

# The Names of the Books of the Old Testament.

**G**enesis.  
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.  
Canticles.  
Isaiah.  
Jeremiah.  
Lamentations.  
Ezekiel.  
Daniel.  
Hosea.  
Joel.  
Amos.  
Obadiah.  
Jonah.  
Micah.  
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# The Names of the Books of the New Testament.

<b>M</b> <i>Matthew.</i>	<b>II.</b> <i>Thessalonians.</i>
<b>Mark.</b>	<b>I.</b> <i>Timothy.</i>
<b>Luke.</b>	<b>II.</b> <i>Timothy.</i>
<b>John.</b>	<b>Titus.</b>
<b>The Acts of the Apost.</b>	<b>Philemon.</b>
<b>Paul's Epistle to the Romans.</b>	<b>The Epistle to the Hebrews.</b>
<b>I. Corinthians.</b>	<b>The Epistle of James.</b>
<b>II. Corinthians.</b>	<b>The I. and II. Epistles of Peter.</b>
<b>Galatians.</b>	<b>The I. and II. and III. Epistles of John.</b>
<b>Ephesians.</b>	<b>The Epistle of Jude.</b>
<b>Philippians.</b>	<b>The Revelation.</b>
<b>Colossians.</b>	
<b>I. Thessalonians.</b>	

All which are given by the Inspiration  
of God, to be the Rule of Faith and  
Life.

# XXXVIII. Article. Of the Three Creeds.

**T**He Three Creeds, (*viz.*) The Nicene Creed, Athanasius his Creed, and the Apostles Creed, (as they are commonly called) ought thoroughly to be received, and believed. For we believe they may be proved by most undoubted Authority of holy Scripture, and are necessary to be understood of all Christians; and to be instructed in the knowledg of them, by the Ministers of Christ, according to the Analogie of Faith, recorded in sacred Scriptures (upon which these Creeds are grounded), and Catechistically opened, and expounded in all Christian Families, for the edification of Young and Old; which might be a means to prevent Heresie in Doctrine, and Practice, these Creeds containing all things in a brief manner, that are necessary to be known, fundamentally, in order to our Salvation; to which end they may be considered, and better understood of all Men, we have here Printed them under their severall Titles as followeth, (*viz.*)

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*The Apostles Creed.*

**I** Believe in God the Father Almighty, Maker of Heaven and Earth; and in Jesus Christ, his only Son, our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, he descended into \* Hell, the third Day he rose again from the Dead, he ascended into Heaven, and sitteth on the Right Hand of God the Father Almighty, from thence he shall come to judg the Quick and the Dead. I believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body, and the Life everlasting. *Amen.*

\* *Not that he (to wit) Christ went into the place of the Damned, but that he went absolutely unto the state of the Dead. See Dr. Usher, in his Body of Divinity, p. 174. and Mr. Perkins on the Creed.*

*The*

*The Nicene Creed.*

WE believe in one God the Father Almighty, Maker of all things Visible, and Invisible; and in one Lord Jesus Christ, the Son of God, the only begotten Son of the Father, that is of the Substance of the Father, God of God, Light of Light, Very God of very God, Begotten, not made, being of one Substance with the Father, by whom all things were made, both the Things in Heaven, and the Things in Earth; Who for us Men, and for our Salvation, came down, and was Incarnate, he was made Man; he suffered, and rose the third Day, he ascended into the Heavens: He shall come to judge both the Quick and the Dead. And we believe in the Holy Ghost. Therefore they which say, there was a time when he was not, before he was begotten, or that he had his Beginning of nothing, or that he is of another Substance, or Essence; or that affirm the Son of God to be Made, or to be Convertible, or Mutable, these the Catholick and Apostolick Church of God, doth pronounce for Accursed.

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## Athanasius his Creed.

**W**Hosoever will be saved, before all things it is necessary that he hold the Catholick Faith.

Which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

And the Catholick Faith is this, That we worship one God in Trinity, and Trinity in Unity. Neither confounding the Persons, nor dividing the Substance.

For there is one Person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the Majesty Coeternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father Incomprehensible, the Son Incomprehensible, and the Holy Ghost Incomprehensible.

The Father Eternal, the Son Eternal, and the Holy Ghost Eternal; and yet they are not three Eternals, but one Eternal.

As also there are not three Incomprehensibles,

henfibles, nor three Uncreated, but one Uncreated, and one Incomprehensible.

So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty; and yet they are not three Almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son Lord, the Holy Ghost Lord; and yet not three Lords, but one Lord.

For like as we are compelled by the Christian Verity, to acknowledg every Person by himself to be God and Lord. So are we forbidden by the Catholick Religion, to say there be three Gods, or three Lords.

The Father is Made of none, neither created, nor begotten. The Son is of the Father alone, not made, nor created, but begotten. The Holy Ghost is of the Father, and of the Son, neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity, none is afore, or after other; none is greater, or less than another, but the whole three Persons be Co-eternal

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eternal together and Coequal; so that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity, is to be worshipped.

He therefore that will be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting Salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man. God of the Substance of the Father, begotten before the Worlds: And Man of the substance of his Mother, Born in the World; perfect God, and perfect Man, of a reasonable Soul, and Humane Flesh subsisting. Equal to the Father as touching his Godhead, and inferiour to the Father as touching his Manhood; who although he be God and Man, yet he is not two but one Christ. One not by conversion of the Godhead into Flesh, but by taking of the Manhood into God. One altogether, not by confusion of Substance, but by unity of Person: For as the reasonable Soul and Flesh is one Man, so God and Man is one Christ, who suffered for our Salvation, descended into Hell, rose again the third Day

Day from the Dead, he ascended into Heaven, he sitteth on the Right Hand of the Father God Almighty; from whence he shall come to judge the Quick and the Dead.

At whose coming all Men shall rise again with their Bodies, and shall give account for their own Works. And they that have done good, shall go into Life everlasting, and they that have done evil, into everlasting Fire. This is the Catholick Faith, &c. Which, every one should believe faithfully.

### XXXIX. Article.

#### Of General Councils, or Assemblies.

**G**eneral Councils, or Assemblies, consisting of Bishops, Elders, and Brethren (r), of the several Churches of Christ, and being legally convened, and met together out of all the Churches, and the Churches appearing there by their Representatives, make but one Church; and have lawful right and suffrage in this General Meeting, or Assembly, to act (s) in the Name of Christ; It being of Divine

r) Acts 15. 1.  
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(s) & 11. 12,  
13, 14. 19, 22,  
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Authority (t), and is the best means under Heaven to preserve Unity, to prevent Heresie, and Superintendency among, or in any Congregation whatsoever within its own Limits, or Jurisdiction (u). And to such a Meeting, or Assembly, Appeals ought to be made, in case any Injustice be done, or Heresie, and Schism countenanced, in any particular Congregation of Christ; and the Decisive Voice in such General Assemblies is the Major part, and such General Assemblies have lawful power to Hear, and Determine, as also to Excommunicate (w).

t) Mat. 18. 20.

u) Acts 15. 1, 2, 30, 31.

w) Mat. 18, 18, 19, 20.

1 Cor. 5. 4, 5, 6.

## X L. Article.

### Of Religious Worship, and the Sabbath-Day.

THE Light of Nature sheweth there is a God, who hath a Sovereignty over all (x), but the holy Scripture hath fully revealed it; as also that all Men should worship him according to God's own Institution and Appointment. And hath limited us, by his own revealed Will, that he may not be worshipped according

x) Rom. 1. 19, 20. & 2. 15.

to the Imaginations and Devices of Men, or the Suggestions of Satan, under any visible Representations whatsoever (y), or any other way not prescribed in the holy Scriptures: and all Religious Worship is to be given to the Father, Son, and Holy Ghost, and to God alone (z); not to Angels, Saints, or any other Creature, and since the Fall, not without a Mediator (a), nor in the Mediation of any other but Christ alone (b); nor is this Worshipping of God now under the Gospel, tied to any place, or made more acceptable by one place than another (c). Yet the Assembly of the Church, ought not to be neglected by any (d). And in order to his being worshipped, and served, God hath instituted one Day in Seven (e), for his Sabbath to be kept holy unto him; which from the Resurrection of Christ, is the First Day of the Week (f), which is called the Lord's Day, and is to be observed and continued to the end of the World, as a Christian Sabbath, the last Day of the Week being abolished. And this Christian Sabbath is to be kept after a due and reverent manner, in preparing of our Hearts, and ordering of Affairs so beforehand, that we may rest that Day from Worldly and Carnal Employments

y) 1 Chr. 16. 29.  
 Psal. 95. 6, 7, 8.  
 & 97. 7.  
 & 99. 5.  
 Deut. 8. 6.  
 Psal. 103. 7. &  
 14. 6.  
 Mark 7. 7.  
 Psal. 99. 8, 9.  
 & 106. 29, 39.  
 John 4. 24.  
 Rev. 9. 20.  
 z.) Exod. 34.  
 14.  
 1 Cor. 8. 4.  
 Mat. 28. 19.  
 a) Deut. 5.  
 26, 27, 28, 29,  
 30.  
 John 14. 6.  
 b) Gal. 3. 9.  
 Heb. 9. 15.  
 1 Tim. 2. 5.  
 c) Mat. 18. 20.  
 John 4. 21.  
 Mal. 1. 11.  
 1 Tim. 2. 8.  
 d) Heb. 10. 25.  
 Acts 2. 42.  
 e) Exod. 20. 8.  
 f) 1 Cor. 16.  
 1, 2.  
 Acts 20. 7.  
 Rev. 1. 10.

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ments (g), and frequent the solemn Assemblies of the Church (h), and in all publick and private Duties of Religion; as Hearing, Meditating, and Conferring, and Reading in, or of the holy Scriptures (i), together with Prayer, publick and private, and in the duties of Necessity, Charity, and Mercy, and not in any vain or Worldly Discourse, or idle Recreations whatsoever (k).

## XLI. Article.

### *Of publick and private Prayer.*

**P**rayer is an Holy, Religious, and Sacred Ordinance of God (l); and the Duty of all Men to perform, by the Law of God (m); and to God alone (n), and no other, whether Saint or Angel; and in the Name of Christ the Mediator (o); and in his Name alone, and no other, whether Saint or Angel, or any other Creature. And that for all Men living, (except they have sinned the unpardonable Sin) both high and low (p); especially for Ministers and Magistrates (q). And not for dead Saints, nor Infernal Spirits. And

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Prayer

g) Isa. 58. 13.  
Neh. 13. 15.  
to the 23.  
h) Heb. 10. 25.  
i) Rev. 1. 3.  
James 1. 23.  
25.  
Rom. 19. 14.  
Psal. 119. 15.  
Zech. 7. 2.  
Luke 21. 36.  
Act. 16. 13, 16.  
k) Isa. 56.  
2, 6.

l) Mat. 6. 7.  
Jude 20.  
Heb. 12. 28.  
m) Isa. 55. 6.  
Jer. 29. 12.  
10. 6, 25.  
Psal. 32. 6.  
Mat. 26. 41.  
n) Isa. 30. 2.  
Hos. 4. 12.  
James 1. 5.  
o) John 14.  
13, 14. & 15.  
16. & 16. 23.  
p) 1 Tim. 2.  
1, 2, 3.  
q) 1 Jam. 5. 16.  
1 Thes. 5. 17,  
25.  
2 Thes. 3. 1, 2.  
Mar. 9. 38.

Prayer is to be made in a Tongue understood of the People (r). And we ought to pray for all things necessary, according to the Will of God in Christ Jesus, in a Solemn and Reverent manner, every way suitable and agreeable to the Platform, or manner of Prayer, which Christ taught his Disciples, and us (f), in his holy Gospel, which is the only perfect Rule of all Prayers; and by the assistance of the Holy Spirit of God, without which we cannot pray aright (t). And this Religious Worship all Men are bound, and required to serve God in, both publick and private (u), at least two times a Day, in all Christian Families by Prayers, and Supplications, Intercessions, and giving of Thanks to God the Father, in the Name and Mediation of Christ Jesus our Lord (w).

## XLII. Article.

*Of publick Humiliation, by Fasting and Prayer.*

**P**ublick Humiliation, by Fasting and Prayer, is an Ordinance of God, appointed for his Church and People (x). And

r) 1 Cor. 14.  
14, 15, 16, 17.

f) Mat. 6. 6. to  
the 14.

t) Rom. 8. 26,  
27.

u) 1 Theff. 5.  
18.

Isa. 17. 65.  
Jer. 18. 14, 15.

Hos. 5. 4.  
Psal. 69. 6.

w) Dan. 6. 10.  
Psal. 5. 2, 3.

& 55. 15, 16, 17.  
Zach. 8. 21.

Phil. 1. 4, 6.  
1 Tim. 4. 5.

Isa. 1. 15.  
Rev. 5. 8.

x) Joel 1. 14,  
15, & 2. 12, 13,  
14, 15, 16, 17,  
18.  
2 Chron. 20. 3.

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And it being an extraordinary Duty, especially as it hath respect to the Church generally, or the Nation as such, and therefore we must have due regard to the Grounds, Ends, and Manner, of its being performed; confessing of, and reforming from Sin, both in publick as well as private Fasts (y). Abstaining from our Pleasures, as also our common Food, in a sensible and real afflicting of our Souls before the Lord; or to seek to God by Prayer and Fasting for some Spiritual, or Temporal Good, that God hath promised us, or that we stand in need of. Having due regard to God's Word and Glory, in this Solemn, or Divine Ordinance (z).

### XLIII. Article.

#### Of Family, or Relative Duties therein.

**F**ast-Parents, and Masters, are a sort of Subordinate Governours, and Rulers, in their respective Jurisdictions and Families, in their respective Relative Places, according to their Capacities, and Opportunities (a); and are engaged from God's Word,

to take the Charge of their Families, and rule and govern them according to the Word of God, both Husbands, Parents, Masters, and all others concerned in any such Relation (b); and by their godly and religious Example, instruct their Families

b) 1 Tim. 5. 8.  
Mat. 7. 9, 10.  
Col. 4. 1.

c) Eph. 4. 25,  
29, 30, 31, 32.  
& 5. 4.

(c): they being found carefully keeping of the Sabbath-Day, in the holy and religious services of hearing the Word preached, with publick and private Prayer. As

also requiring and instructing their Families and Relations, to follow their godly and religious Example, in the private and publick Exercises of Religion (d); and

d) Josh. 24. 15.  
Eph. 5. 19, 20,  
21, 25.

Ephes. 6. 1, 2.  
to the 10.

Prov. 1. 1.

Acts 10. 30, 33.

1 Tim. 3. 4.

1 King. 2. 1. 2, 3.

Gen. 49. 28, 29.

Job 1. 5.

1 Chro. 29. 19.

Prov. 22. 6, 15.

2 King. 2. 24.

calling them to an account how they spend the Sabbath, and other times, and Mercies they enjoy; Especially the reading of the Scriptures, and hearing the Word preached, with publick Prayer with them, and for them, in order to a Blessing for them, and their Families. The neglect of which

Duty, or Power of Godliness, and Religion in Families, is one main cause of that wicked Atheism, and Impiety in the World and Families; and of the carnal Lukewarmness, and Ignorance in Churches, together with contempt of Government; because many Professors make so little account, or conscience of performing any duty at Home in their own Families (e).

e) Prov. 29.  
15, 21.  
2 Tim. 3. 15.

## XLIV. Article.

*Of Children dying in Infancy.*

WE do believe, that all little Children dying in their Infancy, (*viz.*) before they are capable to chuse either Good or Evil (*f*), whether born of Believing Parents, or Unbelieving Parents, shall be saved by the Grace of God, and Merit of Christ their Redeemer, and Work of the Holy Ghost (*g*), and so being made Members of the Invisible Church, shall enjoy Life everlasting (*h*); for our Lord Jesus saith, *of such belongs the Kingdom of Heaven* (*i*). Ergo, We conclude that that opinion is false, which saith, That those little Infants dying before Baptisin, are damned.

f) Isa. 7. 16.

&amp; 8. 4.

g) 2 Sam. 12.

19, 20, 21,

22, 23.

Ezek. 18. 4. to

the 21.

1 Kings 14. 13.

h) Mat. 18.

2, 3, 4.

Jer. 31. 29, 30.

Deut. 1. 39.

i) Mat. 19.

13, 14.

Mark 10. 13,

14, 15.

## XLV. Article.

*Of the Civil Magistrate.*

THE Supreme Lord and King of all the World, hath ordained Civil Magistrates

k) Rom. 13. *Magistrates* (k) to be under Him, over the People, for his own Glory, and the Publick Good. And the Office of a Magistrate, may be accepted of, and executed by Christians, when lawfully called thereunto (l); and God hath given the power of the Sword into the hands of all lawful Magistrates, for the defence and encouragement of them that do well, and for the Punishment of evil-doers (l), and for the maintenance of Justice, and Peace, according to the wholesome Laws of each Kingdom, and Commonwealth (m). And they may wage War upon just and necessary Occasions (n). And subjection in the Lord ought to be yielded to the Magistrates, in all lawful things commanded by them (o), for Conscience sake (p), with Prayers for them, for a Blessing upon them (q), paying all lawful and reasonable Custom and Tribute to them, for the assisting of them against Foraign, Domestical, and Potent Enemies (r).

l) I Pet. 2. 14.

Prov. 20. 26.

m) 2 Sam. 23. 3.

Psal. 82. 3, 4.

& 72. 4, 7.

n) Eccl. 3. 8.

Prov. 20. 18.

Luke 3. 15.

Acts 10. 22.

1 Chron. 5. 22.

Prov. 24. 6.

o) Tit. 3. 1.

1 Pet. 2. 13, 17.

Eccl. 10. 20.

Prov. 21. 22.

p) Rom. 13. 5.

q) 1 Tim. 2.

1, 2.

r) Mat. 22.

17, 21. & 17.

25. 27.

2 Sam. 21. 16.

17. & 23. 15,

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Article XLV

Of the Civil Magistrate.

XLVI.

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## XLVI. Article.

## Of Liberty of Conscience.

**T**He Lord Jesus Christ, who is King of Kings, and Lord of all by Purchase (*s*), and is Judge of Quick and Dead, is only Lord of Conscience (*t*); having a peculiar right so to be: He having died for that very end, to take away the Guilt, and to destroy the filth of Sin; that keeps the Consciences of all Men in Thralldom, and Bondage, till they are set free by his special Grace. And therefore he would not have the Consciences of Men in Bondage to, or imposed upon, by any Usurpation, Tyranny, or command whatsoever, contrary to his revealed Will in his Word (*u*), which is the only Rule he hath left, for the Consciences of all Men to be ruled, and regulated, and guided by, through the assistance of his Spirit. And therefore the obedience to any Command, or Decree, that is not revealed in, or consonant to his Word, in the holy Oracles of Scripture, is a betraying of the true Liberty of Conscience (*w*). And the requiring of an implicate Faith, and an ab-

1 Tim. 6.

15.

Acts 10. 36.

1) Acts 4. 17;

18, 19, 20.

James 4. 12.

Rom 14. 4.

Acts 5. 29.

2) 1 Cor. 7.

23.

Mat. 15. 9. &amp;c.

24. 9.

w) Col. 2. 20,

22, 23.

(x) 1 Cor. 11.  
27.

1 Pet. 5. 2, 3.

Mat. 15. 14.

Deut. 12. 32.

Mich. 6. 6, 7, 8.

Acts 17. 25,  
29, 30.

Deut. 4. 17, 19.

1 Cor. 10. 18.

(y) 1 Sam. 15.

3. 4, 11, 15, 20.

4. 22. 2 Sam. 3. 6, 7, 8.

solute blind Obedience, destroys Liberty of Conscience, and Reason also, it being repugnant to both (x). And that no pretended good end whatsoever, by any Man, can make that Action, Obedience, or Practice, lawful and good, that is not grounded in, or upon the Authority of holy Scripture, or right Reason agreeable thereunto (y).

the 27. Rom. 14. 10, 12. Gal. 1. 14. Phil. 3. 6. John 3. 6, 7, 8.

## XLVII. Article.

### Of Marriage.

(z) Mat. 19.

5, 6.

Gen. 2. 24.

Mal. 2. 15.

(a) 1 Cor. 7. 36.

Heb. 13. 4.

1 Tim. 4. 3.

Exo. 22. 16, 17.

Gen. 29. 23.

(b) Lev. 18. 6.

to the end.

2 Sam. 13. 14.

Gen. 38. 16.

Deut. 22. 28.

Ephes. 5. 3.

1 Cor. 7. 2.

**M**arriage 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 (z). And it is lawful for all sorts of People to Marry, who are able of judgment to give their consent (a). But Marriage must not be within the degree of Consanguinity, or Affinity, forbidden in the Word (b), nor can any such Incestuous Marriages ever be made lawful by any Law of Man, or con-

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liberty being o pre- y Man, or Pra- round- f holy there- sent of Parties, to live together as Man and Wife (c). And it is the Duty of Christians to Marry in the Lord (d); and therefore those that profess the true Religion, ought not to Marry with Infidels, or Idolaters, nor prophane wicked Persons in their life, nor yet with any that maintain damnable Heresies.

c) 1 Cor. 5.

1, 4, 13.

Gen. 6, 2.

d) 1 Cor. 7.

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Numb. 25, 1, 2.

2 Cor. 6, 14,

15, 16, 17.

6. John

## XLVIII. Article.

### *Of the lawfulness of an Oath.*

A Lawful Oath, is a part of Religious Worship (e); wherein the Person swearing in Truth, Righteousness, and Judgment (f), solemnly calleth God to witness what he sweareth, and to judge him according to the Truth, or Falseness thereof (g). And we are to swear by no other Name, but by the Name of God only (h), when we are called before a lawful Magistrate, upon a lawful Matter, warranted by God's holy Word (i); and an Oath is to be taken in the plain and common sense of the words, without Equivocation, or mental Reservation, in a solemn and reverent using of God's Holy Name

e) Exod. 20. 7.

Deut. 6. 13.

& 10. 20.

f) Jer. 4. 2.

Psal. 15. 4.

g) Zech. 5. 4.

2 Chron. 6, 22,

23.

h) Isa. 65. 16.

Jer. 12. 16.

Mat. 5. 34.

i) Neb. 13. 25.

2 Kings 11. 4,

17.

k) Psal. 124. 4. Name (k); and such an Oath, we believe  
 l) Heb. 6. 16. all Christians, when lawfully called there-  
 m) Jer. 23. 10. unto by the Magistrate, may take (l). But  
 Lev. 19. 12. the foolish monastical Vows of *Papists*, and  
 Ephes. 4. 28. all idle and vain Swearing, is an abomi-  
 Amos 8. 14. nable, and wicked prophaning of the holy  
 James 5. 12. Name of God (m).  
 1 Sam. 14. 29.  
 2 Kings 6. 31.  
 Isa. 48. 1.  
 Zeph. 1. 5.

## XLIX. Article.

*Of the state of Man after Death,  
and of the Resurrection of the  
Dead.*

n) Gen 3. 19.  
 Acts 13. 36.

o) Eccl. 12. 7.  
 Acts 7. 59.

p) Luk. 23. 43  
 2 Cor. 5. 1. 6, 8.  
 Phil. 1. 23.  
 Heb. 12. 23.

**T**He Bodies of Men after Death, return  
 to Dust (n), and see Corruption;  
 but their Souls, or Spirits, which neither  
 die nor sleep, having an Immortal Sub-  
 sistence, immediately return to God who  
 gave them (o); 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 (p); and the  
 Souls of the Wicked are cast into Hell,  
 where they remain in Torment and ut-

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ter Darkness, reserved to the Judgment of the great Day (q). And besides these two places, for Souls separated from their Bodies, the holy Scripture mentions none. And at the last Day, such of the Saints as shall be found alive, shall not sleep, but be Changed (r); and all the Dead shall be raised up with the self-same Bodies, and none other, although with different Qualities (t), which shall be united to their Souls for ever and ever: but the Bodies of the unjust, shall by the Power of Christ, as a severe and just Judge, be raised to Dishonour (u); and the Bodies of the Just and Righteous, by his Spirit, as he is Head of the Catholick Church, unto Honour (w), and be made conformable with his Glorious Body (x); and shall enjoy everlasting Life, in singing perpetual Praises, and Hallelujahs to God, for ever and ever. Amen (y).

q) Jude 6.  
1 Pet. 3. 19.  
Luk. 16. 23, 24.

r) 1 Cor. 15.  
51, 52.  
1 Thess. 4. 17.  
Job 19. 26.  
27.  
1) 1 Cor. 15.  
42, 43, 44.

u) John 5.  
28, 29.  
Dan. 12. 2.

w) 1 Cor 15.  
21, 22, 23.  
Rev. 20. 5, 6.  
x) Act. 24. 15.  
Phil. 3. 21.

y) Rev. 19. 1,  
2, 4, 5, 6, 7.  
& 14. 37.

## L. Article.

## Of the last Judgment.

**A**Nd lastly, We believe, God hath appointed a Day, wherein he will judg the World in Righteousness, by Jesus Christ (*a*), to whom all Power, and Judgment is given of the Father; in which Day, not only the Apostate Angels shall be judged, 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 (*b*), and shall receive a just Sentence, according to what they have done in their Bodies, whether Good, or Evil, when God according to his purpose, will manifest the glory of his Mercy, in the salvation of his Elect (*c*), and of his Justice in the eternal damnation of the Wicked and Disobedient (*d*): for then shall the Righteous go into everlasting Life, and receive the fulness of Joy and Glory (*e*); but the Wicked, who know not God, nor obey the Gospel offered them in Christ, shall be cast into eternal Torments (*f*), and punished with everlasting Destruction (*g*), from the Presence of the Lord, and from the Glory of his Power. *Amen.*

*a*) A& 17. 31.  
 John 5. 22, 27.  
 Rom. 2. 16.  
 2 Tim. 4. 1.  
*b*) 1 Cor 6. 3.  
 Jude 6.  
 Mat. 12. 36.  
 2 Cor. 5. 10.  
 Eccles. 12. 14.  
 Rom. 14. 10,  
 12.  
 Mat. 25. 32.  
*c*) Luk. 21. 28.  
 1 Thess. 4. 17.  
 Psal. 16. 11.  
 Luke 12. 32.  
*d*) Mat. 25. 46.  
 Psal. 58. 10.  
*e*) 2 Tim 4. 8.  
*f*) Luke 16.  
 28.  
 Rev. 14. 11.  
*g*) Joh. 8. 24.  
 2 Thess. 1. 8,  
 9, 10.  
 Rev. 20. 10, 11,  
 12, 13, 14, 15.  
 & 22. 11, 15.

F I N I S.

*An Advertisment to the Reader.*

**T**HIS Protestant Confession of Faith, containing Fifty Articles, believed and professed, and now published by many Baptized Protestant Christians, whose Names are hereunto Subscribed, and do most heartily and unfeignedly own, believe, and profess the said Articles; and desire through the Grace of God, to persevere in this our Faith, or professed Belief, &c. And have with one consent, agreed that this Confession of our Faith be Printed and Published, in the Name of many Baptized Christians, or Congregations in the several Counties of *Bucks, Hertford, Bedford, and Oxford*: To which said Protestant Confession of Faith, we have this 30th Day of *January, Anno. Dom. 1678.* subscribed our Names, in the behalf of our selves and many others, to whom we belong in the Counties aforesaid, which are as followeth, *viz.*

*Thomas*

Thomas Monck.  
 Stephen Dagna.  
 Richard Young.  
 John Trulove.  
 James Fenne.  
 Joseph Cooper.  
 William Howes.  
 Daniel Cox.  
 Nicholas Rennold.  
 Henry Baldwin.  
 William Glenester.  
 John Carter.  
 Henry Goffe.  
 John Rennolds.  
 R. Burname.  
 Robert Iony.  
 Thomas Headach.  
 William Bate.  
 Will. Giles, senior.  
 Will. Giles, junior.  
 John Hendly.  
 John Holan.  
 Hugh Glinister.  
 Leonard Wilkins.  
 John Hobbs.  
 Angel Mantle.  
 Robert Catlin.

John Babb.  
 Clement Ham.  
 John Mountegue.  
 Willam Smart.  
 Richard Goodchild.  
 Jeffery Wild.  
 Robert Fellow.  
 William Davis.  
 George Catherat.  
 Thomas Dalk.  
 John Garret.  
 John Russel.  
 Richard Bampton.  
 William Glenister.  
 Henry Goffe, junior.  
 John Delafield.  
 Timothy Ransome.  
 John Darvel.  
 William Goodchild.  
 Nicholas Gaffield.  
 Daniel Lucas.  
 Joseph Etheridge.  
 Robert Goodson.  
 William Norman.  
 Thomas French.  
 John Glenister.  
 James Lucas.

*Post-script.**Courteous Reader,*

**I** Doubt not but that some of these things before premised in this Confession of Faith, especially those Articles that relate to the Doctrine of the ever Blessed Trinity, and Justification by the Blood, Merits, and Satisfaction of Jesus Christ our Saviour ; Together with the Authority of the holy Scriptures, and that Godly Doctrine manifestly asserted in those three Creeds we have published ; all which Doctrine in part, or whole, will have little entertainment by some, and without question great opposition from many, that do oppose the Church of *England*, and others also, as well as us, in these great Fundamental Truths, wherein we are all agreed, (*viz.*) The Doctrine of the Trinity, and Christ's Satisfaction to his Father's Justice, for sinful Man. And no wonder there is such Instruments, and Cunning Sophisters abroad: For it's evident that Satan knows, that if the Foundations be destroyed, we shall be at a loss ; and what greater Foundation than

than that which is laid, even Jesus Christ, (viz.) The True Christ, *God Man*, or *Immanuel*, God with us. But St. Peter sheweth us, that some shall bring in such damnable Heresies into the World, in denying this true Object of Faith and Worship, and so worship and believe a meer Idol, and Invention of their own. And now altho these Articles be passed over with brevity, as some may judge, and yet happily others may, and will conclude they are too large, and have too much repetition in the Preface, &c. in many of them, which the Critical will call Tautologies, &c. Let them if they please; yet the Sober and Intelligent, will conclude there is need of it, for the benefit of the Ignorant and meaner sort of People, for whose sakes it is written in a plain manner, for their Instruction, and as brief as it could for the benefit of the poorer sort, who cannot buy great Volumes.

FINIS.

