

AN ORTHODOX
CREED :
OR, A
PROTESTANT
CONFESSION OF FAITH.

BEING

AN ESSAY to Unite, and Confirm all true Protestants in the Fundamental Articles of the Christian Religion, against the Errors and Heresies of the Church of *ROME*.

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

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

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

LONDON, Printed in the year, 1679.

A Baptist Historical Resource
Published by the Center for Theological Research
at www.BaptistTheology.org

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The Center for Theological Research
Southwestern Baptist Theological Seminary
Fort Worth, Texas
Malcolm B. Yarnell, III, Director

Editor's Preface

The seventeenth century in England was fraught with a plethora of political and religious problems. With the rise and fall of Oliver Cromwell's protectorate, and the subsequent institution of many acts from Parliament that attacked those who would not conform to the Church of England, Dissenters, especially Baptists, found themselves in a very precarious situation. In an effort to show agreement with other Protestants, especially with Presbyterians and Congregationalists, lengthy confessions were published by both General and Particular Baptists. The most famous of these confessions, for the Particular Baptists, is the Second London Confession of 1677, subsequently revised in 1689. The Second London Confession was modeled after the Westminster Confession in hopes of presenting a unified Protestantism. However, the General Baptists also attempted to model a confession after the Westminster Confession, and the result of that attempt is *The Orthodox Creed* of 1679.

The Orthodox Creed was written, as stated in the "Advertisement to the Reader," for the counties of "Bucks, Hertford, Bedford, and Oxford;" however, it was never adopted by the General Assembly, which is why it may not have enjoyed as wide a popularity among General Baptists as the Second London Confession enjoyed among Particular Baptists. The lack of adoption by the General Assembly does not diminish the importance of this document, for it is a clear representation of the beliefs and practices of the seventeenth-century General Baptists in England.

The BaptistTheology.org reproduction of *The Orthodox Creed*, for the first time since it was originally published, includes the Preface, the Advertisement to the Reader, containing the signatures, and the Postscript. These three pieces are integral for a correct understanding of the document, for in them, especially the Preface, one sees the underlying reasons for the following 50 articles. The Preface also makes clear the attempt of these General Baptists to align themselves religiously and politically with other "orthodox" Protestants seeking acceptance in the kingdom.

So why have these three pieces not been included before? The answer to that question resides with the publishing of Thomas Crosby's *History of the English Baptists* in 1738-1740. It is in volume 3 of Crosby's seminal history that *The Orthodox Creed* was first reprinted.¹ Moreover, it is from Crosby's work that all subsequent editions—Underhill,² McGlothlin,³ and Lumpkin,⁴ and George⁵—of the Creed have been copied.

¹Thomas Crosby, *History of the English Baptists From the Reformation to the Beginning of the Reign of King George I*, Vol. III (London: 1739) Appendix.

²Edward Bean Underhill, *Confessions of Faith, and Other Public Documents, Illustrative of the History of the Baptist Churches of England in the 17th Century*, (London: Haddon, Brothers, and Co., 1854) 121-168.

³W.J. McGlothlin, *Baptist Confessions of Faith* (Philadelphia, PA: American Baptist Publication Society, 1911).

Crosby only included the 50 articles of the piece, and subsequent editors, relying exclusively upon Crosby, also include only the articles. Adam Taylor, another early Baptist historian, said that it is “lamentable” that Crosby would leave out the signatures in his reproduction.⁶ Joseph Ivimey concurs with Taylor and further accuses Crosby, because of his omissions, of, “attempting to amalgamate all the Baptists into one denomination, and therefore he has endeavoured to prevent the General and the Particular Baptists from being distinguished.”⁷

The tradition of following Crosby’s work as the authoritative version of the Creed is more problematic than merely omitting the Preface and the other pieces. As Crosby was adding this Creed to his volume, he took the liberty of reformatting it. Although he did not change any of the words in the document, nevertheless his changes, however miniscule, at times changed the meaning and left the document devoid of particular emphases which the original authors included.

First, Crosby, in attempt to modernize the grammar, decided to reinterpret the comma placement of the original. Article XX, “Of the Free-will in Man”, for example, speaks of the relationship between the first and second covenants. The original reads, “according to the tenure of the new Covenant of Grace in Christ, though not perfectly according to the tenure of the First Covenant.” Crosby’s rendering of this section is, “according to the tenure of the new covenant of grace in *Christ*, tho’ not perfectly, according to the tenure of the first covenant.” The difference between the two is small in space, but important in impact, for the original has “perfectly” modifying “according,” whereas, Crosby has “perfectly” modifying the entire clause. The difference in the placement of the comma changes the meaning.

Note also Article XIX, “Of the agreement between the Old and New Testament”. The last line of this article has in the original the phrase, “and hold forth the self-same Gospel-Salvation to them and us.” There is one congruent thought, yet Crosby inserts a comma between Gospel and Salvation creating a short pause and a break of thought. In changing the usage of commas, as well as semi-colons, Crosby altered the construction of thought the General Baptists originally included. Instances such as these are scattered throughout Crosby’s reproduction and, subsequently, all previous reproductions.

Second, the original document is replete with capitalized words that would not normally be treated as proper nouns. Words like “man,” “will,” and “face” are capitalized, as context demands, in the original manuscript. As one reads through the confession, one sees that these capitalized words are the important ideas and main subjects of the particular articles. Through capitalization, the General Baptists were placing emphasis upon these ideas. Yet, Crosby chose to remove most of the capitalization found in the original, and thus the theological import assigned by the authors is lessened.

⁴William L. Lumpkin, *Baptist Confessions of Faith* (Valley Forge, VA: Judson Press, 1959).

⁵Timothy George, Denise George, eds., *Baptist Confessions, Covenants, and Catechisms* (Nashville, TN: Broadman & Holman Publishers, 1996).

⁶Adam Taylor, *The History of the English General Baptists* Vol. I (London: 1818) 225-226.

⁷Joseph Ivimey, *The History of the English Baptists* Vol. II (London: 1814) 90-91.

Crosby's version of *The Orthodox Creed*, as a whole, is an adequate reproduction for introductory purposes. However, Crosby's revisions have not only changed certain meanings for careful theological readers of his edition, but also for the readers of the Underhill, McGlothlin, Lumpkin, and George editions. The version of the Creed reproduced here has been transcribed from the original publication rather than the editorial tradition. The punctuation, capitalization, and spelling have been transcribed as published in the 1679 original, and the important front and back matter have been included for the first time in a modern edition.

Madison Grace
Southwestern Baptist Theological Seminary
November 2006

TO THE
Judicious and Impartial
READER

Courteous Reader,

THE truly Ancient and Apostolical Faith, that¹ was once delivered unto the Saints, by our Lord Jesus Christ, and miraculously confirmed unto us, by Signs, and Wonders, and divers Gifts of the Holy Ghost,² according to the good pleasure of Almighty God. Which said Faith, and Practice, recorded in the holy Oracles of Truth, and miraculously preserved from Age to Age, even in the darkest times of Popery, and Apostacy, by the infinite Wisdom, Mercy, and Goodness of God, is yet remaining, and to be continued³ to the end of the World; and hath been manifested in all, or most Nations⁴ for the obedience of Faith; the which Preservations of the Sacred Scriptures, or revelation of Gospel-Light therein contained, (of which this Nation hath had a grate share, especially within this last Hundred Years) is⁵ undoubtedly a very great Evidence, of the Divine Verity, and Authority of the same: And the End of God in revealing this Light of the holy Scriptures, or Gospel of Christ, is that it might be read and known of all men, and it's our duty⁶ to believe it, and thereby come through Faith, not only to have a saving, but a satisfactory knowledg of those foundation and fundamental Truths, which have been the same in all Generations; have been and shall be transmitted⁷ more clear from Age to Age in the times⁸ of Reformation, until that which⁹ is Perfect is come, and that which is Imperfect is done away; such addition is no Invocation, but Illustration; not a new Light, but a new Sight: The Looking-Glass slurd and cleared more or less, is the same Glass. Columbus did not make a new World, when he made a discovery of the Old. Truth wants so much of its Glory, as it is unseen: The Understanding wants so much of its perfection, as it is short in seeing thereof.

¹Jude 3.

²Heb. 2.4.

³Mat. 28.20.

⁴Rom. 16.26.

⁵See Doct. *Usher's* Body of Divinity, pag. 11.

⁶John 20.30, 31.

⁷Isa. 11.9.

⁸Heb. 9.10.

⁹Eph. 4.13.

And all Unbelief is Presumption, not Faith, which hinders Nourishment, and genders Humours.

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

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

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

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

Now if these several Confessions of Faith, be compared with this our Confession now published, it will appear we have endeavoured to unite with other Protestants aforesaid, in the main Fundamental Articles of the Christian Faith. Therefore not so divided among our selves, as we are all represented to be by the slanderous Tongues of the Papists. Nor are we in any Points of Religion, so much divided among our selves,¹⁰ as the Roman Catholicks be in their Church, notwithstanding their vain boasting of Unity.

¹⁰See Mr. Shelden's Book of Recantation.

And for other Noval Opinions in England, we have reason to believe that the Roman Catholicks have had a great hand in helping forward and fomenting of them, yet nevertheless by this our positive Creed, or Confession of Faith, it's most manifest to all Orthodox Christians, that we have sufficiently bore Testimony against their false Doctrines, as also against Atheism, Epicurism, the mad worshipping of Idols, and multiplicity of Gods, which the blind Heathen worship; the Heresie of Manichæus, who held two beginnings of Good and Evil; and also the blasphemous Opinions of the Anthropomorphites, who make God like unto Man¹¹: Which impious Idolatrous Opinions we do abominate and those wicked Opinions and Heresies, of the Macedonians, Marcionites, Valentinians, Apelles, Apolinarians, Eunomians, Ebionites, Nestorians, Eutychians;¹² who held that the Humane Nature after the Union was indued with the properties of the Divinity, (viz.) The Divine Nature was turned into Flesh.

Manichees, Ubiquitarians, Socinians or Biddelians, Arians, Sabellians, Samosatenus, Sevetus, Patrippassions, Tritheites, Anti-trinitarians, Anti-scripturians, Quakers, who have gilded over old Heresies, and have them new Names, the better to deceive; Seekers, or such that are above Ordinances. All which said Opinions and Heresies, have been learnedly Confuted, by the Learned and Orthodox Pens of Dr. Usher. Mr. Perkins, Dr. Owen, Dr. Hall, Mr. Tombs, Mr. Hicks, and Mr. Monck, in his little Book entitled, A Cure for the Cankering Error of the New Eutychians, and many other Orthodox Men, both Ancient and Modern, that have asserted the Truth in opposition to these and such like abominable Hereticks, and Heresies, too large to be inserted here. We have also in this our Confession of Faith, laboured to avoid the dangerous Rocks of Pelagianism, Antinomianism, Arminianism, and the Remonstrants. As also, (as well as we may) we have endeavoured to avoid the extreams of the Superlapsarians, and Sublapsarians, and others: Which said latter Opinions, we humbly conceive, and judge in many things, are inconsistent with God's Revealed Will in Scripture, especially that of irrespctive Reprobation of particular Persons, before they have done wither Good, or Evil.

But the Socinian Doctrine, and such like most dangerous Opinions, or Doctrines, which raze at once the foundation of the Christian Religion, in that they do most plainly deny, a Trinity in Unity, and Unity in Trinity; Three Persons, (viz. The Father, the Son, and the Holy Ghost), and one God; and so by consequence, the only true object of Faith and Worship. As also, their damnable opinions in denying Christ's satisfaction by his Death, and Merits, to the Father's Justice for sinful Man; as also the imputation of the Mediatoral Righteousness of Christ, to every true Believer in order to his Justification, Christ having lived an holy Life, and perfectly kept or fulfilled the Law for us, without which we could never have been saved. All which Opinions, and many more, in part or in whole, we have bore our Testimony against in this our positive Creed, or Confession of Faith. And thus it's plainly manifest to every Impartial Reader, that we have unfeignedly from our Hearts, joined issue Concordably, with the Learned and Orthodox Pens of both the Ancients, and Apostolick, fundamental Faith; and do oppugne, as well as they, to our power, according to the Word of God, the whole Army, or Legion of Heresies, that have

¹¹The wicked opinions of the Maggletonians, and Hobbists.

¹²Eutyches, who thought the Union to be made so in the Natures, that the Humanity was absorpt, or wholly turned into the Divinity.—So that by that Transubstantiation the Human Nature had no longer being. See Dr. Person, in his Exposition of the Creed, pag. 162.—See Leo, Bishop of Rome, Sermon 8. *De nativ. hic autem*, &c.

and do by subtil Instruments, incumber the Christian Religion. And let not any Persons, or Congregations that are separated from the Romish Religion, or Church of Rome, and yet notwithstanding hold some gross Heresie, repugnant to any of the Foundation Articles of the Christian Faith, contained in Athanasius's, or the Apostles Creed (so called) conclude that they are so much better than they, though differing from them in other smaller matters. And let such Congregations, or Persons, that hold, maintain, connive at or suffer these or such like Heresies, and Hereticks, (we have named, and by our Articles have Opposed and Confuted) take heed lest such Doctrine do not in the end unchurch them, especially if they do not defend, and contend for the Orthodox Faith, by bearing a Testimony against such Hereticks, according to the Rule which St. Paul gives the Churches, in Titus 3.10 to reform them.

And for any Persons to be so zealous as some seem, or pretend to be, in several Congregations, of some Duty contained in the second Table, and to slight, or make little Conscience of the Duties of the first Table, is very strange to Men of Conscience and Reason (notwithstanding it is the practice of such, as pretend to be Masters of Reason): for how can it be that such Persons can be good Christians, or have true love to Christ, that have Courage enough to speak, or act, when their own Persons, Estates, to Relations, are persecuted, or oppressed, or when some¹³ Statute-Law of Christ is broken, or misinterpreted (though this is well), and their Duty, (especially the latter), and yet make no Conscience at all to oppose, or deal with them that do take away the King's¹⁴ Dignity, Power, and Crown of Glory, or Blaspheme him by their Erroneous Opinions, or Heresies?¹⁵ And yet these must be suffered, and connived at in Congregations, which we are sure, neither consisteth with Scripture,¹⁶ or Right Reason but is indeed the proper effects of ignorance in God's Laws, as also Self-interest, and Hypocritical Partiality, or Covetous Impiety. In a word, if such Persons repent not, nor Congregations reform not, by purging out such Cankering Heresies, or Hereticks, we must conclude from God's Word, Right Reason, and Common Experience, that such things are the sad Prodroms¹⁷ of some sore and dismal Cloud of Judgments, that may sooner, or later, more, or less, (we have too much cause to fear) fall upon such Congregations, if they repent not.

And for such Persons, that through Pride, or Vain-Glory, do pretend to Singularity; in finding out new Doctrines, or Opinions, and in their Preachings, or Writings, charge the Orthodox with Plagiarism, because they speak the same Truths, Doctrine, or Principles, that the Orthodox Christians have taught, written, and delivered to us from Age to Age, according to the Analogie of Faith recorded in holy Scripture; let such glory still in this their Singularity. For our parts we do profess, and ingenuously declare to all the World, that we are far off from assuming such Singularity; but rather have studied such Singularity; but rather have studied a Concord, or Unity, with our Fore-Fathers, in the good Old Way of the Gospel; and have laboured to speak in the very same Words, or Languages of Canaan, that our Fore-Fathers, the Godly Saints spoke in; and do desire to walk in the Ancient Footsteps of the Flock of Christ, firmly believing in the same Gospel-Covenant, and Mediator, that Noah, Abraham, Isaac, and Jacob, and

¹³For we are sure that the denying of Baptism is a less evil, than to deny the Divinity, or Humanity of the Son of God.

¹⁴Yea, all his three Offices of Priest, Prophet, and King.

¹⁵2 Peter 2.1. By denying his Godhead, &c.

¹⁶Gal. 5.20.

¹⁷Rev. 2.20, 21, 23, 24.

the holy Apostles, &c. believed in, and were saved by, through Faith in Christ, there being no alteration of the Covenant of Grace (as we know of), neither Objectively, nor Subjectively, it being one and the same in Substance, from the Fall of Adam, to this Day. And so the Old and New Testaments, like the Faces of the Cherubims, look one towards another holding forth one Mediator,¹⁸ and Way of Salvation by him, though revealed to us by sundry degrees, and in divers manners.

And if any Matter, we have now published, in these Fifty Articles, shall seem Noval, or Singular to any, being soberly weighed, and impartially considered by the Reader, it will appear, it is more by way of Explanation, and Accommodation, in order to a Union, than any new Matter, or Words: All the Articles being delivered in a plain and modest style, and in Scripture Language, fitted to the meanest Capacities, we not pretending to any Rhetorical, or Humane Eloquence in speaking, no farther forth than it serves to express the truth Intelligibly to others. For Reason it self, as well as Tongues, or Humane Learning, ought to be subservient to the Mind of the Holy Ghost, or Divine Mysteries of Faith, revealed in Scripture; for we believe it, ex autoritate dicentis, relying upon the Truth of him that saith it, and not upon Reason: And all the Evidence which we get by Reason, is nothing to this Certitude. For if Reason should go before, like an Usher to make way to Faith in Divine Mysteries, we should never believe. In many Divine Truths, the Schoolmen say well, Rationes præcedentes minuunt fidem, sed Rationes subsequentes augent sidem: Reasons going before Faith weaken Faith, but Reasons coming after Faith strengthen it.

For Philosophy it self, though maintained by the successive force of the greatest Wits, yet is purblind, or dark-sighted, in Divine Mysteries, and evaporates into nothing, before Divine Revelation: but Christianity, attended by its own Authority, established its Dominion,¹⁹ and raised an eternal Empire of Truth and Holiness in the World; yet the Reason of Man cannot inspire into its own predictions, or principle of Life: for the Conversion of Men and Women to Christianity, was, and is, the effect of infinite Mercy, and equal Power; and the Simple, Plain, and Divine Truths of Jesus Christ in the Gospel; shall survive its uttermost Periods, maugre all its Enemies, and greatest Opposition; although it be in a showre of Blood, yet it shall thereby be made Fruitful: According to that true axiom, that the Blood of the Martyrs, is the seed of the Church. And by its everlasting Monuments, remain for ever, by its victorious permanent Efficacy. And though the Way of the Gospel be attended (especially the powerful profession of it) with some difficulty, yet remember what St. Chrysostom saith,²⁰ Non aspicias aspera est via, sed attende quo ducit, nec considera quod est arcta, sed ubi definit: Regard thou not that the way to Life is streight, but mark whither it leadeth, and where it endeth. Nemo potest hic gaudere cum seculo, illic regnare cum Deo.²¹—No Man can have his full contentment and delight, both in this, and God's Kingdom. Consider Souls,²² God's Tabernacle is in Salem, and his Dwelling-place is in Sion: How then shall we esteem of the Truth,²³ and Worship of God? and desire to meet him where he hath promised his Presence, setting a low esteem of the Glory, and Grandure of this World, in its greatest Riches. Consider all

¹⁸Viz. True God and true Man, united in one Person.

¹⁹Dr. Bates Harmony of the Divine Attributes.

²⁰Chrys. In Mat. 16.

²¹Greg. The Great in Mar. 13.

²²Psal. 77.

²³Viz. The true Object of Divine worship, viz. Fa. Son & Holy Spirit.

*true, and lasting Felicity, and Riches, are in Christ; and as St. Bernard saith,*²⁴ O Lord Jesus, he that will not live to Thee, is worthy of Death, and is already Dead; and he that is not Wise to Thee, is become a Fool; he that desireth any Being but for Thee, is to be esteemed as nothing, &c. *Oh consider what Christ hath done for us! As St. Augustine hath it,*²⁵ Oh Son of God! how great was thy humility! How great was thy Charity! How exceeding was thy Pity! I sinned, thou are Chastised; I offended, thou are Punished; I was disobedient, thou Obedient for me; I transgressed, and thou are Tortured, &c. *Hearken to the Word of God as St. Ambrose adviseth us,*²⁶—Interrogentur Scripturæ, &c. *that is, Consult with the Scripture, the Apostles, the Prophets, what they spake, Christ speaketh.*

*But if it be said, the Scriptures be hard to be understood: Consider what St. Augustine hath said in answer to such an Objection.*²⁷ Magnificè, & salubriter Spiritus Sanctus Scripturas ita occurreret, obscurioribus autem fastidia detergeret, nihil ferè de illis obscurioribus eruit, quod non planissimè alibi dictum reperiatur.

The Holy Ghost hath therefore magnificently and wholsomely so tempered the Scriptures that by plain, and easie places, he might prevent Famine: By obscure places, he might wipe away all Loathsomness (or Disdain): For nothing almost, is gathered out of those obscure places, which is not in some other places delivered plainly.

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

Finally, Consider Immortal Souls! This place you are now in, is not Terra viventium, the Land of the Living, which maketh us blessed, and which the Meek shall inherit: But terra morientium, the Land of the Dying, wherein we dwell as Strangers and Pilgrims, for a short time: And as the Vail of the Temple before it was rent, did hinder is from the sight of the Cherubims, and Mercy seat: So must our Corruptions be rent from us, which hinder us from the beatifical sight of Christ, our Saviour. Sed si recte Deum amenius. But if we truly love God the Father, and Jesus Christ and his Kingdom, (this love will symbolize our Minds, into that which we love; for the Mind is not where it liveth, but where it loveth). An endeavour so to live in this World, that short time to have to live among the Wicked, and slanderous backbiting Tongues, and tempestuous proud Waves, and dangerous Rocks of Heresie, and ungodly Professors; who glory more in their formal name of a Christian, or Professor, than they care, or endeavour to live in the power of it; that being too straight a way, or too heavy a burden for many now a-days. Yet the Godly should be as Lillies themselves, Quae in sas utique pungentes se spinas candors proprio illustrare non cessant: Which in their own Beauty do adorn the Thorns themselves, by whom they are pricked. And though their proud Waves beat upon thee, and though be as Thorns to thee, yet ne tibuletur Cardes tuum,²⁸ let not thy Heart be troubled; for this Jesus Christ is Musick in the Ear, Pleasure and Comfort in the Heart.

²⁴Bern. in Cant. Hom. 20.

²⁵Aug. Med. Cap. 7.

²⁶Ambr. ad Gratia. Imper.

²⁷Aug. de Doct. Christ. lib. 2.

²⁸Bern. in in Cant. Hom. 15.

So that from your experience of God's Grace, thou wilt say with the Psalmist,²⁹ O how amiable are thy Dwellings, O Lord of Hosts? My Heart and my Flesh shall rest in the Living God.

Consider these things, Christian Reader, which are here humbly proposed, to that end the Protestant Interest might be united in the love of, and practice, and power of Godliness, in Church and Family; and Heresie oppugned, and Hereticks detected, Schism prevented, and Scandals removed, were undeserved and humble Souls comforted, and all good Christians in the unity of the true Faith, established according to God's Word; and Christian Congregations reformed, and Obedience to Superiours (in all lawful things) performed. These, and such like, being the Main Ends of our publishing this Confession of Faith at this time: Therefore if any shall Censure it, we only beg this favour, That first they will be pleased to weigh and consider, whose things herein proposed, in the balance of the Sanctuary, according to our Saviour's Rule,³⁰ to Search the Scripture, &c. And like the³¹ noble Bereans, to search and see whether these things be so or no, and after that to judge. And as St. Paul saith,³² To prove all things, and hold fast that which is good; and contend earnestly for the Faith that was once delivered to the Saints. And if thou findest any Profit, or Advantage to thy Soul, give God the Glory, and help us by thy Prayers, and we have our End. Vale.

²⁹Psal. 84. 1, 2.

³⁰Joh. 5.39.

³¹Act. 17.11.

³²I Thes. 5.21.

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

A rticle I. <i>Of the Essence of God.</i>	Pg. 10
Article 2. <i>Of the Divine Attributes in God.</i>	Pg. 10
Article 3. <i>Of the Holy Trinity.</i>	Pg. 11
Article 4. <i>Of the Divine Nature, or Godhead of Christ.</i>	Pg. 12
Article 5. <i>Of the Second Person in the Holy Trinity, taking our Flesh.</i>	Pg. 12
Article 6. <i>Of the Union of the two Natures in Christ.</i>	Pg. 13
Article 7. <i>Of the Communication of Properties.</i>	Pg. 13
Article 8. <i>Of the Holy Spirit.</i>	Pg. 14
Article 9. <i>Of Predestination and Election.</i>	Pg. 14
Article 10. <i>Of Preterition, or Reprobation.</i>	Pg. 16
Article 11. <i>Of Creation.</i>	Pg. 16
Article 12. <i>Of Divine Providence.</i>	Pg. 17
Article 13. <i>Of the First Covenant, &c.</i>	Pg. 17
Article 14. <i>Of the Fall of Man, of his Sin, and of the Punishment thereof.</i>	Pg. 18
Article 15. <i>Of Original (or Birth) Sin.</i>	Pg. 18
Article 16. <i>Of the New Covenant of Grace.</i>	Pg. 19
Article 17. <i>Of Christ, and his Mediatoral Office.</i>	Pg. 20
Article 18. <i>Of Christ Dying for all Mankind.</i>	Pg. 21
Article 19. <i>Of the Agreement between the Old and the New Testament.</i>	Pg. 22
Article 20. <i>Of Free-will in Man.</i>	Pg. 23
Article 21. <i>Of Vocation and Effectual Calling.</i>	Pg. 23
Article 22. <i>Of Evangelical Repentance.</i>	Pg. 24
Article 23. <i>Of Justifying, or Saving Faith.</i>	Pg. 24
Article 24. <i>Of Justification by Christ.</i>	Pg. 25
Article 25. <i>Of Reconciliation and Sonship of Christ</i>	Pg. 26
Article 26. <i>Of Sanctification and Good Works.</i>	Pg. 26
Article 27. <i>Of Baptism and the Lord's Supper.</i>	Pg. 27
Article 28. <i>Of the right Subject and Administration of holy Baptism.</i>	Pg. 28
Article 29. <i>Of the invisible Catholick Church of Christ.</i>	Pg. 28
Article 30. <i>Of the Catholick Church as Visible.</i>	Pg. 29
Article 31. <i>Of Officers in the Church of Christ.</i>	Pg. 29
Article 32. <i>Of Prayer, with Laying on of Hands.</i>	Pg. 30
Article 33. <i>Of the End and right Administration of the Lord's Supper.</i>	Pg. 31
Article 34. <i>Of the Discipline and Government of the Church of Christ.</i>	Pg. 32
Article 35. <i>Of Communion of Saints, and giving to the Poor.</i>	Pg. 33
Article 36. <i>Of Perseverance.</i>	Pg. 33

Article 37. <i>Of the Sacred Scripture.</i>	Pg. 34
Article 38. <i>Of the three Creeds.</i>	Pg. 35
Article 39. <i>Of General Councils and Assemblies.</i>	Pg. 38
Article 40. <i>Of Religious Worship, and the Sabbath-Day.</i>	Pg. 38
Article 41. <i>Of publick and private Prayer.</i>	Pg. 39
Article 42. <i>Of publick Humiliation by Fasting and Prayer.</i>	Pg. 40
Article 43. <i>Of Family, or Relative Duties therein.</i>	Pg. 40
Article 44. <i>Of Children dying in Infancy.</i>	Pg. 41
Article 45. <i>Of the Civil Magistrate.</i>	Pg. 41
Article 46. <i>Of Liberty of Conscience.</i>	Pg. 42
Article 47. <i>Of Marriage.</i>	Pg. 42
Article 48. <i>Of the Lawfulness of an Oath.</i>	Pg. 43
Article 49. <i>Of the State of Man after Death, and the Resurrection of the Dead.</i>	Pg. 43
Article 50. <i>Of the last Judgment.</i>	Pg. 44

AN Orthodox Creed.

I. Article.

Of the Essence of God.

WE verily believe, that there is but one,¹ only Living² and true God;³ whose Subsistence is in and of Himself;⁴ whose Essence cannot be comprehended⁵ by any but Himself; a most Pure, Spiritual,⁶ or Invisible Substance:⁷ who hath an Absolute, Independent, *Unchangeable*, and *Infinite* Being; without Matter or Form, Body, Parts, or Passions.⁸

For I am the Lord, I change not, Mal. 3.6. God is a Spirit, John 4.24. Now unto the King Eternal, Immortal, Invisible, the only Wise God, be Honour and Glory, for ever and ever, Amen. I Tim. 1.17. Ye heard a Voice, but saw no Similitude, Deut. 14.12.

II. Article.

Of the Divine Attributes in God.

EVery particle of being in Heaven and Earth, leads us to the Infinite Being of beings, (namely God) who is Simplicity, (*viz.*) one meer and perfect Act, without all Composition,⁹ and an Immense Sea of Perfections; who is the only Eternal Being, everlasting without Time,¹⁰ whose *Immense* Presence, is always every where present;¹¹ having Immutability without any alteration¹² in Being, or Will,¹³ (In a word) God is

¹Deut. 6.4.

²Deut. 5.26.

³Jer. 10.10.

⁴Exod. 3.14.

⁵Psal. 147.5.

⁶Hab. 1.13. Deut. 4.15, 16.

⁷Col. 1.15.

⁸Acts 17.28. Luke 24.39.

⁹John 5.26. I John 1.5.

¹⁰Mat. 5.48. Exod. 6.3. Isa. 40.28. Psal. 90.2.

¹¹Ps. 139.7.

¹²Heb. 6.17. James 1.17.

Infinite, of universal, unlimited, and *Incomprehensible Perfection*, most Holy,¹⁴ Wise, Just,¹⁵ and Good; whose Wisdom is his Justice, whose Justice is his Holiness, and whose Wisdom, Justice, and Holiness, is Himself.¹⁶ Most Merciful, Gracious, Faithful and True, a full Fountain of Love, and who is that Perfect, *Sovereign, Divine Will*, the *Alpha* of Supreme Being.¹⁷

Is it true, indeed, that God will dwell on the Earth? Behold, the Heaven, and Heaven of Heavens cannot contain Thee: How much less this House which I have built, I Kings 8.27. Great is the Lord, and worthy to be praised, and his Greatness is Incomprehensible. Psal. 145.3.

III. Article

Of the Holy Trinity.

IN this divine, and infinite being, or *Unity* of the Godhead, there are three Persons, or Subsistences,¹⁸ the Father,¹⁹ the Word, or Son,²⁰ and the Holy Spirit,²¹ of one Substance,²² Power,²³ Eternity,²⁴ and Will;²⁵ each having the whole Divine Essence, yet the Essence undivided.²⁶ The Father is of none, neither Begotten nor Proceeding; the Son is Eternally Begotten of the Father; the Holy Ghost is of the Father, and the Son, proceeding.²⁷ All *Infinite*, without Beginning, therefore but one God, who is *Indivisible*, and not to be divided in Nature, or Being, but distinguished by several Properties and Personal Relations; and we worship and adore a *Trinity* in Unity; and a *Unity* in Trinity, three Persons, and but *one God*; which Doctrine of the Trinity, is the foundation of all our Communion with God,²⁸ and comfortable Dependence on him.

And there are three that bare Record in Heaven, the Father, the Word, and the Holy Spirit, and these three are one, I John 5.7. Baptizing them in the Name of the Father, Son, and Holy Ghost, &c. Mat. 28.19.

¹³Mal. 3.6. Numb. 23.19.

¹⁴Lev. 20.26.

¹⁵Rom. 16.27. Psal. 119.68. Deut. 32.4.

¹⁶Ex. 34.6.

¹⁷Isa. 41.4. Job 33.13.

¹⁸I John 5.7. John 15.26. 2 Cor. 13.13. Gen. 1.26. Mat. 3.16, 17.

¹⁹John 5.17. Gal 1:13.

²⁰Mat. 16.16.

²¹Mat. 12.32.

²²Heb. 1.3.

²³Gen. 1.2, 26.

²⁴Rev. 1.8

²⁵I Cor. 12.6, 11.

²⁶John 14.11. I John 5.7.

²⁷John 15.26. Gal. 4.6. I Pet. 1.11.

²⁸2 Cor. 13.14.

IV. Article

Of the Divine Nature, or Godhead of Christ.

WE confess and believe, that the Son of God, or the Eternal Word, is very and true God,²⁹ having his Personal Subsistence of the Father *alone*,³⁰ and yet for ever of himself as *God*, and of the Father as the Son, the *Eternal Son* of an eternal Father; not *later* in Beginning.³¹ There was never any time when he was not,³² not less in Dignity, not other in Substance,³³ Begotten without diminution of his Father that begat, of one Nature and Substance with the Father; Begotten of the Father, while the Father communicated wholly to the Son, which He retained wholly in himself, because both were Infinite;³⁴ without *inequality of Nature*, without division of Essence, neither *Made*, nor *Created*, not *Adopted*, but Begotten before *all Time*;³⁵ not a *Metaphorical*, or subordinate God;³⁶ not a *God by Office*, but a God by Nature, *Coequal*,³⁷ *Coessential*,³⁸ and *Coeternal*, with the Father,³⁹ and the Holy Ghost.

Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am, John 8.58. Jesus Christ the same yesterday, and to day, and for ever, Heb. 13.8. David therefore calleth him Lord, how is he then his son? Luke 20.44.

V. Article.

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

WE believe that the only Begotten Son of God, the Second Person in the *Sacred Trinity*,⁴⁰ took to himself a true, real, and *fleshly Body*,⁴¹ and *reasonable Soul*,⁴² being Conceived in the fullness of Time,⁴³ by the Holy Ghost,⁴⁴ and Born of the Virgin *Mary*,⁴⁵ and become very and *true Man*, like unto us in all things, even in our Infirmities, Sin only excepted;⁴⁶ as appeareth by his Conception, Birth, Life,⁴⁷ and Death. He was of a

²⁹John 5.20. John 1.1, 2, 3.

³⁰Heb. 13. I Cor. 15.16, 17.

³¹Col. 2.2, 9.

³²Mic. 5.2. *Gnolam*, or *Eternity*. Mat. 2.6. Prov. 8.22, 23, 35.

³³Phil. 2.6.

³⁴John 16.27, 28. John 1.18.

³⁵Isa. 40.11, 12, 22.

³⁶Rev. 1.8, 11.

³⁷Phil. 2.6.

³⁸Joh. 10.30.

³⁹Isa 9.6. John 17.5.

⁴⁰I Joh. 5.7.

⁴¹Isa. 7.14. John 1.14. Luke 1.31, 32. Heb. 2.16, 17. John 19.34, 36.

⁴²Mat. 26.38.

⁴³Luke 2.6, 7.

⁴⁴Luke 1.35. Mat. 1.18, 20.

⁴⁵23.25. Gal. 4.4.

⁴⁶Heb. 4.15. Heb. 2.13, 14.

⁴⁷Luke 2.52.

Woman,⁴⁸ and by the Power of the Holy Ghost, in a Supernatural and Miraculous manner, was Formed of the only Seed, or *Substance* of the *Virgin Mary*, in which respect he hath the Name of the Son of Man,⁴⁹ and is the true Son of *David*, the Fruit of the Virgins Womb,⁵⁰ to that end he might die for *Adam*.

VI. Article.

Of the Union of the two Natures in Christ.

WE believe the Person of the Son of God, being a Person from all *Eternity existing*, did assume the most pure Nature of Man,⁵¹ (wanting all Personal Existing of its own)⁵² into the Unity of his Person, or Godhead,⁵³ and made it his own; the properties of each Nature being preserved, and this *Inseparable* and *Indissolvable* union of both Natures, and was made by the Holy Ghost, *Sanctifying* our Nature in the Virgins Womb,⁵⁴ without change of either Nature, or *mixture of both*,⁵⁵ and of two Natures is one Christ, *God-Man*, or *Immanuel*, God with us.⁵⁶ Which Mystery exceeds the Conception of Men, and is the wonder of Angels, one only Mediator, Jesus Christ, the Son of God.⁵⁷

VII. Article.

Of the Communication of Properties.

WE believe that the two Natures in Christ, continue still distinct in Substance, Properties, and Actions,⁵⁸ and remain one and the same Christ.⁵⁹ for the Properties of the Godhead, cannot agree to the *Properties* of the Manhood, nor the Properties of the Manhood, to the Properties of the *Godhead*. For as the *Godhead*, or Divine Nature cannot Thirst, or be Hungry, no more can the Manhood be in all, or many places at once. Therefore, we believe the Godhead was neither turned nor *transfused* into the Manhood, not the Manhood into the Godhead, but both; the Divine Nature keepeth entire all his Essential Properties to it self, so that the Humanity is neither Omnipotent, Omniscient, nor Omnipresent: And the Humane also keepeth his Properties, though often that which is proper to the one Nature, is spoken of the Person denominated from the other,⁶⁰ which

⁴⁸Gal. 4.4

⁴⁹Rom. 1.3, 4. Luke 3.23, 24. Heb. 7.14.

⁵⁰Gen. 26.17. Heb. 2.16.

⁵¹Heb. 2.14.

⁵²Heb. 2.16.

⁵³Acts 20.28.

⁵⁴Mat. 1.20.

⁵⁵Luke 1.35. Rom. 1.3, 4.

⁵⁶Mat. 1.23. I Tim. 3.16.

⁵⁷I Tim. 2.5.

⁵⁸John 10.30. John 5.26, 27, 30. I John 4.9. Mat. 9.6.

⁵⁹Joh. 7.4.

⁶⁰Acts 20.28. I Cor. 2.8. John 3.13. Mark 2.10.

must be understood by the Figure *Senecdoche*, (*viz.*) A part being taken for the whole, by reason of the Union of both Natures into one Person.

Hereby perceive we the love of God, because he laid down his Life for us, I John 3.16.

VIII. Article.

Of the Holy Spirit.

WE believe that there is one holy Spirit, the Third Person subsisting in the Sacred Trinity;⁶¹ *one with the Father and Son*, who is very and *true God*; of one Substance or Nature, with the Father and Son,⁶² *Coequal, Coessential, and Coeternal* with the Father and Son, to whom with the Father and Son, Three Persons, and but one Eternal and Almighty God,⁶³ be by all the Hosts of Saints and Angels, ascribed Eternal Glory and Hallelujahs. *Amen.*

IX. Article.

Of Predestination and Election.

The decrees of God *are* founded on Infinite Wisdom, and situate in Eternity,⁶⁴ and are Crowned with Infallibility as to the Event.⁶⁵ Now predestination unto Life, is the everlasting Purpose of God.⁶⁶ whereby the Foundation of the World was laid, he hath constantly Decreed in his Counsel secret to us,⁶⁷ to deliver from Curse and Damnation, those whom he hath chosen in Christ,⁶⁸ and bring them to everlasting Salvation, as Vessels made to Honour,⁶⁹ through Jesus Christ, whom he Elected before the Foundation of the World,⁷⁰ and is called God's Elect, in whom his Soul delighteth;⁷¹ being the Lamb fore-ordained,⁷² and so Predestined unto the Superlative Glory of the Hypostatical Union.⁷³ And this not for any foreseen Holiness in his Humane Nature (sith all that did flow out of the Hypostatical Union) being Elected of meer Grace, as are all the Members of his Mystical Body.⁷⁴ And God the Father gave this his Elected and Beloved Son, for a Covenant to the People, and said, *That his Covenant shall stand fast with him; and his*

⁶¹I Joh. 5.7. Mat. 28.19. Gen. 1.26.

⁶²Acts 5.4. 2 Cor. 13.13. I Cor. 12.6, 11. Isa. 6.8, 9. Acts 28.25, 26.

⁶³Isa. 6.3.

⁶⁴Isa. 46.10. Acts 15.18.

⁶⁵Acts 17.26. Ephes. 1.11. Mat. 25.34. 2 Tim. 1.9.

⁶⁶Joh. 6.37. & 10.28, 29.

⁶⁷Eph. 1.4. Rom. 11.33.

⁶⁸Rom. 8.30.

⁶⁹Rom. 9.29. I Thes. 1.4. Tit. 1.1.

⁷⁰I Pet. 1.19, 20.

⁷¹Isa. 42.1. Mat. 12.17, 18.

⁷²Luk. 23.35. I Pet. 1.19.

⁷³Joh. 1.14. Heb 2.16. Col. 2.9.

⁷⁴Tim. 1.9.

*seed shall endure for ever.*⁷⁵ And albeit God the Father be the Efficient Cause of all good Things he intended to us,⁷⁶ yet Christ is the Meriting Cause of all those good Things God intended to us in Election, (*viz.*) Repentance, Faith and sincere Obedience to all God's Commandments.⁷⁷ And so God the Father, that He might bring about the Eternal Salvation of his Elect, chose the Man Christ, with respect to his Humane Nature, out of the fallen lump of Mankind,⁷⁸ which in the fullness of Time, he made of a Woman, made under the Law, to redeem those that were under it;⁷⁹ that we might receive the Adoption of Sons.⁸⁰ And though Christ came from *Adam*, as *Eve* did,⁸¹ yet not by *Adam* as *Cain* did,⁸² *viz.* by natural Propagation. Therefore without any stain of Sin,⁸³ and this second *Adam*, being by God's Eternal Decree, excepted out of the first Covenant, as being neither God the Father, who was justly offended; nor yet sinful *Adam*, who had offended him in breaking of it.— Therefore Christ the Second *Adam* was a fit Mediator between God and Man, to reconcile both in himself,⁸⁴ by the shedding and sprinkling of his Blood, according to God's Eternal Purpose in Electing of Christ, and of all that do, or shall believe in him; which Eternal Election, or Covenant-Transaction between the Father and Son,⁸⁵ is very consistent with his revealed Will, in the Gospel.⁸⁶ For we ought not to oppose the Grace of God in Electing of us, nor yet the Grace of the Son in Dying for all Men (and so for us); nor yet the Grace of the Holy Ghost in propounding the Gospel, and persuading us to believe it.⁸⁷ For until we do believe, the effects of God's displeasure are not taken from us; for the Wrath of God abideth on all them that do not believe in Christ;⁸⁸ for the actual declaration in the Court of Conscience, is by Faith as an Instrument,⁸⁹ (not for Faith as a Meriting Cause): for Christ is the Meriting Cause of eternal Life to all that believe, but not of God's Will to give eternal Life to them, nor yet of God's Decree to save us,⁹⁰ albeit we are chosen in Christ before the Foundation of the World. Now Faith is necessary as the way of our Salvation, as an Instrumental Cause:⁹¹ but the Active and Passive Obedience of Christ, is necessary as a Meriting Cause of our Salvation;⁹² therefore God's Eternal Decree doth not oppose his revealed Will in the Gospel,⁹³ it being but one, not two diverse or contrary Wills. For his decree as King, decreeth the Event, or what shall be done infallibly; but his command as a Lawgiver,⁹⁴ sheweth not what shall be done, but what is the duty of man to do, and leave undone:

⁷⁵Psal. 89.2, 3, 4, 18, 19, 20, 34, 35, 36, 27.

⁷⁶Joh. 3.16. I John 4.9, 10, 19.

⁷⁷Rom. 3.24, 25, 26, & 8.3.

⁷⁸Heb. 7.14. & 10.5, 6, 7, 8.

⁷⁹Gal. 4.3.

⁸⁰Eph. 1.5.

⁸¹Gen. 2.21, 22, 23.

⁸²Gen. 4.1. & 5.3.

⁸³Mat. 1.18, 19. Luke 1.35.

⁸⁴2 Tim. 2.5. Heb. 9.15. Eph. 2.13, 14, 15, 16.

⁸⁵Isa. 49.6, 7, 8, 9.

⁸⁶2 Thes. 2.13.

⁸⁷Eph. 1.17, 18, 19. I Cor. 2.13. I Thes. 1.5.

⁸⁸John 3.18, 36.

⁸⁹Rom. 3.30. Gal. 3.8, 11. Phil. 3.9. Rom. 5.1, 2.

⁹⁰I John 4.9, 10, 19.

⁹¹Heb. 11.16. John 1.11, 12. Acts 13.39.

⁹²Acts 20.28. Ephes. 1.14. Rom. 5.9, 10, 18, 19.

⁹³Joh. 6.40. I Tim. 2.3, 4. Job 23.13.

⁹⁴Ps. 115.3. Job 42.2. Isa 33.22.

Therefore God hath (we believe) decreed, that Faith as the means, and Salvation as the end, shall be joyned together, that where one is, the other must be also:⁹⁵ for it is written, *He that believeth, shall be saved.*⁹⁶ Also, *Believe in the Lord Jesus Christ, and thou shalt be saved.*⁹⁷ Now here is a great Mystery indeed, for God so administereth his absolute Decree, that he leaveth us much place for an Efficacious Conditional-Dispensation,⁹⁸ as if the Decree it self were conditional.

X. Article.

Of Preterition, or Reprobation.

WE do believe, that known unto God are all his Works from Eternity.⁹⁹

Therefore he foresaw *Adam's* fall, but did not decree it, yet foreseeing it in his eternal Counsel and Wisdom, did Elect and chuse Jesus Christ, and all that do or shall believe in him, out of that fallen Lump of Mankind. And hath manifested his Love and Grace by Jesus Christ, (his Elect, or beloved Son) through the Gospel means, to all; and hath given us his Word and Oath, to assure us that he desires not the death of the Wicked, but rather that they repent, or return to him and live;¹⁰⁰ and if any do perish, their destruction is of themselves.¹⁰¹ And hath decreed to punish all those wicked, or ungodly, disobedient, and unbelieving or impenitent Sinners,¹⁰² that have, or shall despise his Grace, Love, and Woings, or Strivings, of the Holy Ghost,¹⁰³ or Long-suffering, whether by a total and continued rejection of Grace, or by an universal and final Apostacy; and such Persons so living and dying, shall be punished with everlasting destruction in Hell-fire,¹⁰⁴ with the fallen Angels, or Devils, and shall be fixed in an irrecoverable state of Damnation irrevocable, under the Wrath of God, they being the proper Objects of it; and shall remain under his inexpressible Wrath and Justice, in unconceivable Torment, Soul and Body, to all Eternity.¹⁰⁵

XI. Article.

Of Creation.

IN the Beginning it pleased God the Father, Son, and Holy Ghost, according to his eternal, and immutable Decree, for the manifestation of the Glory of his eternal

⁹⁵John 3.36.

⁹⁶Mark 16.16.

⁹⁷Acts 16.31.

⁹⁸Isa. 14.24. Psal. 115.3. Psal. 132.11, 12 & 89.30, to 34.

⁹⁹Acts 15.18.

¹⁰⁰Ezek. 18.22, 32. & 33.

¹⁰¹Hos. 13.9. Jam. 1.13, 14.

¹⁰²2 Thes. 1.9, 10. & 2.10.

¹⁰³Heb. 10.26, 27, 29, 30.

¹⁰⁴Isa. 30.33. & 66.24. Mark 9.45, 46. Jude 4.

¹⁰⁵Mat. 25.41, 46. Rev. 20.13, 14.

Power, Wisdom, and Goodness,¹⁰⁶ to Create, or make out of nothing¹⁰⁷ the World, and all things therein, whether Visible or Invisible,¹⁰⁸ and created Man Male and Female,¹⁰⁹ with a fleshly Body, and a Reasonable (and Invisible, or Spiritual, Angelical, and Immortal) Soul,¹¹⁰ made after the Image of God,¹¹¹ in Knowledge, Righteousness, and true Holiness, having the Law written in his Heart,¹¹² and power or liberty of Will to fulfil it;¹¹³ yet mutable, or under a possibility of Transgressing,¹¹⁴ being left to the liberty of their own Will, which was subject to change; and also gave them command not to eat of the Tree of Knowledge of Good and Evil;¹¹⁵ and while they kept this Command, they enjoyed most happy Communion with God, and had Dominion over the Creatures: And all this wonderful Work of Creation, both in Heaven and in Earth, was finished in the space of Six Days,¹¹⁶ and all very good.¹¹⁷ And although Reason cannot conceive nor comprehend it, yet God's Word hath plainly revealed it, and Faith believes it.

XII. Article.

Of Divine Providence.

THe Almighty God, that Created all Things, and gave them their Being, by his infinite Power and Wisdom, doth Sustain, and Uphold, and Move,¹¹⁸ Direct, Dispose, and Govern,¹¹⁹ all Creatures and Things, from the greatest to the least,¹²⁰ according to the Counsel of his own good Will and Pleasure, for his own Glory, and his Creatures good.¹²¹

XIII. Article.

Of the First Covenant.

The First Covenant was made, between God and Man, before Man had sinned in eating of the forbidden Fruit; in which Covenant God required of Man perfect Obedience to all the Commands thereof;¹²² and in case he did so obey, he promised to be his God.¹²³

¹⁰⁶Gen. 1.1. Rom. 11.36. Rev. 4.11.

¹⁰⁷Heb. 11.3.

¹⁰⁸Col. 1.16.

¹⁰⁹Gen. 5.1, 2.

¹¹⁰Gen. 2.7. Mat. 10.28. Mat. 22.31, 32. Rev. 6.9. Luke 23.46. Acts 7.59.

¹¹¹Gen. 1.27. & 9.6. Eph. 4.24.

¹¹²Rom. 2.14, 15.

¹¹³Eccles. 7.29.

¹¹⁴Gen. 3.6.

¹¹⁵Gen. 2.16, 17.

¹¹⁶Gen. 1.1, 2.

¹¹⁷Gen. 1.31.

¹¹⁸Heb. 1.3.

¹¹⁹Job 38.11. Job 26.7 to the end. Psal. 135.5, 6.

¹²⁰Mat. 10.29, 30, 31.

¹²¹Psal. 65.8. to the end. Ephes. 1.11.

¹²²Hos. 6.7 & 8.1.

And on the other part, Man promised to perform entire and perfect Obedience to all God's holy Commands in that Covenant, by that strength wherewith God endowed him in his first Creation: by the improvement of which, he might have attained unto Eternal Life without Faith, in the Blood of the Mediator of the New Covenant of Grace; but he sinning against this Covenant, (which consisted in two Roots, (*viz.*) *To love God above all things; And his Neighbour as himself;*¹²⁴ it being the substance of that Law which was afterwards written in two Tables of Stone, and delivered unto *Moses* upon Mount *Sinai*) and fell under the just Sentence of Eternal Death,¹²⁵ which was the punishment that God had appointed for the breach of it. And under this Righteous Judgment of God, *Adam* and his Natural Posterity, had for ever remained, as the fallen Angels do, had not God of his infinite Grace and Love, provided his Son, to take unto himself our Nature, and so became a fit Mediator between God the Father who was offended, and Man who had offended him¹²⁶ in breaking his holy Law and Covenant.

XIV. Article.

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

THE First Man *Adam*, in eating voluntarily of the forbidden Fruit, incurred the Curse of God upon himself,¹²⁷ and all, his Posterity (that came of him by Natural Propagation) *viz.* Corporal and Spiritual Death, in Body and Soul eternally;¹²⁸ but this Covenant was not only made with him, but with his Seed also, which should descend from his Loins by Natural Generation; he standing as a publick Person¹²⁹ in the stead of all Mankind. And as *St. Paul* saith, *By him came sin, and death by sin, &c (Rom. 5.14.)* and so deprived himself and all his Posterity, of that Original Righteousness, which God¹³⁰ created him in.

XV. Article.

Of Original (or Birth) Sin.

OOriginal Sin, is the fault and corruption of the Nature of every Man,¹³¹ that naturally descendeth from *Adam* by natural Generation; by means of which, Man has not only lost that Original Righteousness, that God created him in, but is naturally inclined to all manner of evil, being conceived in Sin, and brought forth in Iniquity;¹³² and (as *St.*

¹²³Deut. 26.17, 18, 19.

¹²⁴Mat. 22.37, 40. Rom. 2.14, 15.

¹²⁵Gen. 3.12, 13.

¹²⁶Rom. 5.12, 18. Ephes. 2.13, 14.

¹²⁷Rom. 5.12, 14.

¹²⁸Gen. 3.10, 12. Ephes. 2.1, 3.

¹²⁹Rom. 5.15, 16, 17. Heb. 7.9, 10.

¹³⁰Psal. 51.5. Gen. 6.5. Rom. 7.7. James 1.14.

¹³¹Rom. 7.21. Gen. 6.5. Titus 1.15. Rom. 3.23. Gen. 5.3. Jer. 17.9.

¹³²Psal. 51.4, 5.

Paul saith) *The flesh lusteth against the spirit.*¹³³ And therefore every Man justly deserveth God's Wrath and Damnation.¹³⁴ And this Concupiscence, or indwelling Lust, remaineth even in the Regenerate, that they cannot love; nor obey God perfectly in this Life, according to the tenour of the First Covenant.¹³⁵

XVI. Article.

Of the New Covenant of Grace.

THe first *Covenant* being broken by Man's Disobedience, and by his Sin, he was excluded from the Favour of God, and *Eternal Life*; in which deplorable condition of his, God being pleased out of his *Free-Grace*, and Love to fallen Man,¹³⁶ (in order to his recovery out of this sinful and *deplorable Estate*) hath *freely* offered him a Second, or a New Covenant of Grace,¹³⁷ (which New Covenant of Grace is Jesus Christ) in remission of Sins, through Faith in his Blood,¹³⁸ which God hath promised to give to all them that do obey and submit to the conditions of this Covenant,¹³⁹ which Covenant of Grace, and Eternal Salvation annexed to it, is freely and fully offered unto all Men, upon the terms of the Gospel, *viz.* Repentance, and Faith: And the Benefits of this Covenant, by God's Free-Grace, through the Redemption that is in Jesus Christ, whom God has set forth to be a Propitiation through Faith in his Blood,¹⁴⁰ to declare his Righteousness for the Remission of sins that are past through the forbearance of God, that he might be Just, and the Justifier of him that believeth in Jesus. Therefore we conclude, that a Man is Justified by Faith, without the deeds of the Law:¹⁴¹ for by Faith we receive that Righteousness that the Law, or the First Covenant, required of the first *Adam*; which Righteousness Christ hath fulfilled (in our Nature which he took of the Virgin *Mary*) by his Active Obedience,¹⁴² and is by God's free Donation, made over to us by Imputation,¹⁴³ for he hath made him to us Wisdom, Righteousness, and Sanctification:¹⁴⁴ For as by one Man's Disobedience, many were made Sinners, so by the Obedience of one (that is Christ) shall many be made Righteous. For Christ hath not only fulfilled the Sanction of the Law, (*viz.*) to love God with all his Heart, and his Neighbour as himself, but hath also voluntarily suffered the Curse of the Law, being made a Curse for us;¹⁴⁵ that we might receive the Blessing of *Abraham*, and the Promise of the Spirit through Faith, in his Blood.¹⁴⁶ And now, albeit the Essential Righteousness of Christ, as he is God equal with

¹³³Gal. 5.16, 17.

¹³⁴I Cor. 15.22. Rom. 6.23. Gen. 2.17. John 5.24. Isa. 64.6. Gal. 3.10.

¹³⁵Rom. 7.17, 21, 22. & 2.14, 15. Gal. 3.21, 22. Mat. 12.33.

¹³⁶Deut. 27.26. Col. 1.13. 2 Cor. 4.4. John 3.16.

¹³⁷Jer. 31.31, 32. Rom. 3.23, 24. Gal. 3.21, 22. Rom. 3.31. Heb. 8.7. Gen. 3.15.

¹³⁸Luke 24.47. Ephes. 1.7. Psal. 20.3. Acts 10.43.

¹³⁹Acts 3.19. & 26.18. & 2.37, 38. Mark 1.15. Gal. 3.11, 17.

¹⁴⁰Jer. 32.40. Isa. 42.6. Rom. 3.24, 25, 26. Acts 19.43. Isa. 53.11. Rom. 5.9. & 3.20.

¹⁴¹Gal. 3.8. & 2.16.

¹⁴²Rom. 5.10, 19. & 10.4. Psal. 40.7, 8. Mat. 3.2.

¹⁴³2 Cor. 5.*ult.*

¹⁴⁴I Cor. 1.30.

¹⁴⁵Gal. 3.13. I Pet 2.24. Isa. 53.6, 7, 8. Phil. 2.7, 8.

¹⁴⁶Gal. 3.13, 14.

his Father, be not imputed unto us, nor yet his Personal Righteousness as he was, or is Man (only), yet we believe his Mediatorial Righteousness, as God-Man;¹⁴⁷ is imputed, reckoned, or made over to us,¹⁴⁸ upon the terms of this New-Covenant of Grace;¹⁴⁹ and so being justified by his Grace, we are thereby made Heirs according to the hope of Eternal Life:¹⁵⁰ *For (as St. Paul saith) if Righteousness come by the Law, then Christ is dead in vain,* Gal. 2. ult.

XVII. Article.

Of Christ and his Mediatorial Office.

IT pleased God, in his Eternal Purpose, to chuse, and ordain the Lord Jesus Christ, his only begotten Son, according to the Covenant made between them both,¹⁵¹ to be the alone Mediator between God and Man,¹⁵² (*viz.*) God the Father, who was by *Adam's* sin justly offended, and *Adam* (our common Parent) the person offending. Now in order to reconcile God to Man, and Man to God, who were at a distance, Christ Jesus, the Second Person in the Trinity, being very God, of the same Substance with his Father, did, when the fulness of Time was come, take unto him Man's Nature, with all the Essential Properties, and common Infirmities, (Sin only excepted) being made of a Woman, of the Seed of *Abraham*,¹⁵³ and *David*:¹⁵⁴ And although he came from *Adam*, and had truly the Nature of Man, (yet not by *Adam*); and the Person of Christ, took our Nature into union with the Divine Nature, but he did not take the Person of *Adam* which sinned;¹⁵⁵ therefore we believe he was neither the Covenantee, nor yet the Covenanter, and so by consequence, neither the Creditor, nor the Debtor. And being concerned by this Office or Appointment of the Father to make Peace,¹⁵⁶ it plainly appears, that he is the only fit Mediator between God and Man,¹⁵⁷ who is very God, and very Man; yet one Christ; who was Sanctified, and Anointed with the Holy Spirit above measure,¹⁵⁸ and was Superlatively, and Admirably fitted for, and called unto this Office by his Father,¹⁵⁹ who put all judgment into his Hand, and Power to execute the same, and he willingly undertook the same; and being made under the Law, did perfectly fulfill or keep it,¹⁶⁰ and underwent the Punishment due to us, which we should have suffered, our sin, and the punishment of it being reckoned, or imputed to him;¹⁶¹ he being made a Curse for us,¹⁶²

¹⁴⁷Heb. 7.26. Mat. 3.15. Rom. 5.18.

¹⁴⁸Gal. 4.6, 7. Rom. 4.3. 4.23.

¹⁴⁹Rom. 3.25, 28.

¹⁵⁰Tit. 3.7. & 1.2.

¹⁵¹Zech. 6.12, 13. Gal. 3.17. Psal. 89.28. & 105.10.

¹⁵²Gal. 3.19, 20. Heb. 10.15. & 12.24. I Tim. 2.5. Job 9.33. *any Days-Man betwixt us, &c.*

¹⁵³Gal. 3.16. Gen. 3.15.

¹⁵⁴I Chron. 17.11.

¹⁵⁵Luke 1.35. Heb. 7.26. Rom. 9.5.

¹⁵⁶Heb. 5.5 & 7.21, 22, 26. Ephes. 2.14. Isa. 42.1, 6.

¹⁵⁷I Pet. 1.19, 20. Heb. 9.15.

¹⁵⁸Heb. 1.9. Psal. 45.7. Isa. 61.1. Col. 2.3.

¹⁵⁹Heb. 5.5. John 5.22, 27.

¹⁶⁰Rom. 10.4.

¹⁶¹2 Cor. 5.21.

¹⁶²Gal. 3.13.

and underwent and trod the Wine-press of his Father's Wrath for us, in dolorous pangs and agony of Soul, and painful sufferings in his Body,¹⁶³ was Crucified, Dead, and Buried, or remained in the state of the Dead, yet saw no Corruption,¹⁶⁴ and on the Third Day he arose from the Dead,¹⁶⁵ with the same Body in which he suffered;¹⁶⁶ with which he also Ascended, and there sitteth at the Right Hand of his Father, making Intercession for his Saints;¹⁶⁷ and shall return to judg Men and Angels,¹⁶⁸ at the end of the World: And the same Lord Jesus, by his perfect Obedience to the whole Law, and Sacrifice of himself, which he through the Eternal Spirit offered up unto God the Father,¹⁶⁹ hath fully satisfied the Justice of God, and reconciled him to us; and hath purchased an everlasting Inheritance in the Kingdom of Heaven,¹⁷⁰ for all those that the Father hath given unto him;¹⁷¹ and now by a continued Act of Intercession in Heaven, doth apply the Benefits he hath purchased unto the Elect.¹⁷² And in this Office of Mediator, he hath the Dignity of Three *Offices*, (*viz.*) Priest,¹⁷³ Prophet,¹⁷⁴ and King:¹⁷⁵ all which Offices are necessary for the benefit of his Church, and without which we can never be *saved*.¹⁷⁶ For in respect of our *Ignorance*, we stand in need of his *Prophetical Office*, and in respect of our *Alienation* from God, and imperfect Services, and God's *Wrath* and *Justice*, we stand in need of his *Priestly Office*, to reconcile God to us, and us to God; and in respect of our *bondage to Sin and Satan*, and averseness to return to God, we need his *Kingly Office*, to subdue our Enemies; and deliver us Captives out of the kingdom and power of Sin, and preserve us to his Heavenly Kingdom.¹⁷⁷ And thus (in our Nature) he living the life of the Law, and suffering the penalty due to us, continually presents us at the Throne of Grace,¹⁷⁸ so is a most wonderful and compleat Mediator for his Elect.

XVIII. Article.

Of Christ Dying for all Mankind.

GOd the Father, out of his Royal Bounty, and Fountain of Love, when all Mankind was fallen by Sin, in breaking of the first Covenant of Works made with them in *Adam*, did chuse Jesus Christ, and sent him into the World to die for *Adam*, or fallen Man. And God's love is manifest to all Mankind, in that he is not willing, as himself hath

¹⁶³Luke 22.44, 45. Isa. 53.10, 11, 12. I Pet. 2.24. Mat. 27.46. & 26.37, 38.

¹⁶⁴Acts 13.28, 29, 30, 34.

¹⁶⁵Luk. 24.7.

¹⁶⁶John 20.25, 27.

¹⁶⁷Act. 1.9, 10, 11. Mark 16.19. Rom. 8.34.

¹⁶⁸Mat. 25.31, 32, 41.

¹⁶⁹Heb. 9.14.

¹⁷⁰Heb. 9.15. Ephes. 2.14, 15, 16.

¹⁷¹Joh. 17.2.

¹⁷²I Pet. 1.2. *to the 9.*

¹⁷³Heb. 7.17.

¹⁷⁴Act. 3.22.

¹⁷⁵Psal. 45.5, 6, 7.

¹⁷⁶Acts 4.11, 12.

¹⁷⁷2 Tim. 4.18. Col. 1.13, 14.

¹⁷⁸Heb. 4.14, 15, 16.

Sworn, and abundantly declared in his Word, that Mankind should perish eternally,¹⁷⁹ but would have all to be Saved, and come to the knowledge of the Truth: And Christ died for all Men, and there is a sufficiency in his Death and Merits for the Sins of the whole World,¹⁸⁰ and hath appointed the Gospel to be preached unto all;¹⁸¹ and hath sent forth his Spirit to accompany the Word, in order to beget Repentance and Faith:¹⁸² So that if any do Perish, it's not for want of the means of Grace manifested by Christ to them, but for the non-improvement of the Grace of God, offered freely to them through Christ in the Gospel.¹⁸³

XIX. Article.

Of the Agreement between the Old and New Testament.

THe Gospel, or New Covenant, was held forth, or preached to the Fathers, from *Adam* to Christ's coming in the Flesh,¹⁸⁴ though it was revealed by sundry Degrees, and in diverse Manners,¹⁸⁵ in Types and Shadows, darkly;¹⁸⁶ yet it was the same Gospel, the same Christ, the same Faith (for kind), and the very same Covenant, that they were justified and saved by, before Christ took Flesh of the Virgin, that we have now, and is to continue to the end of the World.¹⁸⁷ For as the Church of the *Jews* in their Gospel Types, had a Priest, and an Altar, and a Lamb, and a Fire, and without all these no Sacrifice could, or was accepted of God, then nor now, without Faith in the Antitype Christ, whose Humane Nature is the true Lamb, the Union of Natures, the High Priest, the Divine Nature, the Altar, and the Holy Ghost, the Heavenly Fire.¹⁸⁸ And again, the Blood shed upon the Brazen Altar, may be applied to our Justification, and the sprinkling of it upon the Incense Altar, may be applied to the Work of Sanctification by Christ's¹⁸⁹ Spirit, sprinkling his Blood upon us.¹⁹⁰ And the Blood that was carried within the Vail, into the most Holy Place, is applied to our Glorification in Heaven.¹⁹¹ And as they had in their Church the Ark, a figure of Christ's Presence; so have we the Promise of his Presence to the end of the World.¹⁹² And as they had the Tables of the Old Covenant, or Law, in the Ark; so have we the Law fulfilled by Christ;¹⁹³ and meeting God in Christ, it's handed forth by Christ now to us,¹⁹⁴ as the only rule of our Sanctification, and Obedience, through his Grace. And as they had the Manna to nourish them in the Wilderness to

¹⁷⁹Rom. 5.8. Mat. 20.28. Rom. 8.3. Heb. 9.15. Ezek. 18.23. Heb. 2.9. I John 2.2. I Tim. 2.3, 4, 5, 6.

¹⁸⁰Heb. 10.12, 13, 14, 15.

¹⁸¹Mark 16.16. Tit. 2.11, 12.

¹⁸²I Thes. 1.5, 6, 7.

¹⁸³John 5.39, 40. Mat. 23.37, 38. & 24.12. Acts 13.46, 48.

¹⁸⁴Gal. 3.8. Gen. 12.3. Heb. 4.2, 3.

¹⁸⁵Heb. 1.1, 2.

¹⁸⁶Heb. 10.1.

¹⁸⁷Heb. 9, 10 & 11. *Chapters.*

¹⁸⁸Heb. 9.14.

¹⁸⁹Eph. 5.2.

¹⁹⁰I Pet. 1.2.

¹⁹¹Heb. 9.7, 8, 9, 12, 24.

¹⁹²Mat. 18.20. & 28.19, 20.

¹⁹³Rom. 3.31 & 8.3, 4. & 10.4.

¹⁹⁴I John 2.6, 7, 8.

Canaan; so have we the Sacraments to nourish us in the Church, and in our Wilderness-condition, till we come to Heaven. And as they had the Rod that Corrected them; so have we the Church-Censures now to Correct us,¹⁹⁵ when we offend his Law. And their Burnt-offering may be applied to Christ, killing of Original Sin in us, and their Sin-offering may be applied to Christ killing, or taking away our Actual Sins; and their Peace-offering may be applied to our Reconciliation with God in Christ by his Spirit; and so all the rest of those Gospel-Antitypes may be applied. And thus the Old and New Testaments, like the Faces of the Cherubims, look one toward another, and hold forth the self-same Gospel-Salvation to them and us.

XX. Article.

Of Free-will in Man.

GOd hath endued the Will of Man with that natural liberty and power, of acting upon Choice, that it is neither forced, nor by any necessity of Nature determined, to do Good or Evil:¹⁹⁶ But Man in the state of Innocency, had such power and liberty of Will, to chuse and perform that which was acceptable and well pleasing to God, according to the requirement of the First Covenant;¹⁹⁷ but he falling from his state of Innocency, wholly lost all ability, or liberty of Will, to any Spiritual Good, for his eternal Salvation,¹⁹⁸ his Will being now in bondage under Sin and Satan;¹⁹⁹ and therefore not able of his own strength to Convert himself, nor prepare himself thereunto, without God's Grace taketh away the enmity out of his Will, and by his special Grace, freeth him from his natural Bondage under Sin, enabling him to will freely and sincerely, that which is spiritually good,²⁰⁰ according to the tenure of the new Covenant of Grace in Christ, though not perfectly according to the tenure of the First Covenant;²⁰¹ which perfection of Will is only attainable in the state of Glory, after the Redemption, or Resurrection of our Fleshly Bodies, *Rom.* 8.23. *Ephes.* 4.13.

XXI. Article.

Of Vocation and Effectual Calling.

Vocation, or Calling, General, or Common, is, when God by the means of his Word and Spirit, freely of his own Grace and Goodness, doth ministerially acquaint Mankind with his gracious good purpose of Salvation, by Jesus Christ; inviting and wooing them to come to him,²⁰² and to accept of Christ revealing unto them the Gospel-

¹⁹⁵I Cor. 4.19, 20, 21.

¹⁹⁶Mat. 17.12.

¹⁹⁷Eccles. 7.29.

¹⁹⁸Rom. 5.6. & 8.7, 8.

¹⁹⁹Joh. 8.44.

²⁰⁰Ephes. 2.8, 9, 10.

²⁰¹Rom. 7.14, 15, 16.

²⁰²Mat. 11.28.

Covenant;²⁰³ and those that with Cordial Hearts do improve this common Grace,²⁰⁴ he in time worketh unfained Faith, and sincere Repentance in them;²⁰⁵ and by his Grace they come to accept of Christ, as their only Lord and Saviour, with their whole Heart; and God becomes their Father in Christ, and they being then effectually called,²⁰⁶ are by Faith united to Jesus Christ by Grace unto Salvation.²⁰⁷

XXII. Article.

Of Angelical Repentance.

UNfained Repentance, is an inward and true sorrow of heart for Sin,²⁰⁸ with sincere confession of the same to God, especially that we have offended so gracious a God, and so loving a Father;²⁰⁹ together with a settled purpose of Heart, and a careful endeavour to leave all our sins and to live a more holy and sanctified Life, according to all God's Commands.²¹⁰ Or it is a turning, or change of the whole Man to God, with endeavour, through his Grace, to mortifie the indwelling Lust, or Corruptions,²¹¹ and obtain a great reformation both in the outward and inward Man, according to the Will of God; and this Repentance, for the nature of it, must be continued throughout the whole course of our Lives,²¹² and is wrought in us by the Spirit of God, by the Ministry of the Law and Gospel,²¹³ in order to our obedience to Christ, or being Baptized in his Name,²¹⁴ but this Repentance unto Life is not wrought without Faith in the Soul;²¹⁵ for by Faith we receive that Grace that perfects, or carrieth on the Work of Repentance in the Soul from first to last.²¹⁶

XXIII. Article.

Of Justifying, or Saving Faith.

FAith is an Act of the Understanding,²¹⁷ giving a firm Assent to the things contained in the Holy Scriptures.²¹⁸ But Justifying Faith is a Grace, or Habit, wrought in

²⁰³Act. 20.21.

²⁰⁴Rom. 16.25, 26. Tit. 2.11.

²⁰⁵Act. 5.31. Acts 11.18.

²⁰⁶Rom. 8.28, 30. Rom. 11. 5, 7. Ephes. 1.11, 17, 18, 19.

²⁰⁷Rom. 5.1. Ephes. 2.8. Rom. 4.16.

²⁰⁸Tit. 2.3, 4, 5. Acts 2.37, 38. 2 Cor. 7.10, 11. Acts 17.30.

²⁰⁹Psal. 51.4. Luke 15.17, 18, 19.

²¹⁰Eze. 18.30. Ephes. 2.10.

²¹¹Rom. 8.13. Ephes. 4.20 to the 32.

²¹²John 8.31, 32, 35.

²¹³Rom. 8.13.

²¹⁴Acts 3.19, 26. & 2.38.

²¹⁵Heb. 11.6.

²¹⁶Gal. 3.26, 27, 29.

²¹⁷Rom. 10. 14, 17. Mat. 13.20, 21. Acts 24.14.

²¹⁸Psal. 19.7, 8, 9, 10. & 119.72.

the Soul,²¹⁹ by the Holy Ghost,²²⁰ through preaching the Word of God, whereby we are enabled to believe,²²¹ not only that the Messiah is offered to us, but also to take and receive him as a Lord and Saviour,²²² and wholly and only to rest upon Christ, for grace and Eternal Salvation.²²³

XXIV. Article.

Of Justification by Christ.

Justification is a Declarative, or Judicial Sentence of God the Father,²²⁴ whereby he of his infinite Love, and most free Grace, for the alone and Mediatorial Righteousness of his own Son, performed in our Nature and stead; which Righteousness of God-Man, the Father imputing to us,²²⁵ and by effectual Faith received and embraced by us,²²⁶ doth free us by Judicial Sentence from Sin and Death, and accepts us Righteous in Christ our Surety, unto Eternal Life;²²⁷ the Active and Passive Obedience of Christ being the Accomplishment of all that Righteousness and Sufferings the Law, or Justice of God required;²²⁸ and this being perfectly performed by our Mediator, in the very Nature of us Men,²²⁹ and accepted by the Father in our stead,²³⁰ according to that eternal Covenant-Transaction, between the Father and the Son.²³¹ And hereby we have deliverance from the Guilt and Punishment of all our Sins, and are accounted Righteous before God, at the Throne of Grace, by the alone Righteousness of Christ the Mediator, imputed, or reckoned unto us through Faith; for we believe there are six necessary Causes of Man's Justification, or Salvation. (*Viz.*) First, The Efficient Cause of our Justification, is God's free Grace.²³² Secondly, The Meritorious Cause is the Blood of Christ.²³³ Thirdly, The Material Cause is Christ's Active Obedience.²³⁴ Fourthly, The Imputation of Christ, his Obedience for us, is the Formal Cause.²³⁵ Fifthly, The Instrumental Cause is faith.²³⁶ Sixthly, God's Glory, and Man's Salvation, is the final cause.²³⁷ Now we principally apply the first and last to God the Father, the second and third to Christ the Mediator, the fourth and fifth to the blessed Comforter, the Holy Ghost; hence it is we are Baptized in

²¹⁹2 Pet. 1.5, 11. I John 5.4. & 5.2.

²²⁰2 Cor. 4.13. Ephes. 2.8.

²²¹Acts 31.31. Acts 15.11.

²²²2 Pet. 1.5, 11. Acts 8.37.

²²³Phil. 3.8, 9.

²²⁴Acts 13.38, 39. Rom. 8.34, 35. & 3.23, 24, 25.

²²⁵Rom. 4.22, 23, 24, 25. I Cor. 1.30, 31.

²²⁶2 Thess. 1.3, 4. Acts 15.9. Gal. 5.6.

²²⁷Rom. 8.1. Rom. 4.6, 7, 8. Gal. 3.13, 14. John 5.24. Rom. 3.22, 30.

²²⁸Rom. 5.19 I Cor. 1.30. Ephes. 1.7. Rom. 5.9. Rom. 10.4. Gal. 3.13.

²²⁹Heb. 2.9, 10, 16, 17.

²³⁰2 Cor. 5.21.

²³¹Isa. 53.10, 11, 12.

²³²Rom. 3.24.

²³³Rom. 5.9.

²³⁴Rom. 5.19.

²³⁵Rom.4.6.

²³⁶Rom. 5.1.

²³⁷Ephes. 1.11, 12.

the Name of the Father, of the Son, and Holy Ghost,²³⁸ and so we worship a Trinity in Unity, and Unity in Trinity, *I John 5.7.*

XXV. Article.

Of Reconciliation and Sonship by Christ.

Two privileges flow out of our Justification by Faith in Christ, (*viz.*) Our Reconciliation, and Adoption, or Sonship. Reconciliation is a gracious Privilege, whereby we that were Enemies, are made Friends; or we that were Enemies, Rebels, and Aliens, are received into Favour, or brought near to God through Faith in Christ Jesus.²³⁹ And Adoption is that power and privilege to be the Sons of God, through Faith in Christ our Surety,²⁴⁰ who being the Eternal Son of God, became by Incarnation our Brother,²⁴¹ that by him God might bring many Sons unto Glory;²⁴² according to his Eternal Decree of preserving the Humane Nature of Christ, that it never fell in *Adam*.²⁴³ And so we are, by Faith according to God's free Grace, and Christ's Purchase, or Redemption, and the Holy Spirits application of it to us, made Heirs, and Joint-heirs with Christ our Elder Brother,²⁴⁴ of the same Kingdom, and stupendous and unutterable Glory, for ever and ever.

XXVI. Article.

Of Sanctification, and good Works.

Those that are United unto Christ by Effectual Faith, are Regenerated, and have a new Heart and Spirit created in them,²⁴⁵ through the virtue of Christ his Death, Resurrection, and Intercession,²⁴⁶ and by the Efficacy of the Holy Spirit, received by Faith;²⁴⁷ and are Sanctified by the Word and Spirit of Truth dwelling in them, by destroying, or pulling down the strong Holds, or Dominion of Sin and Lust,²⁴⁸ and more and more quickened and strengthened in all saving Graces, in the practice of Holiness;²⁴⁹ without which no Man shall see the Lord.²⁵⁰ And this Sanctification is throughout the whole Man though imperfect in this Life, there abiding still in the best Saints, some

²³⁸Mat. 28.19. 2 Cor. 13.14.

²³⁹Rom. 5.8, 9, 10. Ephes. 2.12, *to the* 18.

²⁴⁰Eph. 1.5. Gal. 4.4, 5, 6. Rom 8.16, 17.

²⁴¹Heb. 2. 11, 12, 13, 17.

²⁴²Heb. 2.10.

²⁴³Heb. 4.15. Mat. 1.18. Heb. 7.26.

²⁴⁴Rom. 8.16, 17.

²⁴⁵Ezek. 36.26. Ephes. 4.24. 2 Cor. 5.17. I John 3.9.

²⁴⁶Tit. 3.5. I Cor. 4.15.

²⁴⁷2 Cor. 3.18. I Tim. 2.20. Psal. 110.3.

²⁴⁸2 Cor. 10.4, 5. & 5.17.

²⁴⁹Joh. 17.17. Joh. 16.14, 15.

²⁵⁰Heb. 12.14.

remnants of Corruption,²⁵¹ which occasions a continual War in the Soul; the Flesh lusting against the Spirit, and the Spirit against the Flesh. Yet through the continual supply of strength from Christ, which flows from him to Believers by means of the Covenant of Grace,²⁵² or Hypostatical Union with our Nature, the Regenerate part doth overcome, pressing after a Heavenly Life, in Evangelical obedience to all the Commands that Christ, their King and Lawgiver, hath commanded them in his Word, or holy Scriptures,²⁵³ which are the only Rule, and square of our Sanctification and Obedience in all good Works, and Piety. And sith our only assistance to good Works (such as God hath commanded) is of God, who worketh in us both to will and to do,²⁵⁴ we have no cause to boast, nor ground to conclude, we merit any thing thereby, we receiving all of free and undeserved Grace, and when we have done the most, yet we are unprofitable Servants, and do abundantly fall short; and the best duties that we can now perform, will not abide the Judgment of God.²⁵⁵ Neither do any good Works whatsoever, that are done by Unregenerate Men, or without Faith in, and Love to Christ, please God, or are accepted of him.²⁵⁶ Yet good Works are of great advantage, being done in Faith, and Love, and wrought by the Holy Spirit,²⁵⁷ and are to be done by us, to shew our thankfulness to God, for the Grace of the New Covenant by Christ, and to fit us more and more for Glory:²⁵⁸ And in this sence, the Ten Commandments, as handed forth by Christ the Mediator, are a Rule of Life to a Believer, and shew us our Duty to God and Man, as also our need of the Grace of God, and Merit of Christ.

XXVII. Article.

Of Baptism, and the Lord's Supper.

THese two Sacraments, (*viz.*) Baptism, and the Lord's Supper, are Ordinances of Positive, Sovereign, and holy Institution, appointed by the Lord Jesus Christ, the only Lawgiver, to be continued in his Church to the end of the²⁵⁹ World; and to be Administred by those only who are rightly qualified, and there-unto called, according to the Command of Christ,²⁶⁰ in *Mat.* 38.19.

²⁵¹Rom. 7.20. Gal. 5.16, 17.

²⁵²I Joh. 3.8. & 2.20.

²⁵³Rom. 6.14. Ephes. 4.15. 2 Cor. 3.18. & 7.1. Psal. 112.1 & 119.48. John 15.4, 6.

²⁵⁴Isa. 43.13. & 26.12. Phil. 2.13. w Cor. 3.5.

²⁵⁵Job 9.2, 3, 20. & 25.4. Gal. 2.16. James 2.9, 10. & 3.2.

²⁵⁶Heb. 11.6. Isa. 64.6. Prov. 8.17. I Cor. 16.22.

²⁵⁷James 1.18, 19, 22. Gal. 5.22, 23. John 4.14. & 5.25.

²⁵⁸Gal. 5.6. I Cor. 6.9, 10, 11, 19, 20. Heb. 12.28, 29. I Cor. 13.2, 3. Psal. 50.14.

²⁵⁹Mat. 28.19, 20. I Cor. 11.26.

²⁶⁰I Cor. 4.1.

XXVIII. Article.

Of the right Subject and Administration of Holy Baptism.

Baptism is an Ordinance of the New Testament, ordained by Jesus Christ to be unto the Party Baptized, or Dipped, a Sign of our entrance into the Covenant of Grace, and ingrafting into Christ, and into the Body of Christ, which is his Church:²⁶¹ And of Remission of Sin in the Blood of Christ,²⁶² and of our Fellowship with Christ, in his Death and Resurrection, and of our living, or rising to newness of Life.²⁶³ And orderly none ought to be admitted into the Visible Church of Christ, without being first²⁶⁴ Baptized;²⁶⁵ and those which do really profess Repentance towards God, and Faith in, and obedience to our Lord Jesus Christ, are the only *proper Subjects* of this Ordinance, according to our Lord's holy Institution, and Primitive Practice; and ought by the Minister, or Administrator, to be done in a solemn manner, in the Name of the Father, Son, and Holy Ghost,²⁶⁶ by *Immersion* or Dipping of the Person in the Element of Water;²⁶⁷ this being necessary to the due Administration of this holy Sacrament, as holy Scripture sheweth, and the first and best Antiquity witnesseth for some *Centuries of Years*.²⁶⁸ But the Popish Doctrine which they teach and believe, that those Infants that die without Baptism, or have it not *actually*, or in desire, are not, nor cannot be saved, we do not believe. Nor yet their practice of admitting Persons only upon an Implicit Faith of the Church; nor their Superstitious and Popish Ceremonies of Salt, and Spittle, and Breathing on the Face of the party Baptized; together with their Chrisoms and hallowed Lights.²⁶⁹ Neither do we believe, that Infants dying in Infancy without baptism, go to *Purgatory* or *Limbus Infantum*, as they erroneously teach. Nor do we believe, that the *Pope of Rome*, or any other Persons whomsoever, have power to alter, or change, this Ordinance of Christ, as they have done by these Superstitious, and such like Idolatrous Inventions and Practices of the Romish Church. All which Superstitions of theirs, are contrary to Christ's *Institution*, or the Apostles Practice of holy *Baptism*.

XXIX. Article.

Of the Invisible Catholick Church of Christ.

There is one holy Catholick Church, consisting of, or made up of the whole number of the Elect; that have been, are, or shall be gathered, in one Body under Christ,²⁷⁰ the only Head thereof:²⁷¹ Which Church is gathered by Special Grace, and the

²⁶¹Rom. 6.3, 4, 5. I Cor. 12.13. Gal. 3.27. Mark 16.16.

²⁶²Mat. 3.11. Acts 2.38.

²⁶³Rom. 6.1. *to the 8.*

²⁶⁴Mat. 28.19. Acts 8.37. Mat. 3.6. Heb.1, 2.

²⁶⁵Acts 2.37, 38. Acts 8.35, 36, 37, 38, 39.

²⁶⁶Mat. 28.15.

²⁶⁷John 1.2, 8, 31. & 3.22, 23. Mark 1.9, 10.

²⁶⁸See Mr. H. Dan. *His Treatise of Baptism*.

²⁶⁹See the *Popish Catechism*. P. 184, 185, 186, &c.

²⁷⁰Heb. 12.22, 23. Rev. 14.1 *to the 5.*

Powerful and Internal Work of the Spirit; and are effectually united unto Christ their Head, and can never fall away.²⁷²

XXX. Article.

Of the Catholick Church as Visible.

NEvertheless, we believe the Visible Church of Christ on Earth, is made up of several distinct Congregations, which make up that one Catholick Church, or Mystical Body of Christ. And the Marks by which She is known to be the true Spouse of Christ, are these, *viz.* Where the Word of God is rightly Preached, and the Sacraments truly Administred, according to Christ's Institution, and the Practice of the Primitive Church;²⁷³ having Discipline and Government duly Executed by Ministers or Pastors of God's Appointing, and the Churches Election, that is a true constituted Church: to which Church (and not elsewhere) all Persons that seek for Eternal Life, should gladly joyn themselves.²⁷⁴ And although there may be many Errors in such a Visible Church, or Congregations, they being not Infallible, yet those Errors being not Fundamental, and the Church in the *major*, or Governing part, being not Guilty, she is not thereby unchurched; nevertheless She ought to detect those Errors,²⁷⁵ and to Reform, according to God's holy Word, and from such Visible Church, or Congregations, no Man ought by any pretence whatever, schismatically to separate.²⁷⁶

XXXI. Article.

Of Officers in the Church of Christ.

THE Visible Church of Christ, being completely Gathered and Organized, according to the Mind of Christ, consists of Officers and Members; and the Officers (appointed by Christ) to be chosen by his Church, for the peculiar Administration of Ordinances, and Execution of the Power and Duty Christ hath injoynd them to the end of the World; And these three, (*viz.*)²⁷⁷ Bishops,²⁷⁸ (or *Messengers*), and Elders,²⁷⁹ (or *Pastors*), and Deacons,²⁸⁰ or (*Overseers* of the Poor): and the Way appointed by Christ, for the calling of any Person fitted and gifted by the Holy Ghost, unto the Office of Bishop, or Messenger, in the Churches is, (*viz.*) That he be chosen thereunto by the

²⁷¹Col. 1.18. Eph. 1.10, 22. & 5.23, 26, 27. John 10.16.

²⁷²Gal. 3.28. Psal. 72.17. & 102.28. Rev. 13.8.

²⁷³Gal. 3.26, 27, 28. Acts 2. 41, 42, 43, 44, 46, 47. Eph. 2.19, 20, 21. I Cor. 11.23. *to the* 29. Gal. 3.1.

²⁷⁴Eph. 3.21. Acts 18.8. I Cor. 12.13. I John 2.19.

²⁷⁵Rev. 2.2, 14, 15, 16, 20, 21, 22, 23. Tit. 3.10, 11.

²⁷⁶Jude 17, 18, 19. James 3.13, 14, 15, 16. I Tim. 4.1. & 2 Tim. 1.13, 14, 15, 16. Acts 20.29, 30, 31. I Cor. 12.25.

²⁷⁷See the ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ, from page 149. to page 160.

²⁷⁸Acts 1.20, 25, 26. Acts 13.2, 3.

²⁷⁹Acts 14.23. Acts 20.17, 28.

²⁸⁰Acts 6.3, 4, 5, 6.

common Suffrage of the Church,²⁸¹ and solemnly set apart by Fasting and Prayer, with Imposition of Hands, by the Bishops of the same Function, ordinarily; and those Bishops so Ordained, have the Government of those Churches, that had Suffrage in their Election,²⁸² and no other ordinarily; as also to preach the Word, or Gospel, to the World, (or Unbelievers).²⁸³ And the particular Pastour, or Elder, in like manner is to be chosen by the common Suffrage of the particular Congregation, and ordained by the Bishop, or Messenger²⁸⁴ God hath placed in the Church he hath charge of; and the Elder so ordained, is to watch over that particular Church; and he may not ministerially act in any other Church before he be sent,²⁸⁵ neither ought his Power, or Office, any way to infringe the Liberty, or due Power, or Office of his²⁸⁶ Bishop,²⁸⁷ God being a God of Order,²⁸⁸ having ordained things most harmoniously, tending every way to Unity.²⁸⁹ The Deacons are in like manner to be chosen by Election and Ordination, and are in their particular Congregations, to receive the Charity and free Benevolence of the People:²⁹⁰ and the Bishops and Elders so Chosen, and Ordained, to the Work of God,²⁹¹ ought to be enabled and capacitated thereunto, by a sufficient and honourable Maintenance²⁹² of the People that chose them, answerable to the Dignity of their Places,²⁹³ and Charge committed to them, without which they cannot discharge their Duty (as they ought to do) in studying to divide the Word of God aright, as St. *Paul* adviseth *Timothy*, and also to give themselves wholly to it;²⁹⁴ and this Maintenance is to be given out of the Labours, Profits, and Estates of the People, by Equality, and proportionable to their Ability,²⁹⁵ in Liberality, God having reserved a Portion for all his Labourers, out of all the Members worldly Goods, and Possessions.

XXXII. Article.

Of Prayer, with Laying on of Hands.

PPrayer, with Imposition of Hands by the Bishop, or Elder, on Baptized Believers (as such), for the reception of the Holy, Promised Spirit of Christ, we believe is

²⁸¹ Acts 1.23, 24, 25, 26. Acts 14.23. χειρωτονήσαντες ὁ αὐτοῖς πρεσβυτέρως κατ' ἐκκλησίαν, προσευξαυθουοι, &c. Quimq; ipsis per Suffragia, &c.

²⁸² I Tim. 1.3. Tit. 1.5. Rev. 2.1, 2, 8, 12.

²⁸³ Mat. 28.19. Mark 16.16. Acts 1.22. 2 Tim. 4.2.

²⁸⁴ Acts 14.23.

²⁸⁵ Rom. 10.15. Acts 13.2, 3, 4.

²⁸⁶ I Cor. 16.16.

²⁸⁷ *Or Overseer, or Shepherd.*

²⁸⁸ I Tim. 1.3. Acts 20.23. I Cor. 11.34. Tit. 1.5. Heb. 13.17.

²⁸⁹ I Cor. 14.33.

²⁹⁰ Act. 6.1, 2, 3, 5, 6. I Tim. 3.8, 12, 13. I Cor. 3.9.

²⁹¹ I Tim 3.5. & 4.6, 16. & 2 Tim. 4.5. Titus 1.7.

²⁹² I Cor. 9.1 to the 14. Phil. 4.15, 16, 17.

²⁹³ I Tim. 5.17, 18. Gal. 6.6, 10. Deut. 25.4. 2 Cor. 11.7, 8.

²⁹⁴ I Tim. 3.5, 6, 8. & 11.13, 14, 15. 2 Tim. 1.2, 3, 4, 14. & 3.14, 15, 16, 17. & 4.1, 2, 5. Col. 4.11, 17.

²⁹⁵ 2 Cor. 8.12, 13, 14 15. & 9.5, 6, 7, 8, 9, 10, 11.

a Principle of Christ's Doctrine, and ought to be practised and submitted to by every Baptized Believer, in order to receive the Promised Spirit of the Father, and Son.²⁹⁶

XXXIII. Article.

Of the end and right Administration of the Lord's Supper.

THe Supper of the Lord Jesus, was instituted by him the same Night wherein he was betrayed;²⁹⁷ To be observed in his Church, to the end of the World,²⁹⁸ for the perpetual Remembrance, and shewing forth the Sacrifice of himself in his Death;²⁹⁹ and for the Confirmation of the Faithful Believers in all the Benefits of his Death and Resurrection, and Spiritual Nourishment and growth in him; sealing unto them their continuance in the Covenant of Grace, and to be a Band and Pledg of Communion with him, and an Obligation of Obedience to Christ, both passively and actively, as also of our Communion and Union each with other, in the participation of this holy Sacrament.³⁰⁰ And the outward Elements of Bread and Wine, after they are set apart by the Hand of the Minister, from common Use, and Blessed, or Consecrated, by the Word of God and Prayer, the Bread being broken, and Wine poured forth, signifie to the Faithful, the Body and Blood of Christ,³⁰¹ or holdeth forth Christ and him Crucified; and the Minister distributing the Bread and Wine to the Communicants, who are to take, or receive, both the Bread and Wine at the Hands of the Minister, applying it by Faith,³⁰² with Thanksgiving to God the Father, for so great a Benefit;³⁰³ and no Unbaptized, Unbelieving, or open Profane, or wicked Heretical Persons, ought to be admitted to this Ordinance to profane it.³⁰⁴

Neither is that Popish Doctrine of Transubstantiation to be admitted of, nor Adoration of the unbloody Sacrifice³⁰⁵ of the Mass, as they call it, together with their denying of the Cup to the Laity, and many more Idolatrous, and Superstitious Practices, decreed in the Popish Councils of *Lateran*, and *Trent*;³⁰⁶ In opposition to which, and such like Idolatry of *Rome*, many of our worthy and famous Ancients and renowned Protestants, lost their lives by Fire and Faggot³⁰⁷ in *England*, whose Spirits (we hope) are now in Heaven, as worthy Martyrs and Witnesses of Christ, in bearing a faithful Testimony to this holy Ordinance of their Lord and Master. Neither may we admit of Consubstantiation, it being not consonant to God's Word. Nor are little Infants, that cannot examine themselves, nor give Account of their Faith, nor understand what is

²⁹⁶Acts 8.12, 13, 14, 15, 16, 17, 18, 19. Acts 19.6, 7. 2 Tim. 1.6, 7. Heb. 6.2. John 13.16, 17, 18, 26. & 16.7. Eph. 1.13, 14. 2 Tim. 1.6. Acts 2.38, 29.

²⁹⁷Luke 22.17, 18, 19, 20. Mat. 26.26, 27, 28, 29. Mat. 28.20.

²⁹⁸I Cor. 11.23, 24, 25, 26, 27, 28, 29. Mat. 28.20.

²⁹⁹Gal 3.1.

³⁰⁰I Cor. 10.16, 17.

³⁰¹Gal. 3.1.

³⁰²I Cor. 11.27, 28, 29, 30.

³⁰³Mat. 26.30.

³⁰⁴I Cor. 5.7, 8, 13. Acts 2.41, 42, 46, 47.

³⁰⁵See the *Popish Catechism*, p. 286, 287, &c.

³⁰⁶See the *Popish Catechism*, p. 197, 198. to the 206, &c.

³⁰⁷See *Mr. Fox his Book of Martyrs*.

signified by the outward signs of Bread and Wine, to be admitted to this Sacrament. Though St. *Austin* taught so from *John* 6:63. and many of the *Greek Churches* so believe and practise to this Day. And this holy Ordinance ought to be often celebrated among the Faithful, with Examination of themselves, (*viz.*) of their Faith, and Love, and Knowledge, of these holy and divine Mysteries, lest they eat and drink their own Damnation, for prophaning of God's holy Ordinance,³⁰⁸ as many (we fear) have done, and (yet) do at this Day; whose hard and blind Hearts the Lord in Mercy open, if it be his blessed Will.

XXXIV. Article.

Of the Discipline and Government of the Church of Christ.

WE believe that the Great King, and Law-giver, Christ, the Universal and only Head of his Church, hath given to his Visible Church, a subordinate Power, or Authority,³⁰⁹ for the Well-being, Ordering, and Governing of it, for his own Glory, and the Churches Profit, and Good: The Executive part of which derivative power of Discipline and Government, is committed to his Ministers, proportionable to their Dignities and Places in the Church,³¹⁰ in a most harmonious way, for the Beauty, Order, Government, and Establishment of the same, and consisteth in the exercise and execution of the Censors, or Rod of Correction, he hath appointed therein,³¹¹ for the Purgation, or Pruning of the same; in order to prevent Scandals and Offences, both publick and private. And in case of personal and private Trespasses between Party and Party, that the Member so offended, tell his Offence to his Brother³¹² between them alone; and if he shall not hear him, to take one or two more; if he will not hear him then, to tell it unto the Church.³¹³ And the Ministers of Christ ought to rebuke them sharply, that sin before them in the Church;³¹⁴ and in case there be any wicked, publick, and scandalous Sinners, or Obstinate Hereticks, that then the Church ought speedily to convene such her Members, and labour to convict them of their Sin and Heresie, Schism, and Prophaneness, whatsoever it be; and after such regular Suspension,³¹⁵ and due Admonition, if such Sinners repent not; that then for the Honour of God, and preserving the Credit of Religion, and in order to save the Sinner's Soul, and good of the Church, in obedience to God's Law, to proceed and excommunicate the Sinner, by a judicial Sentence in the Name of Christ and his Church,³¹⁶ tendering an admonition of Repentance to him with Gravity, Love, and Authority, and all this without Hypocrisie, or Partiality; praying for the Sinner, that his Soul may be saved in the Day of the Lord. And under this second degree, of Withdrawing, or Excommunication, to account him as a Heathen, or

³⁰⁸I Cor. 11.18, 10, 21, 22, 28, 29.

³⁰⁹Isa. 9.6. Mat. 28.18. Mat. 18.17, 11. Rev. 2.3. I Cor. 5.4.

³¹⁰Heb. 13.7, 17.

³¹¹2 Thes. 3.6. 1 Thes. 5.12, 13, 14. 2 Cor. 2.5, 6, 7.

³¹²Lev. 19.17, 18.

³¹³Mat. 18. 15, 16, 17.

³¹⁴1 Tim. 5.20. 2 Tim. 2.14. Tit. 1.12, 13, 14.

³¹⁵Lev. 13.1. *to the* 8. Num. 12.14, 15. 2 Thess. 3.6.

³¹⁶I Cor. 5.4, 5, 6, 7. Tit. 3.10. Rev. 2.14, 20, 22, 23.

Publican,³¹⁷ that he may be ashamed. But upon the third and highest Act of Excommunication, it being a most dreadful Thunder-clap of God's Judgment, it is most difficult, for any Church now to proceed in,³¹⁸ it being difficult to know when any Man hath sinned the unpardonable Sin, and so to incur a total Cutting-off from the Church.

XXXV. Article.

Of Communion of Saints, and giving to the Poor.

ALl Christians that have been Baptized into one Faith, and united in one true Visible Way of Worshipping the true God, by Christ Jesus our Lord,³¹⁹ should keep the Unity of the Spirit, in the Bond of Peace,³²⁰ seeing there's but one Mystical Body of Christ, and should have fellowship and communion in each others Sufferings, or Afflictions; for if one Member suffer, all are pained with it.³²¹ Hence it is also they partake of each others Gifts in great variety, which make the Harmony of dependency on each other,³²² seeing a need of every Member for the Publick use, and common Profit of the whole, both in the private as well as more publick and solemn Worship of God's House: As also an interest in each others Goods and Possessions,³²³ so far as comports with Necessity and Charity, according to the Charter-Privileges, or Law of their King; and though no Equality, or Property, be pleaded for, yet the Works of Charity and Mercy, must be minded as a Duty to lend to the Lord,³²⁴ and pity and relieve the Lord's Poor,³²⁵ weekly laying out for them as God hath prospered us,³²⁶ according to our Ability in Freedom, Liberality, and Charity, according to our Brethren's necessity, whether Sick, or in Prison, to visit and relieve them,³²⁷ and not only within the Church, but to all as we have opportunity and ability to be doing good, *Gal.* 6.10.

XXXVI. Article.

Of Perseverance.

THose that are effectually called, according to God's eternal Purpose,³²⁸ being justified by Faith, do receive such a measure of the holy Unction,³²⁹ from the Holy Spirit, by which they shall certainly persevere unto Eternal Life,³³⁰ *Rom.* 8:30.

³¹⁷Mat. 18.17.

³¹⁸I Cor. 16.22.

³¹⁹Eph. 4.5. Col. 3.15. Acts 2.46.

³²⁰Eph. 4.3, 4, 5, 6. I Cor. 12.12, 13. Acts 4.32.

³²¹I Cor. 12.26.

³²²& Vers. 4, 5, 6, 7, 8, 9, 10, 11, 12, 28, 29, 30.

³²³2 Cor. 8.9, 11, 12, 13, 14, 15.

³²⁴Psal. 37.26. Prov. 11.25. & 19.17.

³²⁵Prov. 22.22. Deut. 15.10. Ephes. 4.28.

³²⁶I Cor. 16.1, 2. & 3.14, 15. Deut. 15.7. *to the 11.*

³²⁷Mat. 25.35, 36, 37, 38, 39.

³²⁸Rom. 8.28.

³²⁹Gal. 3.14. John 1.12, 13.

XXXVII. Article.

Of the Sacred Scripture.

THe Authority of the holy Scripture, dependeth not upon the Authority of any Man, but only upon the Authority of God,³³¹ who hath delivered and revealed his mind therein unto us, and containeth all things necessary for Salvation;³³² so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any Man, that it should be believed as an Article of the Christian Faith, or be thought requisite to Salvation.³³³ Neither ought we (since we have the Scriptures delivered to us now) to depend upon, hearken to, or regard the pretended immediate Inspirations, Dreams, or Prophetical Predictions, by or from any Person whatsoever, lest we be deluded by them.³³⁴ Nor yet do we believe that the Works of Creation, nor the Law written in the Heart, (*viz.*) Natural Religion (as some call it), or the Light within Man, as such, is sufficient to inform Man of Christ the Mediator, or of the way to Salvation, or Eternal Life by him;³³⁵ but the holy Scriptures are necessary to instruct all Men into the way of Salvation, and eternal Life. And we do believe, that all People ought to have them in their Mother Tongue,³³⁶ and diligently, and constantly to read them in their particular Places and Families, for their Edification, and Comfort. And endeavour to frame their Lives, according to the direction of God's Word, both in Faith and Practice, the holy Scriptures being of no private Interpretation, but ought to be interpreted according to the Analogie of Faith, and is the best Interpreter of it self;³³⁷ and is sole Judge in Controversie.³³⁸ And no Decrees of Popes, or Councils, or Writings of any Person whatsoever, are of equal Authority with the sacred Scriptures. And by the holy Scriptures we understand, the Canonical Books of the Old and New Testament, as they are now translated into our English Mother-Tongue, of which there hath never been any doubt of their Verity, and Authority, in the Protestant Churches of Christ to this Day.

The Names of the Books of the Old Testament.

Genesis. 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. Nahum. Habakkuk. Zephaniah, Haggai. Zechariah. Malachi.

³³⁰John 17.12, 21. & 10.28, 29. Rom. 1.17. Jer. 31.33, 34.

³³¹2 Pet. 1.19, 20, 21. 2 Tim. 3.15, 16, 17.

³³²Joh. 20.30, 31. & 21.25.

³³³Mat. 22.29. John 5.39, 46, 47. & 10.35. & 17.23. Prov. 30.5, 6. Josh. 1.7. Rev. 22.18. Deut. 12.32.

³³⁴Isa. 8.20. 2 Pet. 1.19. 2 John 7, 8, 9, 10. Mat. 24.23, 24, 25, 26. 2 Thess. 2.7, 10, 11, 12, 14, 15.

³³⁵I Cor. 1.20, 21, 22, 23, 24. & 2.6, 7, 8, 9, 13, 14. Rom. 15.4, 5. & 16.25, 26. & 1.16, 17, 18. Gal. 5.22. Rom. 11.31, 32. & 10.13. *to the 21.*

³³⁶I Cor. 14.4, 9, 10, 11, 19. Col. 3.16.

³³⁷2 Pet. 1.20, 21. Acts 15.15, 16.

³³⁸Mat. 22.29, 30. Acts 17.10, 11, 12, 13. & 18.28.

The Names of the Books of the New Testament.

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

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

XXXVIII. Article.

Of the Three Creeds.

THE Three Creeds, (*viz.*) *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 knowledge 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 several Titles as followeth, (*viz.*)

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 into³³⁹ Hell, the third Day he rose again from the Dead, he ascended into Heaven, he 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.*

³³⁹Not 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 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 the Substance of the Father, God of God, Light of Light, Very God from 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 to be Convertible, or Mutable, these the Catholick and Apostolick Church of God, doth pronounce for Accursed.

Athanasius his Creed.

WHosoever 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, not 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, 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 Almightyies, 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, and the Holy Ghost Lord; and yet not three Lords, but one Lord.

For like as we are compelled by the Christian Verity, to acknowledge 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 Coeternal together and Coequal; so that in all things, as is aforesaid, the Unity in Trinity, and 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 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.

General councils, or Assemblies, consisting of Bishops, Elders, and Brethren,³⁴⁰ 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 the General Meeting, or Assembly, to act³⁴¹ in the Name of Christ; It being of Divine Authority,³⁴² 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.³⁴³ 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.³⁴⁴

XL. Article.

Of Religious Worship, and the Sabbath-Day.

The Light of Nature sheweth there is a God, who hath a Sovereignty over all,³⁴⁵ 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 to the Imaginations and Devices of Men, or the Suggestions of Satan, under any visible Representations whatsoever,³⁴⁶ 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;³⁴⁷ not to Angels, Saints, or any other Creature, and since the Fall, not without a Mediator,³⁴⁸ nor in the Mediation of any other but Christ alone;³⁴⁹ nor is this Worshipping of God now under the Gospel, tied to any place, or made more acceptable by one place than another.³⁵⁰ Yet the Assembly of the Church, ought not to be neglected by any.³⁵¹ And in order to his being worshipped, and served, God hath instituted one Day in Seven,³⁵² for his Sabbath to be kept holy unto

³⁴⁰Acts 15.1. *to the 7.*

³⁴¹& 11.12, 13, 14, 19, 22, 25, 28.

³⁴²Mat. 18.20.

³⁴³Acts 15.1, 2, 30, 31.

³⁴⁴Mat. 18.18, 19, 20. I Cor. 5.4, 5, 6.

³⁴⁵Rom. 1.19, 20. & 2.15.

³⁴⁶I Chr. 16.29. Psal. 95.6, 7, 8. & 99.7 & 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.

³⁴⁷Exod. 34.14. I Cor. 8.4. Mat. 28.19.

³⁴⁸Deut. 526, 27, 28, 29, 30. John 14.6.

³⁴⁹Gal. 3.9. Heb. 9.15. I Tim. 2.5.

³⁵⁰Mat. 18.20. John 4.21. Mal. 1.11. I Tim. 2.8.

³⁵¹Heb. 10.25. Acts 2.42.

³⁵²Exod. 20.8.

him; which from the Resurrection of Christ, is the First Day of the Week,³⁵³ 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,³⁵⁴ and frequent the solemn Assemblies of the Church,³⁵⁵ and in all publick and private Duties of Religion; as Hearing, Meditating, and Conferring, and Reading in, or of the holy Scriptures,³⁵⁶ 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.³⁵⁷

XLI. Article.

Of publick and private Prayer.

PPrayer is an Holy, Religious, and Sacred Ordinance of God,³⁵⁸ and the Duty of all Men to perform, by the Law of God;³⁵⁹ and to God alone,³⁶⁰ and no other, whether Saint or Angel; and in the Name of Christ the Mediator;³⁶¹ 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;³⁶² especially for Ministers and Magistrates.³⁶³ And not for Dead Saints, nor Infernal Spirits. And Prayer is to be made in a Tongue understood by the People.³⁶⁴ 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,³⁶⁵ 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.³⁶⁶ And this Religious Worship all Men are bound, and required to serve God in, both publick and private,³⁶⁷ 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.³⁶⁸

³⁵³I Cor. 16.1, 2. Acts 20.7. Rev. 1.10.

³⁵⁴Isa. 58.13. Neh. 13.15. *to the* 23.

³⁵⁵Heb. 10.25.

³⁵⁶Rev. 1.3. James 1.23, 25. Rom. 10.14. Psal. 119.15. Zech. 7.2. Luke 21.36. Act. 16.13, 16.

³⁵⁷Isa. 56.2, 6.

³⁵⁸Mat. 6.7. Jude 20. Heb. 12.28.

³⁵⁹Isa. 55.6. Jer. 29.12. & 10.6, 25. Psal. 32.6. Mat. 26.41.

³⁶⁰Isa. 30.2. Hos. 4.12. James 1.5.

³⁶¹John 14.13, 14, & 15.16. & 16.23.

³⁶²I Tim. 2.1, 2, 3.

³⁶³Jam. 5.16. I Thes. 5.17, 25. 2 Thes. 3.1, 2. Mat. 9.38.

³⁶⁴I Cor. 14.14, 15, 16, 17.

³⁶⁵Mat. 6.6 *to the* 14.

³⁶⁶Rom. 8.26, 27.

³⁶⁷I Thess. 5.18. Isa. 17.65. Jer. 18.14, 15. Hos. 5.4. Psal. 69.6.

³⁶⁸Dan. 6.10. Psal. 5.2, 3. & 55.15, 16, 17. Zach. 8.21. Phil. 1.4, 6. I Tim. 4.5. Isa. 1.15. Rev. 5.8.

XLII. Article.

Of publick Humiliation, by Fasting and Prayer.

Publick Humiliation, by Fasting and Prayer, is an Ordinance of God, appointed for his Church and People.³⁶⁹ 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.³⁷⁰ 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.³⁷¹

XLIII. Article.

Of Family, or Relative Duties therein.

Parents, and Masters, are a sort of Subordinate Governors, and Rulers, in their respective Jurisdictions and Families; in their respective Relative Places, according to their Capacities, and Opportunities;³⁷² and are engaged from God's Word, to take 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;³⁷³ and by their godly and religious Example, instruct their Families:³⁷⁴ 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;³⁷⁵ and 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.³⁷⁶

³⁶⁹Joel 1.14, 15. & 2.12, 13, 14, 15, 16, 17, 18. 2 Chron. 20.3.

³⁷⁰Lev. 23.27, 28, 29. Ezra 8.21. & 9.4 & 10.1. Neh. 9.1, 2, 3. Isa. 58.3, 4, 5, 6.

³⁷¹Jonah 3.4, 6, 7, 8, 9. Zech. 7.5. Mat. 6.16, 17, 18. 2 Sam. 12.21, 22. Esther 4.16.

³⁷²Gen. 18.19. I Sam. 2.23, 24, 25. Prov. 31.11, 12, 27, 28.

³⁷³I Tim. 5.8. Mat. 7.9, 10. Col. 4.1.

³⁷⁴Eph. 4.25, 29, 30, 31, 32. & 5.4.

³⁷⁵John 24.15. Eph. 5.19, 20, 21, 25. Ephes. 6.1, 2. *to the* 10. Prov. 1.1. Acts 10.30, 33. I Tim. 4.3. I King. 2.1, 2, 3. Gen. 49.28, 29. Job 1.5. I Chro. 29.19. Prov. 22.6, 15. 2 King. 2.24.

³⁷⁶Prov. 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,³⁷⁷ 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,³⁷⁸ and so being made Members of the Invisible Church, shall injoy Life everlasting;³⁷⁹ for our Lord Jesus saith, *of such belongs the Kingdom of Heaven.*³⁸⁰ Ergo, We conclude, that that opinion is false, which saith, That those little Infants dying before Baptism, are damned.

XLV. Article.

Of the Civil Magistrate.

THe Supreme Lord and King of all the World, hath ordained Civil Magistrates³⁸¹ 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;³⁸² and God hath given the power of the Sword into the hands of all lawful Magistrates, for the defence and incouragement of them that do well, and for the Punishment of evil-doers,³⁸³ and for the maintenance of Justice, and Peace, according to the wholesome Laws of each Kingdom, and Commonwealth.³⁸⁴ And they may wage War upon just and necessary Occasions.³⁸⁵ And subjection in the Lord ought to be yielded to the Magistrates, in all lawful things commanded by them,³⁸⁶ for Conscience sake,³⁸⁷ with Prayers for them, for a Blessing upon them,³⁸⁸ paying all lawful and reasonable Custom and Tribute to them, for the assisting of them against Foraign, Domestical, and Potent Enemies.³⁸⁹

³⁷⁷Isa. 7.16. &8.4.

³⁷⁸2 Sam. 12.19, 20, 21, 22, 23. Ezek. 18.4 to the 21. I Kings 14.13.

³⁷⁹Mat. 18.2, 3, 4. Jer. 31.29, 30. Deut. 1.39.

³⁸⁰Mat. 19.13, 14. Mark 10.13, 14, 15.

³⁸¹Rom. 13.1, 2, 3, 4. Prov. 8.15.

³⁸²I Pet. 2.14, Prov. 20.26.

³⁸³Ibid.

³⁸⁴2 Sam. 23.3. Psal. 82.3, 4. & 72.4, 7.

³⁸⁵Eccles. 3.8. Prov. 20.18. Luke 3.15. Acts 10.22. I Chron. 5.22. Prov. 24.6.

³⁸⁶Tit. 3.13. 2 Pet. 2.13, 17. Eccles. 10.20. Prov. 21.22.

³⁸⁷Rom. 13.5.

³⁸⁸I Tim. 2.1, 2.

³⁸⁹Mat. 22.17, 21. & 17.25, 27. 2 Sam. 21.16, 17. & 23.15, 16.

XLVI. Article.

Of Liberty of Conscience.

THe Lord Jesus Christ, who is King of kings, and Lord of all by Purchase,³⁹⁰ and is Judge of Quick and Dead, is only Lord of Conscience;³⁹¹ having a peculiar right so to be; He having died for that 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,³⁹² 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.³⁹³ And the requiring of an implicate Faith, and an absolute blind Obedience, destroys Liberty of Conscience, and Reason also, it being repugnant to both.³⁹⁴ 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.³⁹⁵

XLVII. Article.

Of Marriage.

MArriage 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.³⁹⁶ And it is lawful for all sorts of People to Marry, who are able of judgment to give their consent.³⁹⁷ But marriage must not be within the degree of Consanguinity, or Affinity, forbidden in the Word,³⁹⁸ nor can any such Incestuous Marriages ever be made lawful by any Law of Man, or consent of Parties, to live together as Man and Wife.³⁹⁹ And it is the Duty of Christians to Marry in the Lord;⁴⁰⁰ 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.

³⁹⁰I Tim. 6.15. Acts 10.36.

³⁹¹Acts 4.17, 18, 19, 20. James 4.12. Rom. 14.4. Acts 5.29.

³⁹²I Cor. 7.23. Mat. 15.9 & 14.9.

³⁹³Col. 2.20, 22, 23.

³⁹⁴I Cor. 11.22. I Pet. 5.2, 3. Mat. 15.14. Deut. 12.32. Mich. 6.6, 7, 8. Acts 17.25, 29, 30. Deut. 4.17, 19. I Cor. 20.18.

³⁹⁵I Sam. 15.3, 4, 11 *to the* 27. Rom. 14.10, 12. Gal. 1.14. Phil. 3.6. John 4.22. 2 Sam. 3.6, 7, 8.

³⁹⁶Mat. 19.5, 6. Gen. 2.24. Mal. 2.15.

³⁹⁷I Cor. 7.36. Heb. 13.4. I Tim. 4.3. Exo. 22.16, 17. Gen. 29.23.

³⁹⁸Lev. 18.6. *to the end*. 2 Sam. 13.14. Gen. 3.16. Deut. 22.28. Ephes. 5.3. I Cor. 7.2.

³⁹⁹I Cor. 5.1, 4, 13. Gen. 6.2.

⁴⁰⁰I Cor. 7.39. Numb. 25.1, 2. 2 Cor. 6.14, 15, 16, 17.

XLVIII. Article.

Of the Lawfulness of an Oath.

A Lawful Oath, is a part of Religious Worship;⁴⁰¹ wherein the Person swearing in Truth, Righteousness, and Judgment,⁴⁰² solemnly calleth God to witness what he sweareth, and to judg him according to the Truth, or Falseness thereof.⁴⁰³ And we are to swear by no other Name, but by the Name of God only,⁴⁰⁴ when we are called before a lawful Magistrate, upon a lawful Matter, warranted by God's holy Word;⁴⁰⁵ and an Oath is to be taken in the plain and common sence of the words, without Equivocation, or mental Reservation, in a solemn and reverent using of God's Holy Name;⁴⁰⁶ and such an Oath, we believe all Christians, when lawfully called thereunto by the Magistrate, may take.⁴⁰⁷ But the foolish monastical vows of *Papists*, and all idle and vain Swearing, is an abominable, and wicked prophaning of the holy Name of God.

XLIX. Article.

Of the State of Man after Death, and of the Resurrection of the Dead.

THe Bodies of Men after Death, return to Dust,⁴⁰⁸ and see Corruption; but their Souls, or Spirits, which neither die nor sleep, having an Immortal Subsistence, immediately return to God who gave them;⁴⁰⁹ 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;⁴¹⁰ and the Souls of the Wicked are cast into Hell, where they remain in Torment and utter Darkness, reserved to the Judgment of the great Day.⁴¹¹ 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;⁴¹² and all the Dead shall be raised up with the self-same Bodies, and none other, although with different Qualities,⁴¹³ 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;⁴¹⁴ and the Bodies of the Just and Righteous; by his Spirit, as he is Head of the

⁴⁰¹Exod. 20.7. Deut. 6.13. & 10.20.

⁴⁰²Jer. 4.2. Psal. 15.4.

⁴⁰³Zech. 5.4. 2 Chron. 6.22, 23.

⁴⁰⁴Isa. 65.16. Jer. 12.16. Mat. 5.34.

⁴⁰⁵Neh. 13.25. 2 Kings 11.4, 17.

⁴⁰⁶Psal. 24.4.

⁴⁰⁷Heb. 6.16.

⁴⁰⁸Gen. 3.19. Acts 13.36.

⁴⁰⁹Eccl. 12.7. Acts 7.59.

⁴¹⁰Luk. 23.43. 2 Cor. 5.1, 6, 8. Phil. 1.23. Heb. 12.23.

⁴¹¹Jude 6. I Pet. 3.19. Luk. 16.23, 24.

⁴¹²I Cor. 15.51, 52. I Thess. 4.17.

⁴¹³I Cor. 15.42, 43, 44.

⁴¹⁴John 5.28, 29. Dan. 12.2.

Catholick Church, unto Honour,⁴¹⁵ and be made conformable with his Glorious Body,⁴¹⁶ and shall enjoy everlasting Life, in singing perpetual Praises, and Hallelujahs to God, for ever and ever. *Amen.*⁴¹⁷

L. Article.

Of the last Judgment.

ANd lastly, We believe, God hath appointed a Day, wherein he will judg the World in Righteousness, by Jesus Christ,⁴¹⁸ 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,⁴¹⁹ 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,⁴²⁰ and of his Justice in the eternal damnation of the Wicked and Disobedient:⁴²¹ for then shall the Righteous go into everlasting Life, and receive the fullness of Joy and Glory;⁴²² but the Wicked, who know not God, nor obey the Gospel offered them in Christ, shall be cast into eternal Torments,⁴²³ and punished with everlasting Destruction,⁴²⁴ from the presence of the Lord, and from the Glory of his Power. *Amen.*

F I N I S.

⁴¹⁵I Cor. 15.21, 22, 23.Rev.20.5, 6.

⁴¹⁶Act. 24.15. Phil. 3.21.

⁴¹⁷Rev. 19.1, 2, 4, 5, 6, 7. & 14.37.

⁴¹⁸Act. 17.51. John 5.22, 27. Rom. 2.16. 2 Tim. 4.1.

⁴¹⁹I Cor. 6.3. Jude 6. Mat. 12.36. 2 Cor. 5.10. Eccles. 12.14. Rom. 14.10, 12. Mat. 25.32.

⁴²⁰Luk. 21.28. I Thess. 4.17. Psal. 16.11. Luke 12.32.

⁴²¹Mat. 25.46. Psal. 58.10.

⁴²²2 Tim. 4.8.

⁴²³Luke 16.28. Rev. 14.11.

⁴²⁴Joh. 8.24. 2 Thess. 1.8, 9, 10. Rev. 20.10, 11, 12, 13, 14, 15. & 22.11, 15.

An Advertisement to the Reader.

THis 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 Monck.
Stephen Dagnals.
Richard Foung.
John Trulove.
James Fenner.
Joseph Cooper.
William Howes.
Daniel Cox.
Nicholas Rennold.
Henry Baldwin.
William Glenester.
John Carter.
Henry Gosse.
John Rennolds.
P. Burname
Robert Imy.
Thomas Headach.
William Bate.
Will Giles, senior.
Will Giles, junior.
John Hendly
John Hoban.
Hugh Glinister
Leonard Wilkins.
John Hobbs.
Angel Mantle.
Robert Catlin.*

*John Babb.
Clement Hunt.
John Mountegue.
William Smart.
Richard Goodchild.
Jeffrey Wild.
Robert Fellow.
William Davies.
George Catheral.
Thomas Dell.
John Garrett.
John Russel.
Richard Bampton.
William Glenister.
Henry Gosse, 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 the 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 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.