

2nd London Baptist Confession of Faith-1689

[NOTE: Historical background information has been added as an aid to understanding Calvinistic Baptists. Old English words have been updated to American English, including Bible quotations which are also in italics; some simpler words have been substituted and are not indicated in any way and do NOT alter the original meaning; some duplication has been deleted; the layout has been changed to make the text easier to follow; Bible references use the first 3 characters of the English Bible book titles, except for Judges (JDG) and Philemon (PHM) and are placed following the text they are intended to support; a few references have been either deleted **OR** added; color, bold and/or enlarged type and underlining is used for emphasis; and some explanatory words are added within square brackets and initialed. When more extensive treatment was considered necessary **APPENDICES - (5 altogether)** have been added, at the end, to correct or clarify teaching based on theological system(s) and **emotionalism** BUT NOT supported by the text of the Bible, and in **MOST** cases NEITHER by the *LBC of 1689*. Comparing several copies of *The London Baptist Confession of 1689* and comparing them with the Westminster Confession reveals that there are far more differences in wording (though the meaning is usually the same) than indicated in Schaff's *Creeeds of Christendom*.

[We have added the following **Historical Survey of Calvinistic Baptists — NOT followers of any "Baptist" line of succession group (as practiced by some with their "Trail of Blood")**, who imitate Romanists and some other denominations, usually through the Romanist line, which is indefensible and falsely **begins with the apostle Peter, who never was in Rome** - aal].

BAPTISTS. (The Regular or Calvinistic Baptists) — A body of Christians comprising about one-fourth of the Protestants of the United States [**1880's** - aal], and numbering in Great Britain, in 1880, a membership of 282,658; on the continent of Europe, 44,292; in Asia, 42,072; in Africa, 3,603; in Australasia, 7,918.

BELIEFS. — The first Confession of the Baptists in England, AD 1644, antedated the Westminster Confession. When the Westminster Confession was published, it was found to agree, for substance of doctrine, in most points, with the earlier Baptist Confession; and in 1689 the General Assembly of Baptists, following the example of the Independents (Savoy, 1658), adopted that Confession, with some

omissions and changes. This Confession was also adopted by the Philadelphia Association in the eighteenth century [**September 25th, 1742**], and is still the statement of doctrine most highly regarded by the Baptists in the United States [**KEEP IN MIND THAT THIS ARTICLE WAS WRITTEN IN THE 1800's AND certainly does not apply to the 21st century and even earlier** - aal].

The essential distinction between the belief of Baptists and that of other bodies of Christians is found in their view of the constitution of the visible church. Holding the supreme authority of the Holy Scriptures, and the doctrines of God's choice of His people, of regeneration as the sovereign work of the Holy Spirit ... they believe that the churches mentioned in the New Testament were formed in closest accord with those doctrines; they believe the New Testament gives us examples of, and commands us to receive as candidates for membership in the churches, only those who give credible evidence of their faith in Jesus as their Savior. Hence the Baptists accept as candidates for baptism only those who are professed believers in Jesus.

They believe immersion in water is the baptism enjoined in the New Testament. In this view they are in accord with the Greek and all Oriental churches, with the practice of the Occidental churches till AD 1300, and with the present liturgies of the English and American Episcopal churches [**1880's** - aal]. Baptists in America believe, but many Baptists in England do not hold, that baptism is a prerequisite to the Lord's Supper.

CHURCH GOVERNMENT. — Their churches — "bodies of baptized believers, with pastors and deacons, covenanted together for religious worship and religious work" — are independent of all other human control, and supreme in the government of their own affairs. For the increase of love, for consultation, and the furtherance of missions at home and abroad, these churches, by their delegates, [may - aal] unite in councils and associations; but these councils have no power beyond advice, or withdrawing the hand of fellowship from an offender.

Without an authoritative creed, and with no ecclesiastical government beyond that of each church over its own members, the Baptists in the United States maintain a very close agreement in doctrine [**through the 19th and into the 20th century** - aal], which is best represented by the (modified) Westminster Confession.

HISTORY. *Baptists in Europe*. — The early Baptists of the continent of Europe

[the author is apparently referring to the "Anabaptists" and they had little, if any interest in the mode of baptism and other Baptist issues as well. **ONE PART OF A POINT DOES NOT QUALIFY THEM AS BAPTISTS** - aal].

held the same evangelical truths, and the same view of the church, as the later Baptists of England and America; **but they differed from these latter in many other points**. The Baptists [these Anabaptists - aal] appeared first in Switzerland, about AD 1523, where they were persecuted by Zwingli and the Romanists. They are found in the following years, 1525-30, with large churches fully organized, in Southern Germany, Tyrol, and in Middle Germany. In all these places persecution made their lives bitter. Moravia promised a home of greater freedom; and there many Baptists [Anabaptists - aal] migrated, only to find their hopes deceived.

After 1534 they were numerous in Northern Germany, Holland, Belgium, and the Walloon provinces. They increased, even during Alva's rule in the Low Countries, and developed a wonderful missionary zeal. But from the middle of the seventeenth century their numbers have decreased with their zeal, until, at the present [**1880's** - aal], they comprise a very small portion of the population in Holland.

Baptists in England. — During the reigns of Elizabeth and James, a large number of Baptists [Anabaptists - aal] fled from Holland and Germany to England. **What influence they exerted in spreading their views in England, is not known. We only learn of their presence by the persecutions they endured. The first Baptist churches in England from which we have a statement of their views are those of AD 1644.** Their principles were adopted by many, and churches rapidly multiplied. Under Cromwell, Baptists were found in the army, in Parliament, and in the Council of State. With the return of Charles II, the Baptists, with all other dissenters, suffered from the strong hand of violence. During the eighteenth century many of their churches shriveled under the influence of hyper-Calvinism; but a new era of more faithful gospel-preaching, and of zealous missionary work, began in the latter part of the century under the lead of men like William Carey and Andrew Fuller, and this has continued to the present time [**early 1900's** - aal].

Baptists in America. — In America the earliest Baptists were found in the Massachusetts Colony, but were driven out. Some went to Rhode Island, and others to New York and Virginia. In 1770, so far as is known, the Baptists numbered 77 churches with about 5,000 members in the

colonies. In 1885 they report 28,953 churches, 16,191 ministers, 2,572,238 total membership.

Missions. — *The American Baptist Missionary Union* (Boston, MA) is the society through which the Baptists of the Northern States carried on their foreign missionary work. The Union had in Asia five missions, as follows: Burma, with 14 stations, 103 missionaries, 522 native preachers, 485 churches, 1,924 baptisms in 1884, 25,607 members, 399 schools, 10,404 pupils; Assam, 7 stations, 19 missionaries, 29 native preachers, 30 churches, 46 baptisms in 1884, 1,731 members, 62 schools, 1,247 pupils; Telugus (India), 12 stations, 40 missionaries, 154 native preachers, 42 churches, 1,556 baptisms in 1884, 26,396 members, 300 schools, 4,898 pupils; China, 6 stations, 27 missionaries, 58 native preachers, 17 churches, 103 baptisms in 1884, 1,411 members, 12 schools, 217 pupils; Japan, 4 stations, 17 missionaries, 25 native preachers, 7 churches, 109 baptisms in 1884, 367 members, 6 schools, 279 pupils; Africa, 8 stations, 22 missionaries. Total, 231 missionaries, 791 native preachers, 588 churches, 3,738 baptisms in 1884, 55,941 members, 785 schools, 17,045 pupils. In Europe, 929 ministers, 572 churches, 6,776 baptisms, 61,550 members. The appropriations of the American Baptist Missionary Union for the year ending March 31, 1885, were \$383,288.41.

General summary of all the foreign missions of the Baptists: 231 missionaries, 1,720 native pastors and helpers, 1,160 churches, 10,514 baptisms in 1884, 117,491 members [There is a problem with the numbers and some include Europe and others do not - aal].

The Foreign Mission Board of the Southern Baptist Convention maintained missions in China, Africa, Italy, South America, and Mexico, with 95 missionaries, and native assistants. Income (1885), \$86,625.97.

[*Schaff-Herzog Encyclopaedia of Religious Knowledge*. Vol. 1, Third Edition Revised and Enlarged, 1894 (1882); New York: NY, FUNK & WAGNALLS COMPANY. Edited from the article by Howard Osgood. Pages 210, 211].

The London BAPTIST CONFESSION of FAITH of 1689

WITH SCRIPTURE PROOFS

Put forth by the Elders and Brethren of many Congregations of Christians
(baptized upon profession of their faith) in London and the Country.

*...for with the heart man believes, resulting in righteousness, and
with the mouth he confesses, resulting in salvation [ROM 10:10].*

CHAPTER TITLES

01. Of the Holy Scriptures
02. Of God and the Holy Trinity
03. Of God's Decree
04. Of Creation
05. Of Divine Providence
06. Of the Fall of Man, of Sin, & the Punishment thereof
07. Of God's **Promise** [instead of Decree - aal]
08. Of Christ the Mediator
09. Of Free Will
10. Of Effectual Calling
11. Of **Righteousness** [instead of Justification - aal]
12. Of Adoption
13. Of **Holiness** [instead of Sanctification - aal]
14. Of Saving Faith
15. Of Repentance unto Life and Salvation
16. Of Good Works
17. Of the Perseverance of the Saints
18. Of the Assurance of Grace and Salvation
19. Of the Law of God
20. Of the Gospel and the Extent of Grace thereof
21. Of Christian Liberty and Liberty of Conscience
22. Of Religious Worship — the Sabbath and **SUNDAY**
23. Of Lawful Oaths and Vows
24. Of the Civil Magistrate
25. Of Marriage
26. Of the Church
27. Of the Fellowship of the Saints
28. Of Baptism and the Lord's Supper
29. Of Baptism
30. Of the Lord's Supper
31. Of the State of Man after Death, and of the Resurrection of the Dead
32. Of the Last Judgment

CHAPTER 1 OF THE HOLY SCRIPTURES

1. The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience [2TI 3:15-17; ISA 8:20; LUK 16:29, 31; EPH 2:20], although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God and His will which is necessary to salvation [ROM 1:19-21, 2:14, 15; PSA 19:1-3]. Therefore it pleased the Lord at various times and in different ways to reveal Himself, and to declare His will unto His church [HEB 1:1]; and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which makes the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto His people being now completed [PRO 22:19-21; ROM 15:4; 2PE 1:19, 20].

2. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old & New Testaments, which are these:

OF THE OLD TESTAMENT

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

OF THE NEW TESTAMENT

Matthew	Ephesians	Hebrews
Mark	Philippians	James
Luke	Colossians	1st Peter
John	1st Thessalonians	2nd Peter
Acts	2nd Thessalonians	1st John
Romans	1st Timothy	2nd John
1st Corinthians	2nd Timothy	3rd John

2nd Corinthians	Titus	Jude
Galatians	Philemon	Revelation

All of which are given by the inspiration of God, to be the rule of faith and life [2TI 3:16].

3. The books commonly called Apocrypha, NOT BEING OF DIVINE INSPIRATION, ARE NO PART OF THE CANON OR RULE OF THE SCRIPTURE, AND, THEREFORE, ARE OF NO AUTHORITY TO THE CHURCH OF GOD, NOR TO BE ANY OTHERWISE APPROVED OR MADE USE OF THAN OTHER HUMAN WRITINGS [LUK 24:27, 44; ROM 3:2].

4. The authority of the Holy Scripture, for which it ought to be believed, depends not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; therefore it is to be received because it is the Word of God [2PE 1:19-21; 2TI 3:16; 2TH 2:13; 1JO 5:9].

5. We may be moved and induced by the testimony of the church of God to a high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it does abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts [JOH 16:13, 14; 1CO 2:10-12; 1JO 2:20, 27].

6. The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men [2TI 3:15-17; GAL 1:8, 9]. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word [JOH 6:45; 1CO 2:9-12], and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed [1CO 11:13, 14; 14:26, 40].

7. All things in Scripture are not alike plain in themselves, nor alike clear unto all [2PE 3:16]; yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them [PSA 19:7; 119:130].

8. The Old Testament in Hebrew (which was the native language of the people of God of old) [ROM 3:2], [**ARAMAIC PARTS of the OT: GEN 31:47** [2 words - **שְׁהִדוּתָא**; **EZR 4:8-6:18; 7:12-26; JER 10:11; DAN 2:4b-7:28. ARAMAIC is used for those parts dealing mostly with the foreign nations and HEBREW for the parts dealing mostly with the Kingdom of God** - aal] and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by His singular care and providence kept **pure** [- ? aal] in all ages, are therefore authentic [true - aal]; so as in all controversies of religion, the church is finally to appeal to them [ISA 8:20]. **But because these original tongues are not known to all the people of God, who have a right to, and interest in the Scriptures, and are commanded in the fear of God to read [ACT 15:15], and search them [JOH 5:39], therefore they are to be translated into the common language of every nation to which they come [1CO 14:6, 9, 11, 12, 24, 28], that the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner, and through patience and comfort of the Scriptures may have hope [COL 3:16].**

9. **The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which are not many, but one [true meaning - aal]), it must be searched by other places that speak more clearly [2PE 1:20, 21; ACT 15:15, 16].**

10. **The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved [MAT 22:29, 31, 32; EPH 2:20; ACT 28:23].**

CHAPTER 2 OF GOD AND OF THE HOLY TRINITY

1. The Lord our God is but one only living and true God [1CO 8:4, 6; DEU 6:4]; whose subsistence is in and of Himself [JER 10:10; ISA 48:12], infinite in being and perfection; whose essence cannot be comprehended by any but Himself [EXO 3:14]; a most pure spirit [JOH 4:24], invisible, without body, parts, or passions, who only has immortality, dwelling in the light which no man can approach unto [1TI 1:17; DEU 4:15, 16]; who is immutable [MAL 3:6], immense [1KI 8:27; JER 23:23], eternal [PSA 90:2], incomprehensible, almighty [GEN 17:1], every way infinite, most holy [ISA 6:3], most wise, most free, most absolute; working all things according to the counsel of His own immutable and most righteous will [PSA 115:3; ISA 46:10], for His own glory [PRO 16:4; ROM 11:36]; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of those who diligently seek Him [EXO 34:6, 7; HEB 11:6], and while most just and terrible in His judgments [NEH 9:32, 33], hating all sin [PSA 5:5, 6], and Who will by no means clear the guilty [EXO 34:7; NAH 1:2, 3].

2. God, having all life [JOH 5:26], glory [PSA 148:13], goodness [PSA 119:68], blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He has made, nor deriving any glory from them [JOB 22:2, 3], but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of Whom, through Whom, and to Whom are all things [ROM 11:34-36], and He has most sovereign dominion over all creatures, to do by them, for them, or upon them, whatever Himself pleases [DAN 4:25, 34, 35]; in His sight all things are open and manifest [HEB 4:13], His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain [EZE 11:5; ACT 15:18]; He is most holy in all His counsels, in all His works [PSA 145:17], and in all His commands; to Him is due from angels and men, whatever worship [REV 5:12-14], service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

3. In this divine and infinite Being there are three subsistences, the Father, the Word or Son and Holy Spirit [1JO 5:7; MAT 28:19; 2CO 13:14], of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided [EXO 3:14; JOH 14:11; 1CO 8:6]: the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father [JOH 1:14, 18]; the Holy Spirit proceeding from the Father and the Son [JOH 15:26; GAL 4:6]; all infinite, without beginning, therefore but one God, who is not to be divided in nature and

being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

CHAPTER 3 OF GOD'S DECREE

[Please see APPENDIX 1 - "First, With reference to Chapter III" - aal]

1. God has decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatever comes to pass [ISA 46:10; EPH 1:11; HEB 6:17; ROM 9:15, 18]; yet so as thereby is God neither the author of sin nor has fellowship with any therein [JAM 1:13; 1JO 1:5]; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established [ACT 4:27, 28; JOH 19:11]; in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree [NUM 23:19; EPH 1:3-5].

2. Although God knows whatever may or can come to pass, upon all supposed conditions [ACT 15:18], yet has He not decreed anything, because He foresaw it as future, or as that which would come to pass upon such conditions [ROM 9:11, 13, 16, 18].

3. By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or foreordained to eternal life through Jesus Christ [1TI. 5:21; MAT 25:34], to the praise of His glorious grace [EPH 1:5, 6]; others being left to act in their sin to their just condemnation, to the praise of His glorious justice [ROM 9:22, 23; JUD 1:4].

4. These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished [2TI 2:19; JOH 13:18].

5. Those of mankind who are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, has chosen in Christ unto everlasting glory, out of His mere free grace and love [EPH 1:4, 9, 11; ROM 8:30; 1TI 1:9; 1TH 5:9], without any other thing in the creature as a condition or cause moving Him thereunto [ROM 9:13, 16; EPH 2:5, 12].

6. As God has appointed the elect unto glory, so He has, by the eternal and most free purpose of His will, foreordained all the means thereunto [1PE 1:2; 2TH 2:13]; wherefore they who are elected, being fallen in

Adam, are redeemed by Christ [1TH 5:9, 10], are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified [ROM 8:30; 2TH 2:13], and kept by His power through faith unto salvation [1PE 1:5]; neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only [JOH 10:26, 17:9, 6:64].

7. The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election [1TH 1:4, 5; 2PE 1:10]; so shall this doctrine afford matter of praise [EPH 1:6; ROM 11:33], reverence, and admiration of God, and of humility [ROM 11:5, 6, 20], diligence, and abundant consolation to all that sincerely obey the gospel [LUK 10:20].

CHAPTER 4 OF CREATION

1. In the beginning it pleased God the Father, Son and Holy Spirit [1JO 1:2, 3; HEB 1:2; JOB 26:13], for the manifestation of the glory of His eternal power [ROM 1:20], wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good [COL 1:16; GEN 1:31].

2. After God had made all other creatures, He created man, male and female [GEN 1:27], with reasonable and immortal souls [GEN 2:7], rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness [ECC 7:29; GEN 1:26]; having the law of God written in their hearts [ROM 2:14, 15], and power to fulfill it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change [GEN 3:6].

3. Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil [GEN 2:17], which while they kept, they were happy in their communion with God, and had dominion over the creatures [GEN 1:26, 28].

CHAPTER 5 OF DIVINE PROVIDENCE

1. God the good Creator of all things, in His infinite power and wisdom does uphold, direct, dispose, and govern all creatures and things [HEB 1:3; JOB 38:11; ISA 46:10, 11; PSA 135:6], from the greatest even to the

least [MAT 10:29-31], by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge, [contradictory terminology here and since God is sovereign it MUST be understood in the light of His sovereignty and **explained in section 4. following** - aal] and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy [EPH 1:11].

2. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly [ACT 2:23]; so that there is not anything befalls any by chance, or without His providence [PRO 16:33]; yet by the same providence He ordered them to fall out according to the nature of second causes, either necessarily, freely, or contingently [GEN 8:22].

3. God, in His ordinary providence makes use of means [ACT 27:31, 44; ISA 55:10, 11], yet is free to work without [HOS 1:7], above [ROM 4:19-21] and against them [DAN 3:27] at His pleasure.

4. **The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extends itself even to the first fall, and all other sinful actions both of angels and men** [ROM 11:32-34; 2SA 24:1; 1CH 21:1]; **and that not by a bare permission, which also He most wisely and powerfully binds, and otherwise orders and governs** [2KI 19:28; PSA 76:10], **in a manifold dispensation to His most holy ends** [GEN 1:20; ISA 10:6, 7, 12]; **yet so, as the sinfulness of their act proceeds only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin** [PSA 1:21; 1JO 2:16].

5. The most wise, righteous, and gracious God does often times leave for a season His own children to manifold temptations and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon Himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends [2CH 32:25, 26, 31; 2CO 12:7-9]. So that **whatever befalls any of His elect is by His appointment, for His glory, and their good** [ROM 8:28].

6. As for those wicked and ungodly men whom God, as the righteous judge, for former sin does blind and harden [ROM 1:24-26, 28, 11:7, 8];

from them He not only withholds His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts [DEU 29:4]; but sometimes also withdraws the gifts which they had [MAT 13:12], and exposes them to such objects as their corruption makes occasion of sin [DEU 2:30; 2KI 8:12, 13]; and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan [PSA 81:11, 12; 2TH 2:10-12], whereby it comes to pass that they harden themselves, under those means which God uses for the softening of others [EXO 8:15, 32; ISA 6:9, 10; 1PE 2:7, 8].

7. As the providence of God does in general reach to all creatures, so after a more special manner it takes care of His church, and disposes of all things to the good thereof [1TI 4:10; AMO 9:8, 9; ISA 43:3-5].

CHAPTER 6 OF THE FALL OF MAN, OF SIN & THE PUNISHMENT THEREOF

1. Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breaking thereof [GEN 2:16, 17], yet he did not long abide in this honor; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given to them, in eating the forbidden fruit [GEN 3:12, 13; 2CO 11:3], which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

2. Our first parents, by this sin, fell from their original righteousness and communion with God, **and we in them whereby death came upon all** [ROM 3:23]: all becoming dead in sin [ROM 5:12 ff.], and wholly defiled in all the faculties and parts of soul and body [TIT 1:15; GEN 6:5; JER 17:9; ROM 3:10-19].

3. **THEY BEING THE ROOT**, and by God's appointment, standing in the room and stead of all mankind, **the guilt of the sin was imputed** [They are inconsistent in the use of words. The whole paragraph is Tradution or Augustinian. **Please see APPENDIX 2 - aal**], **and conveyed corrupted nature to all their posterity descending from them by ordinary generation** [ROM 5:12-19; 1CO. 15:21, 22, 45, 49], **being now conceived in sin** [PSA 51:5; JOB 14:4], **and by nature children of wrath** [EPH 2:3], **the servants of sin, the subjects of death** [ROM 6:20; 5:12], **and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free** [HEB 2:14, 15; 1TH 1:10].

4. From this original corruption; whereby we are utterly unfit, disabled, and made opposite to all good and wholly inclined to all evil [ROM 8:7; COL 1:21]; do proceed all sins [JAM 1:14, 15; MAT 15:19].

5. The corruption of nature, during this life, does remain in those who are regenerated [ROM 7:18, 23; ECC 7:20; 1JO 1:8]; and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof [or **actions there from** - aal], are truly and properly sin [ROM 7:23-25; GAL 5:17].

CHAPTER 7 OF GOD'S PROMISE [instead of Covenant - aal]

1. The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He has been pleased to express by way of **promise** [LUK 17:10; JOB 35:7, 8].

2. Moreover, man having brought himself under the curse of the law by his fall, it pleased the Lord to make a promise of grace [GEN 2:17; GAL 3:10; ROM 3:20, 21], wherein He freely offers unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved [ROM 8:3; JOH 3:16]; and **promising** to give unto all those who are ordained unto eternal life, His Holy Spirit, to make them willing and able to believe [EZE 36:26, 27; JOH 6:44, 45; PSA 110:3].

3. This **promise**

[BEGIN NOTE - COVENANTS are made between equals, *i. e.* a proposed covenant (agreement) may be eventually agreed to or rejected by the parties involved. **PROMISES** are made to equals **or** unequals (God ALONE is able always to keep His promise **AND** He WILL always keep His promise). DECREES are made to subjects, *i. e.* by one who has authority over the one the decree applies to with the authority and power to bring it to pass. **The word "covenant" (EXCEPT between equals) as used in this Confession is really a "promise" AND is confirmed as such by the second phrase, as well as by the TIT 1:2 reference below** (see also the phrase having the reference HEB 5:5 in chapter 8, section 3) **AND ABSOLUTELY CONFIRMED IN CHAPTER 11, Sections 4 and 6 END NOTE**
- aal]

is revealed in the gospel; first of all to Adam in the **promise** of salvation by the *seed of the woman* [GEN 3:15], and afterwards by farther steps, until the full discovery thereof was completed in the New Testament [HEB 1:1]; and it is founded in that eternal promise that was between the Father and the Son about the redemption of the elect [1TI 1:9; **TIT 1:2**]; and it is alone by the grace of this **promise** that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency [HEB 11:6, 13; ROM 4:1, 2; ACT 4:12; JOH 8:56].

CHAPTER 8 OF CHRIST THE MEDIATOR

1. It pleased God, in His eternal purpose, to **choose and ordain** [simply **send** would be putting it in Scripture terminology - See JOH 17:18 and frequently in our Lord's words - aal] the Lord Jesus, His only begotten Son, according to the [**assumed** - aal] **covenant** made between them both, to be the mediator between God and man [ISA 42:1; 1PE 1:19, 20]; the prophet [ACT 3:22], priest [HEB 5:5, 6], and king [PSA 2:6; LUK 1:33]; head and savior of the church [EPH 1:22, 23], the heir of all things [HEB 1:2], and judge of the world [ACT 17:31]; unto whom He did from all eternity give a people to be His seed and to be by Him in time redeemed, called, made righteous, made holy, and glorified [ISA 53:10; JOH 17:6; ROM 8:30].

2. **The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him Who made the world, Who upholds and governs all things He has made, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and common infirmities of it [JOH 1:14; GAL 4:4], yet without sin [ROM 8:3; HEB 2:14, 16, 17; 4:15]; being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures [MAT 1:22, 23]; so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man [LUK 1:27, 31, 35; ROM 9:5; 1TI 2:5].**

3. **The Lord Jesus, in His human nature thus united to the divine, in the person of the Son, was holy and anointed with the Holy Spirit above measure [PSA 45:7; ACT 10:38; JOH 3:34], having in Him all the treasures of wisdom and knowledge [COL 2:3]; in Whom it pleased the Father that all fullness should dwell [COL 1:19], to the end that being holy, harmless, undefiled [HEB 7:26], and full of grace and truth [JOH 1:14], He might be thoroughly prepared to execute the office of Mediator and Surety [HEB 7:22]; which office He took not upon Himself, but was thereunto called by His Father [HEB 5:5]; Who also put all power and judgement in His hand, and gave Him commandment to execute the same [JOH 5:22, 27; MAT 28:18; ACT 2:36].**

4. **This office the Lord Jesus did most willingly undertake [PSA 40:7, 8; HEB 10:5-10; JOH 10:18], which that He might discharge He was made under the law [GAL 4:4; MAT 3:15], and did perfectly fulfill it, and underwent the punishment due to us, which we should have borne and suffered [GAL 3:13; ISA 53:6; 1PE 3:18], being made sin and a curse for us [2CO 5:21]; enduring most grievous sorrows in His soul, and most painful sufferings in His body [MAT 26:37, 38; 27:46 LUK 22:44]; was crucified, and died, and remained in the state of the dead, yet saw no corruption [ACT 13:37]: on the third day He rose from the dead [1CO. 15:3, 4] with the same body in which He suffered [JOH 20:25, 27], with which He also ascended into Heaven [ACT 1:9-11], and there sits at the right hand of His Father making intercession [ROM 8:34; HEB 9:24], and shall return to judge men and angels AT THE END OF THE WORLD [ACT 10:42; ROM 14:9, 10; ACT 1:11; 2PE 2:4].**

5. The Lord Jesus, by His perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up to God, has fully satisfied the justice of God [HEB 9:14, 10:14; ROM 3:25, 26], procured reconciliation, and purchased an everlasting inheritance in the Kingdom of Heaven [or **God** - aal], for all those whom the Father has given unto Him [JOH 17:2; HEB 9:15].

6. **Although the price of redemption was not actually paid by Christ until after His incarnation, yet the virtue, efficacy, and benefit thereof were given to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed Who should bruise the serpent's head [1CO 4:10; HEB 4:2; 1PE 1:10, 11]; and the Lamb slain from the foundation of the world [REV 13:8], being *the same yesterday, and today and for ever* [HEB 13:8].**

7. Christ, in the work of mediation, acts according to both natures, by each nature doing that which is proper to itself [JOH 10:17, 18; 1PE 3:18; HEB 9:14]; yet by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture, attributed to the person denominated by the other nature [JOH 3:13; ACT 20:28].

8. To all those for whom Christ has obtained eternal redemption, He does certainly and effectually give the same [JOH 6:37, 39; 10:15, 16, 27, 28; ROM 5:10], making intercession for them [1JO 2:1; ROM 8:34]; uniting them to Himself by His Spirit, revealing to them, in and by His Word, the mystery of salvation, persuading them to believe and obey [JOH 15:15; 17:6; EPH 1:9; 1JO 5:20], governing their hearts by His Word and Spirit [ROM 8:9, 14], and overcoming all their enemies by His almighty power and wisdom [PSA 110:1; 1CO. 15:25, 26], in such manner and ways as are most in agreement with His wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it [JOH 3:8; EPH 1:8].

9. This office of mediator between God and man is proper only to Christ, Who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof, transferred from Him to any other [1TI 2:5].

10. This number and order of offices is necessary; for in respect of our ignorance, we stand in need of His prophetic office [JOH 1:18]; and in respect of our alienation from God, and imperfection of the best of our services, we need His priestly office to reconcile us and present us acceptable unto God [COL 1:21; GAL 5:17]; and in respect to our opposition to and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need His kingly office to convince, subdue, draw, uphold, deliver, and preserve us to His heavenly Kingdom [JOH 16:8 - [this first reference is to the work of the Holy Spirit rather than that of Christ - aal]; PSA 110:3; LUK 1:74, 75].

CHAPTER 9 OF FREE WILL

1. God has 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 [MAT 17:12; JAM 1:14; DEU 30:19].

2. Man, in his state of innocency, had freedom and power to will and to do that which was good and well-pleasing to God [ECC 7:29], but yet was unstable, so that he might fall from it [GEN 3:6].

3. **Man, by his fall into a state of sin, has wholly lost all ability of will to any spiritual good accompanying salvation [ROM 5:6, 8:7]; so as a natural man, being altogether opposed to that good, and dead in sin [EPH 2:1, 5], is not able by his own strength to convert himself, or to prepare himself thereunto [TIT 3:3-5; JOH 6:44].**

4. **When God converts a sinner, and translates him into the state of grace, He frees him from his NATURAL bondage under sin [COL 1:13; JOH 8:36], and by His grace alone enables him freely to will and to do that which is spiritually good [PHI 2:13]; yet so as that by reason of his remaining corruption, he does not perfectly, nor only will, that which is good, but does also will that which is evil [ROM 7:15, 18, 19, 21, 23].**

5. **THIS WILL OF MAN IS MADE PERFECTLY AND IMMUTABLY FREE TO GOOD ALONE IN THE STATE OF GLORY ONLY** [EPH 4:13].

CHAPTER 10 OF EFFECTUAL CALLING

1. **Those whom God has predestinated unto life, He is pleased in His appointed, and accepted time, effectually to call** [ROM 8:30, 11:7; EPH 1:10, 11; 2TH 2:13, 14], **by His Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ** [EPH 2:1-6]; **enlightening their minds spiritually and savingly to understand the things of God** [ACT 26:18; EPH 1:17, 18]; **taking away their heart of stone, and giving to them a heart of flesh** [EZE 36:26]; **renewing their wills, and by His almighty power determining them to that which is good, and effectually drawing them to Jesus Christ** [DEU 30:6; EZE 36:27; EPH 1:19]; **yet so as they come most freely, being made willing by His grace** [PSA 110:3; SON 1:4].

2. **This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature** [1TI 1:9; EPH 2:8], **being wholly passive therein, being dead in sins and trespasses, until being made alive and renewed by the Holy Spirit** [1CO 2:14; **EPH 2:5**; JOH 5:25]; **he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead** [EPH 1:19, 20].

3. Elect infants

[Please see APPENDIX 1 - "Second, With reference to Chapter X, Section 3"; ALSO SEE APPENDIX 2 - "Infants and Salvation" - aal]

dying in infancy are regenerated and saved by Christ through the Spirit [References given are not relevant to the topic and therefore omitted - aal]; who works when, and where, and how He pleases [Reference given is not relevant to the topic and therefore omitted - aal]; so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word [No reference given - aal].

4. Others **NOT** elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit [MAT 22:14, 13:20, 21; HEB 6:4, 5], yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved [JOH 6:44, 45, 65; 1JO 2:24, 25]: much less can men who do not receive the Christian religion be saved; be they ever so diligent to frame their lives according to the light of nature and the law of that religion they do profess [ACT 4:12; JOH 4:22; 17:3].

CHAPTER 11

OF RIGHTEOUSNESS [instead of Justification - aal]

[The word righteous is used in the same way that salvation is, i.e. having a beginning, progression and final completion.
THE IDEA OF SOME KIND OF VAGUE "DECLARED"
JUSTIFICATION OR RIGHTEOUSNESS IS NOT BIBLICAL.
RIGHTEOUSNESS IS JUST AS REAL AS SALVATION - aal]

1. **Those whom God effectually calls, he also freely makes righteous** [ROM 3:24, 8:30], **not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous** [ROM 4:5-8, EPH 1:7]; not for anything wrought in them, or done by them, but for Christ's sake alone [1CO 1:30, 31, ROM 5:17-19]; not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their **righteousness**; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole **righteousness by faith** [PHI 3:8, 9; EPH 2:8-10], which faith they have not of themselves; it is the gift of God [JOH 1:12, ROM 5:17].

2. **Faith thus receiving and resting on Christ and His righteousness, is alone the instrument of their righteousness** [ROM 3:28]; yet is not alone in the person made righteous, but is ever accompanied with all

other saving graces, and is no dead faith, but works by love [GAL 5:6, JAM 2:17, 22, 26].

3. Christ, by his obedience and death, did fully discharge the debt of all those who are made righteous; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due to them, make a proper, real, and full satisfaction to God's righteousness in their behalf [HEB 10:14; 1PE 1:18, 19; ISA 53:5, 6]; yet, in as much as He was given by the Father for them, and His obedience and satisfaction accepted in their stead, and both freely, not for anything in them [ROM 8:32; 2CO 5:21], their righteousness is only of free grace, that both the **exact righteousness** and rich grace of God might be glorified in the righteousness of sinners [ROM 3:26; EPH 1:6, 7; 2:7].

4. **God did from all eternity decree to make righteous all the elect** [GAL 3:8, 1PE 1:2, 1TI 2:6], **and Christ did in the fullness of time die for their sins, and rise again for their righteousness** [ROM 4:25]; **nevertheless, they are not made righteous personally, until the Holy Spirit in time does actually apply Christ to them** [COL 1:21, 22, TIT 3:4-7].

5. **God continues to forgive the sins of those who are made righteous** [MAT 6:12, 1JO 1:7, 9], **and although they can never fall from the state of righteousness** [JOH 10:28], **yet they may, by their sins, fall under God's fatherly displeasure** [PSA 89:31-33]; **and in that condition they usually do not have the light of His countenance restored to them, until they humble themselves, beg pardon, and renew their faith and repentance** [PSA 32:5; 51:1-19; MAT 26:75].

6. **THE RIGHTEOUSNESS OF BELIEVERS UNDER THE OLD TESTAMENT WAS, IN ALL THESE RESPECTS, ONE AND THE SAME WITH THE RIGHTEOUSNESS OF BELIEVERS UNDER THE NEW TESTAMENT** [GAL 3:9; ROM 4:22-24].

CHAPTER 12 OF ADOPTION

All those who are made righteous, God conferred, in and for the sake of His only Son Jesus Christ, to make partakers of the grace of adoption [EPH 1:5; GAL 4:4, 5], **by which they are taken into the number, and enjoy the liberties and privileges of the children of God** [JOH 1:12; ROM 8:17], **have His name put on them** [2CO 6:18; REV 3:12], **receive the spirit of adoption** [ROM 8:15], **have access to the throne of grace with boldness, are enabled to cry Abba, Father** [GAL

4:6; EPH 2:18], **are pitied** [PSA 103:13], **protected** [PRO 14:26; 1PE 5:7], **provided for** [HEB 12:6], **and chastened by Him as by a Father** [ISA 54:8, 9], **yet never cast off** [LAM 3:31], **but sealed to the day of redemption** [EPH 4:30], **and inherit the promises as heirs of everlasting salvation** [HEB 1:14; 6:12].

CHAPTER 13 **OF HOLINESS** [Instead of Sanctification - aal]

1. Those who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, **are also further made holy, really and personally** [ACT 20:32; ROM 6:5, 6], **through the same virtue, by His Word and Spirit dwelling in them** [JOH 17:17; EPH 3:16-19; 1TH 5:21-23]; **the dominion of the whole body of sin is destroyed** [ROM 6:14], **and the several perverted desires of it are more and more weakened and mortified** [GAL 5:24], **and they more and more made alive and strengthened in all saving graces** [COL 1:11], **TO THE PRACTICE OF ALL TRUE HOLINESS, WITHOUT WHICH NO MAN SHALL SEE THE LORD** [2CO 7:1; HEB 12:14].

2. **This holiness is throughout the whole man** [1TH 5:23], **yet imperfect in this life; there abides still some remnants of corruption in every part** [ROM 7:18, 23], **wherfrom arises a continual and irreconcilable war; the flesh warring against the Spirit, and the Spirit against the flesh** [GAL 5:17; 1PE 2:11].

3. In which war, although the remaining corruption for a time may much prevail [ROM 7:23], yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate does overcome [ROM 6:14]; and so the saints grow in grace, perfecting holiness in the fear of God, pressing after a heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word has prescribed to them [EPH 4:15, 16; 2CO 3:18; 7:1].

CHAPTER 14 **OF SAVING FAITH**

1. **The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts** [2CO 4:13; EPH 2:8], **and is done through the ministry of the Word** [ROM 10:14, 17]; by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened [LUK 17:5; 1PE 2:2; ACT 20:32].

2. **By this faith a Christian believes to be true whatever is revealed in the Word for the authority of God Himself [ACT 24:14], and also understands an excellency therein above all other writings and all things in the world [PSA 19:7-10; 69:72], as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth consequently believed [1TI 1:12]; and also act differently upon that which each particular passage thereof contains; yielding obedience to the commands [JOH 15:14], trembling at the threatenings [ISA 66:2], and embracing the promises of God for this life and that which is to come [HEB 11:13]; but the principle act of saving faith have immediate relation to Christ, accepting, receiving, and resting upon Him alone for righteousness, holiness, and eternal life, by virtue of the **Promise** of grace [JOH 1:12; ACT 15:11; 16:31; GAL 2:20].**

3. **This faith, although it be in different stages, and may be weak or strong [HEB 5:13, 14; MAT 6:30; ROM 4:19, 20], yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary [professors - aal] believers [2PE 1:1]; and therefore, though it may be many times assailed and weakened, yet it gets the victory [EPH 6:16; 1JO 5:4, 5], growing up in many to the attainment of a full assurance through Christ [HEB 6:11, 12; COL 2:2], who is both the author and finisher of our faith [HEB 12:2].**

CHAPTER 15 OF REPENTANCE UNTO LIFE AND SALVATION

1. Such of the elect that are converted later in life, having sometime lived in the state of nature [**the natural man** - aal], and therein served divers pleasures, God in their effectual calling gives them repentance to life [TIT 3:2-5].

2. **Whereas there is none who does good and does not sin [ECC 7:20], and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalence of temptation, fall in to great sins; God has, in the promise of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation [LUK 22:31, 32].**

3. This saving repentance is a grace or teaching of the Scriptures [ZEC 12:10; ACT 11:18], whereby a person, being by the Holy Spirit made sensible of the many evils of his sin, does, by faith in Christ, humble himself for it with godly sorrow, hatred of it [EZE 36:31; 2CO 7:11],

praying for pardon and strength of grace, with a purpose and endeavor, by supplies of the Spirit, to walk before God unto all well-pleasing in all things [PSA 119:6, 128].

4. **As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the actions thereof, so it is every man's duty to repent of his particular known sins specifically** [LUK 19:8; 1TI 1:13, 15].

5. **Such is the provision which God has made through Christ in the promise of grace for the preservation of believers unto salvation, that although there is no sin so small but it deserves damnation [ROM 6:23], yet there is no sin so great that it shall bring damnation to those who repent** [ISA 1:16-18, 55:7], **which makes the constant preaching of repentance necessary.**

CHAPTER 16 OF GOOD WORKS

1. **Good works are only such as God has commanded in His Holy Word** [MIC 6:8; HEB 13:21], **and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretense of good intentions** [MAT 15:9; ISA 29:13].

2. **These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith** [JAM 2:18, 22]; and by them believers manifest their thankfulness [PSA 116:12, 13], strengthen their assurance [1JO 2:3, 5; 2PE 1:5-11], edify their brethren, adorn the profession of the gospel [MAT 5:16], stop the mouths of the adversaries, and glorify God [1TI 6:1; 1PE 2:15; PHI 1:11], whose workmanship they are, created in Christ Jesus thereunto [EPH 2:10], that having their fruit unto holiness they may have the end eternal life [ROM 6:22].

3. **Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ** [JOH 15:4, 5]; and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them and to will and to do of His good pleasure [2CO 3:5; PHI 2:13]; yet they are not bound to perform any duty, **unless upon a special moving of the Spirit**, but they ought to be diligent in stirring up the grace of God that is in them [PHI 2:12; HEB 6:11, 12; ISA 64:7].

4. THOSE WHO IN THEIR OBEDIENCE ATTAIN TO THE GREATEST HEIGHT WHICH IS POSSIBLE IN THIS LIFE, ARE SO FAR FROM BEING ABLE TO GAIN MERIT ABOVE DUTY, AND TO DO MORE THAN GOD REQUIRES, AS THAT THEY FALL SHORT OF MUCH WHICH IN DUTY THEY ARE BOUND TO DO [JOB 9:2, 3; GAL 5:17; LUK 17:10].

5. We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins [ROM 3:20; EPH 2:8, 9; ROM 4:6]; BUT WHEN WE HAVE DONE ALL WE CAN, WE HAVE DONE BUT OUR DUTY, AND ARE UNPROFITABLE SERVANTS; and because they are good they proceed from His Spirit [GAL 5:22, 23], and as they are wrought by us they are defiled and mixed with so much sin and imperfection, that they cannot endure the severity of God's punishment [ISA 64:6; PSA 43:2].

6. Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in Him [EPH 1:5; 1PE 1:5]; not as though they were in this life wholly unblamable and unprovable in God's sight, but that He, looking upon them in His Son, is pleased to accept and reward that which is sincere, although accompanied with many sins and imperfections [MAT 25:21, 23; HEB 6:10].

7. Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and to others [2KI 10:30; 1KI 21:27, 29]; yet because they proceed not from a heart purified by faith [GEN 4:5; HEB 11:4, 6], nor are done in a right manner according to the Word [1CO 13:1], nor to a right end — the glory of God [MAT 6:2, 5], they are therefore sinful, and cannot please God, nor make a man prepared to receive the grace from God [AMO 5:21, 22; ROM 9:16; TIT 3:5], and yet their neglect of them is more sinful and displeasing to God [JOB 21:14, 15; MAT 25:41-43].

CHAPTER 17 OF THE PERSEVERANCE OF THE SAINTS

1. **Those whom God has accepted in the beloved, effectually called and sanctified by his Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, from which source He still begets and nourishes in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality** [JOH 10:28, 29; PHI 1:6; 1TI 2:19; 1JO 2:19]; and though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them [PSA 89:31, 32; 1CO 11:32], yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraved upon the palm of his hands, and their names having been written in the book of life from all eternity [MAL 3:6].

2. **This perseverance of the saints DEPENDS NOT UPON THEIR OWN FREE WILL, but upon the immutability of the decree of election** [ROM 8:30, 9:11, 16], **flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him** [ROM 5:9, 10; JOH 14:19], **the promise of God** [HEB 6:17, 18], **the abiding of his Spirit, and the seed of God within them** [1JO 3:9], **and the nature of the promise of grace** [JER 32:40]; **from all which arises also the certainty and infallibility thereof.**

3. **And though they may, through the temptation of Satan and of the world, the prevalence of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein** [MAT 26:70, 72, 74], **whereby they incur God's displeasure and grieve His Holy Spirit** [ISA 64:5, 9; EPH 4:30], **come to have their graces and comforts impaired** [PSA 51:10, 12], **have their hearts hardened, and their consciences wounded** [PSA 32:3, 4], **hurt and scandalize others, and bring temporal judgments upon themselves** [2SA 12:14], **YET shall they renew their repentance and be preserved through faith in Christ Jesus to the end** [LUK 22:32, 61, 62].

CHAPTER 18 OF THE ASSURANCE OF GRACE AND SALVATION

1. Although **temporary** [**professing** - **JOH 2:23-25** - aal] believers and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God and in a state of salvation, which hope of theirs shall perish [JOB 8:13, 14; MAT 7:22, 23]; yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavoring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God [1JO 2:3, 3:14, 18, 19, 21, 24, 5:13], which hope shall never make them ashamed [ROM 5:2, 5].

2. This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith [HEB 6:11, 19], founded on the blood and righteousness of Christ revealed in the Gospel [HEB 6:17, 18]; and also upon the inward evidence of those graces of the Spirit unto which promises are made [2PE 1:4, 5, 10, 11], and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God [ROM 8:15, 16]; and, as a fruit thereof, keeping the heart both humble and holy [1JO 3:1-3].

3. This infallible assurance does not so belong to the essence of faith, but that a true believer may wait long, and struggle with many difficulties before he be partaker of it [ISA 50:10; PSA 88; PSA 77:1-12]; yet being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of means, attain thereunto [1JO 4:13; HEB 6:11, 12]: **and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance** [ROM 5:1, 2, 5; 14:17; PSA 119:32]; — so far is it from inclining men to looseness [ROM 6:1, 2; TIT 2:11, 12, 14].

4. **True believers may have the assurance of their salvation in various ways shaken, diminished, and intermitted; as by negligence in preserving of it** [SON 5:2, 3, 6], **by falling into some special sin which wounds the conscience and grieves the Spirit** [PSA 51:8, 12, 14]; **by some sudden or passionate temptation** [PSA 116:11; 77:7, 8; 31:22], **by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness and to have no light** [PSA 30:7], **yet are they never destitute of the seed of God** [1JO 3:9] **and life of faith** [LUK 22:32], **that love of Christ and the brethren,**

that sincerity of heart and conscience of duty out of which, by the operation of the Spirit, this assurance may in due time be revived [PSA 42:5, 11], and by the which, in the meantime, they are preserved from utter despair [LAM 3:26-31].

CHAPTER 19 OF THE LAW OF GOD

1. God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil [GEN 1:27; ECC 7:29]; by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience [ROM 10:5]; promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it [GAL 3:10, 12].
2. **The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall [ROM 2:14, 15], and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man [DEU 10:4].**
3. **BESIDES THIS LAW, COMMONLY CALLED MORAL, God was pleased to give to the people of Israel CEREMONIAL LAWS, containing several typical ordinances, partly of worship, prefiguring Christ, His graces, actions, sufferings, and benefits [HEB 10:1; COL 2:17]; and partly holding forth various instructions of moral duties [1CO 5:7], ALL CEREMONIAL LAWS BEING APPOINTED ONLY TO THE TIME OF THE SACRIFICIAL DEATH OF CHRIST, ARE, BY JESUS CHRIST THE TRUE MESSIAH AND ONLY LAW-GIVER, WHO WAS FURNISHED WITH POWER FROM THE FATHER FOR THAT PURPOSE ABROGATED AND BROUGHT TO AN END [COL 2:14, 16, 17; EPH 2:14, 16].**
4. To them also He gave various judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; **their general principles only being of modern use [1CO 9:8-10].**
5. **THE MORAL LAW DOES FOR EVER BIND ALL, AS WELL JUSTIFIED PERSONS AS OTHERS, TO THE OBEDIENCE THEREOF [ROM 13:8-10; JAM 2:8, 10-12], and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it [JAM 2:10, 11]; neither does Christ in the Gospel any way dissolve, but much strengthen this obligation [MAT 5:17-19; ROM 3:31].**

6. Although true believers are not under the Law as a **decree** of works, to be thereby made righteous or condemned [ROM 6:14; GAL 2:16; ROM 8:1; 10:4], **YET THE LAW IS OF GREAT USE TO THEM AS WELL AS TO OTHERS, IN THAT AS A RULE OF LIFE, INFORMING THEM OF THE WILL OF GOD AND THEIR DUTY, IT DIRECTS AND BINDS THEM TO WALK ACCORDINGLY; DISCOVERING ALSO THE SINFUL POLLUTION OF THEIR NATURES, HEARTS, AND LIVES, SO AS EXAMINING THEMSELVES THEREBY, THEY MAY COME TO FURTHER CONVICTION OF, HUMILIATION FOR, AND HATRED AGAINST, SIN** [ROM 3:20; 7:7]; together with a clearer sight of the need they have of Christ and the perfection of His obedience; it is likewise of use to the regenerate to restrain their corruption, in that it forbids sin; and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unrelieved rigor thereof. **The promises of it likewise show them God's approval of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a decree of works; so as man's doing good and refraining from evil, because the law encourages to the one and deters from the other, IS NO EVIDENCE OF HIS BEING UNDER THE LAW AND NOT UNDER GRACE** [ROM 6:12-14; 1PE 3:8-13].

7. **Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it** [GAL 3:21], **the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requires to be done** [EZE 36:27].

CHAPTER 20

OF THE GOSPEL AND OF THE EXTENT OF THE GRACE THEREOF

1. The **decree of works** being broken by sin, and made unprofitable unto life, God was pleased to give forth the **promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance** [GEN 3:15]; in this promise the gospel, as to the substance of it, was revealed, and is therein effectual for the conversion and salvation of sinners [REV 13:8].

2. **This promise of Christ, and salvation by Him, is revealed ONLY BY the Word of God** [ROM 1:17]; **NEITHER DO THE WORKS OF CREATION or providence, with the light of nature, make known Christ, or of grace by Him, even so much as in a general or obscure way** [ROM 10:14, 15, 17]; **much less that men destitute of the revelation of Him by the promise or gospel, should be enabled**

thereby to attain saving faith or repentance [PRO 29:18; ISA 25:7; 60:2, 3].

3. The revelation of the gospel to sinners, made in various times and by many ways, with the addition of promises and precepts for the obedience required therein, **AS TO THE NATIONS AND PERSONS TO WHOM IT IS GRANTED, IS MERELY OF THE SOVEREIGN WILL AND GOOD PLEASURE OF GOD** [PSA 147:20; ACT 16:7]; not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever made, or can do so [ROM 1:18-32]; and **therefore in all ages, the preaching of the gospel has been granted unto persons and nations, as to the extent or restriction of it, in great variety, according to the counsel of the will of God.**

4. **Although the gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; YET THAT MEN WHO ARE DEAD IN TRESPASSES MAY BE BORN AGAIN, MADE ALIVE OR REGENERATED, THERE IS MOREOVER NECESSARY AN EFFECTUAL INSUPERABLE WORK OF THE HOLY SPIRIT UPON THE WHOLE SOUL, FOR THE PRODUCING IN THEM A NEW SPIRITUAL LIFE** [PSA 110:3; 1CO 2:14; EPH 1:19, 20; 2:1-5]; **WITHOUT WHICH NO OTHER MEANS WILL EFFECT THEIR CONVERSION UNTO GOD** [JOH 6:44; 2CO 4:4, 6].

CHAPTER 21 OF CHRISTIAN LIBERTY AND LIBERTY OF CONSCIENCE

1. The liberty which Christ has purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the severity and curse of the law [GAL 3:13], and in their being delivered from this present evil world [GAL 1:4], bondage to Satan [ACT 26:18], and dominion of sin [ROM 8:3], from the evil of afflictions [ROM 8:28], the fear and sting of death, the victory of the grave [1CO 15:54-57], and everlasting damnation [2TH 1:10]: as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear [ROM 8:15], but a child-like love and willing mind [LUK 1:73-75; 1JO 4:18]. All which were common also to believers under the law for the substance of them [GAL 3:9, 14]; “but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jews were subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of” [JOH 7:38, 39; HEB 10:19-21].

2. God alone is Lord of the conscience [JAM 4:12; ROM 14:4], and has left it free from the doctrines and commandments of men which are in any thing contrary to His word, or not contained in it [ACT 4:19, 29; 1CO 7:23; MAT 15:9]. So that to believe such doctrines, or obey such commands out of conscience, is to betray true liberty of conscience [COL 2:20, 22, 23]; and the requiring of an implicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also [1CO 3:5; 2CO 1:24].

3. **Those who upon pretence of Christian liberty do practice any sin, or cherish any sinful desire**, as they do thereby pervert the main design of the grace of the gospel to their own destruction [ROM 6:1, 2], **so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives** [GAL 5:13; 2PE 2:18, 21].

CHAPTER 22 OF RELIGIOUS WORSHIP AND THE SABBATH (7th) DAY

1. **The light of nature shows that there is a God, Who has lordship and sovereignty over all; is just, good and does good to all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might** [JER 10:7; MAR 12:33]. **But the only acceptable way of worshipping the true God, is instituted by Himself [DEU 12:32], AND SO LIMITED BY HIS OWN REVEALED WILL, THAT HE MAY NOT BE WORSHIPPED ACCORDING TO THE IMAGINATION AND DEVICES OF MEN, NOR THE SUGGESTIONS OF SATAN, UNDER ANY VISIBLE REPRESENTATIONS, OR ANY OTHER WAY NOT PRESCRIBED IN THE HOLY SCRIPTURES** [EXO 20:4-6].

2. **WORSHIP IS TO BE GIVEN TO GOD THE FATHER, SON, AND HOLY SPIRIT, AND TO HIM ALONE** [MAT 4:9, 10; 28:19; JOH 6:23]; **not to angels, saints, or any other creatures** [ROM 1:25; COL 2:18; REV 19:10]; **and since the fall, NOT without a mediator** [JOH 14:6], **NOR IN THE MEDIATION OF ANY OTHER BUT CHRIST ALONE** [1TI 2:5].

3. **PRAYER, WITH THANKSGIVING**, being one part of natural worship, is by God required of all men [PSA 95:1-7, 65:2]. **But that it may be accepted, it is to be made in the name of the Son** [JOH 14:13, 14], **by the help of the Spirit** [ROM 8:26], **ACCORDING TO HIS WILL** [1JO 5:14]; **with understanding, reverence, humility, fervency, faith, love, and perseverance; AND WHEN WITH OTHERS, IN A KNOWN LANGUAGE** [1CO 14:16, 17].

4. **Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter** [1TI 2:1, 2; 2SA 7:29]; **BUT NOT FOR THE DEAD** [2SA 12:21-23], **nor for those of whom it may be known that they have sinned *the sin unto death*** [1JO 5:16].

5. **The reading of the Scriptures** [1TI 4:13], **preaching, and hearing the Word of God** [1TI 4:2; LUK 8:18], **teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord** [COL 3:16; EPH 5:19]; **as also the administration of baptism** [MAT 28:19, 20], **and the Lord's supper** [1CO 11:26], **are all parts of worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings** [EST 4:16; JOE 2:12], **and thanksgivings, upon special occasions, ought to be used in a holy and worshipful manner** [EXO 15:1-19, PSA 107:1-43].

6. **Neither prayer nor any other part of worship, is now under the gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which direction it is directed; but God is to be worshipped everywhere in spirit and in truth** [JOH 4:21; MAL 1:11; 1TI 2:8]; **as in private families** [ACT 10:2] **daily** [MAT 6:11; PSA 55:17], **and in secret each one by himself** [MAT 6:6]; **so more solemnly in the public assemblies, which are not carelessly nor willfully to be neglected or forsaken, when God by His word or providence calls thereunto** [HEB 10:25; ACT 2:42].

7. As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages, He has particularly appointed **one day in seven for a Sabbath (7th Day) TO BE KEPT HOLY UNTO HIM** [EXO 20:8], **which from the beginning of the world to the resurrection of Christ was the last day of the week, AND FROM THE RESURRECTION OF CHRIST WAS CHANGED INTO THE FIRST DAY OF THE WEEK, WHICH IS CALLED THE LORD'S DAY** [1CO 16:1, 2; ACT 20:7; REV 1:10]: **and is to be continued to the end of the world as the Christian "Sabbath" [DAY OF REST - aal], THE OBSERVATION OF THE LAST DAY OF THE WEEK BEING ABOLISHED.**

8. The **Lord's Day** is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs beforehand, do not only observe a holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations [ISA 58:13; NEH 13:15-22], but are also taken up the whole time in the public and

private exercises of worship to Him, **AND IN THE DUTIES OF NECESSITY AND MERCY** [MAT 12:1-13].

CHAPTER 23 OF LAWFUL OATHS AND VOWS

1. **A lawful oath is a part of worship, wherein the person swearing in truth, righteousness, and judgment, solemnly calls God to witness what he swears** [EXO 20:7; DEU 10:20; JER 4:2], and to judge him according to the truth or falseness thereof [2CH 6:22, 23].
2. The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; **therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred** [MAT 5:34, 37; JAM 5:12]; yet as in a matter of very great importance, for confirmation of truth, and ending all strife, an oath is warranted by the word of God [HEB 6:16; 2CO 1:23]; so a lawful oath being imposed by lawful authority in such matters, ought to be taken [NEH 13:25].
3. **Whoever takes an oath warranted by the word of God, ought duly to consider the seriousness of so solemn an act, and therein to say nothing but what he knows to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns** [LEV 19:12; JER 23:10].
4. **AN OATH IS TO BE TAKEN IN THE PLAIN AND COMMON SENSE OF THE WORDS, WITHOUT EQUIVOCATION OR MENTAL RESERVATION** [PSA 24:4].
5. **A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all care and faithfulness** [PSA 76:11; GEN 28:20-22]; **but popish monastic vows of perpetual single life** [1CO 7:2, 9], **professed poverty** [EPH 4:28], **and strict obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself** [MAT 19:1].

CHAPTER 24 OF THE CIVIL MAGISTRATE

1. **GOD, THE SUPREME LORD AND KING OF ALL THE WORLD, HAS ORDAINED CIVIL MAGISTRATES TO BE UNDER HIM, OVER THE PEOPLE, FOR HIS OWN GLORY AND THE PUBLIC GOOD; AND TO THIS END HAS ARMED THEM WITH THE POWER OF THE SWORD,**

**FOR DEFENSE AND ENCOURAGEMENT OF THOSE WHO DO GOOD,
AND FOR THE PUNISHMENT OF EVIL DOERS** [ROM 13:1-4].

2. It is lawful for Christians to accept and execute the office of a magistrate when called thereunto; in the management whereof, as they ought especially to maintain justice and peace [2SA 23:3; PSA 82:3, 4], according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions [LUK 3:14].

3. Civil magistrates being set up by God for the ends aforesaid; **subjection, IN ALL LAWFUL THINGS [ONLY COMMANDS PROHIBITING OUR WORSHIP OF GOD AND WITNESSING FOR GOD (PUBLICLY AND PRIVATELY) ARE UNLAWFUL AND NOT TO BE OBEYED** - DAN 3:5, 6, 12-18; 6:4, 5, 10, 11; ACT 5:25-30; 40-42; Stephen ACT 6, 7 - aal] **commanded by them, ought to be yielded by us in the Lord**, not only for wrath, but for conscience' sake [ROM 13:5-7; 1PE 2:17]; and we ought to make supplications and prayers for kings and all who are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty [1TI 2:1, 2].

CHAPTER 25
OF MARRIAGE

1. **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** [GEN 2:24; MAL 2:15; MAT 19:5, 6].

2. Marriage was ordained for the mutual help of husband and wife [GEN 2:18], for the increase of mankind with a legitimate issue [GEN 1:28], and the preventing of immoralities [τὰς πορνείας - aal] [1CO 7:2, 9].

3. It is lawful for all sorts of people to marry, who are able with judgment to give their consent [HEB 13:4; 1TI 4:3]; **YET IT IS THE DUTY OF CHRISTIANS TO MARRY IN THE LORD** [1CO 7:39]; **and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain destructive heresy** [NEH 13:25-27; 2CO 6:14-18].

4. **Marriage ought not to be within the degrees of close blood or family relationship, forbidden in the Word** [LEV 18]; **nor can incestuous marriages ever be made lawful, by any law of man or**

consent of parties, so as those persons may live together as man and wife [MAR 6:18; 1CO 5:1].

CHAPTER 26 OF THE CHURCH

1. **The catholic or universal church**, which (with respect to the internal work of the Spirit and truth of grace) **may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fullness of Him Who fills all in all** [HEB 12:23; COL 1:18; EPH 1:10, 22, 23; 5:23, 27, 32].

2. **All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it (not destroying their own profession by any errors over turning the foundation, or unholiness of conduct) are and may be called visible saints** [1CO 1:2; ACT 11:26]; **and of such ought all particular congregations to be constituted** [ROM 1:7; EPH 1:20-22].

3. **The purest churches under Heaven are subject to mixture and error** [1CO 5; REV 2, 3]; **AND SOME HAVE SO DEGENERATED AS TO BECOME NO CHURCHES OF CHRIST, BUT SYNAGOGUES OF SATAN** [REV 18:2; 2TH 2:11, 12]; **nevertheless Christ always has had, and ever shall have a Kingdom in this world, to the end thereof, of such as believe in Him, and make profession of His name** [MAT 16:18; PSA 72:17; 102:28; REV 12:17].

4. **The Lord Jesus Christ is the Head of the church, in Whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner** [COL 1:18; MAT 28:18-20; EPH 4:11, 12]; **NEITHER CAN THE POPE OF ROME IN ANY SENSE BE HEAD THEREOF, BUT IS AN ANTICHRIST, A MAN OF SIN, AND SON OF PERDITION, WHO EXALTS HIMSELF IN THE CHURCH AGAINST CHRIST, AND ALL THAT IS CALLED GOD; WHOM THE LORD SHALL DESTROY WITH THE BRIGHTNESS OF HIS COMING** [2TH 2:2-9; 1JO 2:18].

5. **In the execution of this power wherewith He is so entrusted, the Lord Jesus calls out of the world unto Himself, through the ministry of His Word, by His Spirit, those who are given unto Him by His Father** [JOH 10:16; 12:32], **that they may walk before Him in all the ways of obedience, which He prescribes to them in His Word** [MAT

28:20]. Those thus called, He commands to walk together in particular societies, or local churches, for their mutual edification, and the due performance of worship, which He requires of them in the world [MAT 18:15-20].

6. The members of these churches are saints by calling, visibly manifesting and evidencing (in and by their profession and walking) their obedience unto that call of Christ [ROM 1:7; 1CO 1:2]; and do willingly consent to walk together, according to the appointment of Christ; giving up themselves to the Lord, and to one another, by the will of God, in professed subjection to the ordinances of the Gospel [ACT 2:41, 42; 5:13, 14; 2CO 9:13].

7. To each of these churches therefore gathered, according to His mind declared in His Word, He has given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which He has instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power [MAT 18:17, 18; 1CO 5:4, 5; 5:13, 2CO 2:6-8].

8. A particular church, gathered and completely organized according to the mind of Christ, consists of members and officers out of the members: and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered for that purpose); for the administration of ordinances, carrying out of responsibilities with which He entrusts them or calls them to; to be continued to the end of the world, are bishops or elders (πρεσβυτεροις), and deacons (διακονοις) [ACT 20:17, 28; PHI 1:1].

9. The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the vote of the members of the church itself [ACT 14:23]; and solemnly set apart by prayer with fasting, with imposition of hands of the elders of the church, IF THERE BE ANY BEFORE CONSTITUTED THEREIN [1TI 4:14]; and of a deacon that he be chosen by the like voting, and set apart by prayer, and the like imposition of hands [ACT 6:3, 5, 6].

10. **The work of pastors** [a new word introduced for bishops or elders. See section 8 above - aal] **being constantly to attend the service of Christ, in His churches, in the ministry of the word and prayer, with watching for their souls, as they that must give an account to Him** [ACT 6:4; HEB 13:17]; **it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to provide to them of all their good things according to their ability** [1TI 5:17, 18; GAL 6:6, 7], **so as they may have a comfortable supply, without being themselves entangled in secular affairs** [1TI 2:4]; **and may also be capable of exercising hospitality towards others** [1TI 3:2]; and this is required by the law of nature, and by the express order of our Lord Jesus, Who has ordained that those who preach the Gospel should live of the Gospel [1CO 9:6-14].

11. **Although it be the duty of the bishops or pastors of the churches, to be instant in preaching the word, by way of office, yet the work of preaching the word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it** [ACT 11:19-21; 1PE 4:10, 11].

12. As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also under the censures and government thereof, according to the rule of Christ [1TH 5:14; 2TH 3:6, 14, 15].

13. No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church [how long and what if the congregation does nothing? - aal] [MAT 18:15-17; EPH 4:2, 3].

14. As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ [EPH 6:18; PSA 122:6], in all places, and upon all occasions to further every one within the bounds of their places and callings, in the exercise of their gifts and graces, **so the churches**, when planted by the providence of God, so as they may enjoy opportunity and advantage for it, ought to hold fellowship among themselves, for their peace, increase of love, and mutual edification [ROM 16:1, 2; 3JO 1:8-10].

15. In cases of difficulties or differences, either in point of doctrine or administration, wherein fellowshiping churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned [ACT 15:2, 4, 6, 22, 23, 25]; **howbeit these messengers assembled, are not entrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers** [2CO 1:24; 1JO 4:1].

CHAPTER 27 OF THE FELLOWSHIP OF THE SAINTS

1. All saints that are united to Jesus Christ, their head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory [1JO 1:3; JOH 1:16; PHI 3:10; ROM 6:5, 6]; and, being united to one another in love, they have fellowship in each others gifts and graces [EPH 4:15, 16; 1CO 12:7; 3:21-23], and are obliged to the performance of such duties, public and private, in an orderly way, as to edify to their mutual good, both in the inward and outward man [1TH 5:11, 14; ROM 1:12; 1JO 3:17, 18; GAL 6:10].

2. Saints by profession are bound to maintain a holy fellowship in the worship of God, and in performing such other spiritual services as tend to their mutual edification [HEB 10:24, 25; 3:12, 13]; as also in relieving each other in outward things according to their several abilities, and necessities [ACT 11:29, 30]; which fellowship, according to the rule of the gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families [EPH 6:4], or churches [1CO 12:14-27], **yet, as God offers opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their fellowship one with another as saints, does not take away or infringe the title or propriety which each man has in his goods and possessions** [ACT 5:4; EPH 4:28].

CHAPTER 28 OF BAPTISM AND THE LORD'S SUPPER

1. **Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only lawgiver, to be continued in His church to the end of the world [MAT 28:19, 20; 1CO 11:26].**
2. **These holy appointments are to be administered by those only who are qualified and thereunto called, according to the commission of Christ [! See Chapter 26, Sections 8, 9 There are obviously exceptions - ACT 8:4; 26-40 - aal] [MAT 28:19; 1CO 4:1].**

CHAPTER 29 OF BAPTISM

1. **Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, A SIGN of his fellowship with Him, in His death and resurrection; of His being engrafted into Him [ROM 6:3-5; COL 2:12; GAL 3:27]; of remission of sins [MAR 1:4; ACT 22:16]; and of giving up into God, through Jesus Christ, to live and walk in newness of life [ROM 6:4].**
2. **Those who do actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ, ARE THE ONLY PROPER SUBJECTS OF THIS ORDINANCE [ACT 8:36, 37; 2:41; 8:12; 18:8].**
3. **The outward element to be used in this ordinance is water, wherein the party is to be baptized [immersed or dipped – aal], in the name of the Father, and of the Son, and of the Holy Spirit [MAT 28:19, 20; ACT 8:38].**
4. **Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance [MAT 3:16; JOH 3:23].**

CHAPTER 30 OF THE LORD'S SUPPER

1. **The supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to be observed in His churches, unto the end of the world, for the perpetual remembrance, and showing to all the world the sacrifice of Himself in His death [1CO 11:23-26], confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in Him, their further engagement in, and**

to all duties which they owe to Him; and to be a bond and pledge of their fellowship with Him, and with each other [1CO 10:16, 17, 21].

2. **In this ordinance Christ is not offered up to His Father, nor any sacrifice made at all for remission of sin of the living or dead, BUT only a memorial of that one offering up of Himself by Himself upon the cross, once for all** [HEB 9:25, 26, 28]; and a spiritual offering of all possible praise unto God for the same [1CO 11:24; MAT 26:26, 27]. **So that the sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own sacrifice — THE ONLY PROPITIATION FOR THE SINS OF THE WHOLE WORLD AND MADE EFFECTIVE ONLY TO THE ELECT** [1JO 2:2; MAT 1:21; JOH 6:35, 37-40, 44].

3. The Lord Jesus has, in this ordinance, appointed His ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they taking them also themselves, **to give both to the rest of the believers** [1CO 11:23-26].

4. **The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for worship, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ** [MAT 26:26-28; 15:9, EXO 20:4, 5].

5. The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, **although in terms used figuratively, they are sometimes called by the names of the things they represent, in other words, the body and blood of Christ** [1CO 11:27], **EVEN THOUGH, IN SUBSTANCE AND NATURE, THEY STILL REMAIN TRULY AND ONLY BREAD AND WINE, AS THEY WERE BEFORE** [1CO 11:26-28].

6. **That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone** [ACT 3:21; LUK 14:6, 39], **but even to common sense and reason, overthrows the nature of the ordinance, and has been, and is, the cause of manifold superstitions, yes, of gross idolatries** [1CO 11:24, 25].

7. Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not bodily, but spiritually receive, and feed upon Christ crucified, and all the benefits

of His death; the body and blood of Christ being then not bodily, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses [1CO 10:16; 11:23-26].

8. All ignorant and ungodly persons, as they are unfit to enjoy fellowship with Christ, so are they unworthy of the Lord's table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto [2CO 6:14, 15]; **YES, WHOEVER SHALL RECEIVE UNWORTHILY, IS GUILTY OF THE BODY AND BLOOD OF THE LORD, EATING AND DRINKING JUDGMENT TO THEMSELVES** [1CO 11:29; MAT 7:6].

CHAPTER 31 OF THE STATE OF MAN AFTER DEATH, AND OF THE RESURRECTION OF THE DEAD

1. The bodies of men after death return to dust, and see corruption [GEN 3:19; ACT 13:36]; but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them [ECC 12:7]. 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 [LUK 23:43; 2CO 5:1, 6, 8; PHI 1:23; HEB 12:23]; 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 [JUD 1:6, 7; 1PE 3:19; LUK 16:23, 24]; BESIDES THESE TWO PLACES, FOR SOULS SEPARATED FROM THEIR BODIES, THE SCRIPTURE KNOWS OF NONE.

2. AT THE LAST DAY, such of the saints as are found alive, shall not die, but be changed [1CO 15:51, 52; 1TH 4:17]; and all the dead shall be raised up with the selfsame bodies, and none other [JOB 19:26, 27]; although with different qualities, which shall be united again to their souls forever [1CO 15:42, 43].

3. The bodies of the unjust shall, by the power of Christ, be raised to dishonor; THE BODIES OF THE JUST, BY HIS SPIRIT, UNTO HONOR, AND BE MADE

CONFORMABLE TO HIS OWN GLORIOUS BODY

[ACT 24:15; JOH 5:28, 29; PHI 3:21].

CHAPTER 32 OF THE LAST JUDGMENT

1. **GOD HAS APPOINTED A DAY WHEREIN HE WILL JUDGE THE WORLD IN RIGHTEOUSNESS, BY JESUS CHRIST** [ACT 17:31; JOH 5:22, 27]; **to**

whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged [1CO 6:3; JUD 1:6],

BUT LIKEWISE ALL PERSONS WHO HAVE LIVED UPON THE EARTH SHALL APPEAR BEFORE THE TRIBUNAL OF CHRIST, TO GIVE AN ACCOUNT OF THEIR THOUGHTS, WORDS, AND DEEDS, AND TO RECEIVE ACCORDING TO WHAT THEY HAVE DONE IN THE BODY, WHETHER GOOD OR EVIL

[2CO 5:10; ECC 12:14; MAT 12:36; 25:32-46; ROM 14:10, 12].

2. The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; AND of His justice, in the eternal damnation of the REPROBATE, who are wicked and disobedient [ROM 9:22, 23]; for then shall the righteous go into everlasting life, and receive that fullness of joy and glory with everlasting rewards, in the presence of the Lord; BUT the wicked, who do not know God, and do not obey the gospel of Jesus Christ, shall be cast into everlasting torments [MAT 25:21, 34; 1TI 4:8], and punished with everlasting destruction [NOTE: Chapter 31, Section 1 - but their souls, which neither die nor sleep, having an immortal subsistence (MAT 18:8, 9 - εις το πυρ το αιωνιον and εχοντα βληθηται εις την γεενναν του πυρος) ; MAR 9:43-48)], from the presence of the Lord, and from the glory of His power [MAT 25:46; MAR 9:48; 2TH 1:7-10].

3. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin [2CO 5:10, 11], and for the greater consolation of the godly in their adversity [2TH 1:5-7], **SO WILL HE HAVE THE DAY UNKNOWN TO MEN, THAT THEY MAY AND BE ALWAYS WATCHFUL, BECAUSE THEY KNOW NOT AT WHAT HOUR THE LORD WILL COME** [MAR 13:35-37; LUK 12:35-40], **AND MAY EVER BE PREPARED TO SAY, COME LORD JESUS; COME QUICKLY** [REV 22:20]. Amen.

ENDING STATEMENT AND LIST OF THOSE WHO SIGNED

We the ministers, and messengers of, and concerned for upwards of, one hundred Baptist congregations, in England and Wales (denying Arminianism), being met together in London, from [July 3rd to July 11th], 1689, to consider of some things that might be for the glory of God, and the good of these congregations, have thought it proper (for the satisfaction of all other Christians who differ from us in the point of Baptism) to recommend to their perusal the confession of our faith, which confession we own, as containing the doctrine of our faith and practice, and do desire that the members of our churches respectively do furnish themselves therewith.

Hansard Knollys, Pastor Broken Wharf, London [**NOTE:** He was pastor in NH, USA for about 5 years - aal]
William Kiffin, Pastor Devonshire-square, London
John Harris, Pastor, Joiner's Hall, London
William Collins, Pastor, Petty France, London
Hurcules Collins, Pastor, Wapping, London
Robert Steed, Pastor, Broken Wharf, London
Leonard Harrison, Pastor, Limehouse, London
George Barret, Pastor, Mile End Green, London
Isaac Lamb, Pastor, Pennington Street, London
Richard Adams, Minister, Shad Thames, Southwark
Benjamin Keach, Pastor, Horse-lie-down, Southwark
Andrew Gifford, Pastor, Bristol, Fryars, Somerset & Gloucester
Thomas Vaux, Pastor, Broadmead, Somerset & Gloucester
Thomas Winnel, Pastor, Taunton, Somerset & Gloucester
James Hitt, Preacher, Dalwood, Dorset
Richard Tidmarsh, Minister, Oxford City, Oxon
William Facey, Pastor, Reading, Berks

Samuel Buttall, Minister, Plymouth, Devon
Christopher Price, Minister, Abergayenny, Monmouth
Daniel Finch, Minister, Kingsworth, Herts
John Ball, Minister, Tiverton, Devon
Edmond White, Pastor, Evershall, Bedford
William Prichard, Pastor, Blaenau, Monmouth
Paul Fruin, Minister, Warwick, Warwick
Richard Ring, Pastor, Southampton, Hants
John Tomkins, Minister, Abingdon, Berks
Toby Willes, Pastor, Bridgewater, Somerset
John Carter, Pastor, Steventon, Bedford
James Webb, Pastor, Devizes, Wilts
Richard Sutton, Pastor, Tring, Herts
Robert Knight, Pastor, Stukeley, Bucks
Edward Price, Pastor, Hereford City, Hereford
William Phipps, Pastor, Exon, Devon
William Hawkins, Pastor, Dimmock, Gloucester
Samuel Ewer, Pastor, Hemstead, Herts
Edward Man, Pastor, Houndsditch, London
Charles Archer, Pastor, Hock-Norton, Oxon

In the name of and on the behalf of the whole assembly.

APPENDICES

APPENDIX 1 — **Declaratory Statement** [of *The WESTMINSTER CONFESSION OF FAITH* - aal]

The Declaratory Statement was adopted as a part of the Confession of Faith in 1903, and is the authoritative interpretation of Chapter III and Chapter X, Section 3 - 1903, p. 124 [page 34 footnote has "1903, p. 125"]. [**From the minutes of the General Assembly** - aal].

While the ordination vow of ministers, ruling elders, and deacons, as set forth in the Form of Government, requires the reception and adoption of the Confession of Faith only as containing the system of doctrine taught in the Holy Scriptures, nevertheless, seeing that the desire has been formally expressed for a disavowal by the Church of certain inferences drawn from statements in the Confession of Faith, and also for a declaration of certain aspects of revealed truth which appear at the present time to call for more explicit statement, therefore

the Presbyterian Church in the United States of America does authoritatively declare as follows:

First, With reference to Chapter III of the Confession of Faith: that concerning those who are saved in Christ, the doctrine of God's eternal decree is held in harmony with the doctrine of his love to all mankind, his gift of his Son to be the propitiation for the sins of the whole world, and his readiness to bestow his saving grace on all who seek it; that concerning those who perish, the doctrine of God's eternal decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all, and freely offered in the gospel to all; that men are fully responsible for their treatment of God's gracious offer; **that His decree hinders no man from accepting that offer**; and that no man is condemned except on the ground of his sin.

Second, With reference to Chapter X, Section 3, of the Confession of Faith, that **it is not to be regarded as teaching that any who die in infancy are lost**. We believe that all dying in infancy are included in the election of grace, and are regenerated and saved by Christ through the Spirit, who works when and where and how he pleases.

[*THE CONSTITUTION OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA*. 1788 **[and frequently amended - aal]** 1955, Philadelphia: PA, The Board of Christian Education of the Presbyterian Church in the United States of America].

[THE PRESBYTERIANS KNEW VERY WELL WHAT THE ORIGINAL FRAMERS OF THE WESTMINSTER CONFESSION MEANT AND THEY NO LONGER BELIEVED IT - aal].

APPENDIX 2 - Infants and Salvation.

[THERE IS NO SCRIPTURE TO SUPPORT THE SALVATION OF INFANTS. All the references given, support no such idea. AND THE IDEA PLAINLY CONTRADICTS MATTHEW 7:13, 14; and ROMANS 9:27. See the following discussion relating to infants, salvation and baptism by A. Allison Lewis - aal].

A. INFANT BAPTISM

Bible baptism requires belief in the Gospel BEFORE the baptism is performed. Baptism FOLLOWS becoming a Christian. Infants have not heard and believed the Gospel and therefore are not

proper subjects for baptism. ALWAYS in the New Testament believing precedes baptism.

There are two major arguments given for infant baptism:

(1). The claim that baptism takes the place of Old Testament circumcision. This argument rests entirely on a false inference. There is not one phrase in the whole New Testament saying or suggesting such a thing. Also those who use this argument usually teach that "baptism" has some saving grace for the infant. They apparently forget or are unaware that Old Testament circumcision itself was only a symbol or sign. Romans 4:11 states: *And he received the SIGN of circumcision.* This fact destroys their major reason for connecting the two SYMBOLS. The Jews claimed Abraham as their father through the Law but Abraham is only *the father of all those who believe and not to Abraham, or to his descendants, through the Law* [ROM 4:11, 13]. Neither circumcision nor baptism can make one a child of God.

(2) Our Lord's discussion of children, especially in Matthew 18:1-6 and Luke 18:15-17. This argument, because it rests on the words of the Scripture, deserves to be looked at more closely. The KJV translates the Greek word βρεφος (*brefos*) in the text of Luke 18:15 as *INFANTS*. Most also use the often quoted words of our Lord in verse 16 which says, *Suffer LITTLE children to come unto Me, and forbid them not: for of such is the Kingdom of God.* One very serious error is made by those who teach infant baptism using these passages for support. The error is in ASSUMING that these LITTLE children or INFANTS βρεφος (*brefos*) spoken of are, in fact, infants unable to understand and believe the Gospel. Both of these passages make it VERY clear that this assumption is false. In Luke 18:17 our Lord plainly says, ***RECEIVE the Kingdom of God as a little child.*** In Matthew 18:6 He says, *one of these little ones who BELIEVE in Me.* Plainer language could not be used. These little ones ***RECEIVE and BELIEVE in Him.*** Some will still object that our translation says *INFANTS* and some of those who know a "little Greek" will say that the word βρεφος (*brefos*) can **only** mean INFANT and not an older child. First one needs to be reminded that **Jesus said plainly that these little children RECEIVE and BELIEVE in Him.** Second, how IS the Greek word βρεφος (*brefos*)

actually used in the New Testament **AND** in the Greek of New Testament times? The word occurs only in Luke 1:41, 44; 2:12, 16; 18:15; Acts 7:19; 2nd Timothy 3:15 and 1st Peter 2:2. It is used:

- (a) OF THE UNBORN CHILD — *the CHILD* (βρεφος - *brefos*) *leaped in her womb* [LUK 1];
- (b) OF THE NEWBORN CHILD — *You shall find the BABY* (βρεφος - *brefos*) *wrapped in clothes* [LUK 2] and
- (c) OF THE LITTLE CHILD OF TEACHABLE AGE — *And that from a CHILD* (βρεφος - *brefos*) *you have known the Holy Scriptures, which are able to make you wise unto salvation through faith which is in Christ Jesus* [2TI 3]. The word (βρεφος - *brefos*) is used in this last passage to emphasize the young age at which Timothy began learning the Scriptures. **It is here used of the young child WHO CAN UNDERSTAND and RECEIVE the Gospel. Little ones can AND need to be saved.**

A check of the secular writings of New Testament times shows that the word (βρεφος - *brefos*) was used in the same ways as in the New Testament. The standard authority for classical, Old and New Testament Greek by Liddell and Scott, under (βρεφος - *brefos*) says, "**add III. Child, εξατεους βρεφος . . . ii AD . . .**" [Liddell, Henry George and Robert Scott. *Greek-English Lexicon. Supplement* by E. A. Barber. c.1968, Oxford, UK: The Clarendon Press.]. **What we have here is an early Greek inscription which speaks of a "six-year old child" — a six-year old βρεφος - brefos.**

Hebrew has a word used in a similar way, though even broader in meaning:

GEN 8:20 *Noah built an altar to Jehovah; and took of every clean livestock, and of every clean bird, and offered burnt offerings on the altar.* GEN 8:21 *And Jehovah smelled a sweet smell; and Jehovah said in His heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his **youth** ["youth", depending on the context can mean: infancy, childhood, youth, young man or even an as yet un-conceived child (Judges 13:8). See also 2SA 14:21; 18:5. It is used in the feminine form as well. This Hebrew word*

has more meanings than the Greek word βρεφος - *brefos*]; *neither will I again kill any more every living thing, as I have done.* GEN 8:22 *While the Earth remains seedtime and harvest, cold and heat, summer and winter and day and night will never cease.*

These little children, who our Lord called to Himself had true saving faith. They were children of God because they BELIEVED on Him Whom to know is life eternal. Children do need to be saved. And yes, the Bible teaches BELIEVERS' baptism and not infant baptism.

B. BELIEVERS BAPTISM

The practice of baptism in water is a plain command of the Lord Jesus Christ for His followers. Shortly before His ascension into Heaven He said, ***Going therefore disciple*** [evangelize] ***all nations, baptizing them*** in the name of the Father, of the Son and of the Holy Spirit; ***teaching them to observe all things whatever I have commanded you***; and behold I am with you always, even to the end of the age [MAT 28:19, 20]. These are the last two verses of the Gospel written by Matthew. These are the words of the Lord Jesus Christ given to His followers after His death, burial, and resurrection and shortly before His departure to Heaven. These are His marching orders. **This is the Great Commission.** Modern churches tell us that the mission of the church is to feed the hungry and improve mans environment. This has nothing to do with the Great Commission. These things will surely follow as individuals are converted from the depths of sin and become new creatures in Christ Jesus through the new birth and they then put into practice the Lord's command: *You shall love your neighbor as yourself* [MAT 22:39]. First things must be put first. The command of the Great Commission is threefold:

(1). TO MAKE DISCIPLES. μαθητευσατε- disciple. **This is the work of evangelism — preaching the Gospel and winning the lost.** **NOTE:** the word in this passage which is translated *teach* in the King James Version means *to make disciples*. The word translated *teaching* in the third point does mean *to teach*. The Greek words used by our Lord are different.

(2) TO BAPTIZE. βαπτιζοντες - baptizing. It does not say to baptize in order to make disciples but rather to baptize the

ones who have become disciples. Many "put the cart before the horse"! Then there are a few who, in the face of the plain command of the Lord, take their little "pen-knives" and cut this command from their Bibles. It is really incredible, in view of the plainness of the command, that any Christian teacher could do such a thing and teach others the same. How long is the Great Commission to be in force? Our Lord says, **EVEN UNTO THE END OF THE AGE.**

(3) TO TEACH. διδασκοντες - teaching. **Many try to educate lost sinners into the Kingdom of Heaven. They teach them how a Christian ought to live and then attempt to drill these principles or rules into their lives.** This is utter folly. The order as given in the Bible is, to make disciples, baptize them, and **THEN** teach them. **Without the new birth the baptism and the instruction is worthless. The baptism will give some a false hope and the teaching will produce some moral living "demons."** What are the baptized disciples to be taught? The answer in our text is, *all things whatever I have commanded you.* Where do we find the things which God has commanded? In the Bible. We do not find it in some preacher or some church. We find God's instructions in His Book. **RETURN TO THE WORD OF GOD.**

Baptism DOES NOT make one a child of God. Baptism is only a figure or symbol of what has taken place in the believer's life. Peter wrote, *The like figure* (speaking of Noah's Ark) *whereunto baptism does also now save us* (***NOT the putting away of the filth of the flesh, but the answer of a good conscience toward God***) [1PE 3:21]. The Apostle Paul showed what baptism pictures when he wrote: *Know you not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection* [ROM 6:3-5]. In these two passages we have the meaning and purpose of baptism very plainly stated. It cannot be emphasized too much two of the things of which Peter wrote. First, baptism is a FIGURE. Yes, it is only a picture, whereby the believer testifies that he is a follower of Jesus Christ. Second, to avoid any misunderstanding whatever, Peter says that baptism DOES NOT take away sin —

it does not put away the filth of the flesh. It has no saving merit or grace. It simply shows or gives *the answer of a good conscience toward God.* It is a testimony to the individual believers conversion — his death to sin and resurrection to life in Christ Jesus. By his baptism the believer testifies that he has become a Christian and identifies himself with the people of God in the local church.

Baptism is the immersion of a believer in water *in the name of the Father, of the Son and of the Holy Spirit.* Are Baptists wrong to INSIST that baptism in the New Testament means ONLY immersion of the believer in water or are Bible "scholars" well aware that it means immersion?

The **two Anglicans, Conybeare and Howson**, in a note on **Romans 6 stated that, "This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion"** [Conybeare, W. J. and J. S. Howson. *The Life and Epistles of Saint Paul.* n.d. New York, NY: George H. Doran Company. p. 557]. **In another place they wrote:**

It is needless to add that baptism was . . . administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism has occurred . . . and has rendered obscure to popular apprehension some very important passages of Scripture [Ibid. p. 384].

No one is about to question the scholarship and knowledge of the New Testament of **two more Anglicans, B. F. Westcott and J. B. Lightfoot**. They both taught that the baptism of the New Testament was immersion. **Westcott wrote:** "**The few drops of holy water with which the unconscious infant is sprinkled bear little resemblance to the stream into which in the first age the full-grown convert descended that he might rise from beneath its waters to a new life.** But if the form be changed, the reality still remains" [Westcott, Brooke Foss. *Village Sermons.* 1906, London, GB: Macmillan and Co., Limited. p. 272].

Lightfoot wrote: "As he sinks beneath the baptismal waters, the believer buries there all his corrupt affections and past sins as he emerges thence . . . to new hopes and a new life. . . . Thus baptism is an image of his participation both in the death and in the resurrection of Christ" [Lightfoot, J. B. *Saint Paul's Epistles to the Colossians and to Philemon*. 1879 (1968), Grand Rapids, MI: Zondervan Publishing House. p. 184].

Even the **Church of England Book of Common Prayer** recommends first dipping the infant in the font, saying: And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the water discreetly and warily, saying, I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen [*Book of Common Prayer*. 1571, Cambridge, GB: C. J. Clay, M. A. At The University Press. No page numbering given].

Martin Luther wrote: Baptism (*Die Taufe*) is *baptismos* in Greek, and *mersio* in Latin, and means to plunge something completely into the water, so that the water covers it. Although in many places it is no longer customary to thrust and dip infants into the font, but only with the hand to pour the baptismal water upon them out of the font, nevertheless the former is what should be done. **It would be proper, according to the meaning of the word *Taufe*, that the infant, or whoever is to be baptized, should be put in and sunk completely into the water and then drawn out again. For even in the German tongue the word *Taufe* comes undoubtedly from the word *tief* [deep] and means that what is baptized is sunk deeply into the water. This usage is also demanded by the significance of baptism itself. For baptism, as we shall hear, signifies that the old man and the sinful birth of flesh and blood are to be wholly drowned by the grace of God. We should therefore do justice to its meaning and make baptism a true and complete sign of the thing it signifies.**

Baptism is an external sign or token, which so separates us from all men not baptized that we are thereby known as a people of Christ, . . . In this holy sacrament we must therefore pay attention to three things: the sign, the significance of it, and the faith.

The sign consists in this, that we are thrust into the water in the name of the Father and of the Son and of the Holy Spirit; however, we are not left there but are drawn out again. This accounts for the expression: *aus der Taufe gehoben*. **The sign must thus have both its parts, the putting in and the drawing out.**

The **significance** of baptism is a blessed dying unto sin and a resurrection in the grace of God, so that the old man, conceived and born in sin, is there drowned, and a new man, born in grace, comes forth and rises [Luther, Martin. *Luther's Works, Volume 35: Word and Sacrament I*. Edited by E. Theodore Bachmann. 1960, Philadelphia, PA: Muhlenberg Press. pp. 29, 30].

Concerning Luther's third point FAITH, he wrote, "we owe everything to faith alone and nothing to rituals" [*Op. Cit. Volume 36: Word and Sacrament II*. Edited by Abdel Ross Wentz. 1959. p. 64]. **Again he wrote, "Thus it is not baptism that justifies or benefits anyone, but it is faith in that word of promise to which baptism is added. This faith justifies, and fulfills that which baptism signifies"** [*Ibid.* p. 66].

John Calvin in his discussion of baptism stated, **"it is evident that the term *baptize* means to immerse, and that this was the form used by the primitive Church"** [Calvin, John. *Calvin's Institutes*. Book Four, Chapter xv. n.d., Grand Rapids, MI: Associated Publishers and Authors Inc. p. 701]. In the same chapter, with reference to Ephesians 5:25, 26; Titus 3:5 and 1st Peter 3:21 he wrote: For he did not mean to intimate that our ablution and salvation are perfected by water, or that water possesses in itself the virtue of purifying, regenerating, and renewing; nor does he mean that it is the cause of salvation, but only that the knowledge and certainty of such gifts are perceived in this sacrament. This the words themselves evidently show. For Paul connects together the word of life and baptism of water, as if he had said, by the gospel the message of our ablution and sanctification is announced; by baptism this message is sealed. And Peter immediately subjoins, that that baptism is not the putting away of the filth of the flesh, but the answer of a good conscience toward God, which is of faith. Nay, the only purification which baptism promises is by means of the sprinkling of the blood of

Christ, who is figured by water from the resemblance to cleansing and washing. Who, then, can say that we are cleansed by that water which certainly attests that the blood of Christ is our true and only laver [*Ibid.* p. 694].

Even the **1992 Catechism of the Catholic Church** clearly affirms the true meaning of the word *to baptize*:

Article 1

The Sacrament of Baptism

1213 Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit (*vitae spiritualis ianua*), and the door which gives access to the other sacraments. Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission: "Baptism is the sacrament of regeneration through water in the word."

I. What is this Sacrament Called?

1214 This sacrament is called Baptism, after the central rite by which it is carried out: **to baptize (Greek baptizein) means to "plunge" or "immerse"; the "plunge" into the water symbolizes the catechumen's burial into Christ's Death, from which he rises up by resurrection with him**, as "a new creature [Emphasis added - aal]."

1215 This sacrament is also called "the washing of regeneration and renewal by the Holy Spirit," for it signifies and actually brings about the birth of water and the Spirit without which no one "can enter the kingdom of God" [*Catechism of the Catholic Church*. 1992, Concacn Inc. - LIBRERIA EDITRICE VATICANA, 1994, Ottawa, ON: Publications Service, Canadian Conference of Catholic Bishops. p. 266].

Only those who have consciously and willingly made a profession of their faith in the Lord Jesus Christ are proper subjects for baptism. This is very carefully shown in the book of Acts where it is written: **Then those who gladly RECEIVED HIS WORD [that is, believed] were baptized** [ACT 2:41]. Again in the record about the **Ethiopian eunuch we read: And as they**

went on their way they came to a certain water: and the eunuch said, 'See, here is water: what hinders me to be baptized?' And Philip said, 'If you BELIEVE with all your heart, you may.' And he answered and said, 'I BELIEVE that Jesus is the Son of God' . . . and he baptized him [ACT 8:36-38]. According to the Bible, only the one who truly believes in Jesus Christ as his Savior is a proper subject for baptism.

C. PROMISES OF DEATH ARE BY NO MEANS PROMISES OF HEAVEN!

David to his comforters

2SA 12:23 But now he [David's child] is dead, wherefore should I fast? **Can I bring him back again? I will go to him** [I indeed will die], **but he will not return to me** [come back to life where I am now].

Samuel of Saul and his sons

1SA 28:18, 19: Because you did not obey the voice of Jehovah, and did not carry out His fierce wrath against Amalek, **for this** Jehovah did this to you this day. And Jehovah will give both Israel **with you** into the hand of the Philistines. And **tomorrow you and your [wicked - aal] sons will be with me** [i.e. will be dead like Samuel who was already dead - BUT two destinations: one in Heaven and the other two in Hell]. Jehovah will give the army of Israel into the hand of the Philistines.

JACOB and his son Joseph

GEN 37:35 And all his [Jacob's] sons and daughters came to comfort him; but he refused to be comforted; and he said, "**For I will go down to my son mourning to the grave** [Sheol]." So his father wept for him [believing that Joseph was already dead].

JESUS to the Jews

JOH 8:21 Therefore He said again to them, *I am going, and you will seek Me, and in your sins you will die. Where I am going, you are not able to come.*

ειπεν ουν παλιν αυτοις εγω υπαγω και ζητησετε με και εν τη αμαρτια υμων αποθανεισθε οπου εγω υπαγω υμεις ου δυνασθε ελθειν

[Die indeed they would, **BUT dying in their sins they would NOT be going where Jesus did**].

Neither the argument from David and his child, nor any other passage of Scripture teaches salvation of any of Adam's fallen race EXCEPT by the new birth accomplished through the finished work of Christ as the Holy Spirit applies, savingly, the Word of God in the lives of His elect.

APPENDIX 3 - JOHN 3:1-10 EXPLAINED

JOH 3:1 *There was a man of the Pharisees, named Nicodemus, a ruler of the Jews.* JOH 3:2 *The same came to Jesus by night and said to Him, Rabbi, we know that You are a teacher come from God for no man is able to do these signs that You do unless God is with him.*

JOH 3:3 *Jesus answered and said to him, Truly, truly, I say to you, Except one is born again ["from above" does not fit the context—see verse 4. The phrase born again simply means born of the Spirit. Verse 5 explains verse 3] he is not able to see the Kingdom of God [JOH 18:36; LUK 16:16;18:17f.].*

JOH 3:4 *Nicodemus said to Him, How can a man be born when he is old? **Can he enter the second time into his mother's womb and be born?***

JOH 3:5 *Jesus answered, Truly, truly, I say to you, Except one is born of water [1st birth] and of the Spirit [2nd birth – **VERSE 6 EXPLAINS VERSE 5**] he is not able to enter into the Kingdom of God.* JOH 3:6 *That which is born of the flesh is flesh [1st birth = physical birth] and that which is born of the Spirit is spirit [2nd birth = spiritual birth. One DOES NOT become a child of God by physical birth, one's own works, or the works of others BUT by God [JOH 1:13; ROM 9:15, 16]].*

Baptism, which is not even alluded to in this passage, is only a testimony to one's profession that he has been born again by trusting in the promise of God — Peter plainly calls it simply a *figure* [of speech - 1PE 3:21] and Paul calls it a *sign* [ROM 4:9-11]]. JOH 3:7 *Marvel not that I said to you, 'You must be born again.'* JOH 3:8 *The wind blows where it wishes and you hear its sound but do not know from where it comes and where it goes; so is everyone who is born of the Spirit.*

JOH 3:9 *Nicodemus answered and said to Him, How can these things be?*

JOH 3:10 *Jesus answered and said to him, Are you the teacher of Israel, and know not these things?*

APPENDIX 4 - ***THIS IS MY BODY*** according to the Bible.

LUK 22:19 And He [Jesus] took bread, and gave thanks, and broke it, and gave to them, saying, *This is My body which is given for you: ***this do in remembrance of Me***.* LUK 22:20 Likewise also the cup after supper, saying, *This cup is the new testament [διαθηκη] in My blood, which is shed for you.*

JOH 6:26 Jesus answered them and said, *Truly, truly, I say to you, You seek Me, not because you saw the miracles, but because you did eat of the loaves and were filled.* JOH 6:27 *Labor not for the food which perishes but for that food which endures to everlasting life [MAT 6:33], which the Son of man shall give to you; for Him has God the Father sealed.*

JOH 6:28 Then said they to Him, *What shall we do, that we might work the works of God?*

JOH 6:29 Jesus answered and said to them, *This is the work of God, ***that you believe in the One Whom He sent***.*

JOH 6:30 They said therefore to Him, *What sign do You show then, that we may see and believe You? What do You work?* JOH 6:31 *Our fathers did eat manna in the desert. As it is written, 'He gave them bread from Heaven to eat [EXO 16:4; NEH 9:15; PSA 78:24].'*

JOH 6:32 Then Jesus said to them, *Truly, truly, I say to you, Moses gave you not that bread from Heaven; but My Father gives you the true bread from Heaven.* JOH 6:33 *For the bread of God [Bread of Life - see JOH 6:35] is He Who comes down from Heaven and gives life to the world.'*

JOH 6:34 Then said they to Him, *Lord, evermore give us this bread.*

JOH 6:35 And Jesus said to them, ***I am the Bread of Life. He who comes to Me shall never hunger, and he who believes on Me shall never thirst [He who comes and he who believes are used interchangeably - see also JOH 6:29 - to believe is to eat the flesh and drink His blood].*** JOH 6:36 *But I said to you, That you also have seen Me and believe not.* JOH 6:37 ***All whom the Father gives Me shall come to Me, and he who comes to Me I will in no wise cast out.*** JOH 6:38 ***For I came down from Heaven, not to do My own will but the will of Him Who sent Me.*** JOH 6:39 ***This is the Father's will Who has sent Me, that of all whom He has given Me I should lose***

no one, but should raise them up again at the last day. JOH 6:40
This is the will of Him Who sent Me, that every one who sees the Son and believes on Him, may have everlasting life; and I will raise him up at the last day.

JOH 6:41 The Jews then murmured [showing unbelief] at Him because He said, *'I am the Bread which came down from Heaven.'* JOH 6:42 And they said, *Is not this Jesus, the son of Joseph, Whose father and mother we know? How is it then that He said, 'I came down from Heaven?'*

JOH 6:43 Jesus therefore answered and said to them, *Murmur not among yourselves.* JOH 6:44 **No man can come to Me, except the Father Who has sent Me draw him and I will raise him up at the last day** [From a human standpoint they had the very best opportunity: the preacher - Jesus; the evidence - miracles and signs; **BUT except** ...]. JOH 6:45 *It is written in the prophets, 'And they shall all be taught by God [ISA 54:13. See also 1CO 2:14, 15 - the natural man].'*
Everyone hearing from the Father and learning comes to Me [See also ROM 10:17]. JOH 6:46 *Not that anyone has seen the Father, except the One Who is from God, He has seen the Father.* JOH 6:47 *Truly, truly, I say to you, 'He who believes on Me has everlasting life.'* JOH 6:48 **I am that Bread of Life.** JOH 6:49 *Your fathers did eat manna in the wilderness and are dead.* JOH 6:50 *This is the Bread which comes down from Heaven, that a man may eat thereof and not die.* JOH 6:51 *I am the Living Bread which came down from Heaven. If any man eat of this Bread he shall live for ever.* **The Bread that I will give is My flesh which I will give for the life of the world** [JOH 1:29; 3:16].

JOH 6:52 The Jews therefore argued among themselves saying, **How can this Man give us His flesh to eat?**

JOH 6:53 Then Jesus said to them, *Truly, truly, I say to you, **Except you eat the flesh of the Son of man and drink His blood*** [see JOH 6:29, 35 **[to believe is to eat His flesh and drink His blood]**, 47, 51; HEB 9:25-28. "That the Roman Church has within it much of truth is not to be denied. It teaches the inspiration of the Scriptures, the deity of Christ, the virgin birth, the miracles, the resurrection of the body, a future judgment, Heaven and Hell, and many other Scripture truths. **In every instance, however, it nullifies these truths to a considerable extent by adding to or subtracting from what the Bible teaches**" [Boettner, *Roman Catholicism*, p. 455]. **IN FACT** they do not believe these or other doctrines ("truths") **as taught in the Bible.** Therefore,

they do not teach the truth regarding these doctrines at all. They are as much a false religion as the Quakers, Mormons, Jehovah's Witnesses, Liberals, Modernists, Neo-Orthodoxy, Judaism, Baalism, Islam, Hinduism, Branhamism, or Buddhism], **you have no life in you.** JOH 6:54 **He who eats My flesh and drinks My blood has eternal life** [JOH 6:47] **and I will raise him up at the last day.** JOH 6:55 *For My flesh is food indeed and My blood is drink indeed.* JOH 6:56 *He who eats My flesh and drinks My blood, dwells in Me and I in him.* JOH 6:57 *As the Living Father has sent Me and I live by the Father, so he who eats Me, even he shall live by Me.* JOH 6:58 **This is that Bread which came down from Heaven. Not as your fathers did eat manna and are dead. He who eats of this Bread shall live for ever.**

APPENDIX 5 - Imputation OR our Connection to Adam

Is the word IMPUTE used correctly? When we speak of the IMPUTATION of Adam's sin to his posterity we are dealing with the connection between Adam's sin and the resultant depravity, guilt and condemnation of the human race. **IS IT PROPER TO SAY THAT ADAM'S SIN IS IMPUTED TO HIS OFFSPRING?** We do not believe that it is in keeping with the meaning of the word and the teaching of the Bible.

First there are those who deny any connection whatever between Adam's sin and that of his descendants.

Second, there are those who teach that the connection rests solely in an assumed COVENANT made with Adam as the REPRESENTATIVE of all men.

Third, there are those who believe that the connection is a NATURAL one, whereby all men partook of that original sin — *all sinned in Adam* [ROM 5:12].

Finally, there are various mixtures and/or variations of the above.

The basic question is: 'How can we be responsible for the sinful nature which is so very evident in every man and yet have a nature which we did not consciously and separately originate?' To put it another way, 'How can God righteously hold responsible for the sin of Adam every person born of Adam, the father of the human race?'

The answer is contained in the fact that **Adam and his posterity are ONE**, and, by virtue of their unity, the sin of Adam is the sin of the race. The name applied to this teaching is TRADUCIANISM. It is not a new or novel idea, though few now believe it. This is the third position listed above. We find an analogy in Hebrews 7:9, 10 — Levi paying the tenth in Abraham who was long before dead. **MAN HAS THE NATURE OF ADAM JUST AS NATURALLY AS THE LITTLE OAK SHOOT HAS THE NATURE OF THE GREAT OAK TREE FROM WHICH IT CAME.** Man receives by his natural or REAL connection to Adam his sin nature. It is properly his own and he properly bears responsibility for its consequences. Individual acts merely add to a person's sin. Man sins because he is a sinner by nature from his very conception [PSA 5:51; 14:1-3; ROM 3:10-12].

Much is said about ORIGINAL SIN — that is Adam and Eve's first sin in the Garden of Eden. Liberals and Modernists believe that the Genesis account is just an ancient myth. HERE our concern is with that original sin and our connection with that sin. If we wish to use the term IMPUTATION with reference to God's accounting us sinners we should be VERY careful not to permit our use of that term to be hindered or prejudiced by the fact that certain schools of theology, notably the popular FEDERAL school, have attached to it an arbitrary, external, and mechanical meaning — **holding that God imputes sin to Adams descendents, not because they are sinners, but on the ground of an assumed COVENANT whereby Adam, without their consent, was made their REPRESENTATIVE. This is the ESSENCE of COVENANT Theology.** Other elements often associated with Covenant Theology, whether necessary or unnecessary, are simply a filling out of their system and are totally irrelevant as to whether one believes in Covenant theology or not. Even such a contentious doctrine as infant baptism is an unnecessary element of Covenant Theology.

IMPORTANT TO OUR DISCUSSION IS THE ORIGIN OF SOULS. Most teach that the soul of each person is immediately CREATED by God at conception (or birth). Few, if any, believe this concerning the body. The body is produced by natural generation. Those who hold the TRADUCIAN position believe that both the soul and body are created mediately. In other words **creation was finished with Adam**

and Eve so that both body AND soul are produced through the process ordained by God to populate the Earth.

The term IMPUTATION is commonly applied to:

1. Adam's sin being imputed to his posterity.
2. The sinners individual sins being imputed to him.
3. Believers sins being imputed to Christ.
4. The righteousness of Christ being imputed to the believer.

If IMPUTATION is used simply to mean to ascribe, account or reckon to a person some quality, act or possession it is then possible to use it in these four ways. **However**, the teaching of the Bible with respect to sin would be far less confusing if we restricted its use to numbers three and four. In numbers one and two it is not a quality or deeds being GIVEN. It is merely a statement of the fact of one's natural condition as a member of the human race. In number three the believers sins (not only "original sin") are **GIVEN** — laid on Jesus Christ. Again in number four something is **GIVEN** to the believer which he did not previously possess *i.e.* Christ's righteousness.

Modern dictionaries certainly do not determine Christian theology but they can sometimes be useful and certainly are necessary to meaningful communication. Of IMPUTE the dictionary of my college days says: "3. Theol. To ascribe vicariously" [*Webster's New Collegiate Dictionary*, 1953]. My current dictionary says: "2. Theol. to ascribe (goodness or guilt) to a person as coming from another" [*Webster's New World Dictionary of the American Language*, Second College Edition, 1982]. The wording varies slightly but the meaning is the same. The believers righteousness may be ascribed vicariously or our sins can be vicariously laid on Christ *i.e.* "as coming from another" in both cases. BUT OUR sin and sin nature certainly cannot be so described. Men are sinners on their own account. It is therefore confusing to use "impute" simply to mean "to consider," "count" or "reckon" WITHOUT any implication of doing so "vicariously" or "as coming from another."

Some of the various views discussed in the theology books are as follows:

THE PELAGIAN THEORY

Every human soul is immediately created by God, and created as innocent, as free from depraved tendencies, and as perfectly able to obey God, as Adam was at his creation. The only effect of Adam's sin upon his posterity is the effect of evil example: it has in no way corrupted human nature: the only corruption of human nature is that habit of sinning which each individual gains by persistent transgression of known law.

Adam's sin injured only himself. The sin of Adam is charged only to Adam. It is imputed in no sense to his descendants. God charges to each of Adam's descendants only those acts of sin which he has personally and consciously committed. Men can be saved by the Law as well as by the Gospel and some have actually obeyed God perfectly, and have been saved thereby. Physical death is therefore not the penalty of sin, but an original law of nature. Adam would have died whether he had sinned or not. This teaching is named after Pelagius, a British monk, in the early 400's. The Unitarians and Universalists would represent this position, IF concerned with sin at all!

ARMINIANISM

All men, as a divinely appointed result of Adam's transgression, are naturally destitute of original righteousness, and are exposed to misery and death. By virtue of the infirmity propagated from Adam to all his descendants, mankind is wholly unable without divine help perfectly to obey God or to attain eternal life. This inability, however, is physical and intellectual, but not voluntary. **As a matter of justice, therefore, God bestows upon each individual from his first being a special influence of the Holy Spirit, which is sufficient to counteract the effect of the inherited depravity and to make obedience possible, provided the human will cooperates, which it**

still has the power to do. The evil tendency and state may be called sin but they do not in themselves involve guilt or punishment. Mankind is not accounted guilty of Adam's sin. God imputes to each man his inborn tendencies to evil, only when he consciously and voluntarily appropriates and ratifies these in spite of the ability to the contrary, which, in justice to man, God has specially communicated. The soul is immediately created at conception.

John Wesley is a representative but was far more moderate than most of his followers became.

NEW SCHOOL

The NEW SCHOOL teaching was a reaction to the strict Puritan teaching. All men, they teach, are born with a physical and moral constitution which predisposes them to sin, and all men do actually sin so soon as they come to moral consciousness. This moral weakness of nature may be called sinful, because it uniformly leads to sin but it is not itself sin, since nothing is to be properly denominated sin but the voluntary act of transgressing known law. God accounts to men only their own acts of transgression. He does not hold them accountable for Adam's sin. Original moral weakness or physical death are simply consequences which God has in His sovereignty ordained to mark His displeasure at Adam's transgression. God immediately creates each human soul at conception.

Modernist Charles G. Finney is a representative of this position.

FEDERAL THEORY OR COVENANT THEOLOGY

Adam was constituted by God's sovereign appointment the REPRESENTATIVE of the whole human race. With Adam as their REPRESENTATIVE, God entered into an **assumed COVENANT**, agreeing to bestow upon his posterity eternal life on condition of his obedience, but making the penalty of his

disobedience to be the corruption and death of all his posterity. In accordance with the terms of this covenant, since Adam sinned, God accounts all his descendants as sinners, and condemns them because of Adam's transgression.

In execution of this sentence of condemnation, God immediately creates each soul of Adam's posterity with a corrupt and depraved nature, which infallibly leads to sin, and which is itself sin. The theory is therefore a theory of the immediate charge of Adam's sin to his posterity, their corruption of nature however is not the cause of that charge, but the result of it.

It would appear from the preaching and writing of today, that **most** Fundamentalists, conservatives, evangelicals and New Evangelicals hold to this position. The Federal Theory, or Theory of Condemnation by Covenant had its origin with Cocceius [1603-1669]. It was further developed by Turretin [1623-1687]. It is the position held by Charles Hodge and generally by the Reformed churches. **(Covenant Theology is the BASIS of the teaching of most Baptists and independents, even though they may attack the term "Covenant Theology" with a passion! NOTE how many doctrinal statements make use of the term REPRESENTATIVE to describe their theology!)**

THEORY OF MEDIATE IMPUTATION

This idea was developed by Placeus [1606-1655]. He taught that all men are born physically and morally depraved, that this native depravity is the source of all actual sin, and is itself sin. So far as man's physical nature is concerned, this inborn sinfulness has descended by natural laws of propagation from Adam to all his posterity. The soul is immediately created by God, but it becomes actively corrupt so soon as it is united to the body at conception!

ADAM'S NATURAL HEADSHIP or TRADUCIANISM

This was first **ELABORATED** by Augustine [354-430 AD in opposition to Pelagius] and is therefore, frequently called the Augustinian Theory. It was the view held by the Reformers with the exception of Zwingli. It is the view promoted by Shedd.

This view holds that God accounts to all Adam's posterity the sin of Adam mediately, In virtue of that organic unity of mankind by which the whole race at the time of Adam's transgression existed, not individually, but seminally, in him as its head.

The total life of humanity was then in Adam.

The race as yet had its being only in him. In Adam's free act, the will of the race revolted from God and therefore the nature of the race corrupted itself. The nature which humanity now possesses is the same nature that corrupted itself in Adam. Adam's sin is placed to our account mediately, therefore, not as something foreign to us, but because it is ours — we and all others having existed as one moral person or one moral whole, in him, and, as the result of that transgression, possess a nature destitute of love to God, prone to evil, guilty and deserving of the just condemnation of God, and are dead in sin — *by nature the children of wrath, even as the rest* [EPH 1:1, 3].

The atonement of Christ was vicarious, substitutionary — He bore our sins in His own body [1PE 2:24]. Though He is our Advocate or Lawyer before the Father, He is far more than just a lawyer REPRESENTING us. **Our righteousness is something not ours by nature BUT it is something freely GIVEN in sovereign mercy** [EPH 2:1-10].

MAJOR SOURCES FOR APPENDIX 5: Shedd, William G. T. *Dogmatic Theology*, Vol.'s. I & II 3rd ed. c. 1891; Vol. III Sup. c. 1894. New York: NY; Charles Scribner's Sons.
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