, 25, 26. &

8. 3.

1 Cor. 8. 30.

Eph. 2. 8, 9, 10.

(d) Heb. 7. 14.

& 10. 5, 6, 7, 8.

(e) Gal. 4. 3.

(f) Eph. 1. 5.

(g) Gen. 2.

21, 22, 23.

(h) Gen. 4. 1.

& 5. 3.

(i) Mat. 1.

18, 19.

Luke 1. 35.

Father
ful Ad
ing o
cond
God
self
his B
pose
do,
Elect
the F
with
For
God
of t
for u
Gho
suad
do l
are
God
liev
tion
as a
riti
Can
nor
the
(g
the

Father, who was justly offended; nor yet sin-
 ful *Adam*, who had offended him in break-
 ing of it. — Therefore Christ the Se-
 cond *Adam* was a fit Mediator between
 God and Man, to reconcile both in him-
 self (*k*), by the shedding and sprinkling of
 his Blood, according to God's Eternal Pur-
 pose in Electing of Christ, and of all that
 do, or shall believe in him; which Eternal
 Election, or Covenant-Transaction between
 the Father and Son (*l*), is very consistent
 with his revealed Will, in the Gospel (*m*).
 For we ought not to oppose the Grace of
 God in Electing of us, nor yet the Grace
 of the Son in Dying for all Men (and so
 for us); nor yet the Grace of the Holy
 Ghost in propounding the Gospel, and per-
 suading us to believe it (*n*): For until we
 do believe, the effects of God's displeasure
 are not taken from us; for the Wrath of
 God abideth on all them that do not be-
 lieve in Christ (*o*); for the actual declara-
 tion in the Court of Conscience, is by Faith
 as an Instrument (*p*), (not for Faith as a Me-
 riting Cause): for Christ is the Meriting
 Cause of eternal Life to all that believe, but
 not of God's Will to give eternal Life to
 them, nor yet of God's Decree to save us
 (*q*), albeit we are chosen in Christ before
 the Foundation of the World. Now Faith

(k) 2 Tim. 2. 5.

Heb. 9. 15.

Eph. 2. 13, 14,

15, 16.

(l) Isa. 49. 6,

7, 8, 9.

(m) 1 Thes.

2. 13.

(n) Eph. 1.

17, 18, 19.

1 Cor. 2. 13.

1 Thes. 1. 5.

(o) John 3.

18, 36.

(p) Rom. 3. 30.

Gal. 3. 8, 11.

Phil. 3. 9.

Rom. 5. 1, 2.

(q) 1 John 4.

9, 10, 19.

is

is necessary as the way of our Salvation, as an Instrumental Cause (r): but the Active and Passive Obedience of Christ, is necessary as a Meriting Cause of our Salvation (s); therefore God's Eternal Decree doth not oppose his revealed Will in the Gospel (t), it being but one, not two divers or contrary Wills. For his Decree as King, decreeth the Event, or what shall be done infallibly; but his Command as a Law-giver (u), sheweth not what shall be done, but what is the duty of Man to do, and leave undone: Therefore God hath (we believe) decreed, that Faith as the means, and Salvation as the end, shall be joyned together, that where one is, the other must be also (w): for it is written, *He that believeth, shall be saved (x)*. Also, *Believe in the Lord Jesus Christ, and thou shalt be saved (y)*. Now here is a great Mytery indeed, for God so administred his absolute Decree, that he leaveth as much place for an Efficacious Conditional-Dispensation (z), as if the Decree it self were conditional.

(r) Heb. 11. 6.
John 1. 11, 12.
Acts 13. 39.

(s) Acts 20. 28.
Ephes. 1. 14.
Rom. 5. 9, 10, 18, 19.

(t) Joh. 6. 40.
1 Tim. 2. 3, 4.
Job 23. 13.

(u) Ps. 115. 3.
Job 42. 2.
Isa. 33. 22.

(w) John 3. 36.
(x) Mark 16. 16.
(y) Acts 16. 31.

(z) Isa. 14. 24.
Psal. 115. 3.
Psal. 132. 11, 12. & 89. 30, to 34.

X. Article.

X. Article.

Of Preterition, or Reprobation.

WE do believe, that known unto God are all his Works from Eternity (a). Therefore he foresaw Adam's fall, but did not decree it, yet foreseeing it in his eternal Counsel and Wisdom, did Elect and chuse Jesus Christ, and all that do or shall believe in him, out of that fallen Lump of Mankind. And hath manifested his Love and Grace by Jesus Christ, (his Elect, or beloved Son) through the Gospel-means, to all; and hath given us his Word and Oath, to assure us that he desires not the death of the Wicked, but rather that they repent, or return to him and live (b); and if any do perish, their destruction is of themselves (c). And hath decreed, to punish all those wicked, or ungodly, disobedient, and unbelieving, or impenitent Sinners (d), that have, or shall despise his Grace, Love and Woings, or Strivings, of the Holy Ghost (e), or Long-suffering, whether by a total and continued rejection of Grace, or by an universal and final Apostacy; and such Persons so living and dying, shall be punished

(a) Acts 15. 18.

(b) Ezek. 18. 23, 32. & 33. 11.

(c) Hos. 13. 9. Jam. 1. 13, 14.

(d) 2 Thes. 1. 9, 10. & 2. 12.

(e) Heb. 10. 26, 27, 29, 30.