Reformed English Confessions of the 17th Century Harmonized
In Parallel Format

Westminster Confession of Faith (1647)
Savoy Declaration of Faith (1658)
London Baptist Confession of Faith (1689)
EDITORIAL BLOVIATION:

INTRODUCTION:
Throughout this syllabus, various versions of Reformed, Calvinistic Confessions are compared and contrasted. The historical chronology of the original documents (generally) ran from Westminster to Savoy to London Baptist. The three versions of these confessions are consequently presented in that context, from left to right. Since each rendition of these confessions represented a shift in understanding along certain denominational and philosophical lines, without divergence from the original Calvinistic orthodoxy, they built upon and descended from the common, base document of the Westminster. In actuality, the Westminster Confession can easily be shown to have itself derived from earlier Continental statements of Systematic Theology, which is why I have also included a Combined Index as an Appendix (A) at the back of this document which harmonizes the Westminster/Savoy/London Baptist Confessions with their older sisters in Europe, the Belgic and Second Helvetic Confessions of the late 16th Century, and the Canons of Dort (early 17th Century). For your dining and dancing pleasure, I have also provided a cross reference to the associated Catechisms, although for the sake of space, I did not cross reference the Baptist Version of the Westminster Catechism (based upon the 1689 London Baptist Confession) which is a modern construct that is not peer to those listed.

FORMATTING:
Theology have employed Color and Text Highlighting throughout the document to facilitate the differentiation of editorial differences between the documents, and (quite frankly) to make an otherwise drab tome look more festive and relevant. These are the primary means of editorial marking:

- Where there have been no significant structural changes or modifications (other than slight shifts of idiom) the text has been left BLACK.
- Where there have been deletions of portions of text, the first column representing the deletion (from left to right) has the deleted text font color changed to RED, sometimes Double Stricken Through, or merely [Bracketed]
- Where portions of text were previously removed and stricken, but subsequently replaced or moved into a separate neighboring section, the affected portion of text is bracketed and the font color rendered in {Red}, or in the instance that they have been replaced from a previous version with accompanying subsequent modifications they may be [Bracketed in Green Text] or simply Highlighted in Cyan.
- Where sections of text have been added, the new text is Highlighted in Yellow.
- Where the above added text has been maintained by a subsequent version, then the maintained changes are Highlighted in Grey.
- Where new text has seemingly been added, but upon examination is found to merely be a clarifying restatement of an existing portion of text, the affected text is shown Highlighted in Green.

Confused? I know that I am (and I wrote the doggone thing!). There are even more colors and highlights that I have not mentioned above. This is especially true where the Confessions are the most divergent, such as the areas of Ecclesiology. Generally, changes in color and highlighting should be viewed as places where something is different, and some forensic attention would be beneficial.

Unfortunately, the first victim of this foray into Harmonizing the Confessions is the unfortunate cacophony (did you see how I remained in the metaphor there?) of Editor’s Marks making a simple, pleasurable read of the confessions more difficult. If your goal in picking this thing up is merely the pleasant distraction of a calming read of the Savoy Declaration, then I would suggest you skip to the Appendix (B) in the back, which is the un-edited text of the document. Copies of the Westminster and the 1689 London Baptist Confessions are a dime-a-dozen, and so I have not troubled myself with these. But for those intrepid few who wish to wade through the colorful (albeit confusing) parallel/harmonizing/contrasting/subjectivizing portion this document, you can probably recapture the faithfulness of the original text by reading only those portions of the text that are in black, or have been highlighted.
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The Institution of Churches, and the Order Appointed in them by Jesus Christ
SAVOY Chapter 1.1

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 innocent, yet, are they not sufficient to give that knowledge of God and of his will, which is necessary unto salvation. Therefore it pleased the Lord at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his Church; and afterwards, 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 maketh the holy Scripture to be most necessary, those former ways of God's revealing his will unto his people being now ceased.

SAVOY Chapter 1.2

The Books commonly called Apocrypha, not being of the canon or rule of the Scripture, nor to be any otherwise approved or made use of by any man, are not to be read or esteemed as part of the Word of God.

SAVOY Chapter 1.3

The authority of the holy Scripture, for which it ought to be believed (and obeyed), dependeth 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.
WESTMINSTER CONFESSION, CHAPTER: 1.5 We may be moved and induced by the testimony of the Church to an high and reverent esteem of the Holy Scripture; and the heavenliness of the matter, the efficacy of the doctrine, 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, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth 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.

WESTMINSTER CONFESSION, CHAPTER: 1.6 The whole counsel of God concerning all things necessary for His own glory, man’s salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. 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; 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.

WESTMINSTER CONFESSION, CHAPTER: 1.7 All things in Scripture are not alike plain in themselves, nor alike clear unto all; 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 the ordinary means, may attain unto a sufficient understanding of them.

SAVOY Chapter 1.5. We may be moved and induced by the testimony of the Church, to an high and reverent esteem of the Holy Scripture; and the heavenliness of the matter, the efficacy of the doctrine, 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, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth 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.

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LONDON BAPTIST Chapter 1.5. We may be moved and induced by the testimony of the Church to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the 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 doth 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.

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WESTMINSTER CONFESSION, CHAPTER: 1.8 The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations) being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentical; so as, in all controversies of religion, the Church is finally to appeal unto them. But, because these original tongues are not known to all the people of God, who have right unto and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, 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.

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WESTMINSTER CONFESSION, CHAPTER: 1.9 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 is not manifold, but one), it must be searched and known by other places that speak more clearly.

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WESTMINSTER CONFESSION, CHAPTER: 1.10 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 Spirit speaking in the Scripture.

SAVOY Chapter 1.10. 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.

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Chapter Two-  OF GOD, AND OF THE HOLY TRINITY

WESTMINSTER CONFESSION, CHAPTER: 2.1 There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions; immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of His own immutable and most righteous will, for His own glory, most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin, the rewarder of them that diligently seek Him; and withal most just, and terrible in His judgments; hating all sin, and who will by no means clear the guilty.

WESTMINSTER CONFESSION, CHAPTER: 2.2 God hath all life, glory, goodness, blessedness, in and of Himself; and is alone in and unto Himself all-sufficient, not standing in need of any creatures which He hath made, not deriving any glory from them, 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, and hath most sovereign dominion over them, to do by them, for them, or upon them whatsoever Himself pleaseth. In His sight all things are open and manifest; His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain. He is most holy in all His counsels, in all His works, and in all His commands. To Him is due from angels and men, and every other creature, whatsoever worship, service, or obedience He is pleased to require of them.

WESTMINSTER CONFESSION, CHAPTER: 2.3 In the unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten, nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

SAVOY Chapter 2.1. There is but one only living and true God; who is infinite in being and perfection, a most pure Spirit, invisible, without body, parts or passions; immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of His own immutable and most righteous will, for His own glory, most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin, the rewarder of them that diligently seek Him; and withal most just, and terrible in His judgments, hating all sin, and who will by no means clear the guilty.

LONDON BAPTIST Chapter 2.1. The Lord our God is but one only living and true God; whose subsistence is in and of himself, infinite in being and perfection; whose essence cannot be comprehended by any but himself, a most pure spirit, invisible, without body, parts or passions, who only hath immortality, dwelling in the light which no man can approach unto; who is immutable, immense, eternal, incomprehensible, almighty, every way infinite, most holy, + most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him, and withal most just and terrible in his judgments, hating all sin, and who will by no means clear the guilty.

SAVOY Chapter 2.2. God hath all life, glory, goodness, blessedness, in and of himself, and is alone in and unto Himself all-sufficient, not standing in need of any creatures which He hath made, nor deriving any glory from them, 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; and hath most sovereign dominion over them, to do by them, for them, or upon them whatsoever he himself pleaseth. In his sight all things are open and manifest, his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent or uncertain. He is most holy in all his counsels, in all his works, and in all his commands. To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience, as creatures, owe unto the Creator, and whatever he is further pleased to require of them.

LONDON BAPTIST Chapter 2.2. God, having all life, glory, goodness, blessedness, in and of himself, is alone in and unto himself all-sufficient, not standing in need of any creature which he hath made, nor deriving any glory from them, 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, and he hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever himself pleaseth; in his sight all things are open and manifest, his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent or uncertain; he is most holy in all his counsels, in all his works, and in all his commands. To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience, as creatures owe unto the Creator, and whatever he is further pleased to require of them.

SAVOY Chapter 2.3. In the unity of the Godhead there be three Persons, of one substance, power and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten, nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son. Which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence upon him.

LONDON BAPTIST Chapter 2.3. In this divine and infinite Being there are three subsistences, In the unity of the Godhead there be three Persons, of one substance, power, and eternity; God the Father, (God the Word of Son, and (God the) Holy Spirit, of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided: the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Spirit (eternally) proceeding from the Father and the Son; all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on him.
Chapter Three- OF GOD’S ETERNAL DECREE

WESTMINSTER CONFESSION, CHAPTER: 3.1 God, from all eternity, did, by the most wise and holy counsel of His own will, freely and unchangeably ordain whatsoever comes to pass: yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures; nor is the liberty or contingency of second causes taken away, but rather established.

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LONDON BAPTIST, Chapter 3.1 God hath decreed in himself, from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably ordained, all things, whatsoever comes to pass; yet so as thereby is God neither the author of sin, nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established; in which appears his wisdom in disposing all things, and power and faithfulness in accomplishing his decree.

WESTMINSTER CONFESSION, CHAPTER: 3.2 Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath He not decreed anything because He foresaw it as future, or as that which would come to pass upon such conditions.

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WESTMINSTER CONFESSION, CHAPTER: 3.3 By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

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LONDON BAPTIST, Chapter 3.3 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, to the praise of his glorious grace; others (foreordained to everlasting death) being left to act in their sin to their just condemnation, to the praise of his glorious justice.

WESTMINSTER CONFESSION, CHAPTER: 3.4 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.

SAVOY Chapter 3.4 These angels and men thus predestinated, and foreordained, are particular and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished.

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WESTMINSTER CONFESSION, CHAPTER: 3.5 Those of mankind that are predestinated unto 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, hath chosen in Christ unto everlasting glory, out of His mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving Him thereunto; and all to the praise of His glorious grace.

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WESTMINSTER CONFESSION, CHAPTER: 3.6 As God hath appointed the elect unto glory, so hath He, by the eternal and most free purpose of His will, foreordained all the means thereunto. Wherefore, they who are elected being fallen in Adam, are redeemed by Christ; are effectually called unto faith in Christ by His Spirit working in due season; are justified, adopted, sanctified, and kept by his power, through faith, unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only.

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WESTMINSTER CONFESSION, CHAPTER: 3.7 The rest of mankind, God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy, as He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of His glorious justice.

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SAVOY Chapter 3.8 The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election; so shall this doctrine afford matter of praise, reverence and admiration of God, and of humility, diligence, and abundant consolation, to all that sincerely obey the Gospel.

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WESTMINSTER CONFESSION, Chapter 4.1
It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of His eternal power, wisdom, and goodness, in the beginning, to create, or make out of nothing, the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

WESTMINSTER CONFESSION, Chapter 4.2
After God had made all other creatures, He created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness, after His own image, having the law of God written in their hearts, and power to fulfill it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change. Besides this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil; which while they kept, they were happy in their communion with God, and had dominion over the creatures.

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LONDON BAPTIST CONFESSION, Chapter 4.2
After God had made all other creatures, He created man, male and female, with reasonable and immortal souls, [endued with knowledge, righteousness and true holiness, after his own image] 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, having the law of God written in their hearts, 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. Besides this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil; which while they kept, they were happy in their communion with God, and had dominion over the creatures.

LONDON BAPTIST CONFESSION, Chapter 4.3
Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil, which whilst they kept, they were happy in their communion with God, and had dominion over the creatures.
Chapter Five- OF DIVINE PROVIDENCE

WESTMINSTER CONFESSION, CHAPTER: 5.1 God the great Creator of all things doth uphold, direct, dispose, and govern all actions, actions, and things, from the greatest even to the least, by His most wise and holy providence, according to His infallible foreknowledge, and the free and immutable counsel of His own will, to the praise of the glory of His wisdom, power, justice, goodness, and mercy.

WESTMINSTER CONFESSION, CHAPTER: 5.2 Although, in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably, and infallibly; yet, by the same providence, He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

WESTMINSTER CONFESSION, CHAPTER: 5.3 God, in His ordinary providence, maketh use of means, yet is free to work without, above, and against them, at His pleasure.

WESTMINSTER CONFESSION, CHAPTER: 5.4 The almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in His providence, that it extendeth itself even to the first fall, and all other sins of angels and men, and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation, to His own holy ends; yet so, as the sinfulness thereof proceedeth only from the creature, and not from God; who, being most holy and righteous, neither is nor can be the author or approver of sin.

WESTMINSTER CONFESSION, CHAPTER: 5.5 The most wise, righteous, and gracious God doth oftentimes 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 sundry other just and holy ends.

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LONDON BAPTIST CONFESSION, Chapter 5.1 God the good Creator of all things, in His infinite power and wisdom doth uphold, direct, dispose, and govern all creatures, actions, and things, from the greatest even to the least, by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy.

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WESTMINSTER CONFESSION, CHAPTER: 5.6 As for those wicked and ungodly men whom God, as a righteous judge, for former sins, doth blind and harden, from them He not only withholdeth His grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts; but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes occasions of sin; and, withal, gives them over to their own lusts, the temptations of the world, and the power of Satan, whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others.

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WESTMINSTER CONFESSION, CHAPTER: 5.7 As the providence of God doth, in general, reach to all creatures; so after a most special manner, it taketh care of His Church, and disposeth all things to the good thereof.

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LONDON BAPTIST CONFESSION, Chapter 5.7. As the providence of God doth in general reach to all creatures, so after a most special manner it taketh care of His church, and disposeth of all things to the good thereof.
Our first parents, being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit. This their sin, God was pleased, according to His wise and holy counsel, to permit, having purposed to order it to His own glory.

By this sin, they fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the parts and faculties of soul and body.

They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation.

From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.
WESTMINSTER CONFESSION, CHAPTER: 6.5
This corruption of nature, during this life, doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin.

SAVOY DECLARATION, CHAPTER: 6.5
This corruption of nature during this life, doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both itself and all the motions thereof are truly and properly sin.

SAVOY DECLARATION, CHAPTER: 6.6
Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries spiritual, temporal, and eternal.

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The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto Him as their Creator, yet they could never have any fruition of Him as their blessedness and reward, but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

The first covenant made with man was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience.

Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the Covenant of Grace, whereby He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him that they may be saved; and promising to give unto all those that are ordained unto eternal life His Holy Spirit, to make them willing and able to believe.

Moreover, man having brought himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace, wherein He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him that they may be saved; and promising to give unto all those that are ordained unto eternal life, His Holy Spirit, to make them willing and able to believe.
WESTMINSTER CONFESSION, CHAPTER: 7.4 This covenant of grace is frequently set forth in the Scripture by the name of a Testament, in reference to the death of Jesus Christ the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.

SAVOY DECLARATION, CHAPTER: 7.4 This covenant of grace is frequently set forth in the Scripture by the name of a Testament, in reference to the death of Jesus Christ the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.

WESTMINSTER CONFESSION, CHAPTER: 7.5 This covenant was differently administered in the time of the law, and in the time of the gospel; under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all foresignifying Christ to come, which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins, and eternal salvation; and is called the Old Testament.

SAVOY DECLARATION, CHAPTER: 7.5 Although this covenant hath been differently and variously administered in respect of ordinances and institutions in the time of the law, and since the coming of Christ in the flesh; yet for the substance and efficacy of it, to all its spiritual and saving ends, it is one and the same; upon the account of which various dispensations, it is called the Old and New Testament.

LONDON BAPTIST CONFESSION, CHAPTER: 7.3 This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman, and afterwards by farther steps, until the full discovery thereof was completed in the New Testament; and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect; and it is alone by the grace of this covenant 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.
Chapter Eight- Of Christ the Mediator

WESTMINSTER CONFESSION, CHAPTER: 8.1
It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, to be the Mediator between God and man; the Prophet, Priest, and King; the Head and Saviour of His Church; the Heir of all things; and Judge of the world; unto whom He did from all eternity give a people, to be His seed, and to be by Him in time redeemed, called, justified, sanctified, and glorified.

WESTMINSTER CONFESSION, CHAPTER: 8.2
The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the manhood, 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.

SAVOY DECLARATION, CHAPTER: 8.1
It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus his only begotten Son, according to a covenant made between them both, to be the Mediator between God and man; the Prophet, Priest, and King, the Head and Saviour of his Church, the Heir of all things and Judge of the world; unto whom he did from all eternity give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

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SAVOY DECLARATION, CHAPTER: 8.3
The Lord Jesus, in his human nature thus united to the divine, was sanctified and anointed with the Holy Spirit above measure; having in Him all the treasures of wisdom and knowledge; in whom it pleased the Father that all fulness should dwell: to the end, that being holy, harmless, undefiled, and full of grace and truth, He might be thoroughly furnished to execute the office of a Mediator and Surety. Which office He took not unto Himself, but was thereunto called by His Father; who put all power and judgment into His hand, and gave Him commandment to execute the same.

WESTMINSTER CONFESSION, CHAPTER: 8.3
The Lord Jesus, in His human nature thus united to the divine in the Person of the Son, was sanctified and anointed with the Holy Spirit above measure, having in Him all the treasures of wisdom and knowledge, in whom it pleased the Father that all fulness should dwell; to the end that being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of a Mediator and Surety; which office he took not unto himself, but was thereunto called by his Father, who also put all power and judgment into his hand, and gave him commandment to execute the same.

LONDON BAPTIST CONFESSION, CHAPTER: 8.1
It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the mediator between God and man; the prophet, priest, and king; head and saviour of the church, the heir of all things, and judge of the world; unto whom he did from all eternity give a people to his seed and to be by him in time redeemed, called, justified, sanctified, and glorified.

LONDON BAPTIST CONFESSION, CHAPTER: 8.2
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 the Father, who made the world, who upholdeth and governeth all things he hath made, did, when the fulness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin; being conceived by the power of 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; so that two whole, perfect, and distinct natures, the Godhead and the manhood 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.

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The Lord Jesus, in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure, having in Him all the treasures of wisdom and knowledge; in whom it pleased the Father that all fulness should dwell, to the end that being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of mediator and surety; which office he took not upon himself, but was thereunto called by his Father; who also put all power and judgement in his hand, and gave him commandment to execute the same.
WESTMINSTER CONFESSION, CHAPTER: 8.4
This office the Lord Jesus did most willingly undertake, which that He may discharge, He was made under the law, and did perfectly fulfill it; endured most grievous torments immediately in His soul, and most painful sufferings in His body; was crucified, and died; was buried, and remained under the power of death, yet saw no corruption. On the third day He arose from the dead, with the same body in which He suffered; with which also He ascended into heaven, and there sitteth at the right hand of His Father, making intercession; and shall return to judge men and angels at the end of the world.

WESTMINSTER CONFESSION, CHAPTER: 8.5
The Lord Jesus, by His perfect obedience and sacrifice of Himself, which He, through the eternal Spirit, once offered up unto God, hath fully satisfied the justice of His Father; and purchased, not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.

WESTMINSTER CONFESSION, CHAPTER: 8.6
Although the work of redemption was not actually wrought by Christ till after His incarnation, yet the virtue, efficacy, and benefits thereof, were communicated unto 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 of the woman, which should bruise the serpent's head, and the Lamb slain from the beginning of the world being yesterday and today the same, and for ever.

SAVOY DECLARATION, CHAPTER: 8.4
This office the Lord Jesus did most willingly undertake; which that He might discharge, He was made under the law, and did perfectly fulfill it, and underwent the punishment due to us, which we should have borne and suffered, being made sin and a curse for us, enduring most grievous torments immediately from God in his soul, and most painful sufferings in his body, was crucified, and died; was buried, and remained under the power of death, yet saw no corruption. On the third day he arose from the dead with the same body in which he suffered, with which also he ascended into heaven, and there sitteth at the right hand of his Father, making intercession; and shall return to judge men and angels at the end of the world.

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The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God, procured and purchased not only reconciliation, and an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.

LONDON BAPTIST CONFESSION, CHAPTER: 8.6
Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated 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 of the woman which should bruise the serpent's head; and the Lamb slain from the foundation beginning of the world, being the same yesterday, and to-day and for ever.
WESTMINSTER CONFESSION, CHAPTER: 8.7
Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; 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.

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WESTMINSTER CONFESSION, CHAPTER: 8.8
To all those for whom Christ hath purchased redemption, He doth certainly and effectually apply and communicate the same; making intercession for them; and revealing unto them, in and by the Word, the mysteries of salvation; effectually persuading them by His Spirit to believe and obey; and governing their hearts by His Word and Spirit; overcoming all their enemies by His almighty power and wisdom, in such manner and ways as are most consonant to His wonderful and unsearchable dispensation.

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LONDON BAPTIST CONFESSION, CHAPTER: 8.8
To all those for whom Christ hath obtained eternal purchased redemption, he doth certainly and effectually apply and communicate the same, making intercession for them; uniting them to himself by his Spirit, and revealing unto them, in and by his Word, the mystery of salvation, effectually persuading them to believe and obey, governing their hearts by his Word and Spirit, and overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

LONDON BAPTIST CONFESSION, CHAPTER: 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.

LONDON BAPTIST CONFESSION, CHAPTER: 8.10
This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetical office; 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; and in respect to our averseness 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.
Chapter Nine - **OF FREE WILL**

**WESTMINSTER CONFESSION, CHAP: 9.1**

God hath endued the will of man with that natural liberty, that it is neither forced, nor by any absolute necessity of nature determined, to do good or evil.

**WESTMINSTER CONFESSION, CHAP: 9.2**

Man, in his state of innocency, had freedom and power to will and to do that which was good and well-pleasing to God; but yet, mutably, so that he might fall from it.

**WESTMINSTER CONFESSION, CHAP: 9.3**

Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto.

**WESTMINSTER CONFESSION, CHAP: 9.4**

When God converts a sinner, and translates him into the state of grace, He freeth him from his natural bondage under sin, and by His grace alone, enables him freely to will and to do that which is spiritually good; yet so as that, by reason of his remaining corruption, he doth not perfectly nor only will that which is good, but doth also will that which is evil.

**WESTMINSTER CONFESSION, CHAP: 9.5**

The will of man is made perfectly and immutably free to do good alone in the state of glory only.

**SAVOY DECLARATION, CHAPTER: 9.1**

God hath endued the will of man with that natural liberty and power of acting upon choice that it is neither forced, nor by any absolute necessity of nature determined to do good or evil.

**SAVOY DECLARATION, CHAPTER: 9.2**

Man in his state of innocence had freedom and power to will and to do that which was good and well pleasing to God; but yet mutably, so that he might fall from it.

**SAVOY DECLARATION, CHAPTER: 9.3**

Man by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto.

**SAVOY DECLARATION, CHAPTER: 9.4**

When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin, and by his grace alone enables him freely to will and to do that which is spiritually good; yet so as that, by reason of his remaining corruption, he doth not perfectly nor only will that which is good, but doth also will that which is evil.

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The will of man is made perfectly and immutably free to do good alone in the state of glory only.

**LONDON BAPTIST CONFESSION, CHAP: 9.1**

God hath endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil.

**LONDON BAPTIST CONFESSION, CHAP: 9.2.**

Man, in his state of innocency, had freedom and power to will and to do that which was good and well-pleasing to God, but yet mutably was unstable, so that he might fall from it.

**LONDON BAPTIST CONFESSION, CHAP: 9.3.**

Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto.

**LONDON BAPTIST CONFESSION, CHAP: 9.4.**

When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin, and by his grace alone enables him freely to will and to do that which is spiritually good; yet so as that by reason of his remaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil.

**LONDON BAPTIST CONFESSION, CHAP: 9.5.**

This will of man is made perfectly and immutably free to do good alone in the state of glory only.
Chapter Ten - **OF EFFECTUAL CALLING**

WESTMINSTER CONFESSION, CHAP: 10.1
All those whom God hath predestinated unto life, and those only, He is pleased, in His appointed and accepted time, effectually to call, 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; enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone, and giving unto them a heart of flesh; renewing their wills, and, by His almighty power determining them to that which is good; and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by His grace.

SAVOY DECLARATION, CHAPTER: 10.1
All those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time effectually to call 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; enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and by his almighty power determining them to that which is good; and effectually drawing them to Jesus Christ; yet so, as they come most freely, being made willing by his grace.

SAVOY DECLARATION, CHAPTER: 10.2
This effectual call is of God's free and special grace alone, not from anything at all foreseen in man; who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.

LONDON BAPTIST CONFESSION, CHAP: 10.1
Those whom God hath predestinated unto life, and those only, he is pleased in his appointed, and accepted time, effectually to call, 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; enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone, and giving unto them a heart of flesh; renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace.

LONDON BAPTIST CONFESSION, CHAP: 10.2
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, being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit; 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.
WESTMINSTER CONFESSION, CHAP: 10.3
Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how He pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the Word.

WESTMINSTER CONFESSION, CHAP: 10.4
Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come unto Christ, and therefore cannot be saved: much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the laws of that religion they do profess: and, to assert and maintain that they may, is very pernicious, and to be detested.

SAVOY DECLARATION, CHAPTER: 10.3
Elect infants dying in infancy, are regenerated and saved by Christ through the Spirit; who worketh when, and where, and how he pleaseth: so also are all other elect persons who are incapable of being outwardly called by the ministry of the Word.

SAVOY DECLARATION, CHAPTER: 10.4
Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither do nor can truly come unto Christ, and therefore cannot be saved: much less can men not professing the Christian religion be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess: and to assert and maintain that they may, is very pernicious, and to be detested.

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Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither do nor can truly come to Christ, and therefore cannot be saved: much less can men not professing the Christian religion be saved in any other way whatsoever; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess; and to assert and maintain that they may, is very pernicious, and to be detested.
WESTMINSTER CONFESSION, CHAP: 11.1
Those whom God effectually calleth He also freely justifieth; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for anything wrought in them, or done by them, but for Christ's sake alone: nor by imputing faith itself, the act of believing, or any other evangelical obedience, to them as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on Him and His righteousness, by faith: which faith they have not of themselves; it is the gift of God.

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WESTMINSTER CONFESSION, CHAP: 11.2
Faith, thus receiving and resting on Christ and His righteousness, is the alone instrument of justification; yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

SAVOY DECLARATION, CHAP : 11.2
Faith thus receiving and resting on Christ, and his righteousness, is the alone instrument of justification; yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

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WESTMINSTER CONFESSION, CHAP: 11.3
Christ, by His obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to His Father's justice in their behalf. Yet, inasmuch 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, their justification is only of free grace; that both the exact justice and rich grace of God might be glorified in the justification of sinners.

SAVOY DECLARATION, CHAP : 11.3
Christ by his obedience and death did fully discharge the debt of all those that are justified, and did by the sacrifice of himself, in the blood of his cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to His Father's God's justice in their behalf. 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, their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners.

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Chapter Eleven- **OF JUSTIFICATION**

**WESTMINSTER CONFESSION, CHAP: 11.4**
God did, from all eternity, decree to justify all the elect; and Christ did, in the fulness of time, die for their sins, and rise again for their justification: nevertheless, they are not justified, until the Holy Spirit doth, in due time, actually apply Christ unto them.

**WESTMINSTER CONFESSION, CHAP: 11.5**
God doth continue to forgive the sins of those that are justified; and, although they can never fall from the state of justification, yet they may, by their sins, fall under God's fatherly displeasure, and not have the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

**WESTMINSTER CONFESSION, CHAP: 11.6**
The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.

**SAVOY DECLARATION, CHAP : 11.4**
God did from all eternity decree to justify all the elect, and Christ did in the fullness of time die for their sins, and rise again for their justification: nevertheless, they are not justified personally, until the Holy Spirit doth in due time actually apply Christ unto them.

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God doth continue to forgive the sins of those that are justified; and although they can never fall from the state of justification, yet they may by their sins fall under God's fatherly displeasure: and in that condition they have not usually the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

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God doth continue to forgive the sins of those that are justified; and although they can never fall from the state of justification, yet they may, by their sins fall under God's fatherly displeasure; and in that condition they have not usually the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

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The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.
**WESTMINSTER CONFESSION, CHAP: 12.1**
All those that are justified, God vouchsafer, in and for His only Son Jesus Christ, to make partakers of the grace of adoption: by which they are taken into the number, and enjoy the liberties and privileges of the children of God; have His name put upon them, receive the Spirit of adoption; have access to the throne of grace with boldness; are enabled to cry, Abba, Father; are pitied, protected, provided for, and chastened by Him as by a Father; yet never cast off, but sealed to the day of redemption, and inherit the promises, as heirs of everlasting salvation.

**SAVOY DECLARATION, CHAP: 12.1**
All those that are justified, God vouchsafeth in and for His only Son Jesus Christ, to make partakers of the grace of adoption, by which they are taken into the number, and enjoy the liberties and privileges of the children of God; have His name put upon them, receive the Spirit of adoption; have access to the throne of grace with boldness; are enabled to cry, Abba, Father; are pitied, protected, provided for, and chastened by Him as by a Father; yet never cast off, but sealed to the day of redemption, and inherit the promises, as heirs of everlasting salvation.

**LONDON BAPTIST CONF., CHAP: 12.1**
All those that are justified, God vouchsafer, in and for the sake of His only Son Jesus Christ, to make partakers of the grace of adoption, by which they are taken into the number, and enjoy the liberties and privileges of the children of God, have His name put upon them, receive the Spirit of adoption; have access to the throne of grace with boldness, are enabled to cry, Abba, Father; are pitied, protected, provided for, and chastened by Him as by a Father; yet never cast off, but sealed to the day of redemption, and inherit the promises, as heirs of everlasting salvation.
**WESTMINSTER CONFESSION, CHAP: 13.1**

They, who are once effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified really and personally, through the virtue of Christ's death and resurrection, by His Word and Spirit dwelling in them; the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they more and more quickened and strengthened in all saving graces, to the practice of true holiness, without which no man shall see the Lord.

**SAVOY DECLARATION, CHAP : 13.1**

They who are once 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 sanctified really and personally through the same virtue, by His Word and Spirit dwelling in them; the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened, and mortified, and they more and more quickened and strengthened in all saving graces, to the practice of all true holiness, without which no man shall see the Lord.

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**WESTMINSTER CONFESSION, CHAP: 13.2**

This sanctification is throughout in the whole man, yet imperfect in this life; there abideth still some remnants of corruption in every part: whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.

**SAVOY DECLARATION, CHAP : 13.2**

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This sanctification is throughout the whole man, yet imperfect in this life; there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.

**WESTMINSTER CONFESSION, CHAP: 13.3**

In which war, although the remaining corruption, for a time, may much prevail, yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome; and so, the saints grow in grace, perfecting holiness in the fear of God.

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In which war, although the remaining corruption for a time may much prevail, yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome; and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed them.
**WESTMINSTER CONFESSION, CHAP: 14.1**
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, and is ordinarily wrought by the ministry of the Word: by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.

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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, and is ordinarily wrought by the ministry of the Word: by which also, and by the administration of the sacraments, seals, prayer, and other means, it is increased and strengthened.

**WESTMINSTER CONFESSION, CHAP: 14.2**
By this faith, a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God Himself speaking therein; and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life and that which is to come. But the principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

**SAVOY DECLARATION, CHAP : 14.2**
By this faith a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God Himself speaking therein, and apprehendeth an excellency therein above all other writings and all things in the world, 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 thus believed; and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come; but the principal acts of saving faith are have immediate relation to Christ, accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

**WESTMINSTER CONFESSION, CHAP: 14.3**
This faith is different in degrees, weak or strong; may be often and many ways assailed and weakened, but gets the victory; growing up in many to the attainment of a full assurance through Christ, who is both the author and finisher of our faith.

**SAVOY DECLARATION, CHAP : 14.3**
This faith, although it be different in degrees, and may be weak or strong, may be often and many ways assailed, 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 believers; and therefore, though it may be many times assailed and weakened, yet it gets the victory, growing up in many to the attainment of a full assurance through Christ, who is both the author and finisher of our faith.

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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, and is ordinarily wrought by the ministry of the Word; by which also, and by the administration of the sacraments, and baptism and the Lord’s supper, prayer, and other means appointed of God, it is increased and strengthened.

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WESTMINSTER CONFESSION, CHAP: 15.1
Repentance unto life is an evangelical grace, the doctrine whereof is to be preached by every minister of the Gospel, as well as that of faith in Christ.

SAVOY DECLARATION CHAPTER: 15.1
Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.

WESTMINSTER CONFESSION, CHAP: 15.2
By it, a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature, and righteous law of God; and upon the apprehension of His mercy in Christ to such as are penitent, so grieves for and hates his sins, as to turn from them all unto God, purposing and endeavouring to walk with Him in all the ways of His commandments.

SAVOY DECLARATION CHAPTER: 15.2
Whereas there is none that doth good, and sinneth not, and the best of men may through the power and deceitfulness of their corruptions dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath in the covenant of grace mercifully provided, that believers so sinning and failing, be renewed through repentance unto salvation.

WESTMINSTER CONFESSION, CHAP: 15.3
Although repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof, which is the act of God’s free grace in Christ; yet it is of such necessity to all sinners, that none may expect pardon without it.

SAVOY DECLARATION CHAPTER: 15.3
This saving repentance is an evangelical grace, whereby a person being by the Holy Ghost made sensible of the manifold evils of his sin, doth by faith in Christ humble himself for it with godly sorrow, detestation of it, and self-abhorrence, praying for pardon and strength of grace, with a purpose, and endeavour by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

WESTMINSTER CONFESSION, CHAP: 15.4
As there is no sin so small but it deserves damnation; so there is no sin so great, that it can bring damnation upon those who truly repent.

SAVOY DECLARATION CHAPTER: 15.4
As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof; so it is every man’s duty to repent of his particular known sins particularly.

LONDON BAPTIST CONFESSION CHAP: 15.1
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LONDON BAPTIST CONFESSION CHAP: 15.4
As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man’s duty to repent of his particular known sins particularly.
WESTMINSTER CONFESSION, CHAP: 15.5
Men ought not to content themselves with a general repentance, but it is every man's duty to endeavour to repent of his particular sins particularly.

WESTMINSTER CONFESSION, CHAP: 15.6
As every man is bound to make private confession of his sins to God, praying for the pardon thereof upon which, and the forsaking of them, he shall find mercy; so he that scandalizeth his brother, or the Church of Christ, ought to be willing, by a private or public confession and sorrow for his sin, to declare his repentance to those that are offended; who are thereupon to be reconciled to him, and in love to receive him.

SAVOY DECLARATION CHAPTER: 15.5
Such is the provision which God hath made through Christ in the covenant of grace, for the preservation of believers unto salvation, that although there is no sin so small, but it deserves damnation; yet there is no sin so great, that it shall bring damnation on them who truly repent; which makes the constant preaching of repentance necessary.

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Chapter Sixteen - Of Good Works

WESTMINSTER CONFESSION, CHAP: 16.1
Good works are only such as God hath commanded in His holy Word, and not such as, without the warrant thereof, are devised by men, out of blind zeal, or upon any pretense of good intention.

WESTMINSTER CONFESSION, CHAP: 16.2
These good works, done in obedience to God’s commandments, are the fruits and evidences of a true and lively faith: and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the Gospel, stop the mouths of the adversaries, and glorify God, whose workmanship they are, created in Christ Jesus thereunto: that, having their fruit unto holiness, they may have the end eternal life.

WESTMINSTER CONFESSION, CHAP: 16.3
Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ. And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do of His good pleasure: yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.

WESTMINSTER CONFESSION, CHAP: 16.4
They who, in their obedience, attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in the duty they are bound to do.

SAVOY DECLARATION, CHAP: 16.1
Good works are only such as God hath commanded in his holy Word, and not such as, without the warrant thereof, are devised by men, out of blind zeal, or upon any pretense of good intentions.

SAVOY DECLARATION, CHAP: 16.2
These good works done in obedience to God’s commandments, are the fruits and evidences of a true and lively faith: and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God, whose workmanship they are, created in Christ Jesus thereunto: that, having their fruit unto holiness, they may have the end, eternal life.

SAVOY DECLARATION, CHAP: 16.3
Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ: 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 to will and to do of his good pleasure; yet they are not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.

SAVOY DECLARATION, CHAP: 16.4
They who, in their obedience, attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in the duty they are bound to do.

LONDON BAPTIST CONFESSION CHAP: 16.1
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Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ; 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 to will and to do of his good pleasure; yet they are not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them.

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They who, in their obedience, attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in the duty they are bound to do.
WESTMINSTER CONFESSION, CHAP: 16.5
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; but when we have done all we can, we have done but our duty, and are unprofitable servants; and because, as they are good, they proceed from His Spirit; and as they are wrought by us, they are defiled, and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.

WESTMINSTER CONFESSION, CHAP: 16.6
Notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in Him; not as though they were in this life wholly unblameable and unreprovable 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 weaknesses and imperfections.

WESTMINSTER CONFESSION, CHAP: 16.7
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 others; yet, because they proceed not from an heart purified by faith; nor are done in a right manner, according to the Word; nor to a right end, the glory of God: they are therefore sinful, and cannot please God, or make a man meet to receive grace from God. And yet, their neglect of them is more sinful and displeasing unto God.

SAVOY DECLARATION, CHAP: 16.5
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; but when we have done all we can, we have done but our duty, and are unprofitable servants; and because, as they are good, they proceed from the Spirit, and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.

SAVOY DECLARATION, CHAP: 16.6
Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him; not as though they were in this life wholly unblameable and unreprovable 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 weaknesses and imperfections.

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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; but when we have done all we can, we have done but our duty, and are unprofitable servants; and because as they are good they proceed from his Spirit, and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.

LONDON BAPTIST CONFESSION CHAP: 16.6
Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in him; not as though they were in this life wholly unblameable and unreprovable 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 weaknesses and imperfections.

LONDON BAPTIST CONFESSION CHAP: 16.7
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 others; yet because they proceed not from a heart purified by faith, nor are done in a right manner according to the word, nor to a right end, the glory of God, they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God, and yet their neglect of them is more sinful and displeasing to God.
WESTMINSTER CONFESSION, CHAP: 17.1
They, whom God hath accepted in His Beloved, effectually called and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved.

SAVOY DECLARATION, CHAP: 17.1
They whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved.

Those whom God hath 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, whence he still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality; 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, 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 engraven upon the palm of his hands, and their names having been written in the book of life from all eternity.

LONDON BAPTIST CONFESSION CHAP: 17.1
This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, 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; the oath of God; the abiding of his Spirit; and of the seed of God within them; and the nature of the covenant of grace: from all which ariseth also the certainty and infallibility thereof.

WESTMINSTER CONFESSION, CHAP.: 17.2
This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election; 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; the oath of God; the abiding of his Spirit; and of the seed of God within them; and the nature of the covenant of grace: from all which ariseth also the certainty and infallibility thereof.

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This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, 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, the oath of God, the abiding of his Spirit, and the seed of God within them, and the nature of the covenant of grace; from all which ariseth also the certainty and infallibility thereof.

WESTMINSTER CONFESSION, CHAP: 17.3
Nevertheless, they may, through the temptations of Satan and of the world, the prevalence of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins; and, for a time, continue therein: whereby they incur God's displeasure, and grieve His Holy Spirit, come to be deprived of some measure of their graces and comforts; have their hearts hardened, and their consciences wounded; hurt and scandalize others, and bring temporal judgments upon themselves.

SAVOY DECLARATION, CHAP: 17.3
Nevertheless, And though they may, through the temptation of Satan, and of the world, the prevalence of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins; and for a time continue therein, whereby they incur God's displeasure, and grieve his Holy Spirit; come to be deprived of some measure of their graces and comforts; have their hearts hardened, and their consciences wounded; hurt and scandalize others, and bring temporal judgments upon themselves; yet they are and shall be kept by the power of God through faith unto salvation.

LONDON BAPTIST CONFESSION CHAP: 17.3
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, whereby they incur God's displeasure and grieve his Holy Spirit, come to have their graces and comforts impaired, have their hearts hardened, and their consciences wounded, hurt and scandalize others, and bring temporal judgments upon themselves; yet they are and shall be kept by the power of God through faith unto salvation, shall they renew their repentance and be preserved through faith in Christ Jesus to the end.
WESTMINSTER CONFESSION, CHAP: 18.1
Although hypocrites and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God, and estate of salvation; which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring 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; which hope shall never make them ashamed.

SAVOY DECLARATION, CHAP: 18.1
Although temporary believers and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God, and state of salvation, which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring 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, which hope shall never make them ashamed.

WESTMINSTER CONFESSION, CHAP: 18.2
This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope; but an infallible assurance of faith, founded upon the divine truth of the promises of salvation, the inward evidence of those graces unto which these promises are made, the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God: which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.

SAVOY DECLARATION, CHAP: 18.2
This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope; but an infallible assurance of faith, founded upon the divine truth of the promises of salvation, the blood and righteousness of Christ, revealed in the Gospel; and also upon the inward evidence of those graces unto which these promises are made, the Spirit of adoption witnessing with our spirits that we are the children of God; which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption, and on the immediate witness of the Spirit, testifying our adoption, and as a fruit thereof, leaving the heart more humble and holy.

WESTMINSTER CONFESSION, CHAP: 18.3
This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it; 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 ordinary means, attain thereunto. And therefore it is the duty of everyone 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 Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance; so far is it from inclining men to looseness.

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LONDON BAPTIST CONFESSION CHAP: 18.1
Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring 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, which hope shall never make them ashamed.

LONDON BAPTIST CONFESSION CHAP: 18.2
This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith founded on the blood and righteousness of Christ revealed in the Gospel; and also upon the inward evidence of those graces unto which these promises are made, the Spirit of adoption witnessing with our spirits that we are the children of God; and, as a fruit thereof, leaving the heart more humble and holy.

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WESTMINSTER CONFESSION, CHAP: 18.4
True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it; by falling into some special sin, which woundeth the conscience and grieveth the Spirit; by some sudden or vehement temptation; 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: yet are they never utterly destitute of that seed of God, and life of faith, 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; and by the which, in the mean time, they are supported from utter despair.

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True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it, by falling into some special sin which woundeth the conscience and grieveth the Spirit; by some sudden or vehement temptation, 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, yet are they never destitute of the seed of God and life of faith, 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, and by the which, in the meantime, they are preserved from utter despair.
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, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it.

This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon Mount Sinai, in ten commandments, and written in two tables; the first four commandments containing our duty towards God; and the other six, our duty to man.

Besides this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances; partly of worship, prefiguring Christ, His graces, actions, sufferings, and benefits; and partly of divers instructions of moral duties. All which ceremonial laws are now abrogated under the new testament.

To them also, as a body politic, He gave sundry judicial laws, which expired together with the state of that people, not obliging any other now, further than the general equity thereof may require.

The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof; 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. Neither doth Christ, in the Gospel, any way dissolve, but much strengthen this obligation.

The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof, 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; neither doth Christ in the gospel any way dissolve, but much strengthen this obligation.

The same law that was first written in the heart of man so written in the heart, continued to be a perfect rule of righteousness after the fall of man; and as such was delivered by God upon Mount Sinai in ten commandments, and written in two tables; the four first commandments containing our duty towards God, and the other six our duty to man.

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; and partly holding forth divers instructions of moral duties. All which ceremonial laws, were now abrogated under the new testament, being appointed only to the time of reformation, are by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end, abrogated and taken away.

To them also he gave sundry judicial laws, which expired together with the state of that people, not obliging any now more than the general equity thereof may require. Their general equity may require only being still of moral use.
WESTMINSTER CONFESSION, CHAPTER: 19.6
Although true believers be not under the law as a covenant of works, to be thereby justified or condemned; yet it 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 pollutions of their nature, hearts, and lives; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin; together with a clearer sight of the need they have of Christ, and the perfection of His obedience. It is likewise of use to regenerate, to restrain their corruptions, 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 thereof threatened in the law, and unalayed rigour thereof. The promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law, as a covenant of works; so as a man's doing good, and refraining from evil because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.

SAVOY DECLARATION, CHAPTER: 19.6
Although true believers be not under the law as a covenant of works, to be thereby justified or condemned; yet it 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 pollutions of their nature, hearts, and lives; so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin; 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 corruptions, 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 thereof threatened in the law. The promises of it in like manner shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, although not as due to them by the law, as a covenant of works; so as a man doing good, and refraining from evil because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.

SAVOY DECLARATION, CHAPTER: 19.7
Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it; 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 required to be done.

LONDON BAPTIST CONFESSION, CHAPTER: 19.6
Although true believers be not under the law as a covenant of works, to be thereby justified or condemned, yet it 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 pollutions of their nature, hearts, and lives; so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin; 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 corruptions, 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 thereof threatened in the law. The promises of it in like manner shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law, as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace.

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Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it; 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, requireth to be done.
SAVOY DECLARATION, CHAPTER: 20.1
The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give unto the elect the promise of Christ, the seed of the woman, as the means of calling them, and begetting in them faith and repentance: in this promise the gospel, as to the substance of it, was revealed, and was therein effectual for the conversion and salvation of sinners.

SAVOY DECLARATION, CHAPTER: 20.2
This promise of Christ, and salvation by him, is revealed only in and by the Word of God; neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by him, so much as in a general or obscure way; 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.

SAVOY DECLARATION, CHAPTER: 20.3
The revelation of the gospel unto sinners, made in divers times, and by sundry parts, 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, 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 did make or can so do. And therefore in all ages the preaching of the gospel hath been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

LONDON BAPTIST CONFESSION, CHAP: 20.1
The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth unto the elect the promise of Christ, the seed of the woman, as the means of calling them the elect, and begetting in them faith and repentance; in this promise the gospel, as to the substance of it, was revealed, and was therein effectual for the conversion and salvation of sinners.

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SAVOY DECLARATION, CHAPTER: 20.4
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, quickened or regenerated, there is moreover necessary an effectual, irresistible work of the Holy Ghost upon the whole soul, for the producing in them a new spiritual life, without which no other means are sufficient for their conversion unto God.

LONDON BAPTIST CONFESSION, CHAP: 20.4
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, quickened or regenerated, there is moreover necessary an effectual irresistible insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life; without which no other means are sufficient for will effect their conversion unto God.
WESTMINSTER CONFESSION, CHAPTER: 20.1
The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law; and, in being delivered from this present evil world, bondage to Satan and dominion of sin; from the evil of affections, the sting of death, the victory of the grave, and everlasting damnation; as also, in their free access to God, and their yielding obedience unto Him, not out of slavish fear, but a child-like love and willing mind. All which were common also to believers under the law; but, under the new testament, the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish Church was 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.

SAVOY DECLARATION, CHAPTER: 21.1
The liberty which Christ hath purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the moral law; and, in being delivered from this present evil world, bondage to Satan, and dominion of sin, from the evil of affections, the fear and sting of death, the victory of the grave, and everlasting damnation; as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear, but a child-like love and willing mind. All which were common also to believers under the law, for the substance of them; but under the New Testament the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, the whole legal administration of the covenant of grace, to which the Jewish Church was 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 didordinarily partake of.

SAVOY DECLARATION, CHAPTER: 21.2
God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are, in anything, contrary to His Word, or beside it, in matters of faith or worship. So that to believe such doctrines, or to obey such commands out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.

LONDON BAPTIST CONFESSION, CHAP: 21.1
The liberty which Christ hath purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law, and, in being delivered from this present evil world, bondage to Satan, and dominion of sin, from the evil of affections, the fear and sting of death, the victory of the grave, and everlasting damnation: as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear, but a child-like love and willing mind. All which were common also to believers under the law for the substance of them; but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, the whole legal administration of the covenant of grace, to which the Jewish Church was 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.

LONDON BAPTIST CONFESSION, CHAP: 21.2
God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to His Word, or beside it, in matters of faith or worship, not contained in it; so that to believe such doctrines, or to obey such commands out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.
WESTMINSTER CONFESSION, CHAPTER: 20.3
They who, upon pretence of Christian liberty, do practice any sin, or cherish any lust, do thereby destroy the end of Christian liberty; which is, that, being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our life.

WESTMINSTER CONFESSION, CHAPTER: 20.4
And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God. And, for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity (whether concerning faith, worship, or conversation), or to the power of godliness; or, such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the Church, they may lawfully be called to account, and proceeded against, by the censures of the Church, and by the power or the civil magistrate.

SAVOY DECLARATION, CHAPTER: 21.3
They who upon pretense of Christian liberty do practice any sin, or cherish any lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction; so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our life.

LONDON BAPTIST CONFESSION, CHAP: 21.3.
They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction, 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.
Chapter TWENTY ONE (Westminster Only)
Chapter TWENTY-TWO (Savoy and London Baptist) – OF RELIGIOUS WORSHIP AND THE SABBATH DAY

WESTMINSTER CONFessions, CHAPTER: 21.1
The light of nature showeth that there is a God, who hath lordship and sovereignty over all, is just, good, and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might. But the acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture.

SAVOY DECLARATION, CHAPTER: 22.1
The light of nature showeth that there is a God, who hath lordship and sovereignty over all, is just, good, and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might. But the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scripture.

LONDON BAPTIST CONFESSION, CHAP: 22.1
The light of nature shows that there is a God, who hath lordship and sovereignty over all; is just, good, and doth good unto 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. But the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.

WESTMINSTER CONFessions, CHAPTER: 21.2
Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to Him alone: not to angels, saints, or any other creature: and, since the fall, not without a mediator; nor in the mediation of any other but of Christ alone.

SAVOY DECLARATION, CHAPTER: 22.2
Religious worship is to be given to God the Father, Son, and Holy Spirit, and to him alone; not to angels, saints, or any other creatures; and since the fall, not without a mediator; nor in the mediation of any other but of Christ alone.

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Religious worship is to be given to God the Father, Son, and Holy Spirit, and to him alone; not to angels, saints, or any other creatures; and since the fall, not without a mediator; nor in the mediation of any other but Christ alone.

WESTMINSTER CONFessions, CHAPTER: 21.3
Prayer, with thanksgiving, being one special part of religious worship, is by God required of all men; and, that it may be accepted, it is to be made in the name of the Son, by the help of His Spirit, according to his will, with understanding, reverence, humility, fervency, faith, love, and perseverance; and, if vocal, in a known tongue.

SAVOY DECLARATION, CHAPTER: 22.3
Prayer, with thanksgiving, being one special part of religious worship, is by God required of all men; and but that it may be accepted, it is to be made in the name of the Son by the help of his Spirit, according to his will, with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others in a known tongue.

LONDON BAPTIST CONFESSION, CHAP: 22.3
Prayer, with thanksgiving, being one part of natural worship, is by God required of all men. But that it may be accepted, it is to be made in the name of the Son by the help of the Spirit, according to his will; with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a known tongue.

WESTMINSTER CONFessions, CHAPTER: 21.4
Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter; but not for the dead, nor for those of whom it may be known that they have sinned the sin unto death.

SAVOY DECLARATION, CHAPTER: 22.4
Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter; but not for the dead, nor for those of whom it may be known that they have sinned the sin unto death.

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Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter; but not for the dead, nor for those of whom it may be known that they have sinned the sin unto death.

WESTMINSTER CONFessions, CHAPTER: 21.5
The reading of Scriptures with godly fear: the sound preaching, and conscionable hearing of the Word, in obedience unto God, with understanding, faith, and reverence; singing of Psalms with grace in the heart; as also, the due administration and worthy receiving of the sacraments instituted by Christ; are all parts of the ordinary religious worship of God: besides religious oaths, vows, solemn fastings, and thanksgivings upon special occasions, which are, in their several times and seasons, to be used in an holy and religious manner.

SAVOY DECLARATION, CHAPTER: 22.5
The reading of the Scriptures, with godly fear: the sound preaching, and conscionable hearing the Word of God, in obedience unto God, with understanding, faith, and reverence; singing of Psalms with grace in the heart; as also the due administration and worthy receiving of the sacraments instituted by Christ of baptism and the Lord's Supper, are all parts of the ordinary religious worship of God, besides religious oaths, vows, solemn fastings, and to be performed in obedience unto God with understanding, faith, reverence, and godly fear. Solemn humiliations, with fastings and thanksgivings upon special occasions, which are in their several times and seasons to be used in a holy and religious manner.

LONDON BAPTIST CONFESSION, CHAP: 22.5
The reading of the Scriptures, preaching, and hearing the Word of God; teaching and admonishing one another in singing of psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord; as also the administration of baptism, and the Lord's supper, are all parts of religious worship of God, to be performed in obedience unto God to him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings, and thanksgivings, upon special occasions, are in their several times and seasons to be ought to be used in an holy and religious manner.
Neither prayer, nor any other part of religious worship, is now
under the gospel, tied unto, or made more acceptable
by, any place in which it is performed, or towards which it is
directed; but God is to be worshipped everywhere in spirit
and truth; as, in private families daily, and in secret, each
one by himself; so more solemnly in the public assemblies,
which are not carelessly or wilfully to be neglected or
forsaken, when God, by His Word or providence, calleth
thereunto.

As it is the law of nature, that in general a due
proportion of
time be set apart for the worship of God; so, in His Word, by a
positive, moral, and perpetual commandment binding all men
in all ages, He hath particularly appointed one day in seven,
for a Sabbath, to be kept holy unto Him: 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 in Scripture, is
called the Lord's Day, and is to be continued to the end of
the world, as the Christian Sabbath.

This Sabbath is then kept holy unto the Lord, when men,
after a due preparing of their hearts, and ordering of their
common affairs beforehand, do not only observe an holy rest,
all the day, from their own works, words, and thoughts about
their worldly employments and recreations; but also are
taken up, the whole time, in the public and private exercises
of His worship, and in the duties of necessity and mercy.

Neither prayer, nor any other part of religious worship, is now
under the gospel either tied unto, or made more acceptable
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and in truth, as in private families daily, and in secret each
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worldly employments and recreations; but also are taken up
the whole time in the public and private exercises of his
worship, and in the duties of necessity and mercy.
Chapter TWENTY TWO (Westminster Only)

Chapter TWENTY-THREE (Savoy and London Baptist) – OF LAWFUL OATHS AND VOWS

WESTMINSTER CONFESSION, CHAPTER: 22.1
A lawful oath is a part of religious worship, wherein, the person swearing solemnly calleth God to witness what he asserteth or promiseth; and to judge him according to the truth or falsehood of what he sweareth.

WESTMINSTER CONFESSION, CHAPTER: 22.2
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. Yet, as in matters of weight and moment, an oath is warranted by the Word of God, under the New Testament as well as under the Old; so a lawful oath, being imposed by lawful authority, in such matters, ought to be taken.

WESTMINSTER CONFESSION, CHAPTER: 22.3
Whosoever taketh an oath, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he fully persuaded is the truth. Neither may any man bind himself by oath to anything but what is good and just, and what he believeth so to be, and what he is able and resolved to perform. Yet it is a sin to refuse an oath touching anything that is good and just, being imposed by lawful authority.

WESTMINSTER CONFESSION, CHAPTER: 22.4
An oath is to be taken in the plain and common sense of the words, without equivocation, or mental reservation. It cannot oblige to sin; but in anything not sinful being taken, it binds to performance, although to a man's own hurt; nor is it to be violated, although made to heretics or infidels.

SAVOY DECLARATION, CHAPTER: 23.1
A lawful oath is a part of religious worship, wherein the person swearing, in truth, righteousness and judgment, solemnly calleth God to witness what he asserteth or promiseth, and to judge him according to the truth or falsehood of what he sweareth.

SAVOY DECLARATION, CHAPTER: 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 or dreadful name, or to swear at all by any other thing, is sinful and to be abhorred. Yet as in matters of weight and moment an oath is warranted by the Word of God under the New Testament, as well as under the Old; so a lawful oath, being imposed by lawful authority in such matters, ought to be taken.

SAVOY DECLARATION, CHAPTER: 23.3
Whosoever taketh an oath, warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth: neither may any man bind himself by oath to anything but what is good and just, and what he believeth so to be, and what he is able and resolved to perform. Yet it is a sin to refuse an oath touching anything that is good and just, being lawfully imposed by lawful authority.

SAVOY DECLARATION, CHAPTER: 23.4
An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation. It cannot oblige to sin; but in anything not sinful being taken, it binds to performance, although to a man's own hurt; nor is it to be violated, although made to heretics or infidels.

LONDON BAPTIST CONFESSION, CHAPTER: 23.1
A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgement, solemnly calleth God to witness what he asserteth or promiseth, and to judge him according to the truth or falsehood of what he sweareth.

LONDON BAPTIST CONFESSION, CHAPTER: 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; yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the word of God, under the New Testament, as well as under the Old; so a lawful oath being imposed by lawful authority in such matters, ought to be taken.

LONDON BAPTIST CONFESSION, CHAPTER: 23.3
Whosoever taketh an oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be is fully persuaded is truth; neither may any man bind himself by oath to anything, but what is good and just, and what he believeth so to be, and what he is able and resolved to perform. Yet it is a sin to refuse an oath touching anything that is good and just, being lawfully imposed by lawful authority.

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**WESTMINSTER CONFESSION, CHAPTER: 22.5**

A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.

**WESTMINSTER CONFESSION, CHAPTER: 22.6**

It is not to be made to any creature, but to God alone: and, that it may be accepted, it is to be made voluntarily, out of faith, and conscience of duty, in way of thankfulness for mercy received, or for the obtaining of what we want; whereby we more strictly bind ourselves to necessary duties, or to other things, so far and so long as they may fitly conduce thereunto.

**WESTMINSTER CONFESSION, CHAPTER: 22.7**

No man may vow to do anything forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise of ability from God. In which respects Popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitions and sinful snares, in which no Christian may entangle himself.

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A vow, which is not to be made to any creature, but God alone, is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.

**SAVOY DECLARATION, CHAPTER: 23.6**

A vow, which is not to be made to any creature, but God alone, is of the like nature with a promissory oath, and ought to be made and performed with the like religious care and faithfulness; but it is not to be made to any creature, but to God alone: and, that it may be accepted, it is to be made voluntarily, out of faith, and conscience of duty, in way of thankfulness for mercy received, or for the obtaining of what we want; whereby we more strictly bind ourselves to necessary duties, or to other things, so far and so long as they may fitly conduce thereunto.

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No man may vow to do anything forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise of ability from God. In which respects Popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitions and sinful snares, in which no Christian may entangle himself.
Chapter TWENTY THREE (Westminster Only) – OF THE CIVIL MAGISTRATE

WESTMINSTER CONFESSION, CHAPTER: 23.1
God the supreme Lord and King of all the world, hath ordained civil magistrates to be under Him, over the people, for His own glory, and the public good; and, to this end, hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers.

WESTMINSTER CONFESSION, CHAPTER: 23.2
It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto: in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth; so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions.

WESTMINSTER CONFESSION, CHAPTER: 23.3
The civil magistrate may not assume to himself the administration of the Word and sacraments, or the power of the keys of the kingdom of heaven: yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemes and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God.

SAVOY DECLARATION, CHAPTER 24.1
God the supreme Lord and King of all the world, hath ordained civil magistrates to be under him, over the people for his own glory and the public good; and to this end hath armed them with the power of the sword, for the defense and encouragement of them that do good, and for the punishment of evil-doers.

SAVOY DECLARATION, CHAPTER 24.2
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, according to the wholesome laws of each commonwealth; so for that end they may lawfully now under the New Testament wage war upon just and necessary occasion.

SAVOY DECLARATION, CHAPTER 24.3
Although the magistrate is bound to encourage, promote, and protect the professors and profession of the gospel, and to manage and order civil administrations in a due subserviency to the interest of Christ in the world, and to that end to take care that men of corrupt minds and conversations do not licentiously publish and divulge blasphemy and errors, in their own nature subverting the faith and inevitably destroying the souls of them that receive them; yet in such differences about the doctrines of the gospel, or ways of the worship of God, as may befall men exercising a good conscience, manifesting it in their conversation, and holding the foundation, not disturbing others in their ways or worship that differ from them; there is no warrant for the magistrate under the gospel to abridge them of their liberty.

LONDON BAPTIST CONFESSION, CHAPTER 24.1
God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him, over the people, for his own glory and the public good; and to this end hath armed them with the power of the sword, for defense and encouragement of them that do good, and for the punishment of evil doers.

LONDON BAPTIST CONFESSION, CHAPTER 24.2
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, 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.

LONDON BAPTIST CONFESSION, CHAPTER 24.3
Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience sake; and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.
voluntary members of any denomination of Christians, according to their own profession and belief. It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretense of religion or infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever; and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance.

WESTMINSTER CONFESSION, CHAPTER: 23.4

It is the duty of people to pray for magistrates, to honour their persons, to pay them tribute or other dues, to obey their lawful commands, and to be subject to their authority, for conscience sake. Infidelity, or difference in religion, doth not make void the magistrates' just and legal authority, nor free the people from their due obedience to them: from which ecclesiastical persons are not exempted, much less hath the Pope any power and jurisdiction over them in their dominions, or over any of their people and, least of all, to deprive them of their dominions or lives, if he shall judge them to be heretics, or upon any other pretense whatsoever.

SAVOY DECLARATION, CHAPTER 24.4

It is the duty of people to pray for magistrates, to honour their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority for conscience sake. Infidelity, or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their obedience to him: from which ecclesiastical persons are not exempted, much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people, and least of all to deprive them of their dominions or lives, if he shall judge them to be heretics, or upon any other pretense whatsoever.
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.

Marriage was ordained for the mutual help of husband and wife; for the increase of mankind with legitimate issue, and for preventing of uncleanness.

It is lawful for all sorts of people to marry, who are able with judgment to give their consent. Yet it is the duty of Christians to marry in the Lord; and therefore such as profess the true reformed religion should not marry with infidels, papists, or other idolaters; neither should such as are godly, be unequally yoked by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.

Marriage ought not to be within the degrees of consanguinity or affinity forbidden by the Word. Nor can such 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. [The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own.]
Chapter TWENTY FIVE (Westminster Only)

Chapter TWENTY-SIX (Savoy and London Baptist) – OF THE CHURCH

WESTMINSTER CONFESSION, CHAPTER: 25.1
The catholic or universal Church, which is 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 fulness of Him that filleth all in all.

WESTMINSTER CONFESSION, CHAPTER: 25.2
The visible Church, which is also catholic or universal under the Gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion; and of their children: and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.

WESTMINSTER CONFESSION, CHAPTER: 25.3
Unto this catholic visible Church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life to the end of the world: and doth, by His own presence and Spirit, according to His promise, make them effectual thereunto. 1 Cor. 12:28; Eph. 4:11,12,13; Matt. 28:19,20; Isa. 59:21

WESTMINSTER CONFESSION, CHAPTER: 25.4
This catholic Church hath been sometimes more, sometimes less visible. And particular Churches, which are members thereof, are more or less pure, according as the doctrine of the Gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.

WESTMINSTER CONFESSION, CHAPTER: 25.5
The purest Churches under heaven are subject both to mixture and error; and some have so degenerated, as to become no Churches of Christ, but synagogues of Satan. Nevertheless, there shall be always a Church on earth, to worship God according to His will.

SAVoy DECLARATION, CHAPTER: 26.1
The catholic or universal church, which 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 fulness of him that filleth all in all.

SAVoy DECLARATION, CHAPTER: 26.2
The whole body of men throughout the world, professing the faith of the gospel and obedience unto God by Christ according to it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, are, and may be called the visible catholic church of Christ although as such it is not entrusted with the administration of any ordinances, or have any officers to rule or govern in, or over the whole body.

SAVoy DECLARATION, CHAPTER: 26.3
The purest churches under heaven are subject both to mixture and error, and some have so degenerated as to become no churches of Christ, but synagogues of Satan: nevertheless, there shall be always a Church on earth, to worship God according to His will. Christ always hath had, and ever shall have, a visible kingdom in this world, to the end thereof, of such as believe in him, and make profession of his name.

LONDON BAPTIST CONFESSION, CHAPTER: 26.1
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 fulness of Him that filleth all in all.

LONDON BAPTIST CONFESSION, CHAPTER: 26.2
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 everting the foundation, or unholiness of conversation, are and may be called visible saints; and of such ought all particular congregations to be constituted.

LONDON BAPTIST CONFESSION, CHAPTER: 26.3
The purest churches under heaven are subject to mixture and error; and some have so degenerated as to become no churches of Christ, but synagogues of Satan; nevertheless Christ always hath had, and ever shall have a visible kingdom in this world, to the end thereof, of such as believe in him, and make profession of his name.
WESTMINSTER CONFESSION, CHAPTER: 25.6
There is no other head of the Church but the Lord Jesus Christ. Nor can the Pope of Rome, in any sense, be head thereof; but is that Antichrist, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God.

SAVOY DECLARATION, CHAPTER: 26.4
There is no other Head of the Church but the Lord Jesus Christ; nor can the Pope of Rome in any sense be head thereof; but is that Antichrist, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God, whom the Lord shall destroy with the brightness of his coming.

SAVOY DECLARATION, CHAPTER: 26.5
As the Lord in his care and love towards his Church, hath in his infinite wise providence exercised it with great variety in all ages, for the good of them that love him, and his own glory; so according to his promise, we expect that in the latter days, antichrist being destroyed, the churches of Christ being enlarged, and edified through a free and plentiful communication of light and grace, shall enjoy in this world a more quiet, peaceable and glorious condition than they have enjoyed.

LONDON BAPTIST CONFESSION, CHAPTER: 26.4
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; neither can the Pope of Rome in any sense be head thereof, but that Antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God, whom the Lord shall destroy with the brightness of his coming.

LONDON BAPTIST CONFESSION, CHAPTER: 26.5
In the execution of this power wherewith he is so intrusted, the Lord Jesus calleth out of the world unto himself, through his Spirit, those that are given unto him by his Father, that they may walk before him in all the ways of obedience, which he prescribeth to them in his word. Those thus called, he commandeth to walk together in particular societies, or churches, for their mutual edification, and the due performance of that public worship, which he requireth of them in the world.

LONDON BAPTIST CONFESSION, CHAPTER: 26.6
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; and do willingly consent to walk together, according to the appointment of Christ; giving up themselves to the Lord, and one to another, by the will of God, in professed subjection to the ordinances of the Gospel.

LONDON BAPTIST CONFESSION, CHAPTER: 26.7
To each of these churches thus gathered, according to his mind declared in his word, he hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which he hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.

LONDON BAPTIST CONFESSION, CHAPTER: 26.8
A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered), for the peculiar administration of ordinances, and execution of power or duty, which he intrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons.
Chapter TWENTY FIVE (Westminster Only)
Chapter TWENTY-SIX (Savoy and London Baptist) – **OF THE CHURCH**

LONDON BAPTIST CONFESSION, CHAPTER: 26.9
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 common suffrage of the church itself; and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein; and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

LONDON BAPTIST CONFESSION, CHAPTER: 26.10
The work of pastors 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; it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability, so as they may have a comfortable supply, without being themselves entangled in secular affairs; and may also be capable of exercising hospitality towards others; and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

LONDON BAPTIST CONFESSION, CHAPTER: 26.11
Although it be incumbent on 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.

LONDON BAPTIST CONFESSION, CHAPTER: 26.12
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.

LONDON BAPTIST CONFESSION, CHAPTER: 26.13
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.
LONDON BAPTIST CONFESSION, CHAPTER: 26.14
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, 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 communion among themselves, for their peace, increase of love, and mutual edification.

LONDON BAPTIST CONFESSION, CHAPTER: 26.15
In cases of difficulties or differences, either in point of doctrine or administration, wherein either the 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; howbeit these messengers assembled, are not intrusted 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.
CHAPTER TWENTY-SIX (Westminster Only)

WESTMINSTER CONFESSION, CHAPTER: 26.1
All saints, that are united to Jesus Christ their Head, by His Spirit, and by faith, have fellowship with Him in His graces, sufferings, death, resurrection, and glory: and, being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.

WESTMINSTER CONFESSION, CHAPTER: 26.2
Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus.

WESTMINSTER CONFESSION, CHAPTER: 26.3
This communion which the saints have with Christ, doth not make them in any wise partakers of the substance of His Godhead; or to be equal with Christ in any respect: either of which to affirm is impious and blasphemous. Nor doth their communion one with another, as saints, take away, or infringe the title or propriety which each man hath in his goods and possessions.

CHAPTER TWENTY-SEVEN (Savoy and London Baptist)

SAVOY DECLARATION, CHAPTER: 27.1
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 with him in his graces, sufferings, death, resurrection and glory: and being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.

SAVOY DECLARATION, CHAPTER: 27.2
All Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities: which communion, though especially to be exercised by them in the relations wherein they stand, whether in families or churches, yet as God offereth opportunity, is to be extended unto all those who in every place call upon the Name of the Lord Jesus.

LONDON BAPTIST CONFESSION, CHAPTER: 27.1
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; and, being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

LONDON BAPTIST CONFESSION, CHAPTER: 27.2
Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things according to their several abilities, and necessities; which communion, according to the rule of the gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families, or churches, yet, as God offereth 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 communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions.
Chapter TWENTY SEVEN (Westminster Only)

Chapter TWENTY-EIGHT (Savoy and London Baptist) – Of the Sacraments [Of Baptism and the Lord’s Supper]

WESTMINSTER CONFESSION, CHAPTER: 27.1
Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ, and His benefits; and to confirm our interest in Him: as also, to put a visible difference between those that belong unto the Church, and the rest of the world; and solemnly to engage them to the service of God in Christ, according to His Word.

WESTMINSTER CONFESSION, CHAPTER: 27.2
There is, in every sacrament, a spiritual relation, or sacramental union, between the sign and the thing signified: whence it comes to pass, that the names and effects of the one are attributed to the other.

WESTMINSTER CONFESSION, CHAPTER: 27.3
The grace which is exhibited in or by the sacraments rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it: but upon the work of the Spirit, and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.

WESTMINSTER CONFESSION, CHAPTER: 27.4
There be only two sacraments ordained by Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord: neither of which may be dispensed by any, but by a minister of the Word lawfully ordained.

WESTMINSTER CONFESSION, CHAPTER: 27.5
The sacraments of the old testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the new.

SAVOY DECLARATION, CHAPTER: 28.1
Sacraments are holy signs and seals of the covenant of grace, immediately instituted by Christ, to represent Christ him and his benefits, and to confirm our interest in him; as also, to put a visible difference between those that belong unto the Church, and the rest of the world; and solemnly to engage them to the service of God in Christ, according to his Word.

SAVOY DECLARATION, CHAPTER: 28.2
There is in every sacrament a spiritual relation, or sacramental union, between the sign and the thing signified: whence it comes to pass that the names and effects of the one are attributed to the other.

SAVOY DECLARATION, CHAPTER: 28.3
The grace which is exhibited in or by the sacraments rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it, but upon the work of the Spirit, and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.

SAVOY DECLARATION, CHAPTER: 28.4
There be only two sacraments ordained by Christ our Lord in the Gospel; that is to say, Baptism and the Lord’s Supper; neither of which may be dispensed by any but a minister of the Word lawfully ordained.

SAVOY DECLARATION, CHAPTER: 28.5
The Sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were for substance the same with those of the New.

LONDON BAPTIST CONFESSION, CHAPTER: 28.1
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.

LONDON BAPTIST CONFESSION, CHAPTER: 28.2
These holy appointments are to be administered by those only who are qualified and thereunto called, according to the commission of Christ.
Baptism is a sacrament of the new testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church; but also, to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life. Which sacrament is, by Christ’s own appointment to be continued in His Church until the end of the world.

The outward element to be used in this sacrament is water, wherewith the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the Gospel, lawfully called thereunto.

Although it be a most sin to contemn or neglect this ordinance, yet grace and salvation are not so insepakably annexed unto it, as that no person can be regenerated or saved, without it; or, that all that are baptized are undoubtedly regenerated.

The efficacy of Baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited, and conferred, by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God’s own will, in His appointed time.

The sacrament of Baptism is but once to be administered unto any person.
WESTMINSTER CONFESSION, CHAPTER: 29.1
Our Lord Jesus, in the night wherein He was betrayed, instituted the sacrament of His body and blood, called the Lord's Supper, to be observed in His Church, unto the end of the world for the perpetual remembrance of the sacrifice of Himself in His death, the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in Him, their further engagement in and to all duties which they owe unto Him; and, to be a bond and pledge of their communion with Him, and with each other, as members of His mystical body.

WESTMINSTER CONFESSION, CHAPTER: 29.2
In this sacrament, Christ is not offer'd up to His Father; not any real sacrifice made at all, for remission of sins of the quick or dead; but only a commemoration of that one offering up of Himself, by Himself, upon the cross, once for all; and a spiritual oblation of all possible praise unto God, for the same, so that the Papish sacrifice of the mass (as they call it) is most abominably injurious to Christ's one, only sacrifice, the alone propitiation for all the sins of His elect.

WESTMINSTER CONFESSION, CHAPTER: 29.3
The Lord Jesus hath, in his ordinance, appointed His ministers to declare His word of institution to the people; to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use; and to take and break bread, to take the cup and (they communicating also themselves) to give both to the communicants; but to none who are not then present in the congregation.

WESTMINSTER CONFESSION, CHAPTER: 29.4
Private masses, or receiving this sacrament by a priest, or any other, alone, as likewise, the denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about, for adoration, and the reserving them for any pretended religious use; are all contrary to the nature of this sacrament, and to the institution of Christ.

SAVOY DECLARATION, CHAPTER: 30.1
Our Lord Jesus in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his churches to the end of the world, for the perpetual remembrance, and showing forth of the sacrifice of himself in his death, the sealing of all benefits thereof unto true believers, their spiritual nourishment, and growth in him, their further engagement in and to all duties which they owe unto him, and to be a bond and pledge of their communion with him, and with each other as members of his mystical body.

SAVOY DECLARATION, CHAPTER: 30.2
In this sacrament Christ is not offer'd up to His Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a commemoration memorial of that one offering up of himself by himself upon the cross once for all, and a spiritual oblation of all possible praise unto God for the same; so that the Papish sacrifice of the mass (as they call it) is most abominable, injurious to Christ's one, only sacrifice, the alone propitiation for all the sins of His elect.

SAVOY DECLARATION, CHAPTER: 30.3
The Lord Jesus hath in this ordinance appointed his ministers to declare his word of institution to the people to pray and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants; but to none who are not then present in the congregation.

SAVOY DECLARATION, CHAPTER: 30.4
Private masses, or receiving the sacrament by a priest, or any other, alone, as likewise, the denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use; are contrary to the nature of this sacrament, and to the institution of Christ.

LONDON BAPTIST CONFESSION, CHAP: 30.1
Our Lord Jesus in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper. 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 forth the sacrifice of himself in his death, the sealing of all benefits thereof unto true believers, 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 communion with him, and with each other.

LONDON BAPTIST CONFESSION, CHAP: 30.2
In this sacrament ordinance Christ is not offer'd up to his Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of himself by himself upon the cross once for all, and a spiritual oblation of all possible praise unto God for the same. So that the Papish sacrifice of the mass (as they call it) is most abominable, injurious to Christ's one own sacrifice the alone propitiation for all the sins of the elect.

LONDON BAPTIST CONFESSION, CHAP: 30.3
The Lord Jesus hath, 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 communicating also themselves, to give both to the communicants but to none who are not then present in the congregation.

LONDON BAPTIST CONFESSION, CHAP: 30.4
Private masses, or receiving the sacrament by a priest, or any other, alone, as likewise, the denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use; are contrary to the nature of this ordinance, and to the institution of Christ.
The outward elements in this sacrament duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, yet sacramentally only, they represent, to wit, the body and blood of Christ; albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

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, but even to common sense and reason; overthroweth the nature of the sacrament, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

Worthy receivers, outwardly partaking of the visible elements in this sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then, not corporally or carnally, in, with, or under the bread and wine; yet, as really, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

Although ignorant and wicked men receive the outward elements in this sacrament; yet, they receive not the thing signified thereby; but, by their unworthy coming thereunto, are guilty of the body and blood of the Lord, to their own damnation. Wherefore, all ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord’s table, and cannot, without great sin against him, partake of these holy mysteries, or be admitted thereunto; yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.
WESTMINSTER CONFESSION, CHAPTER: 30.1
The Lord Jesus, as King and Head of His Church, hath therein appointed government, in the hand of Church officers, distinct from the civil magistrate.

WESTMINSTER CONFESSION, CHAPTER: 30.2
To these officers the keys of the kingdom of heaven are committed, by virtue whereof, they have power, respectively, to retain, and remit sins; to shut that kingdom against the impenitent, both by the Word, and censures; and to open it unto penitent sinners, by the ministry of the Gospel; and by absolution from censures, an occasion shall require.

WESTMINSTER CONFESSION, CHAPTER: 30.3
Church censures are necessary, for the reclaiming and gaining of offending brethren, for deterring of others from the like offences, for purging out of that leaven which might infect the whole lump, for vindicating the honour of Christ, and the holy profession of the Gospel, and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer His covenant, and the seals thereof, to be profaned by notorious and obstinate offenders.

WESTMINSTER CONFESSION, CHAPTER: 30.4
For the better attaining of these ends, the officers of the Church are to proceed by admonition; suspension from the sacrament of the Lord’s Supper for a season; and by excommunication from the Church; according to the nature of the crime, and demerit of the person.

WESTMINSTER CONFESSION, CHAPTER: 31.1
For the better government, and further edification of the Church, there ought to be such assemblies as are commonly called synods or councils: [and it belongeth to the overseers and other rulers of the particular churches, by virtue of their office, and the power which Christ hath given them for edification and not for destruction, to appoint such assemblies; and to convene together in them, as often as they shall judge it expedient for the good of the Church.]

WESTMINSTER CONFESSION, CHAPTER: 31.2
[As magistrates may lawfully call a synod of ministers, and other fit persons, to consult and advise with about matters of religion; so if magistrates be open enemies to the church, the ministers of Christ, of themselves, by virtue of their office, or they, with other fit persons upon delegation from their churches, may meet together in such assemblies.]

WESTMINSTER CONFESSION, CHAPTER: 31.3
It belongeth to synods and councils, ministerially to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of His Church; to receive complaints in cases of maladministration, and authoritatively to determine the same; which decrees and determinations, if consonant to the Word of God, are to be received with, reverence and submission; not only for their agreement with the Word, but also for the power whereby they are made, as being an ordinance of God appointed thereunto in His Word.

WESTMINSTER CONFESSION, CHAPTER: 31.4
All synods or councils, since the Apostles’ times, whether general or particular, may err; and many have erred. Therefore they are not to be made the rule of faith, or practice; but to be used as a help in both.

WESTMINSTER CONFESSION, CHAPTER: 31.5
Synods and councils are to handle, or conclude nothing but that which is ecclesiastical; and are not to intermeddle with civil affairs which concern the commonwealth: and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or, by way of advice, for satisfaction of conscience, if they be thereunto required by the civil magistrate.

ADDENDUM TO THE SAVOY DECLARATION
The Institution of Churches, and the Order Appointed in Them by Jesus Christ

1. 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 in the Lord Jesus Christ, as King and Head thereof.

2. In the execution of this power wherewith he is so entrusted, the Lord Jesus calleth out of the world unto communion with himself, those that are given unto him by his Father, that they may walk before him in all the ways of obedience, which he prescribeth to them in his Word.

3. Those thus called (through the ministry of the Word by the Spirit) he commandeth to walk together in particular societies or churches, for their mutual edification, and the due performance of that public worship, which he requireth of them in this world.

4. To each of these churches thus gathered, according to his mind declared in his Word, he hath given all that power and authority, which is any way needful for their carrying on that order in worship and discipline, which he hath instituted for them to observe, with commands and rules for the due and right exercising and executing of that power.

5. These particular churches thus appointed by the authority of Christ, and entrusted with power from him for the ends before expressed, are each of them as unto those ends, the seat of that power which he is pleased to communicate to his saints or subjects in this world, so that as such they receive it immediately from himself.

6. Besides these particular churches, there is not instituted by Christ any church more extensive or catholic entrusted with power for the administration of his ordinances, or the execution of any authority in his name.

7. A particular church gathered and completed according to the mind of Christ, consists of officers and members. The Lord Christ having given to his called ones (united according to his appointment in church-order) liberty and power to choose persons fitted by the Holy Ghost for that purpose, to be over them, and to minister to them in the Lord.

8. 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; who, being further known to each other by their confession of the faith wrought in them by the power of God, declared by themselves or otherwise manifested, 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.

9. The officers appointed by Christ, to be chosen and set apart by the church so called, and gathered for the peculiar administration of ordinances, and execution of power and duty which he entrusts them with, or calls them to, to be continued to the end of the world, are pastors, teachers, elders and deacons.

10. Churches thus gathered and assembling for the worship of God, are thereby visible and public, and their assemblies (in whatever place they are, according as they have liberty or opportunity) are therefore church or public assemblies.

11. The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Ghost, unto the office of pastor, teacher or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of that church, if there be any before constituted therein. And of a deacon, that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.
Chapter THIRTY AND THIRTY-ONE (Westminster Only)

As all the churches of the world are bound to pray continually for the good or prosperity of all the churches of Christ in all places, and upon all occasions to further it; so the members of each church respectively as such; and there is no power given by him unto any synods or ecclesiastical assemblies; nor are there any synods appointed by Christ in a way of subordination to one another.

27. Besides these occasional synods or councils, there are kings and magistrates with authority over the church; for as the members of the world are subject to the power of the world, so are the members of the church one to another in the church.

28. Persons that are joined in church-fellowship, ought not lightly or without just cause to withdraw themselves from the church they are joined to, whether to war against the church, or their carnal spirit or hearts. And whereas some rights, or privileges are in the church, not only to the church as a whole, but to the members thereof for their peace, increase of love, and mutual edification.

29. As all churches and all the members of them are bound to pray continually for the good or prosperity of all the churches of Christ in all places, and upon all occasions to further it; so the members of each church respectively as such; and there is no power given by him unto any synods or ecclesiastical assemblies; nor are there any synods appointed by Christ in a way of subordination to one another.

30. As all the churches of the world are bound to pray continually for the good or prosperity of all the churches of Christ in all places, and upon all occasions to further it; so the members of each church respectively as such; and there is no power given by him unto any synods or ecclesiastical assemblies; nor are there any synods appointed by Christ in a way of subordination to one another.

31. As all the churches of the world are bound to pray continually for the good or prosperity of all the churches of Christ in all places, and upon all occasions to further it; so the members of each church respectively as such; and there is no power given by him unto any synods or ecclesiastical assemblies; nor are there any synods appointed by Christ in a way of subordination to one another.
29. Such reforming churches as consist of persons sound in the faith and of conversation becoming the gospel, ought not to refuse the communion of each other, so far as may consist with their own principles respectively, though they walk not in all things according to the same rules of church-order.

30. Churches gathered and walking according to the mind of Christ, judging other churches (though less pure) to be true churches, may receive unto occasional communion with them, such members of those churches as are credibly testified to be godly, and live without offense.
OF THE STATE OF MEN AFTER DEATH, AND OF THE RESURRECTION OF THE DEAD

WESTMINSTER CONFESSION, CHAPTER: 32.1
The bodies of men, after death, return to dust, and see corruption: but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them: the souls of the righteous, being then made perfect of holiness, are received into the highest heavens, where they behold the face of God, in light and glory, waiting for the full redemption of their bodies. And the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

SAVOY DECLARATION, CHAPTER: 31.1
The bodies of men after death return to dust, and see corruption; but their souls (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them. The souls of the righteous being then made perfect of holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies; 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: Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

WESTMINSTER CONFESSION, CHAPTER: 32.2
At the last day, such as are found alive shall not die, but be changed: and all the dead shall be raised up, with the self-same bodies, and none other (although with different qualities), which shall be united again to their souls for ever.

LONDON BAPTIST CONFESSION, CHAP: 31.1
The bodies of men after death return to dust, and see corruption; but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them. The souls of the righteous being then made perfect of holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies; 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; besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

WESTMINSTER CONFESSION, CHAPTER: 32.3
The bodies of the unjust shall, by the power of Christ, be raised to dishonour: the bodies of the just, by His Spirit, unto honour; and be made conformable to His own glorious body.

SAVOY DECLARATION, CHAPTER: 31.2
At the last day such as are found alive shall not die, but be changed; and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls forever.

LONDON BAPTIST CONFESSION, CHAP: 31.2
At the last day, such of the saints as are found alive, shall not die, but be changed; and all the dead shall be raised up with the selfsame bodies, and none other; although with different qualities, which shall be united again to their souls forever.

WESTMINSTER CONFESSION, CHAPTER: 32.3
The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by his Spirit unto honour, and be made conformable to his own glorious body.

SAVOY DECLARATION, CHAPTER: 31.3
The bodies of the unjust shall by the power of Christ be raised to dishonour; the bodies of the just, by his Spirit unto honour, and be made conformable to his own glorious body.
WESTMINSTER CONFESSION, CHAPTER: 33.1
God hath appointed a day, wherein He will judge the world in righteousness by Jesus Christ, to whom all power and judgement is given of the Father. In which day, not only the apostate angels shall be judged, but likewise all persons that have lived upon 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.

SAVOY DECLARATION, CHAPTER: 33.1
God hath appointed a day wherein He will judge the world in righteousness by Jesus Christ, to whom all power and judgement is given of the Father. In which day, not only the apostate angels shall be judged, but likewise all persons that have lived upon 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.

SAVOY DECLARATION, CHAPTER: 33.2
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 damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fulness of joy refreshing, which shall come from the presence of the Lord; but the wicked who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.

WESTMINSTER CONFESSION, CHAPTER: 33.3
As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin; and for the greater consolation of the godly in their adversity: so will He have that day unknown to men, that they may shake off all carnal security, and be prepared to say, Come Lord Jesus, come quickly, Amen.

LONDON BAPTIST CONFESSION, CHAP: 33.1
God hath appointed a day wherein he will judge the world in righteousness, by Jesus Christ; to whom all power and judgement is given of the Father; in which day, not only the apostate angels shall be judged, but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

LONDON BAPTIST CONFESSION, CHAP: 33.2
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; for then shall the righteous go into everlasting life, and receive that fulness of joy refreshing, which shall come from glory, with everlasting reward in the presence of the Lord; but the wicked who know not God, and obey not the gospel of Jesus Christ, shall be cast aside into eternal everlasting torments, and punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.

LONDON BAPTIST CONFESSION, CHAP: 33.3
As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity, so will He have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come, and may ever be prepared to say, Come Lord Jesus; come quickly. Amen.
APPENDIX A

Parallels of Major Reformed Confessions, Catechisms, Councils
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APPENDIX B

Full Text of The Savoy Declaration of Faith
Chapter 1
Of The Holy Scripture

1. 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 are they not sufficient to give that knowledge of God and of his will, which is necessary unto salvation: therefore it pleased the Lord at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his Church; and afterwards 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 maketh the holy Scripture to be most necessary; those former ways of God's revealing his will unto his people, being now ceased.

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

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

   Of the New Testament

   All which are given by the inspiration of God to be the rule of faith and life.

3. The Books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved or made use of, than other human writings.

4. The authority of the holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church; but wholly upon God (who is truth itself) the Author thereof: and therefore it is to be received, because it is the Word of God.

5. We may be moved and induced by the testimony of the Church, to an high and reverent esteem of the holy Scripture; and the heavenliness of the matter, the efficacy of the doctrine, 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, the many other incomparable excellencies, and the entire perfection thereof; are arguments whereby it doth abundantly evidence itself to be the Word of God: and therefore it is to be received, because it is the Word of God.

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 in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. 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: 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.

7. All things in Scripture are not alike plain in themselves, nor alike clear unto all: 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 the ordinary means, may attain unto a sufficient understanding of them.

Chapter 3
Of God’s Eternal Decree

1. God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass: yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.

2. Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath he not decreed any thing, because he foresaw it as future, or as that which would come to pass upon such conditions.

3. By the decree of God for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

4. These angels and men thus predestinated, and foreordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished.

5. Those of mankind that are predestinated unto 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, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto, and all to the praise of his glorious grace.

6. As God hath appointed the elect unto glory, so hath he by the eternal and most free purpose of his will fore-ordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power, through faith, unto salvation. Neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified and saved, but the elect only.

7. The rest of mankind was plesed, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his creatures, to pass by and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice.

8. The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in his Word, and yielding obedience thereunto, may not from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence and admiration of God, and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel.

Chapter 4
Of Creation

1. It pleased God the Father, Son and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom and goodness, in the beginning, to create or make out of nothing the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.
2. After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness and true holiness, after his own image, having the law of God written in their hearts, and power to fulfill it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change. Besides this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil; which while they kept, they were happy in their communion with God, and had dominion over the creatures.

Chapter 5
Of Providence

God the great Creator of all things, doth uphold, direct, dispose and govern all creatures, actions and things from the greatest even to the least by his most wise and holy providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness and mercy.

Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly; yet by the same providence he ordeth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

God in his ordinary providence maketh use of means, yet is free to work without, above, and against them at his pleasure.

The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, in that his determinate counsel extendeth itself even to the first fall, and all other sins of angels and men (and that not by a bare permission) which also he most wisely and powerfully boundeth, and otherwise ordeth and governeth in a manifold dispensation to his own most holy ends; yet so, as the sinfulness thereof proceedeth only from the creature, and not from God, who being most holy and righteous, neither is, nor can be the author or approver of sin.

The most wise, righteous and gracious God doth oftentimes 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 sundry other just and holy ends.

As for those wicked and ungodly men, whom God as a righteous judge, for former sins, doth blind and harden, from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts; but sometimes also withdraweth the gifts which they had, and exposeth them to such objects, as their corruption makes occasions of sin; and withal gives them over to their own lusts, the temptations of the world, and the power of Satan; whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others.

As the providence of God doth in general reach to all creatures, so after a most special manner it eth care of his Church, and disposeth all things to the good thereof.

Chapter 6
Of the Fall of Man, of Sin, and of the Punishment Thereof

1. God having made a covenant of works and life, thereupon, with our first parents and all their posterity in them, they being seduced by the subtlety and temptation of Satan did wilfully transgress the law of their creation, and break the covenant in eating the forbidden fruit.

2. By this sin they, and we in them, fell from original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body.

3. They being the root, and by God's appointment standing in the room and stead of all mankind, the guilt of this sin was imputed, and corrupted nature conveyed to all their posterity descending from them by ordinary generation.

4. From this original corruption, whereby we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

5. This corruption of nature during this life, doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both itself and all the motions thereof are truly and properly sin.

6. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries, spiritual, temporal and eternal.

Chapter 7
Of God's Covenant with Man

1. The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto 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 hath been pleased to express by way of covenant.

2. The first covenant made with man, was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience.

3. Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the Covenant of Grace; wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him that they may be saved, and promising to give unto all those that are ordained unto life, his Holy Spirit, to make them willing and able to believe.

4. This covenant of grace is frequently set forth in the Scripture by the name of a Testament, in reference to the death of Jesus Christ the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.

5. Although this covenant hath been differently and variously administered in respect of ordinances and institutions in the time of the law, and since the coming of Christ in the flesh; yet for the substance and efficacy of it, to all its spiritual and saving ends, it is one and the same; upon the account of which various dispensations, it is called the Old and New Testament.
Chapter 8
Of Christ the Mediator

1. It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus his only begotten Son, according to a covenant made between them both, to be the Mediator between God and man; the Prophet, Priest, and King, the Head and Saviour of his Church, the Heir of all things and Judge of the world; unto whom he did from all eternity give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

The Son of God, the second Person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin, being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, of her substance: So that two whole perfect and distinct natures, the Godhead and the manhood, 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.

The Lord Jesus in his human nature, thus united to the divine in the Person of the Son, was sanctified and anointed with the Holy Spirit above measure, having in him all the treasures of wisdom and knowledge, in whom it pleased the Father that all fullness should dwell; to the end that being absolutely, harmlessly, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of a Mediator and Surety; which office he took not unto himself, but was thereunto called by his Father, who also put all power and judgment into his hand, and gave him commandment to execute the same.

This office the Lord Jesus did most willingly undertake; which that he might discharge, he was made under the law, and did perfectly fulfill it, and underwent the punishment due to us, which we should have borne and suffered, being made sin and a curse for us, enduring most grievous torments immediately from God in his soul, and most painful sufferings in his body, was crucified, and died; was buried, and remained under the power of death, yet saw no corruption. On the third day he arose from the dead with the same body in which he suffered, with which also he ascended into heaven, and there sitteth at the right hand of his Father, making intercession; and shall return to judge men and angels at the end of the world.

5. The Lord Jesus by his perfect obedience and sacrifice of himself, which he through the eternal Spirit, once offered unto God, hath fully satisfied the justice of God, and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.

6. Although the work of redemption was not actually wrought by Christ, till after his incarnation; yet the virtue, efficacy and benefits thereof were communicated 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 of the woman, which should bruise the serpent's head, and the Lamb slain from the beginning of the world, being yesterday and today the same, and for ever.

7. Christ in the work of mediation acteth according to both natures; by each nature doing that which is proper to itself; 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.

To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same; making intercession for them; and revealing unto them in and by the Word, the mysteries of salvation; effectually persuading them by his Spirit to believe and obey, and turning their hearts by his Word and Spirit; overcoming all their enemies by his almighty power and wisdom, and in such manner and ways as are most consonant to his most wonderful and unsearchable dispensation.

Chapter 9
Of Free-Will

1. God hath endued the will of man with that natural liberty and power of acting upon choice that it is neither forced, nor by any absolute necessity of nature determined to do good or evil.

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; but yet mutably, so that he might fall from it.

3. Man by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man being altogether averse from that good, and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto.

4. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin, and by his grace alone enables him freely to will and to do that which is spiritually good; yet so as that, by reason of his remaining corruption, he doth not perfectly nor only will that which is good, but doth also will that which is evil.

5. The will of man is made perfectly and immutably free to do good alone in the state of glory only.

Chapter 10
Of Effectual Calling

1. All those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time effectually to call 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; enlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and by his almighty power determining them to that which is good; and effectually drawing them to Jesus Christ; yet so, as they come most freely, being made willing by his grace.

2. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, until being quickened and renewed by the Holy Spirit he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.

3. Elect infants dying in infancy, are regenerated and saved by Christ, who worketh when, and where, and how he pleaseth; so also are all other elect persons who are incapable of being outwardly called by the ministry of the Word.

4. Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither do nor can come unto Christ, and therefore cannot be saved; much less can men not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess: and to assert and maintain that they may, is very pernicious, and to be detested.
Chapter 11
Of Justification

1. Those whom God effectually calleth, he also freely justifieth; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for anything wrought in them, or done by them, but for Christ's sake alone; nor by imputing faith itself, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience to the whole law, and passive obedience in his death for their whole and sole righteousness, they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God. Faith thus receiving and resting on Christ, and his righteousness, is the alone instrument of justification; yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

2. This sanctification is throughout in the whole man, yet imperfect in this life; there abideth still some remnants of corruption in every part; whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh. 3. In which war, although the remaining corruption for a time may much prevail, yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome, and so the saints grow in grace, perfecting holiness in the fear of God.

Chapter 12
Of Adoption

1. All those that are justified, God vouchsafeth in and for his only Son Jesus Christ to make partakers of the grace of adoption, by which they are taken into the number, and enjoy the liberties and privileges of the children of God, have his name put upon them, receive the Spirit of adoption; have access to the throne of grace with boldness, are enabled to cry, Abba Father; are pitied, protected, provided for, and chastened by him as by a father; yet never cast off, but sealed to the day of redemption, and inherit the promises as heirs of everlasting salvation.

Chapter 13
Of Sanctification

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 sanctified and personally through the same virtue, by his Word and Spirit dwelling in them; the dominion of the whole body of sin is destroyed and the several lusts thereof are more and more weakened, and mortified, and they more and more quickened, and strengthened in all saving graces, to the practice of all true holiness, without which no man shall see the Lord.

2. This sanctification is throughout in the whole man, yet imperfect in this life; there abideth still some remnants of corruption in every part; whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh.

3. In which war, although the remaining corruption for a time may much prevail, yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome, and so the saints grow in grace, perfecting holiness in the fear of God.

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, and is ordinarily wrought by the ministry of the Word; by which also, and by the administration of the seals, prayer, and other means, it is increased and strengthened.

2. By this faith a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God himself speaking therein, and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come. But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone, for justification, sanctification, and eternal life, by virtue of the covenant of grace.

3. This faith, although it be different in degrees, and may be weak or strong 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 believers; and therefore, though it may be many times assailed and weakened, yet it gets the victory, growing up in many to the attainment of a full assurance through Christ, who is both the author and finisher of our faith.

Chapter 15
Of Repentance unto Life and Salvation

1. Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling give them repentance unto life.

2. Whereas there is none that doth good, and sinneth not, and the best of men may through the power and deceitfulness of their corruptions dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath in the covenant of grace mercifully provided, that believers so sinning and falling, be renewed through repentance unto salvation.

3. This saving repentance is an evangelical grace, whereby a person being by the Holy Ghost made sensible of the manifold evils of his sin, doth by faith in Christ humble himself for it with godly sorrow, detestation of it, and self-abhorrence, praying for pardon and strength of grace, with a purpose, and endeavour by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

4. As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof; so it is every man's duty to repent of his particular known sins particularly.
Chapter 17

Of The Perseverance of The Saints

1. They whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.

2. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election; 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; the oath of God; the abiding of his Spirit; and of the seed of God within them; and the nature of the covenant of grace; from all which ariseth 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 the means of their preservation, fall into grievous sins; and for a time continue therein, whereby they incur God's displeasure, and grieve his Holy Spirit; come to have their graces and comforts impaired; have their hearts hardened, and their consciences wounded; hurt and scandalize others, and bring temporal judgments upon themselves; yet they are and shall be kept by the power of God through faith unto salvation.

Chapter 18

Of The Assurance of Grace and Salvation

1. Although temporary believers and other unregenerate men may vainly deceive themselves with false hopes, and carnal presumptions of being in the favour of God, and state of salvation, which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring 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, which hope shall never make them ashamed.

2. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope; but an infallible assurance of faith, grounded on the blood and righteousness of Christ, revealed in the gospel, and also upon the inward evidence of those graces unto which promises are made, and on the immediate witness of the Spirit, testifying our adoption, and as a fruit thereof, leaving the heart more humble and holy.

3. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker of it; 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 ordinary means attain thereunto. 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 Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance; so far is it from inclining men to looseness.

4. True believers may have the assurance of their salvation divers ways shaken, diminished and intermitted; as by negligence in preserving of it; by falling into some special sin, which woundeth the conscience, and grieveth the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance; suffering even such as fear him to walk in darkness, and to have no light; yet are they neither utterly destitute of that seed of God, and life of faith, 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, and by the which in the meantime they are supported from utter despair.
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, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endowed him with power and ability to keep it.

This law, so written in the heart, continued to be a perfect rule of righteousness after the fall of man; and was delivered by God upon Mount Sinai in ten commandments, and written in two tables; the first four containing our duty towards God, and the other six our duty to man.

2. God alone is lord of the conscience, and hath left it free from the doctrines and commandments of men, which is the true liberty of conscience; requiring of an implicit faith, and an absolute and blind obedience, is to destroy true liberty of conscience, and reason also.

3. The revelation of the gospel unto sinners, made in divers times, and by sundry parts, 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, 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 did make or can so do. And therefore in all ages the preaching of the gospel hath been granted unto persons and nations, as to the extent or straitening 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 abundantly sufficient thereunto; yet that men who are dead in trespasses, may be born again, quickened or regenerated, there is moreover necessary an effectual, irresistible work of the Holy Ghost upon the whole soul, for the producing in them a new spiritual life, without which no other means are sufficient for their conversion unto God.

Chapter 21
Of Christian Liberty, and Liberty of Conscience

1. The liberty which Christ hath purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law; and in their free access to God, and their yielding obedience unto him, not out of slavish fear, but a childlike love and willing mind. All which were common also to believers under the law, for the substance of the will of God, and their duty, it directs and binds them to walk accordingly; discovering also the need they have of Christ, and the perfection of his obedience. It is likewise of use to the regenerate, to restrain their corruptions, 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 thereof threatened in the law. The promises of it in like manner show them God's approbation of them by the law, as a covenant of works; so as a mans doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.

7. Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it; 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 required to be done.

Chapter 20
Of the Gospel, and of the Extent of the Grace Thereof

The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give unto the elect the promise of Christ, the seed of the woman, as the means of calling them, and begetting in them faith and repentance: in this promise the gospel, as to the substance of it, was revealed, and was therein effectual for the conversion and salvation of sinners.

2. This promise of Christ, and salvation by him, is revealed only in and by the Word of God; neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by him, so much as in a general or obscure way; 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.

3. The revelation of the gospel unto sinners, made in divers times, and by sundry parts, 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, 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 did make or can so do. And therefore in all ages the preaching of the gospel hath been granted unto persons and nations, as to the extent or straitening 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 abundantly sufficient thereunto; yet that men who are dead in trespasses, may be born again, quickened or regenerated, there is moreover necessary an effectual, irresistible work of the Holy Ghost upon the whole soul, for the producing in them a new spiritual life, without which no other means are sufficient for their conversion unto God.

Chapter 22
Of Religious Worship, and the Sabbath-Day

1. The light of nature sheweth that there is a God, who hath lordship and sovereignty over all, is just, good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and
Chapter 24

Of The Civil Magistrate

1. God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him, with his permission and direction, for the managing of the affairs of this world, as well for the public good of his church, as for the preservation of the common wealth whereof they are rulers, as also for the correction of the wicked, and for the support of such as are good. Wherefore they are to be used in all holy and religious wise.

2. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto, according to the commandment of God, and to maintain with all their might the authority thereof, to the prejudice of conscience, as being appointed by God, in order to his kingdom and glory, and to the common good of the church and community of believers, in all such things as are according to his will, and in no other. The maintenance of peace, and the power of the sword, are of the duty of civil magistrates, as well as the correction in cases of offended religion and worship.

3. Although the magistrate is bound to encourage, protect, and maintain the worship of God, and to prevent and punish all profaneness and abuse of the worship thereof, yet must not the magistrates, in the execution of their office, be carried to such a height of zeal as shall proceed from a root of indolence and contempt of the worship of God.

4. It is the duty of people to pray for magistrates and magistrates to pray for people, to call them to, and to obey them in all things that are lawful and commanded by them, so that they be not his enemies in conscience, but whether magistrates be good or bad, they are the servants of God, and require as such respect and obedience as God requires, and as they owe them.

Chapter 23

Of Lawful Oaths and Vows

1. A lawful oath is a part of religious worship, wherein a man, on the word of God, doth solemnly call God to witness what he asserteth or promiseth, and to judge him according to the truth or falsehood of what he sweareth.

2. A lawful oath is not to be made to any creature, but God alone, as in the scriptures of the Old Testament, wherefore an oath is not to be kept, and binding to any other creature but God, as the scriptures of the New Testament do teach. And if any oath be made to any creature but God, it is to be profanely broken, if it be inconsistent with the truth of God.

3. The vows which are to be made in the church of Christ, are of the like nature with a promisely, and ought to be made to God and God alone, as in the scriptures of the Old Testament, wherefore the promises and vows are not to be broken, if they be contrary to the commandments of God. And if any vow be made to any creature but God, it is to be profanely broken, if it be contrary to the commandments of God.

4. The name of God is that by which man ought to swear, and wherein he is to be used with all holy reverence. Therefore, as any oath is to be sacredly and reverently sworn and reverently kept, so also is it to be reverently broken or profaned, if it be contrary to the commandments of God.
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.

2. Marriage was ordained for the mutual help of husband and wife; for the increase of mankind with an agreeable issue, and of the Church with an holy seed, and for preventing of uncleanness.

3. It is lawful for all sorts of people to marry, who are able with judgment to give their consent. Yet it is the duty of Christians to marry in the Lord; and therefore such as profess the true reformed religion, should not marry with infidels, Papists, or other idolaters: neither should such as are godly, be unequally yoked by marrying with such as are wicked in their life, or maintain damnable heresies.

4. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word; nor in such 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.

Chapter 26
Of The Church

The catholic or universal church, which is 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 that filleth all in all.

The whole body of men throughout the world, professing the faith of the gospel and obedience unto God by Christ according to it, not destroying their own profession by any errors evering the foundation, or unholiness of conversation, are, and may be called the visible catholic church of Christ; although as such it is not entrusted with the administration of any ordinances, or have any officers to rule or govern in, or over the whole body.

The purest churches under heaven are subject both to mixture and error, and some have so degenerated as to become no churches of Christ, but synagogues of Satan: nevertheless Christ always hath had, and ever shall have, a visible kingdom in this world, to the end thereof, of such as believe in him, and make profession of his name.

There is no other Head of the Church but the Lord Jesus Christ; nor can the Pope of Rome in any sense be head thereof; but is that antichrist, that man of sin, and son of perdition, that exalith himself in the Church against Christ, and all that is called God, whom the Lord shall destroy with the brightness of his coming.

As the Lord in his care and love towards his Church, hath in his infinite wise providence exercised it with great variety in all ages, for the good of them that love him, and his own glory; so according to his promise, we expect that in the latter days, antichrist being destroyed, the Jews called, and the adversaries of the kingdom of his dear Son broken, the churches of Christ being enlarged, and edified through a free and plentiful communication of light and grace, shall enjoy in this world a more quiet, peaceable and glorious condition than they have enjoyed.

Chapter 27
Of The Communion of 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; and being united to one another in love, they have communion in each others gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.

2. All Saints are bound to maintain and holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities: which communion, though yet as God offereth opportunity, is to be extended unto all those who in every place call upon the Name of the Lord Jesus.

Chapter 28
Of The Sacraments

1. Sacraments are holy signs and seals of the covenant of grace, immediately instituted by Christ, to represent him and his benefits, and to confirm our interest in him, and solemnly to engage us to the service of God in Christ, according to his Word.

2. There is in every sacrament a spiritual relation, or sacramental union, between the sign and the thing signified; whence it comes to pass that the names and effects of the one are attributed to the other.

3. The grace which is exhibited in or by the sacraments rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it, but upon the work of the Spirit, and the word of institution; which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.

4. There be only two sacraments ordained by Christ our Lord in the gospel, that is to say, Baptism and the Lord's Supper; neither of which may be dispensed by any but a minister of the Word lawfully called.

5. The Sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were for substance the same with those of the New.

Chapter 29
Of Baptism

1. Baptism is a sacrament of the New Testament, ordained by Jesus Christ to be unto the party baptized a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ to walk in newness of life; which ordinance is by Christ's own appointment to be continued in his Church until the end of the world.

2. The outward element to be used in this ordinance, is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel lawfully called.
the nature of the sacrament; and hath been and is the cause of manifold superstitions, yea, of gross idolatries.

4. Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents are to be baptized, and those only.

Although it be a great sin to connem or neglect this ordinance, yet grace and salvation are not so separably annexed unto it, as that no person can be regenerated or saved without it; or that all that are baptized are undoubtedly regenerated. The efficacy of baptism is not tied to that moment of time wherein it is administered; yet notwithstanding, the grace promised is not only offered, but really and habitually conferred by the Holy Ghost to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will in his appointed time.

Baptism is but once to be administered to any person.

Chapter 30
Of The Lord's Supper

Our Lord Jesus in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his churches to the end of the world, for the perpetual remembrance, and showing forth of the sacrifice of himself in his death, the sealing of all benefits thereof unto true believers, their spiritual nourishment, and growth in him, their further engagement in and to all duties which they owe unto him, and to be a bond and pledge of their communion with him, and with each other.

In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of himself upon the cross once for all, and a spiritual oblation of all possible praise unto God for the same; so that the Popish sacrifice of the mass (as they call it) is most abominable, injurious to Christ's own only sacrifice, the alone propitiation for all the sins of the elect.

3. The Lord Jesus hath 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 an holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants; but to none who are not then present in the congregation.

4. Private masses, or receiving the sacrament by a priest, or any other, alone; as likewise the denial of the cup to the people; worshipping the elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use; are contrary to the nature of this sacrament, and to the institution of Christ.

5. The outward elements in this sacrament duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ; albeit, in substance and nature, they still remain truly and only bread and wine as they were before.

The 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, but even to common sense and reason; overthroweth the nature of the sacrament; and hath been and is the cause of manifold superstitions, yea, of gross idolatries.

7. Worthy receivers outwardly partaking of the visible elements in this sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death; the body and blood of Christ being then not corporally or carnally in, with, or under the bread or wine; yet as really, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

8. All ignorant and ungodly persons, as they are unfit to enjoy communion 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; yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

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; but their souls (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them. The souls of the righteous being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies: and the souls of the unjust shall be cast into hell, where they remain in torment and utter darkness, reserved to the judgment of the great day: Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

2. At the last day such as are found alive shall not die, but be changed; and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls forever.

3. The bodies of the unjust shall by the power of Christ be raised to dishonour; the bodies of the just, by his Spirit unto honour, and to be made conformable to his own glorious body.

Chapter 31
Of The Last Judgment

1. God hath appointed a day wherein he will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given of the Father. In which day, not only the apostate angels shall be judged, but likewise all persons that have lived upon 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.

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 damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fulness of joy and glory, with everlasting reward in the presence of the Lord; but the wicked who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

3. As Christ would have us to be certainly persuaded that there shall be a judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity; so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they
The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Ghost, unto the office of pastor, teacher or elder in a church, is that he be chosen thereunto by the common assembly of the eldership of the church if there be any before constituted therein. And of a deacon, that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands, in whose name and authority they exercise the ministry to them so committed. The calling of deacons consists in the like election and ordination with separation by prayer.

15. Ordination alone without the election or precedent consent of the church, by those who formerly have been ordained by virtue of that power, doth not constitute any person a church officer, or communicate office power to him. And where there are no standing officers, none may administer the seal, but can the church authorize any so to do.

16. A church furnished with officers (according to the mind of Christ) hath full power to administer all his ordinances, and where there is want of any or more officers required, that officer, or those who by common consent of the church, together with his acceptation of it, and separation by fasting and prayer. And those who are so chosen, though not set apart by imposition of hands, are rightly constituted ministers of Jesus Christ, in whose name and authority they exercise the ministry to them so committed.

17. The essence of this call of a pastor, teacher, or elder unto office, consists in the election of both. And although he be anointed and consecrated by the Holy Ghost, and can be called of him, yet he is not to be thereby called a minister of Christ, unless he be also called of the church.

18. Where the Lord Jesus Christ hath appointed and instituted as a means of edification, that those who walk not according to the rules and laws appointed by him (in respect of faith and life), so that just offense doth arise to the church thereby, be censured in his name and authority. Every church hath power in itself to exercise and execute all those censures appointed by him in the way and order prescribed in the same.
20. As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do, so none are to be admitted unto the privileges of the churches, who do not submit themselves to the rule of Christ in the censures for the government of them.

21. This being the way prescribed by Christ in case of offense, no church-members upon any offenses taken by them, having performed their duty required of them in this matter, ought to disturb any church-order, or absent themselves from the public assemblies, or the administration of any ordinances upon that pretense, but to wait upon Christ in the further proceeding of the church.

22. The power of censures being seated by Christ in a particular church, is to be exercised only towards particular members of each church respectively as such; and there is no power given by him unto any synods or ecclesiastical assemblies to excommunicate, or by their public edicts to threaten censures against churches, magistrates, or their people upon any account, no man being obnoxious to that censure, but upon his personal miscarriage, as a member of a particular church.

23. Although the church is a society of men, assembling for the celebration of the ordinances according to the appointment of Christ, yet every society assembling for that end or purpose, upon the account of cohabitation within any civil precincts and bounds, is not thereby constituted a church, seeing there may be wanting among them, what is essentially required thereunto; and therefore a believer living with others in such a precinct, may join himself with any church for his edification.

24. For the avoiding of differences that may otherwise arise, for the greater solemnity in the celebration of the ordinances of Christ, and the opening a way for the larger usefulness of the gifts and graces of the Holy Ghost; saints living in one city or town, or within such distances as that they may conveniently assemble for divine worship, ought rather to join in one church for their mutual strengthening and edification, than to set up many distinct societies.

25. As all churches and all the members of them are bound to pray continually for the good or prosperity of all the churches of Christ in all places, and upon all occasions to further it; (every one within the bounds of their places and callings, in the exercise of their gifts and graces). So the churches themselves (when planted by the providence of God, so as they may have opportunity and advantage for it) ought to hold communion amongst themselves for their peace, increase of love, and mutual edification.

26. In cases of difficulties or differences, either in point of doctrine or in administrations, wherein either the 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 proceeding 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 in a synod or council, to consider and give their advice in, or about that matter in difference, to be reported to all the churches concerned. Howbeit, these synods so 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 determinations on the churches or officers.

27. Besides these occasional synods or councils, there are not instituted by Christ any stated synods in a fixed combination of churches, or their officers in lesser or greater assemblies; nor are there any synods appointed by Christ in a way of subordination to one another.

28. Persons that are joined in church-fellowship, ought not lightly or without just cause to withdraw themselves from the communion of the church whereunto they are so joined. Nevertheless, where any person cannot continue in any church without his sin, either for want of the administration of any ordinances instituted by Christ, or by his being deprived of his due privileges, or compelled to do anything in practice not warranted by the Word, or in case of persecution, or upon the account of connivency of habitacion; he consulting with the church, or the officer or officers thereof, may peaceably depart from the communion of the church, wherewith he hath so walked, to join himself with some other church, where he may enjoy the ordinances in the purity of the same, for his edification and consolation.

29. Such reforming churches as consist of persons sound in the faith and of conversation becoming the gospel, ought not to refuse the communion of each other, so far as may consist with their own principles respectively, though they walk not in all things according to the same rules of church-order.

30. Churches gathered and walking according to the mind of Christ, judging other churches (though less pure) to be true churches, may receive unto occasional communion with them, such members of those churches as are credibly testifie to be godly, and live without offense.
APPENDIX C

Full Text of the Cambridge Platform

(Church Polity)
NOTE: A declaration of principles of church government and discipline, forming a constitution of the Congregational churches. It was adopted by a church synod at Cambridge, Mass., and remains the basis of the temporal government of the churches. It had little to do with matters of doctrine and belief. The Congregationalists of Connecticut later subscribed (1708), in the Saybrook Platform, to a more centralized church government, resembling Presbyterianism.

CHAPTER I.

Of The Form Of Church Government;

And That It Is One, Immutable, And Prescribed In The Word.

1. Ecclesiastical polity, or church government or discipline, is nothing else but that form and order that is to be observed in the church of Christ upon earth, both for the constitution of it, and all the administrations that therein are to be performed.

2. Church government is considered in a double respect, either in regard of the parts of government themselves, or necessary circumstances thereof. The parts of government are prescribed in the Word, because the Lord Jesus Christ, the King and Law-giver in his church, is no less faithful in the house of God, than was Moses, who from the Lord delivered a form and pattern of government to the children of Israel in the Old Testament; and the holy Scriptures are now also so perfect as they are able to make the man of God perfect, and thoroughly furnished unto every good work; and therefore doubtless to the well ordering of the house of God.

3. The parts of church government are all of them exactly described in the Word of God being parts or means of instituted worship according to the second commandment, and therefore to continue one and the same unto the appearing of our Lord Jesus Christ, as a kingdom that cannot be shaken, until he shall deliver it up unto God, even to the Father. So that it is not left in the
power of men, officers, churches, or any state in the world, to add, or diminish, or alter any thing in the least measure therein.

4. The necessary circumstances, as time and place, etc., belonging unto order and decency, are not so left unto men, as that, under pretense of them, they may thrust their own inventions upon the churches, being circumscribed in the Word with many general limitations, where they are determined with respect to the matter to be neither worship itself, nor circumstances separable from worship. In respect of their end, they must be done unto edification; in respect of the manner, decently and in order, according to the nature of the things themselves, and civil and church custom. Does not even nature itself teach you? Yea, they are in some sort determined particularly—namely, that they be done in such a manner as, all circumstances considered, is most expedient for edification: So as, if there be no error of man concerning their determination, the determining of them is to be accounted as if it were divine.

CHAPTER II.

Of The Nature Of The Catholic Church In General, And In Special Of A Particular Visible Church.

1. The Catholic Church Is The Whole Company Of Those That Are Elected, Redeemed, And In Time Effectually Called From The State Of Sin And Death Unto A State Of Grace And Salvation In Jesus Christ.

2. This Church Is Either Triumphant Or Militant. Triumphant, The Number Of Them Who Are Glorified In Heaven; Militant, The Number Of Them Who Are Conflicting With Their Enemies Upon Earth.

3. This Militant Church Is To Be Considered As Invisible And Visible. Invisible, In Respect To Their Relation, Wherein They Stand To Christ As A Body Unto The Head, Being United Unto Him By The Spirit Of God And Faith In Their Hearts. Visible, In Respect Of The Profession Of Their Faith, In Their Persons, And In Particular Churches. And So There May Be Acknowledged A Universal Visible Church.

4. The Members Of The Militant Visible Church, Considered Either As Not Yet In Church Order, Or Walking According To The Church Order Of The Gospel. In Order, And So Besides The Spiritual Union And Communion Common To All Believers, They Enjoy Moreover A Union And Communion Ecclesiastical, Political. So We Deny A Universal Visible Church.
5. The State Of The Members Of The Militant Visible Church, Walking In Order, Was Either Before The Law, Economical, That Is, In Families; Or Under The Law, National; Or Since The Coming Of Christ, Only Congregational (The Term independent, we approve not): therefore neither national, provincial, nor classical.

6. A congregational church is by the institution of Christ a part of the militant visible church, consisting of a company of saints by calling, united into one body by a holy covenant, for the public worship of God, and the mutual edification of one another in the fellowship of the Lord Jesus.

CHAPTER III.
Of The Matter Of The Visible Church,
Both In Respect Of Quality And Quantity.

1. The matter of the visible church are saints by calling.

2. By saints, we understand:

I. Such as have not only attained the knowledge of the principles of religion, and are free from gross and open scandals, but also do, together with the profession of their faith and repentance, walk in blameless obedience to the Word, so as that in charitable discretion they may be accounted saints by calling, (though perhaps some or more of them be unsound and hypocrites inwardly), because the members of such particular churches are commonly by the Holy Ghost called "saints and faithful brethren in Christ"; and sundry churches have been reproved for receiving, and suffering such persons to continue in fellowship among them, as have been offensive and scandalous; the name of God also, by this means, is blasphemed, and the holy things of God defiled and profaned, the hearts of the godly grieved, and the wicked themselves hardened and helped forward to damnation. The example of such does endanger the sanctity of others, a little leaven leavens the whole lump.

II. The children of such who are also holy.

3. The members of churches, though orderly constituted, may in time degenerate, and grow corrupt and scandalous, which, though they ought not to be tolerated in the church, yet their continuance therein, through the defect of the execution of discipline and just censures, does not immediately dissolve the being of a church, as appears in the church of Israel, and the churches of Galatia and Corinth, Pergamos and Thyatira.
4. The matter of the church, in respect of its quantity, ought not to be of greater number than may ordinarily meet together conveniently in one place; nor ordinarily fewer than may conveniently carry on church work. Hence, when the holy Scripture makes mention of the saints combined into a church estate in a town or city, where was but one congregation, it usually calls those saints "the church" in the singular number, as "the church of the Thessalonians," "the church of Smyrna, Philadelphia," etc.; but when it speaks of the saints in a nation or province, wherein there were sundry congregations, it frequently and usually calls them by the name of "churches" in the plural number, as the "churches of Asia, Galatia, Macedonia," and the like; which is further confirmed by what is written of sundry of those churches in particular, how they were assembled and met together the whole church in one place, as the church at Jerusalem, the church at Antioch, the church at Corinth and Cenchrea, though it were more near to Corinth, it being the port thereof, and answerable to a village; yet being a distinct congregation from Corinth, it had a church of its own, as well as Corinth had.

5. Nor can it with reason be thought but that every church appointed and ordained by Christ, had a ministry appointed and ordained for the same, and yet plain it is that there were no ordinary officers appointed by Christ for any other than congregational churches; elders being appointed to feed not all flocks, but the particular flock of God, over which the Holy Ghost had made them overseers, and that flock they must attend, even the whole flock; and one congregation being as much as any ordinary elders can attend, therefore there is no greater church than a congregation which may ordinarily meet in one place.

CHAPTER IV.

Of The Form Of The Visible Church, And Of Church Covenant.

1. Saints by calling must have a visible political union among themselves, or else they are not yet a particular church, as those similitudes hold forth, which the Scripture makes use of to show the nature of particular churches; as a body, a building, house, hands, eyes, feet and other members, must be united, or else (remaining separate) are not a body. Stones, timber, though squared, hewn and polished, are not a house, until they are compacted and united; so saints or believers in judgment of charity, are not a church unless orderly knit together.

2. Particular churches cannot be distinguished one from another but by their forms. Ephesus is not Smyrna, nor Pergamos Thyatira; but each one a distinct society of itself, having officers of their own, which had not the charge of others; virtues of their own, for which others are not praised; corruptions of
their own, for which others are not blamed.

3. This form is the visible covenant, agreement; or consent, whereby they give up themselves unto the Lord, to the observing of the ordinances of Christ together in the same society, which is usually called the "church covenant" for we see not otherwise how members can have church power over one another mutually. The comparing of each particular church to a city, and unto a spouse, seems to conclude not only a form, but that that form is by way of covenant. The covenant, as it was that which made the family of Abraham and children of Israel to be a church and people unto God, so is it that which now makes the several societies of Gentile believers to be churches in these days.

4. This voluntary agreement, consent or covenant--for all these are here taken for the same--although the more express and plain it is, the more fully it puts us in mind of our mutual duty; and stirs us up to it, and leaves less room for the questioning of the truth of the church estate of a company of professoors, and the truth of membership of particular persons; yet we conceive the substance of it is kept where there is real agreement and consent of a company of faithful persons to meet constantly together in one congregation, for the public worship of God, and their mutual edification; which real agreement and consent they do express by their constant practice in coming together for the public worship of God and by their religious subjection unto the ordinances of God there: the rather, if we do consider how Scripture covenants have been entered into, not only expressly by Word of mouth, but by sacrifice, by handwriting and seal; and also sometimes by silent consent, without any writing or expression of words at all.

5. This form being by mutual covenant, it follows, it is not faith in the heart, nor the profession of that faith, nor cohabitation, nor baptism.

I. Not faith in the heart, because that is invisible.

II. Not a bare profession, because that declares them no more to be members of one church than another.

III. Not cohabitation: Atheists or Infidels may dwell together with believers.

IV. Not Baptism, because it presupposes a church estate, as circumcision in the Old Testament, which gave no being to the church, the church being before it, and in the wilderness without it. Seals presuppose a covenant already in being. One person is a complete subject of baptism, but one person is incapable of
being a church.

6. All believers ought, as God gives them opportunity thereunto, to endeavor to join themselves unto a particular church, and that in respect of the honor of Jesus Christ, in his example and institution, by the professed acknowledgment of and subjection unto the order and ordinances of the gospel; as also in respect of their good communion founded upon their visible union, and contained in the promises of Christ's special presence in the church; whence they have fellowship with him, and in him, one with another; also in the keeping of them in the way of God's commandments, and recovering of them in case of wandering, (which all Christ's sheep are subject to in this life), being unable to return of themselves; together with the benefit of their mutual edification, and of their posterity, that they may not be cut off from the privileges of the covenant. Otherwise, if a believer offends, he remains destitute of the remedy provided in that behalf. And should all believers neglect this duty of joining to all particular congregations, it might follow thereupon that Christ should have no visible, political churches upon earth.

CHAPTER V.

Of The First Subject Of Church Power; Or,

To Whom Church Power Doth First Belong.

1. The first subject of church power is either supreme, or subordinate and ministerial. The supreme (by way of gift from the Father) is the Lord Jesus Christ. The ministerial is either extraordinary, as the apostles, prophets and evangelists; or ordinary, as every particular Congregational church.

2. Ordinary church power is either power of office--that is, such as is proper to the eldership--or power of privilege, such as belongs to the brotherhood. The latter is in the brethren formally and immediately from Christ--that is, so as it may, according to order, be acted or exercised immediately by themselves; the former is not in them formally or immediately, and therefore cannot be acted or exercised immediately by them, but is said to be in them, in that they design the persons unto office, who only are to act or to exercise this power.
CHAPTER VI.

Of The Officers Of The Church,

And Especially Of Pastors And Teachers.

1. A church being a company of people combined together by covenant for the worship of God, it appears thereby that there may be the essence and being of a church without any officers, seeing there is both the form and matter of a church; which is implied when it is said, "the apostles ordained elders in every church."

2. Nevertheless, though officers be not absolutely necessary to the simple being of churches, when they be called; yet ordinarily to their calling they are, and to their well being; and therefore the Lord Jesus Christ, out of his tender compassion, has appointed and ordained officers, which he would not have done, if they had not been useful and needful for the church; yea, being ascended up to heaven, he received gifts for men, and gave gifts to men; whereof officers for the church are justly accounted no small parts, they being to continue to the end of the world, and for the perfecting of all the saints.

3. These officers were either extraordinary or ordinary: extraordinary, as apostles, prophets, evangelists; ordinary, as elders and deacons. The apostles, prophets, and evangelists, as they were called extraordinarily by Christ, so their office ended with themselves; whence it is that Paul, directing Timothy how to carry along church administration, gives no direction about the choice or course of apostles, prophets or evangelists, but only of elders and deacons; and when Paul was to take his last leave of the church of Ephesus, he committed the care of feeding the church to no other, but unto the elders of that church. The like charge does Peter commit to the elders.

4. Of elders (who are also in Scripture called bishops) some attend chiefly to the ministry of the Word, as the pastors and teachers; others attend especially unto rule, who are, therefore, called ruling elders.

5. The office of pastor and teacher appears to be distinct. The pastor's special work is, to attend to exhortation, and therein to administer a Word of wisdom; the teacher is to attend to doctrine, and therein to administer a word of knowledge; and either of them to administer the seals of that covenant, unto the dispensation whereof they are alike called; as also to execute the censures, being but a kind of application of the word: the preaching of which, together
with the application thereof, they are alike charged withal.

6. And for as much as both pastors and teachers are given by Christ for the perfecting of the saints and edifying of his body; which saints and body of Christ is his church; and therefore we account pastors and teachers to be both of them church officers, and not the pastor for the church, and the teacher only for the schools: though this we gladly acknowledge, that schools are both lawful, profitable, and necessary for the training up of such in good literature or learning as may afterwards be called forth unto office of pastor or teacher in the church.

CHAPTER VII.

Of Ruling Elders And Deacons.

1. The ruling elder's office is distinct from the office of pastor and teacher; the ruling elders are not so called to exclude the pastors and teachers from ruling, because ruling and governing is common to these with the other; whereas attending to teach and preach the Word is peculiar unto the former.

2. The ruling elder's work is to join with the pastor and teacher in those acts of spiritual rule, which are distinct from the ministry of the Word and sacraments committed to them; of which sort these be as follows:

I. To open and shut the doors of God's house, by the admission of members approved by the church; by ordination of officers chosen by the church and by excommunication of notorious and obstinate offenders renounced by the church, and by restoring of penitents forgiven by the church.

II. To call the church together when there is occasion, and seasonably to dismiss them again.

III. To prepare matters in private, that in public they may be carried an end with less trouble, and more speedy dispatch.

IV. To moderate the carriage of all matters in the church assembled, as to propound matters to the church. To order the season of speech and silence, and to pronounce sentence according to the mind of Christ with the consent of the
church.

V. To be guides and leaders to the church in all matters whatsoever pertaining to church administrations and actions.

VI. To see that none in the church live inordinately, out of rank and place without a calling, or idly in their calling.

VII. To prevent and heal such offenses in life or in doctrine as might corrupt the church.

IIX. To feed the flock of God with a word of admonition. IX. And, as they shall be sent for, to visit and pray over their sick brethren.

X. And at other times, as opportunity shall serve thereunto.

3. The office of a deacon is instituted in the church by the Lord Jesus; sometimes they are called helps. The Scripture tells us how they should be qualified: "Grave, not double-tongued, not given to much wine, not given to filthy lucre." They must first be proved, and then use the office of a deacon, being found blameless. The office and work of a deacon is to receive the offerings of the church, gifts given to the church, and to keep the treasury of the church, and therewith to serve the tables, which the church is to provide for; as the Lord's table, the table of the ministers, and of such as are in necessity, to whom they are to distribute in simplicity.

4. The office, therefore, being limited unto the care of the temporal good things of the church, it extends not to the attendance upon, and administration of the spiritual things thereof, as the Word, and sacraments, and the like.

5. The ordinance of the apostle, and practice of the church, commends the Lord's Day as a fit time for the contributions of the saints.

6. The instituting of all these officers in the church is the work of God himself, of the Lord Jesus Christ, of the Holy Ghost. And therefore such officers as he has not appointed, are altogether unlawful, either to be placed in the church or to be retained therein, and are to be looked at as humane creatures, mere inventions and appointments of man, to the great dishonor of Christ Jesus, the Lord of his house, the King of his church, whether popes, cardinals, patriarchs, archbishops, lord-bishops, arch-deacons, officials, commissaries, and the like. These and the rest of that hierarchy and retinue, not being plants of the Lord's
planting, shall all be certainly rooted out and cast forth.

7. The Lord has appointed ancient widows (where they may be had) to minister in the church, in giving attendance to the sick, and to give succor unto them and others in the like necessities.

CHAPTER VIII.

Of The Election Of Church Officers

1. No Man May Take The Honor Of A Church Officer Unto Himself But He That Was Called Of God, As Was Aaron.

2. Calling Unto Office Is Either Immediate, By Christ Himself--Such Was The Call Of The Apostles And Prophets; This Manner Of Calling Ended With Them, As Has Been Said--Or Mediate, By The Church.

3. It Is Meet That, Before Any Be Ordained Or Chosen Officers, They Should First Be Tried And Proved, Because Hands Are Not Suddenly To Be Laid Upon Any, And Both Elders And Deacons Must Be Of Both Honest And Good Report.

4. The Things In Respect Of Which They Are To Be Tried, Are Those Gifts And Virtues Which The Scripture Requires In Men That Are To Be Elected Unto Such Places, Viz.: That Elders Must Be "Blameless, Sober, Apt To Teach," And Endued With Such Other Qualifications As Are Laid Down: 1 Tim. 3:2; Tit. 1:6-9. Deacons To Be Fitted As Is Directed: Acts 6:3; 1 Tim. 3:8-11.

5. Officers Are To Be Called By Such Churches Whereunto They Are To Minister. Of Such Moment Is The Preservation Of This Power, That The Churches Exercised It In The Presence Of The Apostles.

6. A Church Being Free, Cannot Become Subject To Any But By A Free Election; Yet When Such A People Do Choose Any To Be Over Them In The Lord, Then Do They Become Subject, And Most Willingly Submit To Their Ministry In The Lord, Whom They Have Chosen.

7. And If The Church Have Power To Choose Their Officers And Ministers, Then, In Case Of Manifest Unworthiness And Delinquency, They Have Power Also To Depose Them; For To Open And Shut, To Choose And Refuse, To Constitute In Office, And To Remove From Office, Are Acts Belonging To
The Same Power.

8. We Judge It Much Conducing To The Well Being And Communion Of The Churches, That, Where It May Conveniently Be Done, Neighbor Churches Be Advised Withal, And Their Help Be Made Use Of In Trial Of Church Officers, In Order To Their Choice.

9. The Choice Of Such Church Officers Belongs Not To The Civil Magistrates As Such, Or Diocesan Bishops, Or Patrons: For Of These, Or Any Such Like, The Scripture Is Wholly Silent, As Having Any Power Therein.

Chapter IX.

Of Ordination And Imposition Of Hands.

1. Church officers are not only to be chosen by the church, but also to be ordained by imposition of hands and prayer, with which at the ordination of elders, fasting also is to be joined.

2. This ordination we account nothing else but the solemn putting a man into his place and office in the church, whereunto he had right before by election; being like the installing of a magistrate in the commonwealth. Ordination therefore is not to go before, but to follow election, The essence and substance of the outward calling of an ordinary officer in the church does not consist in his ordination, but in his voluntary and free election by the church, and his accepting of that election; whereupon is founded that relation between pastor and flock, between such a minister and such a people. Ordination does not constitute an officer, nor give him the essentials of his office. The apostles were elders, without imposition of hands by men; Paul and Barnabas were officers before that imposition of hands. The posterity of Levi were priests and Levites before hands were laid on them by the children of Israel.

3. In such churches where there are elders, imposition of hands in ordination is to be performed by those elders.

4. In such churches where there are no elders, imposition of hands may be performed by some of the brethren orderly chosen by the church thereunto. For, if the people may elect officers, which is the greater, and wherein the substance of the office does consist, they may much more (occasion and need so requiring) impose hands in ordination; which is the less, and but the
accomplishment of the other.

5. Nevertheless, in such churches where there are no elders, and the church so desire, we see not why imposition of hands may not be performed by the elders of other churches. Ordinary officers laid hands upon the officers of many churches; the presbytery at Ephesus laid hands upon Timothy an evangelist; the presbytery at Antioch laid hands upon Paul and Barnabas.

6. Church officers are officers to one church, even that particular over which the Holy Ghost has made them overseers. Insomuch as elders are commanded to feed not all flocks, but the flock which is committed to their faith and trust, and depends upon them. Nor can constant residence at one congregation be necessary for a, minister--no, nor yet lawful--if he be not a minister to one congregation only, but to the church universal; because he may not attend one part only of the church to which he is a minister, but he is called to attend unto all the flock.

7. He that is clearly released from his office relation unto that church whereof he was a minister, cannot be looked at as an officer, nor perform any act of office in any other church, unless he be again orderly called unto office; which, when it shall be, we know nothing to hinder; but imposition of hands also in his ordination ought to be used towards him again: for so Paul the apostle received imposition of hands twice at least from Ananias.

CHAPTER X.

Of The Power Of The Church And Its Presbytery.

1. Supreme and Lordly power over all the churches upon earth does only belong to Jesus Christ, who is king of the church, and the head thereof. He has the government upon his shoulders, and has all power given to him, both in heaven and earth.

2. A company of professed believers, ecclesiastically confederate, as they are a church before they have officers, and without them; so, even in that estate, subordinate church power under Christ delegated to them by him, does belong to them in such a manner as is before expressed, Chap. V. Sec. 2, and as flowing from the very nature and essence of a church; it being natural unto all bodies, and so unto a church-body, to be furnished with sufficient power for its own preservation and subsistence.

3. This government of the church is a mixed government (and so has been acknowledged, long before the term of independency was heard of); in respect
of Christ, the head and king of the church, and the Sovereign Power residing in him, and exercised by him, it is a monarchy; in respect of the body or brotherhood of the church, and power from Christ granted unto them it resembles a democracy, in respect of the presbytery and power committed unto them, it is an aristocracy.

4. The Sovereign Power, which is peculiar unto Christ, is exercised--

I. In calling the church out of the world into a holy fellowship with himself.

II. In instituting the ordinances of his worship, and appointing ministers and officers for the dispensing of them.

III. In giving laws for the ordering of all our ways, and the ways of his house.

IV. In giving power and life to all his institutions, and to his people by them.

V. In protecting and delivering his church against and from all the enemies of their peace.

5. The power granted by Christ unto the body of the church and brotherhood, is a prerogative or privilege which the church does exercise--

I. In choosing their own officers, whether elders or deacons.

II. In admission of their own members; and therefore there is great reason they should have power to remove any from their fellowship again. Hence, in case of offense, any brother has power to convince and admonish an offending brother; and, in case of not hearing him, to take one or two more to set on the admonition; and in case of not hearing them, to proceed to tell the church; and as his offense may require, the whole church has power to proceed to the public censure of him, whether by admonition or excommunication: and upon his repentance to restore him again unto his former communion.

6. In case an elder offend incorrigibly, the matter so requiring, as the church had power to call him to office, so they have power according to order (the counsel of other churches, where it may be had, directing thereto) to remove him from his office, and being now but a member, in case he add contumacy to his sin, the church, that had power to receive him into their fellowship, has also the same power to cast him out that they have concerning any other member.

7. Church government or rule is placed by Christ in the officers of the church,
who are therefore called rulers, while they rule with God; yet, in case of maladministration, they are subject to the power of the church, as hath been said before. The Holy Ghost frequently—yea, always—where it mentions church-rule and church government, ascribes it to elders; whereas the work and duty of the people is expressed in the phrase of "obeying their elders," and "submitting themselves unto them in the Lord." So as it is manifest that an organic or complete church is a body politic, consisting of some that are governors and some that are governed in the Lord.

8. The power which Christ has committed to the elders is to feed and rule the church of God, and accordingly to call the church together upon any weighty occasion; when the members so called, without just cause, may not refuse to come, nor when they are come, depart before they are dismissed, nor speak in the church, before they have leave from the elders, nor continue so doing when they require silence; nor may they oppose or contradict the judgment or sentence of the elders, without sufficient and weighty cause, because such practices are manifestly contrary unto order and government, and inlets of disturbance, and tend to confusion.

9. It belongs also unto the elders to examine any officers or members before they be received of the church; to receive the accusations brought to the church, and to prepare them for the churches hearing. In handling of offenses and other matters before the church, they have power to declare and publish the counsel and will of God touching the same, and to pronounce sentence with the consent of the church. Lastly, they have power, when they dismiss the people, to bless them in the name of the Lord.

10. This power of government in the elders does not any wise prejudice the power of privilege in the brotherhood; as neither the power of privilege in the brethren, prejudices the power of government in the elders, but they may sweetly agree together; as we may see in the example of the apostles, furnished with the greatest church power, who took in the concurrence and consent of the brethren in church administrations. Also that Scripture do declare that what the churches were to act and to do in these matters, they were to do in a way of obedience, and that not only to the direction of the apostles, but also of their ordinary elders.

11. From the premises, namely, that the ordinary power of government belonging only to the elders, power of privilege remaining with the brotherhood, (as the power of judgment in matters of censure and power of liberty in matters of liberty,) it follows that in an organic church and right administration, all church acts proceed after the manner of a mixed
administration, so as no church act can be consummated or perfected without the consent of both.

CHAPTER XI.

Of The Maintenance Of Church Officers.

1. The apostle concludes that necessary and sufficient maintenance is due unto the ministers of the Word from the law of nature and nations, from the law of Moses, the equity thereof, as also the rule of common reason. Moreover, the Scripture does not only call elders laborers and workmen, but also, speaking of them, says that "the laborer is worthy of his hire;" and requires that he which is taught in the word, should communicate to him in all good things, and mentions it, as an ordinance of the Lord, that they which preach the gospel, should live of the gospel, and forbids the muzzling of the mouth of the ox that treds out the corn.

2. The Scriptures alleged requiring this maintenance as a bounden duty, and due debt, and not as a matter of alms and free gift, therefore people are not at liberty to do or not to do, what and when they please in this matter, no more than in any other commanded duty and ordinance of the Lord; but ought of duty to minister of their "carnal things" to them that labor among them in Word and doctrine, as well as they ought to pay any other workmen their wages, and to discharge and satisfy their other debts, or to submit themselves to observe any other ordinance of the Lord.

3. The Apostle, Gal. 6:6, enjoining that he which is taught communicate to him that teaches "in all good things," does not leave it arbitrary, what or how much a man shall give, or in what proportion, but even the latter, as well as the former, is prescribed and appointed by the Lord.

4. Not only members of churches, but "all that are taught in the Word," are to contribute unto him that teaches in all good things. In case that congregations are defective in their contributions, the deacons are to call upon them to do their duty; if their call suffices not, the church by her power is to require it of their members; and where church power, through the corruption of men, does not or cannot attain the end, the magistrate is to see that the ministry be duly provided for, as appears from the commanded example of Nehemiah. The magistrates are nursing fathers and nursing mothers, and stand charged with the custody of both tables; because it is better to prevent a scandal, that it may not come, and easier also, than to remove it, when it is given, it's most suitable to rule, that by the church's care each man should know his proportion according
to rule, what he should do before he do it, so that his judgment and heart may be satisfied in what he does, and just offense prevented in what is done.

CHAPTER XII.

Of The Admission Of Members Into The Church.

1. The doors of the churches of Christ upon earth do not by God's appointment stand so wide open, that all sorts of people, good or bad, may freely enter therein at their pleasure; but such as are admitted thereto, as members, ought to be examined and tried first, whether they be fit and meet to be received into church society or not. The Eunuch of Ethiopia, before his admission, was examined by Philip, whether he did believe on Jesus Christ with all his heart. The angel of the church at Ephesus is commended for trying such as said they were Apostles, and were not. There is like reason for trying of them that profess themselves to be believers. The officers are charged with the keeping of the doors of the church, and therefore are in a special manner to make trial of the fitness of such who enter. Twelve angels are set at the gates of the temple, lest such as were "ceremonially unclean" should enter there into.

2. The things which are requisite to be found in all church members, are repentance from sin, and faith in Jesus Christ; and therefore these are the things whereof men are to be examined at their admission into the church, and which then they must profess and hold forth in such sort as may satisfy "rational charity" that the things are indeed. John Baptist admitted men to baptism confessing and bewailing their sins; and of others it is said that "they came and confessed, and showed their deeds."

3. The weakest measure of faith is to be accepted in those that desire to be admitted into the church, because weak Christians, if sincere, have the substance of that faith, repentance and holiness, which is required in church members; and such have most need of the ordinances for their confirmation and growth in grace. The Lord Jesus would not quench the smoking flax, nor break the bruised reed, but gather the tender lambs in his arms, and carry them gently in his bosom. Such charity and tenderness is to be used, as the weakest Christian, if sincere, may not be excluded nor discouraged. Severity of examination is to be avoided.

4. In case any, through excessive fear or other infirmity, be unable to make their personal relation of their spiritual estate in public, it is sufficient that the
elders, having received private satisfaction, make relation thereof in public before the church, they testifying their assents thereunto; this being the way that tends most to edification. But whereas persons are of greater abilities, there it is most expedient that they make their relations and confessions personally with their own mouth, as David professes of himself.

5. A personal and public confession and declaring of God's manner of working upon the soul, is both lawful, expedient and useful, in sundry respects and upon sundry grounds. Those three thousand, before they were admitted by the apostles, did manifest that they were pricked at the heart by Peter's sermon, together with earnest desire to be delivered from their sins, which now wounded their consciences, and their ready receiving of the word of promise and exhortation. We are to be ready to "render a reason of the hope that is in us, to every one that asks us"; therefore we must be able and ready upon any occasion to declare and show our repentance for sin, faith unfeigned, and effectual calling, because these are the reason of a well grounded hope. "I have not hidden thy righteousness from the great congregation."

6. This profession of faith and repentance, as it must be made by such at their admission that were never in church society before; so nothing hinders but the same way also be performed by such as have formerly been members of some other church, and the church to which they now join themselves as members may lawfully require the same. Those three thousand, which made their confession, were members of the church of the Jews before; so were those that were baptized by John. Churches may err in their admission; and persons regularly admitted may fall into offense. Otherwise, if churches might obtrude their members, or if church members might obtrude themselves upon other churches without due trial, the matter so requiring, both the liberty of the churches would thereby be infringed, in that they might not examine those, concerning whose fitness for communion they were unsatisfied; and besides the infringing of their liberty, the churches themselves would unavoidably be corrupted, and the ordinances defiled; while they might not refuse, but must receive the unworthy which is contrary unto the Scripture, teaching that all churches are sisters, and therefore equal.

7. The like trial is to be required from such members of the church as were born in the same, or received their membership, or were baptized in their infancy or minority by virtue of the covenant of their parents, when being grown up unto years of discretion, they shall desire to be made partakers of the Lord's Supper; unto which, because holy things must not be given unto the unworthy, therefore it is requisite that these, as well as others, should come to their trial and examination, and manifest their faith and repentance by an open profession
thereof, before they are received to the Lord's Supper, and otherwise not to be admitted thereunto. Yet these church members that were so born, or received in their childhood, before they are capable of being made partakers of full communion, have many privileges which others (not church members) have not; they are in covenant with God, have the seal thereof upon them, viz: baptism; and so, if not regenerated, yet are in a more hopeful way of attaining regenerating grace, and all the spiritual blessings, both of the covenant and seal; they are also under church watch, and consequently subject to the reprehensions, admonitions and censures thereof, for their healing and amendment, as need shall require.

CHAPTER XIII.

Of Church Members, Their Removal From One Church To Another, And Of Letters Of Recommendation And Dismission.

1. Church members may not remove or depart from the church, and so one from another as they please, nor without just and weighty cause, but ought to live and dwell together, forasmuch as they are commanded not to forsake the assembling of themselves together. Such departure tends to the dissolution and ruin of the body, as the pulling of stones and pieces of timber from the building, and of members from the natural body, tend to the destruction of the whole.

2. It is, therefore, the duty of church members, in such times and places, where counsel may be had, to consult with the church whereof they are members about their removal, that, accordingly, they having their approbation, may be encouraged, or otherwise desist. They who are joined with consent, should not depart without consent, except forced thereunto.

3. If a member's departure be manifestly unsafe and sinful, the church may not consent thereunto; for in so doing they should not act in faith, and should partake with him in his sin. If the case be doubtful and the person not to be persuaded, it seems best to leave the matter unto God, and not forcibly to detain him.

4. Just reasons for a member's removal of himself from the church, are:

I. If a man cannot continue without partaking in sin.

II. In case of personal persecution: so Paul departed from the disciples at
Damascus; also, in case of general persecution, when all are scattered.

III. In case of real, and not only pretended want of competent subsistence, a door being opened for better supply in another place, together with the means of spiritual edification.

IV. In these or like cases, a member may lawfully remove, and the church cannot lawfully detain him.

5. To separate from a church, either out of contempt of their holy fellowship, or out of covetousness, or for greater enlargements, with just grief to the church, or out of schism, or want of love; and out of a spirit of contention in respect of some unkindness, of some evil only conceived or intended in the church, which might and should be tolerated and healed with a spirit of meekness, and of which evil the church is not yet convinced (though perhaps himself be) nor admonished; for these or the like reasons, to withdraw from public communion in word or seals, or censures, is unlawful and sinful.

6. Such members as have orderly moved their habitation, ought to join themselves unto the church in order where they do inhabit, if it may be; otherwise, they can neither perform the duties nor receive the privileges of members. Such an example, tolerated in some, is apt to corrupt others, which, if many should follow, would threaten the dissolution and confusion of churches, contrary to the Scripture.

7. Order requires that a member thus removing, have letters testimonial and of discharge from the church whereof he yet is, unto the church whereunto he desires to be joined, lest the church should be deluded; that the church may receive him in faith, and not be corrupted in receiving deceivers and false brethren. Until the person dismissed be received into another church, he ceases not by his letters of dismissal to be a member of the church whereof he was. The church cannot make a member no member but by excommunication.

8. If a member be called to remove only for a time where a church is, letters of recommendation are requisite and sufficient for communion with that church in the ordinances and in their watch; as Phoebe, a servant of the church at Cenchrea, had a letter written for her to the church at Rome, that she might be received as becomes saints.

9. Such letters of recommendation and discharge were written for Apollos, for Marcus to the Colossians, for Phoebe to the Romans, for sundry others to other churches. And the apostle tells us that some persons, not sufficiently known
otherwise, have special need of such letters, though he, for his part, had no need thereof. The use of them is to be a benefit and help to the party for whom they are written, and for the furthering of his receiving among the saints, in the place whereto he goes, and the due satisfaction of them in their receiving of him.

CHAPTER XIV.

Of Excommunication And Other Censures.

1. The censures of the church are appointed by Christ for the preventing, removing and healing of offenses in the church; for the reclaiming and gaining of offending brethren; for the deterring of others from the like offenses; for purging out the leaven which may infect the whole lump; for vindicating the honor of Christ and of his church, and the holy profession of the gospel; and for preventing of the wrath of God, that may justly fall upon the church, if they should suffer his covenant and the seals thereof to be profaned by notorious and obstinate offenders.

2. If an offense be private, (one brother offending another) the offender is to go and acknowledge his repentance for it unto his offended brother, who is then to forgive him; but if the offender neglect or refuse to do it, the brother offended is to go, and convince and admonish him of it, between themselves privately, if there upon the offender be brought to repent of his offense, the admonisher has won his brother; but if the offender hear not his brother, the brother offended is to take with him one or two more, that in the mouth of two or three witnesses every word may be established, (whether the word of admonition, if the offender receive it; or the word of complaint, if he refuse it,) for if he refuse it, the offended brother is by the mouth of the elders to tell the church, and if he hear the church, and declare the same by penitent confession, he is recovered and gained; and if the church discern him to be willing to hear, yet not fully convinced of his offense, as in case of heresy, they are to dispense to him a public admonition; which, declaring the offender to lie under the public offense of the church, does thereby withhold or suspend him from the holy fellowship of the Lord's Supper, till his offense be removed by penitent confession. If he still continue obstinate, they are to cast him out by excommunication.

3. But if the offense be more public at first, and of a more heinous and criminal nature, to wit, such as are condemned by the light of nature; then the church, without such gradual proceeding, is to cast out the offender from their holy communion, for the further mortifying of his sin, and the healing of his soul in
the Day of the Lord Jesus.

4. In dealing with an offender, great care is to be taken that we be neither over strict or rigorous, nor too indulgent or remiss: our proceeding herein ought to be with a spirit of meekness, considering ourselves, lest we also be tempted, and that the best of us have need of much forgiveness from the Lord. Yet the winning and healing of the offender's soul being the end of these endeavors, we must not daub with untempered mortar, nor heal the wounds of our brethren slightly. On some, have compassion; others, save with fear.

5. While the offender remains excommunicate, the church is to refrain from all member like communion with him in spiritual things, and also from all familiar communion with him in civil things, further than the necessity of natural or domestical or civil relations do require; and are therefore to forbear to eat and drink with him, that he may be ashamed.

6. Excommunication being a spiritual punishment, it doth not prejudice the excommunicate in, nor deprive him of his civil rights, and therefore touches not princes or magistrates in respect of their civil dignity or authority; and the excommunicate being but as a publican and a heathen, heathens being lawfully permitted to come to hear the Word in church assemblies, we acknowledge therefore the like liberty of hearing the word may be permitted to persons excommunicate that is permitted unto heathen. And because we are not without hope of his recovery, we are not to account him as an enemy, but to admonish him as a brother.

7. If the Lord sanctify the censure to the offender, so as by the grace of Christ, he does testify his repentance with humble confession of his sin, and judging of himself, giving glory unto God, the church is then to forgive him, and to comfort him, and to restore him to the wonted brotherly communion, which formerly he enjoyed with them.

8. The suffering of profane or scandalous livers to continue in fellowship, and partake in the sacraments, is doubtless a great sin in those that have power in their hands to redress it, and do it not. Nevertheless, in so much as Christ, and his apostles in their times, and the prophets and other godly men in theirs, did lawfully partake of the Lord's commanded ordinances in the Jewish church, and neither taught nor practiced separation from the same, though unworthy ones were permitted therein; and inasmuch as the faithful in the church of Corinth, wherein were many unworthy persons and practices, are never commanded to absent themselves from the sacraments, because of the same; therefore the
godly, in like cases, are not to presently separate.

9. As separation from such a church wherein profane and scandalous livers are tolerated, is not presently necessary; so for the members thereof, otherwise unworthy, hereupon to abstain from communicating with such a church in the participation of the sacraments, is unlawful. For as it were unreasonable for an innocent person to be punished for the faults of others, wherein he has no hand, and whereunto he gave no consent; so is it more unreasonable that a godly man should neglect duty, and punish himself; in not coming for his portion in the blessings of the seals, as he ought, because others are suffered to come that ought not; especially considering that he neither consents to their sin, nor to their approaching to the ordinance in their sin, nor to the neglect of others, who should put them away, and do not; but, on the contrary, heartily mourns for these things, modestly and seasonably stir up others to do their duty. If the church cannot be reformed, they may use their liberty, as is specified, CHAP. XIII. Sect. 4. But this all the godly are bound unto, even every one to do his endeavor, according to his power and place, that the unworthy may be duly proceeded against by the church, to whom this matter does pertain.

CHAPTER XV

Of The Communion Of Churches One With Another.

1. Although churches be distinct, and therefore may not be confounded one with another, and equal, and therefore have not dominion one over another; yet all the churches ought to preserve church communion one with another, because they are all united unto Christ, not only as a mystical, but as a political head; whence is derived a communion suitable thereunto.

2. The communion of churches is exercised sundry ways.

I. By way of mutual care in taking thought for one another’s welfare.

II. By way of consultation one with another, when we have occasion to require the judgment and counsel of other churches, touching any person or cause, wherewith they may be better acquainted than ourselves; as the church of Antioch consulted with the Apostles and elders of the church at Jerusalem, about the question of circumcision of the Gentiles, and about the false teachers that broached that doctrine. In which case, when any church wants light or peace among themselves it is a way of communion of the churches, according
to the Word, to meet together by their elders and other messengers in a Synod
to consider and argue the points in doubt or difference; and, having found out
the way of truth and peace, to commend the same by their letters and
messengers to the churches whom the same may concern. But if a church be
rent with divisions among themselves, or lie under any open scandal, and yet
refuse to consult with other churches for healing or removing of the same, it is
matter of just offense, both to the Lord Jesus and to other churches, as
bewraying too much want of mercy and faithfulness, not to seek to bind up the
breaches and wounds of the church and brethren; and therefore the state of such
a church calls aloud upon other churches to exercise a fuller act of brotherly
communion, to wit, by way of admonition.

III. A third way, then, of communion of churches, is by way of admonition; to
wit, in case any public offense be found in a church, which they either discern
not, or are slow in proceeding to use the means for the removing and healing
of. Paul had no authority over Peter, yet when he saw Peter not walking with a
right foot, he publicly rebuked him before the church; though churches have no
more authority one over another, than one apostle had over another, yet, as one
apostle might admonish another, so may one church admonish another, and yet
without usurpation. In which case, if the church that lies under offense, does
not hearken to the church which does admonish her, the church is to acquaint
other neighbor churches with that offense, which the offending church still lies
under, together with their neglect of the brotherly admonition given unto them.
Whereupon those other churches are to join in seconding the admonition
formerly given; and if still the offending church continue in obstinacy and
impenitency, they may forbear communion with them, and are to proceed to
make use of the help of a Synod or counsel of neighbor churches, walking
orderly (if a greater cannot conveniently be had) for their conviction. If they
hear not the Synod, the Synod having declared them to be obstinate, particular
churches approving and accepting of the judgment of the Synod, are to declare
the sentence of non-communion respectively concerning them; and thereupon,
out of religious care to keep their own communion pure, they may justly
withdraw themselves from participation with them at the Lord's Table, and
from such other acts of holy communion, as the communion of churches
otherwise does allow and require. Nevertheless, if any members of such a
church as lies under public offense, do not consent to the offense of the church,
but do in due sort bear witness against it, they are still to be received to wonted
communion, for it is not equal that the innocent should suffer with the
offensive. Yea, furthermore, if such innocent members, after due waiting in the
use of all good means for the healing of the offense of their own church, shall
at last (with the allowance of the counsel of neighbor churches,) withdraw from
the fellowship of their own church, and offer themselves to the fellowship of another, we judge it lawful for the other church to receive them (being otherwise fit) as if they had been orderly dismissed to them from their own church.

IV. A fourth way of communion with churches, is by way of participation; the members of one church occasionally coming unto another, we willingly admit them to partake with them at the Lord's Table, it being the seal of our communion not only with Christ, not only with the members of our own church, but also of all the churches of the saints; in which regard we refuse not to baptize their children presented to us, if either their own minister be absent, or such a fruit of holy fellowship be desired with us. In like cases, such churches as are furnished with more ministers than one, do willingly afford one of their own ministers to supply the place of an absent or sick minister of another church for a needful season.

V. A fifth way of church communion is by way of recommendation, when a member of one church has occasion to reside in another church; if but for a season, we commend him to their watchful fellowship by letters of recommendation; but if he be called to settle his abode there, we commit him, according to his desire, to the fellowship of their covenant by letters of dismission.

VI. A sixth way of church communion, is in case of need to minister relief and succor one unto another, either of able members to furnish them with officers, or of outward support to the necessities of poorer churches, as did the churches of the Gentiles contribute liberally to the poor saints at Jerusalem.

3. When a company of believers purpose to gather into church fellowship, it is requisite for their safer proceeding and the maintaining of the communion of churches, that they signify their intent unto the neighbor churches, walking according to the order of the gospel, and desire their presence and help, and right hand of fellowship; which they ought readily to give unto them, when there is no just cause of excepting against their proceedings.

4. Besides these several ways of communion, there is also a way of propagation of churches; when a church shall grow too numerous, it is a way, and fit season to propagate one church out of another, by sending forth such of their members as are willing to remove, and to procure some officers to them, as may enter with them into church estate among themselves; as bees, when the hive is too full, issue forth by swarms, and are gathered into other hives, so the churches of Christ may do the same upon the like necessity and therein hold forth to them the right hand of fellowship, both in their gathering into a church and in the
ordination of their officers.

CHAPTER XVI.

Of Synods.

1. Synods, orderly assembled, and rightly proceeding according to the pattern, we acknowledge as the ordinance of Christ; and though not absolutely necessary to the being, yet many times, through the iniquity of men and perverseness of times, necessary to the well being of churches, for the establishment of truth and peace therein.

2. Synods being spiritual and ecclesiastical assemblies, are therefore made up of spiritual and ecclesiastical causes. The next efficient cause of them, under Christ, is the power of the churches sending forth their elders and other messengers, who being met together in the name of Christ, are the matter of a Synod; and they in arguing, debating and determining matters of religion, according to the Word, and publishing the same to the churches it concerns, do put forth the proper and formal acts of a Synod; to the conviction of errors, and heresies, and the establishment of truth and peace in the churches, which is the end of a synod.

3. Magistrates have power to call a Synod, by calling to the churches to send forth their elders and other messengers to counsel and assist them in matters of religion; but yet the constituting of a synod is a church act, and may be transacted by the churches, even when civil magistrates may be enemies to churches and to church assemblies.

4. It belongs unto Synods and councils to debate and determine controversies of faith and cases of conscience; to clear from the Word holy directions for the holy worship of God and good government of the church; to bear witness against mal-administration and corruption in doctrine or manners, in any particular church; and to give directions for the reformation thereof; not to exercise church censures in way of discipline, nor any other act of church authority or jurisdiction which that presidential synod did forbear.

5. The Synod's directions and determinations, so far as consonant to the Word of God, are to be received with reverence and submission; not only for their agreement therewith, (which is the principal ground thereof, and without which they bind not at all), but also, secondarily, for the power whereby they are made, as being an ordinance of God appointed thereunto in his Word.

6. Because it is difficult, if not impossible, for many churches to come
altogether in one place, in all their members universally; therefore they may assemble by their delegates or messengers, as the church of Antioch went not all to Jerusalem, but some select men for that purpose. Because none are or should be more fit to know the state of the churches, nor to advise of ways for the good thereof, than elders; therefore it is fit that, in the choice of the messengers for such assemblies, they have special respect unto such; yet, inasmuch as not only Paul and Barnabas, but certain others also were sent to Jerusalem from Antioch, and when they were come to Jerusalem, not only the apostles and elders, but other brethren also do assemble and meet about the matter; therefore Synods are to consist both of elders and other church members, endued with gifts, and sent by the churches, not excluding the presence of any brethren in the churches.

CHAPTER XVII.

Of The Civil Magistrate'S Power In Matters Ecclesiastical.

1. It is lawful, profitable and necessary for Christians to gather themselves together into church estate, and therein to exercise all the ordinances of Christ, according unto the Word, although the consent of the magistrate could not be had thereunto; because the apostles and Christians in their time did frequently thus practice, when the magistrates, being all of them Jewish or pagan, and most persecuting enemies, would give no countenance or consent to such matters.

2. Church government stands in no opposition to civil government of commonwealths, nor any intrenches upon the authority of civil magistrates in their jurisdictions; nor any whit weakens their hands in governing, but rather strengthens them, and furthers the people in yielding more hearty and conscionable obedience unto them, whatsoever some ill affected persons to the ways of Christ have suggested, to alienate the affections of kings and princes from the ordinances of Christ; as if the kingdom of Christ in his church could not rise and stand, without the falling and weakening of their government, which is also of Christ; whereas the contrary is most true, that they may both stand together and flourish, the one being helpful unto the other, in their distinct and due administrations.

3. The power and authority of magistrates is not for the restraining of churches or any other good works, but for helping in and furthering thereof; and therefore the consent and countenance of magistrates, when it may be had, is
not to be slighted, or lightly esteemed; but, on the, contrary, it is part of that honor due to Christian magistrates to desire and crave their consent and approbation therein; which being obtained, the churches may then proceed in their way with much more encouragement and comfort.

4. It is not in the power of magistrates to compel their subjects to become church members, and to partake of the Lord's Table; for the priests are reproved that brought unworthy ones into the sanctuary; then it was unlawful for the priests, so it is as unlawful to be done by civil magistrates; those whom the church is to cast out, if they were in, the magistrate ought not to thrust them into the church, nor to hold them therein.

5. As it is unlawful for church officers to meddle with the sword of the magistrate, so it is unlawful for the magistrate to meddle with the work proper to church officers. The acts of Moses and David, who were not only princes but prophets, were extraordinary, therefore not inimitable. Against such usurpation the Lord witnessed by smiting Uzziah with leprosy for presuming to offer incense.

6. It is the duty of the magistrate to take care of matters of religion, and to improve his civil authority for the observing of the duties commanded in the first, as well as for observing of the duties commanded in the second table. They are called gods. The end of the magistrate's office is not only the quiet and peaceable life of the subject in matters of righteousness and honesty, but also in matters of godliness; yea, of all godliness. Moses, Joshua, David, Solomon, Asa, Jehoshaphat, Hezekiah, Josiah, are much commended by the Holy Ghost, for the putting forth their authority in matters of religion; on the contrary, such kings as have been failing this way, are frequently taxed and reproved of the Lord. And not only the kings of Judah, but also Job, Nehemiah, the king of Nineveh, Darius, Artaxerxes, Nebuchadnezzar, whom none looked at as types of Christ, (though were it so there were no place for any just objection) are commended in the book of God for exercising their authority this way.

7. The objects of the power of the magistrate are not things merely inward, and so not subject to his cognizance and view; as unbelief, hardness of heart, erroneous opinions not vented, but only such things as are acted by the outward man; neither is their power to be exercised in commanding such acts of the outward man, and punishing the neglect thereof, as are but mere inventions and devices of men, but about such acts as are commanded, and forbidden in the Word; yea, such as the Word does clearly determine, though not always clearly to the judgment of the magistrate or others, yet clearly in itself. In these he of
right ought to put forth his authority, though oft times actually he does it not.

8. Idolatry, blasphemy, heresy, venting corrupt and pernicious opinions, that destroy the foundation, open contempt of the Word preached, profanation of the Lord's Day, disturbing the peaceable administration and exercise of the worship and holy things of God, and the like, are to be restrained and punished by civil authority.

9. If any church, one or more, shall grow schismatical, rending itself from the communion of other churches, or shall walk incorrigibly and obstinately in any corrupt way of their own, contrary to the rule of the Word; in such case, the magistrate is to put forth his coercive power, as the matter shall require. The tribes on this side Jordan intended to make war against the other tribes for building the altar of witness, whom they suspected to have turned away therein from following of the Lord.

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