

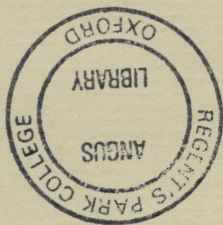


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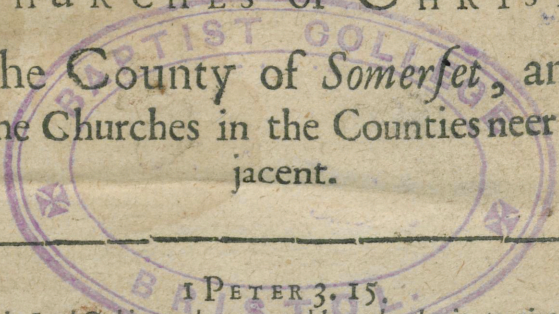
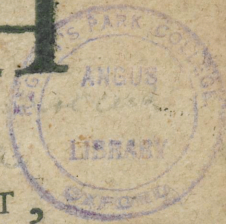
(1)

# CONFESSION OF THE FAITH

of several

CHURCHES of CHRIST,

In the County of Somers<sup>et</sup>, and of  
some Churches in the Counties neer ad-  
jacent.



**1 PETER 3. 15.**

*Sanctifie the Lord God in your hearts, and be ready alwaies to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.*

**MATTHEW 10. 32.**

*Whosoever therefore shall confess me before men, him will I confess also before my Father, which is in heaven.*

**ISAIAH 8. 20.**

*To the Law and to the Testimony, if they speak not according to this rule it is because there is no light in them.*

**ACTS 17. 11.**

*These were more noble than those in Thessalonica, in that they received the word with all readines of minde, and searched the Scriptures daily, whether those things were so.*

London, Printed by Henry Hills, and are to be sold by  
Thomas Brewster, at the three Bibles at the West end  
of Pauls; 1656.

13551244





THE  
EPISTLE  
DEDICATORY.

To the Sons and Daughters of  
Zion, grace, peace, &c. be multiplied.

DEARLY BELOVED,



I may with some seem altogether need-  
less and useles to bring to publique  
view, a Narrative of faith in such a day  
as this is; especially there  
having been the like *We mean*  
brought forth by severall baptized con- *the Nar-*  
gregations formerly. Unto which we *rative pub-*  
reply, that our publishing this Nar- *lished by*  
rative of our faith and practice, is not *the seven*  
from any dislike we found with the for- *Churches*  
mer Confession of our beloved Bre- *in London.*



## The Epistle

thren, whom we own, and with whom we are one both in faith and practice, neither is there any thing in ours contradictory to our brethren, that we know of, that have gone before us.

We can say when the Lord set us first upon this work, we did not think of bringing it to publique view; but did it rather for a Tryal of our unity in the faith: for our more clear fellowship one with another, from our harmony in faith and practice.

Yet having finished it according to our apprehensions (and we believe a measure of the teachings of the Lord) now judge there is a more than ordinary necessity for us thus to publish our faith.

1. In regard of the general charge laid upon our profession, as if none in the Countreys that professed baptism were of our Brethrens judgment that published that Confession of faith in *London*, but hold freewill, falling away from grace, &c. all which through the grace of God we disclaim, and not only we, but to our knowledge many other *Churches* in the adjacent Counties, who stand fast in the profession of the unchangeable love of God in *Jesus Christ* to his people.

2. Being very sensible of the great distractions and divisions that are amongst professing people in this nation; the many wares and wiles of Satan to seduce and deceive souls, the great departing from the faith, and that under glorious notions of spiritualness and holiness, Satan transforming himself into an Angel of light, and his Ministers into Ministers of righteousness; we could not but judge it our bounden duty in this our day to come forth

in



## Dedicatory.

in a renewed Declaration of our faith, as a publique testimony before all men that (through grace) we do with one soul desire to cleave to the Lord, contending earnestly for the faith that was once given to the Saints: for this being the great design of Satan to destroy the faith and practice of the Gospel churches, we judge nothing more suitable and proper to us as Churches of our Lord, wherein we might bear our witness for him (in this day of temptation) in print as well as in practice, then this our testimony to the faith and truth, as it is in Jesus. And Oh that it might be a Remembrancer to all our Sister-churches in this Commonwealth, that they be not soon moved from the hope of the Gospel, and give us leave to cry mightily unto you, and to be your remembrancers as from the Lord in these few following particulars;

1. That it be your care, and that which may dayly ly next your hearts, to have a high and precious esteem of *Jesus* Christ, and of him crucified; God having made him to his people, to be the way, the truth, and the life, *John* 14. 6. and know that it hath been the design of Satan in all ages to seek the undermining of him: for Satan knows that God hath made him to be the way of salvation to all that truly believe in him. Hence it is that the devil said to *Christ*, we know thee who thou art, &c. the devil knows that there is no other name given under heaven by which we may be saved, *Acts* 4. 12. he who goes about like a roaring Lion, seeking whom he may devour, *1 Pet.* 5. 8. and if he cannot have his prey in one way, he will seek it in another; he can  
and



## The Epistle

and doth transform himself into an Angel of light and his Ministers as the Ministers of the righteousness, 2 *Cor.* 11. 14, 15. it is all one with the adversary, whether he ruin souls in a way of profession or in a way of prophaness; and if in profession, he can not quiet souls with the form without the power (which is his great work) 2 *Tim.* 3. from the first to the fifth verse, *Tit.* 1. 16. then he will pretend to bring them into a power without all form: all form must be accounted fleshly, yea *Christ* himself (the most glorious Dispensation of God, the spirit, and the life of souls truly living in him by faith, without whom there is neither grace nor glory) must now be accounted fleshly, and all that own it must be of the Devil; Oh the subtil waies of Satan to deceive and ruin souls: Oh give us leave to call upon you, and to cry unto the Lord both for ourselves, and you. That he who is our Shepheard and Bishop of our souls, would now be our Keeper in this hour of temptation. Oh be not easily cheated out of your esteem of, and interest in a crucified *Jesus*; Oh little do souls think, what they lose when they part with the man *Christ Jesus*, trampling the blood of the covenant under feet, for nothing but wind and vanity, they sow the wind, and shall reap the whirl-winde; if mercy do not recover them again, who lay aside *Christ*, Scripture, and obedience all at once, subjecting themselves to a suggestion, or voice within them, more than to the mind of God, written in the holy Scriptures, who lay aside *Christ* in all his Offices; we say again let it be your care, yea your great care, as you hope for mer-



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cy in that day, that you keep close to your head Christ Jesus, from whom some are turned aside, and let it be our work rather to be mourning and lamenting the state of poor deluded souls, than to run away from Christ, and truth with them. Oh! let not any of us, who have owned the Lord, part with him because others do it; or trample underfoot his ordinances, because we see and hear others do it; but rather let that noble spirit appear in you that was in the prophet, *Psal.* 119. 97. and v. 126, 127. they make void thy Law, therefore I love thy commandments above Gold, &c. do men under pretence of light, trample under foot the blood of the covenant, and his ordinances all at once, and pretend love in it, and perswade you to do it. Oh! love *Christ* and his lawes the more, love them above gold, yea, above fine gold; so shall you manifest your selves to be the Spouse of *Christ*, betrothed unto him in truth, and not a harlot that doth run away from him, and then say all is well, &c.

2. Let it be your great care to press after, and live more in the power of the Gospel; this is that will prove the condemnation of men who live in the profession of the Gospel, without the power and life of the Gospel, *2 Tim.* 3. 5. *Tit.* 1. 16. for the Gospel of *Christ* is the power of God to salvation *Rom.* 1. 16. and if you do indeed live in the power of the Gospel you shall have your fruit unto holiness, and the end everlasting life, *Rom.* 6. 22. we do not mind such a power as men pretend to in these daies, *viz.* a light and a voice within them, without any relation to *Christ*, or Scripture, but the power of *Christ*, hand-



## The Epistle

ed forth in the Ministration of the Gospel through the exercise of faith in Jesus, for ye are kept by the power of God, through faith unto salvation, *1 Pet.* 1. 5. living in the constant apprehensions of Christ crucified for you, ever living to make intercession, *Heb.* 7. 25. by vertue of which the spirit, power and virtues of Christ are dayly manifest in you, so *Christ* is not only for you, but in you the hope of glory.

3. Take heed of being ensnared and intangled with the evils of the world, this is that which Christ hath praied for (to his father) that those who believe in him might be kept from the evils of the world, *John* 17. 15. and indeed we cannot but judge that it much concerns the Lords people (on whom his name is called) to dy daily to the worlds waies and fashions; how often are the saints called upon in Scripture to this work, *Ephes.* 4. 17, 18, 19. this I say therefore, and testify in the Lord that ye henceforth walk not as other Gentiles walk in the vanity of their minds, &c. *Col.* 3. 5. mortify therefore your members which are upon Earth, &c. *Rom.* 12. 2. and be not conformed to this world, &c. *1 Pet.* 1. 14. as obedient children, not fashioning your selves according to the former lust in your ignorance, &c. with many other the like. Oh therefore give us leave to mind you (and we desire the Lord to mind both you and us) of those abominable sins of formality, hypocrisie, covetousness, pride, &c. with many other gross enormities, which are too incident to professing people, and we have cause to fear it is that which hath and doth at this day very deeply wound the truth; Oh that it might wound our hearts more,  
and



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& that the hearts of Saints might be sighing & crying, not onely for the abominations of the profane, but likewise of professing people; these forementioned evils we can say, through grace, that God hath in a measure set home upon our hearts, but 2 of them we shall mention more particularly, *viz.* Pride in apparel and covetousness, and hath likewise set our hearts in seeking and endeavouring a reformation, and we shall present unto you our light in this matter; covetousness and pride, being not onely natural sins, but reigning evils, where not discovered and opposed; For the finding out of which evils that it may be discerned and dealt withal; we judge covetousness to consist either, 1. in getting of goods, and not by right, or 2. in an over eager pursuit of a lawful calling; or 3. in a close keeping, when the necessity of the Saints calls for it, and for pride and vanity in apparel, we judge that things that are altogether needless and useles; may clearly come under the denomination of vanity and pride; as likewise costly array, when more costly then profitable; these we judge are the symptoms of a vain mind, and oh that the Lord would set it home upon the hearts of all the Saints to reform, and that it might become Church work to look after those things; for Church-sins will bring down Church-afflictions, if not repented of, see *Revelations* the second and third chapters. As the Lord in his infinite goodness hath purposed to work his people into a conformity to Jesus, that as they have born the image of the earthly, so they might bear the image of the heavenly man. *1 Cor. 15. 49.* so it is or

should



## The Epistle

should be the longing desire of all the Saints that do indeed expect to be like Christ in glory, to be pressing more after a conformity to him here, 1 *John* 3. 3. he that hath this hope in him purifyeth himself as he is pure: but how much doth the contrary appear; are not many professing men and women in our daies; rather pressing after the world in its pride and fashions, then after Christ in meeknesse and holinesse; and we fear that there may be some rising in some good people against a reformation in these things, and we earnestly desire that none may so pursue it, as to adventure the loss of an interest in Christ, rather than to part with such lusts as these are, which do indeed war against the soul. But it may be objected that pride consisteth in the heart and not in apparel, persons may be as proud in mean apparel, as others are in costly. *in aliis vestibus*

We answer, first, It is true, it may be so, yet we have no rule to judge our Brethrens heart in such a case, but love should teach us other things, and we do not question, but that those that are most mortified in this matter, have still experience of too much pride in their nature. *Id est nisi do bas, bium*

And secondly, We judge it to be too carnal a way of reasoning for Saints, to suppose their brethren may be proud in mean apparel, and from thence resolve to be proud in gay apparel. We desire that Satan may not get such an advantage over any of the Lords people in this thing. *et ab eo ganit*

Thirdly, We cannot but judge, and that from our own experience in part, that the true cause why there is so much vanity and pride of apparel upon

the



## Dedicatory.

the back is because the root of all lyeth in the heart, if it were not in the heart, it would not appear so much on the back as it doth, for out of the abundance of the heart the mouth speaketh, and sutablely the body acteth, if we see a proud and gay outside, we may easily conjecture where there is a proud heart.

Object. *We find ourselves in the use of such things not at all puffed up, and therefore we judge it lawful, &c.*

We answer, first, if it be so in truth its the better.

But secondly we cannot but conceive that as the original of all lyeth in the heart, so that those that do not know that those needless vain things on the back, doth minister occasion to the vain minde to be puffed up, doth not know their own hearts, and it may be discovered in such things as these.

1. The hearts desiring after, and preferring of persons in gay attire, before those in mean. *Jam. chap. 5.*

2. The hearts unwillingness to part with it; a heart never so knowes his love to pride in a thing, till he comes to part with it.

3. A heart rising against a reproof of this vanity. *Herod* heard *John the Dipper* gladly till he touched him in his beloved sin; and this reformation probably may make many startle who are glorious in profession, but we hope that *Sions* Sons and Daughters will be willing upon a right information to come to a right reformation.

Object.



## The Epistle

Objection, *If we should lay aside the fashions of the World, we should be slighted amongst the people of the world, passe through shame, be as an Owl among birds: none of fashion would care for our company.*

We answer, First, it is the portion of the followers of Christ to suffer shame in the world for his sake, and to be slighted of men, 1 Peter 1. 4. they think strange that you run not with them to the same excess of riot, and shall any that fear the Lord run with the world to this excess of pride in apparel, that so the world may not think strange of them, God forbid.

But 2. we are in expectation of such a general conviction (from the Lord) amongst the Saints in this matter; that ere long it will be a shame to a Saint to be found in *Babylons* deckings in the outward man as well as in spiritual things: but we desire not to be tedious, we hope a word to the wise, through the blessing of God may be enough; onely we commend unto you further,

First, that the name of the Lord is much concerned in it.

*What advantage doth Satan and his instruments take to reproach the truth from the vanity and pride of professing people in this matter?*

Secondly, its a sin that is attended with many other sins, as covetousness, oppression, &c. to maintain it.

Thirdly, It is a sin most of all abhorred of God,

all



## Dedictory.

all that are proud in heart, are an abomination to him; He resisteth the proud, but giveth grace to the humble.

Fourthly, it was the sin and cause of the condemnation of the Devil, first of *Timothy* the third chapter, and the sixth verse. It was the sin and cause of the fall of man from his first estate, *Genesis* the third chapter and the fifth verse, ye shall be as God knowing good and evil, and this prevailed to draw on to disobedience.

Fifthly, and finally, its that for which men must stand lyable to the burning flame, when the great and terrible day of our Lord comes, which day we believe to be near at hand.

When the day cometh that shall burn like an Oven, *Malachi* the fourth chapter and the first verse, then proud persons must be the fuel of that fire; oh therefore give us leave to cry aloud unto you, to take heed and beware of this sin of pride, both in heart, and in the outward man; take heed and beware of covetousness, take heed and beware of hypocrisie, and of all those abominations by which men are fitted for the everlasting burnings, for even our God is a consuming fire.

Object. *It may be some may fear they should be accounted covetous by the world, if they should set about such a reformation as we hear minde.*

We say that God hath appointed other waies for his people wherein they may give convincing testimonies of their liberality; that is in cloathing the backs and refreshing the bowels of the poor, and



## The Epistle

and needy, and not in decking their own backs with needlesse vanities, and that too it may be when the poor and needy are crying for want: Oh that it may be your care and ours for the future! to shew forth the life and vertues of Christ, by our good works to the praise and glory of God.

4. Let it be your care to seek after things that make for peace & things wherein you may edifie one another; follow peace withal men, and holinesse, without which none shall see the Lord, *Hebrews* the twelfth chapter, and the fourteenth verse, as God is the God of Peace, and Jesus Christ is the Prince of Peace; so let the Lords people manifest themselves to be indeed the Sons of Peace; but if any be contentious, let no such custom be owned in the Churches of Christ.

5. Let it be your care in this evil day to cleave close to the principles of truth, the want of which we judge to be the cause of falling from the truth, souls not being grounded in principles, for we judge that there are such doctrinal principles of truth, left by the Lord unto, and wrought in his people, that if an Angel from heaven should come and preach contrary unto it, they might let him be accursed. Some of which we believe to be, that Jesus Christ crucified, was raised again by the power of God, and is the way, the truth, and the life, that we are justified by faith in his blood, that a person justified is to live to him and obey him according to his will in Scripture, that he is ascended into the heavens, and is with the Father, making intercession for his people



## Dedictory.

people, that he will come again and raise and change his people, and judge and reign and rule, &c. and his people shall reign with him, &c.

6. Let it be your care in all things to live holily in this world, to be holy in all manner of conversation, *1 Pet. 1. 15.* that both you and we may have our conversation in heaven from whence we look for a Saviour, &c. *Phil. 3. 20.*

7. Let it be much upon our hearts (to the end that it may be so) to be much in the expectation of, and the exercise of faith in the promises of God, for the pouring forth of a greater measure of the holy spirit.

And lastly, Oh! that the glorious appearing and kingdom of our Lord Jesus might be much upon your hearts and ours, which is the blessed hope of Saints, *Titus 2. 13.* then what manner of persons should we be in all manner of holy conversation &c. for he that hath this hope in him purifyeth himself, as he is pure, *1 John 3. 3.* but lest we should be thought too tedious, we shall proceed no further, onely mind a word to the Reader, for his help in the narrative, we have set down for the most part the Scriptures between every clause or branch of the article, and most of the Scriptures are set down at length, for the benefit of the Reader, the articles are in the same letters or characters as this Epistle is, and what is in a different character from those, they are the Scriptures in proof of the foregoing Article.

Thus dear Friends, having given some account of the reasons of our publishing this Narrative at



## The Epistle

this time, we commend it to you, as it is, desiring it may be useful to that end; for which it is intended; we have not desired either to follow cunningly devised fables, nor to use the excellency of speech, which mans wisdom teacheth, but to bring forth the truth of our faith in the plainness and simplicity of our hearts, and that we believe according to the truth, as it is in Jesus, in whose hands we leave it for a blessing upon it to you. Fare ye well.

Signed in the name, and by the appointment of the severall Churches, by us whose names are as followeth.

In the County of *Somerset*.

Of the Church of Christ meeting at *Bridge-water* *Alexander Atkins*, and *Tobias Wells*.

Of the Church meeting at *Taunton*, *Thomas Mercer*.

Of the Church meeting at *Ryden*, *Robert Adridge*.

Of the Church meeting at *Hatch*, *George Parsons*.

Of the Church meeting at *Chard*, *Robert Channon*, and *John Sprake*.

Of the Church meeting at *Somerton*, *William Scriven*, and *William Anger*.

Of the Church meeting at *Wells*, *David Barret*, and *Thomas Savery*.

Of the Church meeting at *Wedmore*, *Thomas Urch* and *Richard Coals*.

Of the Church meeting at *Stoak*, *William Hare*.

Of



## Dedicatory.

Of the Church meeting at *Wincanton*, *Blaze Allen* and *Ambrose Brook*.

Of the Church meeting at *Munticue*, *Tho. Bud*.

In the County of *Wilts*.

Of the Church meeting at *North-Bradly*, *William Crab*, and *Nicholas Elliot*.

In the County of *Devon*.

Of the Church meeting at *Luppit*, *Edmund Burford*, and *Samuel Ham*.

In the County of *Gloucester*.

Of the Church meeting at *Sedbury*, *James Nobs*.

Of the Church meeting at *Bristol*, *Henry Hineham*.


In the County of *Dorset*.

Of the Church meeting in, and near *Linne*, *Abraham Podger*.

*Thomas Collier*.



*Dedicatory.*  
Of the Church meeting at Hincote, place



In the County of Wilts.  
Of the Church meeting at North-Bridford, Wilts.


These Books are sold by *Thomas  
Brewster* at three Bibles in *Pauls  
Church-yard.*  
Of the Church meeting at Ludlow, Edward the  
first, and 2. now

The Right constitution and true subjects of the  
visible Church of Christ, with its orders, ordina-  
nces, ministry and government.

With a Treatise concerning the calling of the  
Jews, and Christs second comming.

Also a Catechism, or usefull instructions for  
youth.

Likewise a Brief answer to some of the objections  
and demurs made against the comming in and in-  
habiting of the Jews in this Common-wealth, with  
a plea on their behalf. All written by *Tho. Collier.*







A  
CONFESSIO  
N  
OF THE  
FAITH

Several Congregations of Christ  
In the County of Somerset, and some  
Churches in the Counties near  
adjacent.



I believe that there is but one God, 1.  
Cor. 8. 6. *But to us there is but one God.*  
who is Immortal, Eternal, Invisible,  
Only wise, 1. Tim. 1. 17. *Now unto the*  
*King Eternal, Immortal, Invisible onely*  
*wise, &c, holy, Levit. 11. 44. and ye shall be holy for I*  
*am holy, Almighty, Gen. 17. 1. I am the Almighty God.*

B

Infinite,



Infinit, 1 Kings 8. 27. *Behold the Heaven and Heavens of Heavens are not able to contain thee*, Isa. 40. 28. *There is no searching of his understanding*, Plal. 147. 5. *Great is our Lord, and of Great power, his understanding is Infinit.* a Spirit, John 4. 24. *God is a Spirit.* Glorious in holyness, Exod. 15. 11. *who is like thee glorious in holiness.* Just, Mercifull, Gracious, Long suffering, Abundant in Mercy and Truth, Exod. 34. 6. 7. *The Lord, The Lord God Mercifull and Gracious, Long suffering, and Abundant in Goodness and Truth.* Faithfull in all things, Deut. 7. 9. *the Lord thy God, he is God the faithfull God.*

## II.

That this God, who is so in himself, did according to his own will in time, create all things, by, and for Jesus Christ, Heb. 1. 2. *By whom also he made the worlds*, Col. 1. 16. *For by him were all things created that are in heaven, and that are in Earth, &c. all things were created by him and for him*, John 2. 3. Who is the word of God, John 1. 1. *In the beginning was the word, and the word was with God, and the word was God, And upholds all things by the word of his power*, Heb. 1. 3.

## III.

That God made man after his own Image, Gen. 1. 27. *So God created man in his own Image, in the Image of God created he him.* in an estate of uprightness and humane perfection, Eccles. 7. 29. *Lo this onely have I found that God hath made man upright.*

IIII. That



of several Congregations. 3

IV.

That God gave *Adam* a just Law requiring obedience under the penalty of death, Gen. 2. 17. but of the tree of the knowlege of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely dye. which law he brake, and brought himself and his posterity under the guilt and judgment denounced, Gen. 3. 6. and when the woman saw that the tree was good for food, &c. she took of the fruit thereof and did eat, who gave also unto her husband with her, and he did eat. Rom. 5. 12. Wherefore as by one man sin entred into the World and death by sin, and so death passed upon all men, for that all have sinned. Rom. 5. 17. 18. 19. for if by one mans offence death reigned by one---Therefore as by the offence of one judgment came upon all men to condemnation---For as by one mans disobedience many were made sinners.

V.

Man being in this undone estate God did in the riches of his mercy hold forth Christ in a promise, Gen. 3. 15. and I will put enmity betwen thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shall bruise his heel.

VI.

That in process of time God gave forth his lawes by the hand of *Moses*, Exod. 20. John 1. 17. to fallen man, Gal. 3. 19. the law it was added because of Transgressions, not for justification to eternal life, Gal. 3. 17. Ro. 3. 20. Therefore by the Deeds of the Law,



#### 4° A Confession of the Faith

there shall no flesh be justified in his sight, but that all might appear guilty before the Lord by it, Rom. 3. 19. Now we know that what things soever the Law saith it saith to them that are under the Law, that every mouth may be stopped, and all the World may become guilty before God, Rom. 5. 20. moreover the law entred that the offence might abound.

#### VII.

That out of this condition, none of the sons of Adam were able to deliver themselves, Rom. 8. 3. For what the Law could not do, in that it was weak through the flesh, Ephes: 2. 1. 5. and you hath he quickned, who were dead in trespasses and sinnes, even when we were dead in sinnes hath quickned us together with Christ, by Grace ye are saved, Rom. 5. 6. For when we were yet without strength, Christ died for the ungodly.

#### VIII.

That God continued and renewed the manifestation of his grace and mercy in Christ after the first promise made Gen. 3. in other promises, Gen. 22. 18. with Gen. 12. 3. Gal. 3. 16. and in thy seed shall all the Nations of the earth be blessed, and in types as the passeover, Exod. 12. 8. and they shall eat the flesh in that night rost with fire, and unleavened bread: and ver. 13. with 1 Cor. 5. 7. for even Christ our passeover is sacrificed for us, and the brazen Serpent, Num. 21. 9. and Moses made a Serpent of Brass, and put it upon a pole, and it came to pass that if a Serpent had bitten any man, when he beheld the serpent of Brass he lived, compared with,

John



## of several Congregations. ¶

*John 3. 14. and as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up with the Ministry and Ministration of Moses and Aaron, the sacrifices, &c. being all figures of Christ, Heb. 7. 8. and chap. 9. and in propheties, as Isa. 9. 6. for unto us a child is born, unto us a son is given, and the Government shall be upon his shoulder, and his Name shall be called wonderfull, Counsellor, the mighty God, the everlasting father, the Prince of peace, and Isa. 11. 1, 2. and there shall come forth a rod out of the Stem of Jesse, and a branch shall grow out of his roots, and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowlege and of the fear of the Lord, Isa. 53. 6. all we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all, compared with 1 Pet. 2. 24. who his own self bare our sins in his own body on the tree, with 1 Cor. 15. 3. Christ died for our sins according to the scriptures.*

### IX.

*That God in his son did freely, without respect to any work done, or to be done by them as a moving cause, elect and chuse some to himself before the foundation of the world, Ephes. 1. 3. 4. According as he hath chosen us in him, before the foundation of the world, 2 Tim. 1. 9. who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose & grace which was given us in Christ Jesus before the world began, whom he in time hath, doth and will call, justify, sanctify, and*



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and glorify, Rom. 8. 29. 30. for whom he did foreknow, he also did predestinate to be conformable to the Image of his son, that he might be the first born amongst many Brethren; moreover whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified.

### X.

That those that were thus elected & chosen in Christ were by nature [before conversion] children of wrath even as others, Ephe. 2. 3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. Rom. 3. 9. what then? are we better than they? no in no wise, for we have before proved both Jewes and Gentiles, that they are all under sin.

### XI.

That those that are chosen of God, called and justified, shall never finally fall from him, but being born from above are kept by the power of God through faith unto salvation, John 6. 39. and this is the fathers will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day, John 10. 28. and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand, John 11. 26. And whosoever liveth and believeth in me shall never dye, I Pet. 1. 5. Who are kept by the power of God through faith unto salvation, Psal. 89. 30, 31, 32, 33, 34. if his Children forsake my lawes, and walk



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walk not in my judgments if they break my Statutes, and keep not my commandements; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail, my Covenant will I not break, nor alter the thing that's gone out of my lips. 1 John 3. 9. whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God. John 14. 19. because I live ye shall live also, Heb. 12. 2. looking unto Jesus the Author, & finisher of our faith, Jer. 31. 3. I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee, John 10. 29. my father which gave them me is greater then all, and no man is able to pluck them out of my fathers hand, Psal. 37. 28. for the Lord loveth judgment, and forsaketh not his saints, they are preserved for ever, Jer. 32. 40. and I will make an everlasting covenant. Rom. 8. 39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of god which is in Christ Jesus our Lord, 1 Cor. 1. 8, 9. who shall also confirm you unto the end -- God is faithfull Rom. 8. 30. --- whom he justified them he also glorified. Being confident of this very thing that he which hath begun a good work in you, will perform it untill the day of Jesus Christ, Psal. 48. 14. for this God is our God for ever and ever, he will be our guide even to death.

XII. That



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## XII.

That when the fulness of time was come God sent forth his son made of a woman, Gal. 4. 4, 5. according to the promises and propheties of the Scriptures, who was conceived in the wombe of *Mary* the Virgin by the power of the Holy Spirit of God, Luk. 1. 35. Mat. 1. 20. and by her born in Bethlehem, Mat. 2. 11. Luk. 2. 6, 7.

## XIII.

Wee believe that *Jesus Christ* is Truly God, Isa. 9. 6. *His name shall be called the mighty God*, Heb. 1. 8. *but unto the Son he saith thy Throne O God is for ever and ever*. Rom. 9. 5. *Who is over all God blessed for ever*. And truly man of the seed of *David*, 1 Tim. 2. 5. *There is one Mediatour between God and man, the man Christ Jesus*, Acts 13. 23. *of this mans seed hath God according to his promise raised unto Israel a Saviour Jesus*, Rom. 1. 3. *made of the seed of David according to the flesh*.

## XIIII.

That after he came to be about thirty years of age, being baptized, he manifested himself to be the Son of God, Luke 3. 21, 23. *with Joh. 2. 7, 11.* the promised Messiah, by doing such works both in his life and in his death which were proper unto and could be done by none but the Son of God the true Messiah. *Ioh. 1. 49. Thou art the Son of God, thou art the King of Israel.* John 6. *from the 9. to the 15. ver.*

XV That



XV.

That this man Christ Jesus suffered death under Pilate at the request of the Jewes, Luke 23. 24. Bearing the sins of his people on his own body on the cross, 1 Pet. 2. 24. *Who his own self bare our sins on his own body on the tree*, according to the will of God, Isa. 53. 6. *The Lord hath laid on him the iniquity of us all*. Being made sin for us, 2 Cor. 5. 11. *For he hath made him to be sin for us*, and so was also made a curse for us, Gal. 3. 13, 14. *Christ hath redeemed us from the curse of the Law, being made a curse for us* --- 1. Pet. 3. 18. *For Christ also hath once suffered for sins*, that we might be made the righteousness of God in him. 2. Cor. 5. 11. and by his death upon the cross, he hath obtained eternal redemption and deliverance for his Church, Col. 1. 14. *In whom we have redemption through his blood, even the forgiveness of sin*, Ephe. 1. 7. *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace*, Acts 20. 28. *feed the Church of God which he hath purchased with his own blood*, Heb. 9. 12. *By his own blood, he entered in once into the holy place, having obtained eternal redemption for us*, 1 Pet. 1. 18, 19. *For as much as ye know ye were not redeemed with corruptible things, &c. but with the precious blood of Christ as of a Lamb without blemish and without spot.*

XVI.

That this same Jesus having thus suffered death for our sins, was buried, Math. 27. 59, 60. And  
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