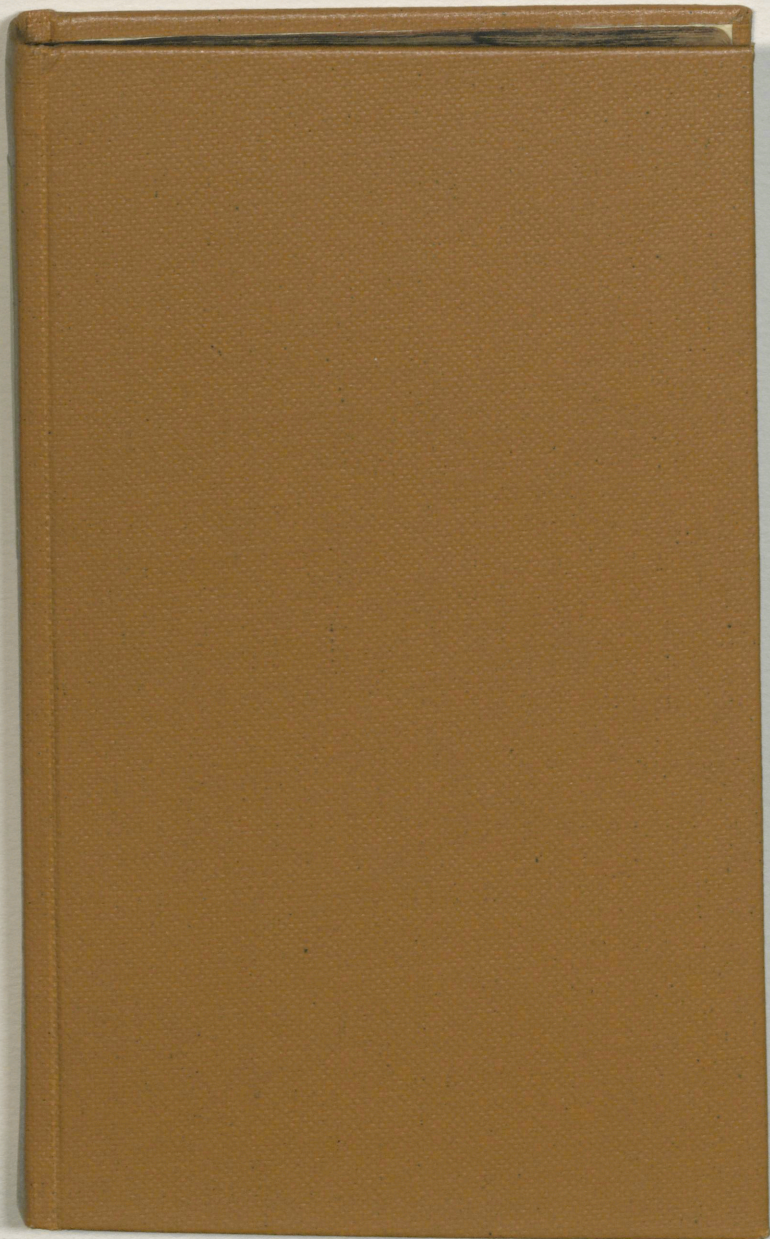


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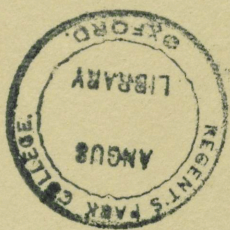
Fred. Edwards

" J. A. 1879.

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A
CONFESSION
OF
FAITH.

Put forth by the
ELDERS and BRETHREN
Of many
CONGREGATIONS

OF
Christians (baptized upon Profession of
their Faith) in *London* and the Coun-
try.

*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 Benjamin Harris, and are to be Sold at
his Shop at the Stationers Arms in Sweetings Rents, in
Cornhill, near the Royal Exchange, 1677.*

CONFESSIO
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FAITH



CONGREGATIONS
OF

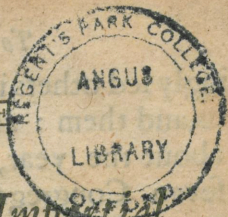
Christians (expressed upon their Faith) in London and the County of Middlesex

Printed by J. Johnson, Strand, 1791.

Price 1s. 6d.

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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 professe) 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 accord-

To the Reader.

ingly led others into misapprehensions, of us, and them : and this was first put forth about the year, 1643. in the name of seven Congregations then gathered in *London* ; since which time, diverse impressions thereof have been dispersed abroad, and our end proposed, in good measure answered, inasmuch as many (and some of those men eminent, both for piety and learning) were thereby satisfied, that we were no way guilty of those Heterodoxies 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 wholesome Principles, by the publication of this which is now in your hand.

And forasmuch as our method, and man-

To the Reader.

manner of expressing our sentiments, in this, doth vary from the former (although the substance of the 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 labors, 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 neerly concerned; and therefore we did conclude it necessary to expresse our selves the more fully, and distinctly; and also to fix on such a method as might be most comprehensive of those things which 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 Con-

To the Reader.

gregational 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 confession (for reasons which seemed of weight both to themselves and others) choose not only to express their mind in words concurrent with the former in sense, 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 clogge Religion with new words, but do readily acquiesce

To the Reader.

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, & Men, our hearty agreement with them, in that wholesome 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 those things wherein we differ from others, we have exprest ourselves 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

To the Reader:

of Scripture, in the margin 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 practise leanes, 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 practise, and the
judg-

To the Reader.

judgement of both by others, according to what 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, and in the exercise of all Love and Meekness towards each other, to perfect holyness 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 and our Father. And that in this backsliding 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 wayes; and then to quicken all that we may have influence upon

To the Reader.

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 redresse 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 grosse ignorance, 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

To the Reader.

their own omission of Prayer, and other duties of Religion in their families, together with the ill example of their loose conversation, have inured them first to a neglect, and then contempt of all Piety and Religion? we know this will not excuse the blindness, or wickedness of any; but certainly it will fall heavy upon those that have thus been the occasion thereof; they indeed dye 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*, yealed 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 practise of it by us; that his name may in all things be glorified, through Jesus Christ our Lord, *Amen*.

The

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A

Confession of
FAITH.

CHAP. I.

Of the Holy Scriptures.

1. **T**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 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

2 Tim. 3
15, 16, 17.
Isa. 8. 20.
Luk. 16.
29, 31.
Eph. 2. 20
Rom. 1.
19, 20, 21.
&c. ch. 2.
14, 15.
Psal. 19. 1,
2, 3.

B of

Of the Holy Scriptures.

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 Gods revealing his will unto his people being now ceased.

d Pro. 22.

19, 20, 21.

Rom. 15.

4. 2 Pet. 1.

19, 20.

2. Under the Name of Holy Scripture or the Word of God written; are now contained all the Books of the Old and New Testament which are these,

Of the Old Testament.

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

Of the new Testament.

Matthew, Mark, Luke, John, The Acts of the Apostles, Pauls Epistle to the Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Phillippians, Colossians, B 2 1 Thes-

Of the Holy Scriptures.

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.

e 2 Tim.
3. 16.

3. The Books commonly called
Apocrypha not being of (f) Divine
inspiration, are no part of the Ca-
non (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, then other humane writings.

f Luk. 24.
27. 44.
Rom. 3. 2.

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

g 2 Pet. 1.
19, 20, 21.
2 Tim. 3.
16.
2 Thes. 2.
13. 1 Joh.
5. 9.

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 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 mans 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 perswasion, and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and

b Joh. 16.
13, 14.
1 Cor. 2.
10, 11, 12.
1 John 2.
2. 20, 27.

Of the Holy Scriptures.
with the Word in our Hearts.

2 Tim.
3. 15, 16,
17. Gal. I.
8, 9.

6. The whole Council of God concerning all things (i) necessary for his own Glory, Mans Salvation, Faith and Life, is either expressely set down or necessarily contained in the *Holy Scripture*; unto which nothing at any time is to be added, whether by new Revelation of the *spirit*, or traditions of men.

John 6.
45. I Cor.
2. 9, 10,
11, 12.

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.

I Cor.
11, 13, 14.
& ch. 14.
26. & 40.

7. All

7. All things in Scripture are not alike (*m*) plain in themselves, nor ^{m 2 Per.} alike clear unto all; yet those ^{3. 16.} things which are necessary to be known, believed, and observed for Salvation, are so (*n*) clearly ^{n Pf. 19. 7. and 119. 130.} propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

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 the writing of it was most generally known to the Nations being immediately inspired by God, and by his singular care and Providence kept pure in all Ages, are therefore (*p*) au- ^{p Isa. 8. 20} thentical; so as in all controversies of Religion the Church is finally to appeal unto them (*q.*) But be- ^{q Aa. 15.} cause ^{15.}

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

John 5.
32. 11
1 Cor.
14, 6. 9. 11.
12. 24. 28.
Col. 3. 16

9. The infallible rule of interpretation of Scripture is the (u) Scripture it self: 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

10. The supream judge by which all controversies of Religion are to be determined, and all Decrees of Councils, opinions of antient 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.

x Mat 22.
29. 31.
Eph. 2. 20
Acts 28.
23.

CHAP. II.

Of God and of the Holy Trinity.

1. **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 Es-

a 1 Cor 8.
4. 6. Deut.
6. 4.
b Jer 10.
10. Isaiah
48. 12.
c Exod 3.
14.

sence

fence 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 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 withall most just, (*o*) and terrible in his judgements, (*p*) hating all sin, and who will by no means clear the (*q*) guilty.

d Joh. 4. 24.
e 1 Tim. 1. 17.
 Deut. 4. 15, 16.
f Mal. 3. 6.
g 1 King. 8. 27. Jer. 23. 23.
h Pl. 90. 2.
i Gen. 17. 1.
k Isa. 6. 3.
l Pl. 115. 3. Isa. 46. 10.
m Pro. 16. 4. Rom. 11. 36.
n Exod. 34. 6, 7. Hebr. 11. 6. Neh. 9. 32, 33.
p Pl. 5. 5, 6.
q Exod. 34. 7. Nahum. 1, 2, 3.

Of God and of the Holy Trinity. ¶

2. God having all (r) life, (s) r Joh. 5. 26.
glory, (t) goodness, blessedness, f Pf. 148. 13.
in and of himself: is alone in, t Pf. 119: 68.
and unto himself all-sufficient, not u Job, 22. 2, 3.
(u) standing in need of any Crea-
ture which he hath made, nor de-
riving any glory from them, but
onely manifesting his own glory
in, by, unto, and upon them, he
is the alone fountain of all Being,
(x) of whom, through whom, and x Rom. 11. 34, 35. 36.
to whom are all things, and he y Dan. 4. 25, and v. 34, 35.
hath most sovereign (y) dominion
over all creatures, to do by them,
for them, or upon them, whatsoe-
ver himself pleaseth; in his sight
(z) all things are open and mani- z Heb. 4. 13.
fest, his knowledge is (a) infinite, a Ezek. 11. 5 Act. 15. 18.
infallible, and independant upon
the Creature, so as nothing is to
him contingent, or uncertain; he is
most holy in all his Councils, in
(b) all his Works, and in all his b Pf. 145. 17.
Commands; to him is due (c) from c Rev. 5. 12, 13, 14.
Angels and men, whatsoever
worship, service, or obedience as
Crea-

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 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.

d 1 Joh.

5.7. Mat.

28. 19.

2 Cor. 13.

14:

e Exod. 3.

14. Joh.

14. 11.

1 Cor. 8. 6

f Joh. 1.

14. 18.

g Joh. 15.

26.

Gal. 4. 6.

CHAP. III.

Of Gods Decree.

1. **G**OD hath (*a*) Decreed in a Il. 46.
10. Eph.
1.11. Heb.
6.17.
Rom. 9.
15, 18. himself from all Eternity, by the most wise and holy Council of his own will, freely and unchangeably, all things whatsoever comes to passe; yet so as thereby is God neither the author of sin, (*b*) b Jam. 1.
15, 17.
1 Joh. 1.5. nor hath fellowship with any therein, 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*) c Act 4.
27, 28.
Joh. 19.
11.
d Numb.
23. 19.
Eph. 1. 36
4, 5. 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 passe upon all (*e*) supposed conditions;

e Act. 15.
18.

f Rom. 9.
11. 13. 16.
18.

tions; 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.

g 1 Tim.
5. 21.
Mat. 25.
41.

3. By the *decree* of God for the manifestation of his glory (*g*) some men and Angels, are predestinated, or fore-ordained to Eternal Life, through Jesus Christ to the

h Eph. 1.
5; 6.
i Rom. 9.
22, 23.
Jud. 4.

(*h*) praise of his glorious grace; others being left to act in their sin to their (*i*) just condemnation, to the praise of his glorious justice.

k 2 Tim.
2. 19.
Joh. 13.
18.
l Eph. 1.
4. 9. 11.
Rom. 8.

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.

30.
2 Tim. 1.
5.
m 1 Thes. 5.
9.

5. Those of mankind (*l*) that are predestinated to life, God be-
fore

fore the foundation of the world was laid, according to his eternal and immutable purpose, and the secret Council and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his meer free grace and love; (*m*) m Rom. 9. 13. 16. Eph. 1. 6. 12. 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-ordained (*o*) all o 1 Pet. 1. 2. 2 Thef. 2. 13. the means thereunto, wherefore they who are elected, being fallen in Adam, (*p*) are redeemed by Christ, are effectually (*q*) called p 1 Thef. 5. 9, 10. q Rom. 8. 30. 2 Thef. 2. 13. unto faith in Christ, by his spirit working in due season, are justified, adopted, sanctified, and kept by r 1 Pet. 1. 5. his power through faith (*r*) unto salvation; neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified,

s Joh. 10. 26. ed, and saved, but the Elect (s) only.
 Joh. 17. 9.
 Joh. 6. 64.

7. The Doctrine of this high mystery of predestination, is to be handled with special prudence, and care; that men attending the will of God revealed in his word, and yeilding 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 (x) of humility, diligence, and abundant (y) consolation, to all that sincerely obey the Gospel.

t 1 Thes.

1. 4, 5.

2 Pet. 1.

10.

u Eph. 1.

6. Rom.

x 11. 33.

y Rom.

11. 5, 6.

1 Luk. 10.

20.

CHAP.

CHAP. IV.

Of Creation.

IN 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.

a John 1. 2, 3.
 Heb. 1. 2.
 Job 26. 13
 b Rom. 1. 20.
 c Col. 1. 16.
 Gen. 2. 1, 2.

2. After God had made all other Creatures, he Created (d) man, male and female, with (e) reasonable and immortal souls, rendering them fit unto that life to God, for which they were Created; being (f) made after the image of God, in knowledge, righteousness, and true holiness; having the

d Gen. 1. 27.
 e Gen. 2. 7.
 f Eccles. 7. 29.
 Gen. 1. 26

g Rom. 2. Law of God (g) written in their
14, 15. hearts, and power to fulfill it ;
and yet under a possibility of
transgressing, being left to the li-
berty of their own will, which
h Gen. 3. was (h) subject to change.

6.

3. Besides the Law written in
i Gen. 6. their hearts, they received (i) a
17. & ch. command not to eat of the tree of
3, 8, 9, 10. knowledge of good and evil ;
which whilst they kept, they were
happy in their Communion with
k Gen. 1. God, and had dominion (k) over
26, 28. the Creatures.

CHAP.

CHAP. V.

Of Divine Providence.

I. **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 the which they were *Created*; according unto *his* infallible foreknowledge, and the free and immutable Council of *his* (c) own will; to the praise of the glory of *his* wisdom, power, justice, infinite goodness and mercy.

a Heb. 1.
3. Job 38.
11. Isa. 46
10, 11. Ps.
135. 6.
b Mat. 10.
29, 30, 31.

c Eph. 1.
11.

2. Although in relation to the foreknowledge and *Decree* of *God*, the first cause, all things come to

d Act. 2. pass (*d*) immutably and infallibly ;
 23. so that there is not any thing, be-
e Pro. 16. falls any (*e*) by chance, or without
 33. *his Providence* ; yet by the same
f Gen. 8. *Providence* he ordereth them to
 22. fall out, according to the nature
 of second causes, either (*f*) ne-
 cessarily, freely, or contingent-
 ly.

3. God in *his ordinary Provi-*
g Act. 27. *dence* (*g*) maketh use of means ;
 31. 44. yet is free (*h*) to work, without,
Isa. 55 10 (*i*) above, and (*k*) against them
 11. at *his* pleasure.
b Hof. 1. 7
i Rom. 4.
 19. 20, 21.
k Dan. 3.
 27.

4. The Almighty power, un-
 searchable wisdom, and *infinite*
 goodness of *God*, so far manifest
 themselves in *his Providence*, that
l Rom. 11 *his* determinate Council (*l*) ex-
 32, 33, 34. tendeth it self even to the first
 2 Sam. 24 fall, and all other sinful actions
 1. 1 Chro. both of Angels, and Men ; (and
 21. 1. that not by a bare permission)
 which also he most wisely and
 power-

powerfully (*m*) boundeth, and otherwise ordereth, and governeth, in a manifold dispensation to *his* most 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.

m 2 Kings
19. 28.
Ps. 76. 10.

n Gen. 50
20. Isa. 10
6, 7. 12.

o Ps. 50. 21
1 Joh. 2.
16.

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

p 2 Chro.
32. 25, 26.
31.

2 Sim. 24
1. 2 Cor.
12. 7, 8, 9.

other just and holy ends.

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

q Rom. 8.
28.

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 inlightned 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 withall (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.

r Rom. 1.
24. 26. 28.
ch. 11. 7. 8.
s Deut.
29. 4.

t Mat. 13.
12.

u Deut. 2.
30.

2 King. 8.
12. 13.

x Psal. 81.
11. 12.

2 Thef. 2.
10. 11. 12.

y Exod. 8.
15. 32.

If. 6. 9. 10.

1 Pet. 2.
7. 8.

7. As the Providence of God doth in general reach to all Creatures, so after a most special manner it taketh care of his Church, and disposeth of all things to the good thereof.

2 I Tim.
4. 10.
Amos 9.
8, 9.
Iia. 43. 3.
4, 5.

CHAP. VI.

Of the fall of Man, of Sin, and of the Punishment thereof.

1. **A**lthough God created Man upright, and perfect, and gave him a 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

a Gen. 2.
16, 17,

b Gen. 3.
12, 13.

2 Cor. 11

Of the Fall of Man, of Sin,

seducing Adam, who without any compulsion, did wilfully transgress the Law of their Creation, and the command given unto them, in eating the forbidden fruit; which God was pleased according to his wise and holy Council to permit, having purposed to order it, to his own glory.

2. Our first Parents by this Sin,

c Rom. 3.
23.

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.

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.

3. They being the (f) root, and by Gods 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

ry

ry generation, being now (g) con-^{g Pf. 51. 5.}
 ceived in *sin*, and by nature chil-^{Job 14. 4.}
 dren (h) of wrath, the servants of ^{h Eph. 2.}
Sin, the subjects (i) of death and ^{i Rom. 6.}
 all other miseries, spiritual, tempo-^{20. & ch.}
 ral and eternal, unless the Lord Je-^{5. 12.}
 sus (k) set them free. ^{k Heb. 2.}

4. From this original *corrupti-*
on, whereby we are (l) utterly in-^{l Rom. 8.}
 disposed, disabled, and made op-^{7. Col. 1.}
 posite to all good, and wholly in-^{21.}
 clined to all evil, do (m) proceed ^{m Jam. 1}
 all actual transgressions. ^{14, 15.}
^{Mat. 15.}
^{19.}

5. This *corruption* of nature,
 during this Life, doth (n) remain ^{n Rom. 7.}
 in those that are regenerated: ^{18. 23.}
 and although it be through *Christ* ^{Eccles. 7.}
 pardoned, and mortified, yet both ^{20.}
 it self, and the first motions there-^{1 Joh. 1.}
 of, are truly and properly (o) ^{8.}
Sin. ^{o Rom. 7.}
^{24, 25.}
^{Gal. 5, 17}